HISTORICAL GEOGRAPHY OF ANCIENT INDIA

By BIMALA CHURN LAW

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WITH A PREFACE BY PROF. LOUIS RENOU

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Permi les travaux de M. Bimala Churn Law—dont le nombre défie presque l'énumeration—une grande partie a été consacrée à extraire des textes de l'Inde ancienne, en les présentant de manière dûment classifiée, les informations concrètes sur la géographie, l'histoire, la société, bref tous les realia que ces textes peuvent contenir. L'entreprise n'est pas aisée, quand on mesure les déformations, intentionnelles ou non, que des sources littéraires ou religieuses ont souvent fait subir aux faits élémentaires que les auteurs avaient sous les yeux et qu'ils étaient tentés d'enrober sous quelque parure mythique.

Le travail de dépouillement, de classification, n'en est que plus urgent. Malgré bien des travaux d'approche, des synthèses parfois prématurées, la compilation des sources, effectuée sans parti-pris de système, demeure indispensable. Elle a trouvé un ouvrier diligent et compétent, éloigné de tout esprit d'aventure et d'hypothèse, en la personne de M. B. Ch. Law. Celui-ci a déjà abordé à plusieurs reprises la géographie historique de l'Inde; il a notamment porté son attention sur les sources bouddhiques, qui demeurent les plus 'parlantes'.

Le présent ouvrage résume ses travaux antérieurs sur ce sujet et apporte nombre de données nouvelles. Il emmêle en somme l'ensemble de notre documentation, depuis le Véda jusqu'aux Purāṇa les plus récents, en passant par les textes canoniques du bouddhisme et du jainisme, les épipolées, la smṛti, l'épigraphie sanskritre, sans négliger ces éléments d'information connus depuis les origines de l'indiaïsme, mais auxquels chaque recherche nouvelle conduit à attacher un prix nouveau: les historiens ou géographes grecs, les pèlerins chinois, les voyageurs arabes.

M. B. Ch. Law a souhaité que cette publication paraît sous le patronage de la Société Asiatique de Paris: celle-ci est heureuse de l'accueillir.

LOUIS RENOU
AUTHOR'S NOTE

A systematic and comprehensive historical geography of ancient India is undoubtedly a great necessity. It is indeed a long-felt want to have such a geography especially based on epigraphic data. With this object in view I have attempted to prepare the present book which is the outcome of my continued study of ancient Indian geography. I have arranged the geographical names in an alphabetical order and fully dealt with them under proper divisions to which they belong. I have utilized original works in Sanskrit (Vedic and Classical), Pali, Prakrit, Sinhalese, Burmese, Tibetan, and Chinese and I have received an invaluable help from other sources such as epigraphy, archaeology, numismatics, accounts of Greek travellers and Chinese pilgrims. Due attention has been paid to modern literature and modern researches on the subject. The investigations made in the line by Sir Alexander Cunningham, Sir William Jones, Lassen, Vivien-de St. Martin, Stanislas Julien, Buchanan Hamilton, Mackenzie, Sir Aurel Stein, Kirfel, Dey, S. N. Majumdar, Raychaudhuri and others are noteworthy, but they now require careful revision in order to make them thorough and up-to-date. My previous publications have given me an immense help to prepare this detailed treatise. The task is no doubt, fraught with difficulties, but I have tried my utmost to avert them as far as possible. I have spared no pains to make my treatment systematic, exhaustive, lucid, and useful. Three sketch-maps are given in this book for the guidance of the readers. I shall consider my labour amply rewarded, if this book greatly helps the geographers engaged in researches on ancient Indian geography.

I am highly grateful to Prof. Dr. Louis Renou for his Avant-propos. The Société Asiatique de Paris has laid me under a deep debt of obligation by accepting this book as their publication.

43 Kailas Bose Street,
Calcutta 6,
India.
1st August, 1954.

B. C. Law.
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INTRODUCTION

I. SOURCES

To reconstruct a systematic geography of ancient India, Vedic literature, Brāhmaṇas, Upaniṣads, Dharmasūtras and Dharmasthātras render us some help. Of the geographical names in the Rgveda those of the rivers alone permit of easy and certain identifications. The Epics and the Purāṇas are recognized as a rich mine of geographical information about ancient India. They contain some chapters giving a fairly accurate account of not only the different territorial divisions of India but also of her rivers, mountains, lakes, forests, deserts, towns, countries and peoples. The Tirthayātra-Digvijaya sections of the Mahābhārata, the Jambukhandavimāṇaparvam of the same epic, and the Kīśkindhāya-kāṇḍa of the Rāmāyaṇa are rich in geographical information. The Bhuvanakosa, the Jambudiveṇaparvam, the Kurmaṇḍaparvam, the Parāśurapatra and the Atharvasīrīṣa are equally important in eliciting valuable geographical information. No less important are Pāṇini’s Aṣṭādhya (4.1.173, 178; 4.2.76; 4.2.133; 5.3. 116-117, etc.), Patañjali’s Mahābhāṣya, Kaṭṭiliya Arthasāstra and the Yoginītantra for a study of early Indian geography.

The geographical accounts in the different Purāṇas are more or less identical, and the account in one is often repeated in another; in some cases a larger account is summarized into a shorter one. The list in the Vaiṣṇu, Matsya and Mārkaṇḍeya Purāṇas is a long one, while that in the Vaiṣṇu is very short. The Pauranic lists of countries and peoples occur also in the Mahābhārata, sometimes in a more detailed form. The particulars of the country of Bharata as given in the Bhīṣmaparvam of the Mahābhārata (slokas 317-78) are almost the same as in the Purāṇas, but in some cases additional information can be gathered. It is obvious that these lists are framed in pursuance of a traditional account handed down from earlier times. But it must be admitted that the accounts are substantially correct. The fabulous element as pointed out by Cunningham is confined, as a rule, to outside lands, and their allusions to purely Indian topography are generally sober.

The Vaiṣṇu Purāṇa list of countries is very meagre; the Mahābhārata has a much longer catalogue without any arrangement; so also in the Padmāpurāṇa. The longest list of countries and peoples of India is, however, contained in the Mārkaṇḍeya, the Skanda, the Brahmāṇḍa and the Vaiṣṇu Purāṇas. The Mārkaṇḍeya Purāṇa contains a description of Jambudvipa and mentions the forests, lakes and mountains around Men. It mentions the nine divisions of Bharata, the seven mountain ranges in India and twenty-two separate hills. It describes the course of the Ganges and refers to the famous rivers in India, grouping them according to the mountain ranges out of which they arise. The principal peoples in India and on its borders are also mentioned in it, arranged according to the natural regions of the country. The majority of the names of countries and peoples found in the Purāṇas is very much the same as we find in the Nadyādīvarnamā section of the Mārkaṇḍeya Purāṇa, but there is also quite a good lot of names that are entirely new and original. The Mārkaṇḍeya Purāṇa (Ch. 57) which really contains the strictly geographical information of other major Purāṇas, has a section called the Kurmaṇḍaparvam containing
a list of countries and peoples of India arranged according to the position of the country conceived as a tortoise, as it lies on water resting upon Viṣṇu and looking eastwards. This arrangement is based on earlier astronomical works, like those of Parāśara and Varāhamihira. This chapter is invaluable from the topographical standpoint. The Bhāgavatapurāṇa also contains some geographical information. So we find that the Purāṇas are really very important for a geographical study of ancient India.

The innumerable Mahāmyas require to be carefully studied from the geographical standpoint. The extensive Mahāmya literature which contains portions from the Purāṇas or Saṃhitās, deals with the topography of the various tīrthas or holy places. Their geographical importance is very great in the sense that evidences may be adduced from them to enable us to locate important sites. One finds it tedious to read the legendary history of tīrthas or holy places, but to a geographer it will never be a fruitless study.

The later Sanskrit literature abounds with geographical information. As for example, Rājaekhara’s Kāvyamimāṃsā (p. 93) clearly states the five traditional divisions of India. It contains some useful geographical information about Utkala, Sumha, Nīṣadha, and Kāśmīra (Ch. 17), Aṅga, Vaṅga, Pundra, Vālīka, Paṇcāla, Sūrasena, etc. (Ch. 3). The Raghuvamśa (4th sarga, śls. 36, 38), the Saṅgadhyayacarita by Śrīhara (5th sarga, śls. 50, 98), the Meghadūta by Kālidāsa (Pūrvarnagha, śls. 24, 25, 26), the Daśakumāracarita by Dandin (6th ucchvaśa), the Haracarita by Bāṇabhaṭṭa (6th and 7th ucchvaśas), Dhoi’s Pavanandita (27) may be utilized for our geographical knowledge. A fairly good idea of Kālidāsa’s knowledge of geography may be gathered from his works.

To present a complete geographical picture of India in the Buddha’s time and later, Pali literature is undoubtedly the most important. From about the time of the Buddha to about the time of Aśoka the great literature of the early Buddhists is certainly the main source of the historical and geographical information of ancient India, supplemented by Jaina and Brahmanical sources here and there. Texts or narratives of purely historical or geographical nature are altogether absent in the literature of the early Buddhists, and whatever historical or geographical information can be gathered is incidental and very much reliable. Thus for the history of the rise and vicissitudes as well as for the geographical situation and other details of the sixteen Mahājanapadas, the most important chapter of the Indian history and geography before and after the time of the Buddha, the Pali Aṅguttara Nikāya is the main source of information which is supplemented by the Jaina Bhagavatīsūtra and the Karṇaparva of the Mahābhārata. For later periods when we have abundant epigraphical and archaeological sources and literary sources, too, which are mainly Brahmanical, as well as the accounts of the classical geographers and the itineraries of the Chinese pilgrims, the geographical information contained in Pali and Sanskrit Buddhist literature is considerably important. Some geographical information may also be available from Tibetan texts.

The Pali Piṭaka, specially the Vinaya and the Sutta, contains incidental references to cities and places connected with the gradual spread of Buddhism. They supply us with an abundant information concerning the Madhyadesa or the Middle country and the localities bordering it. The Milindapaniḥ which is an important non-canonical Pali text, and the Mahāvastu, a Buddhist Sanskrit work of great importance, contain many

1 This conception fits well with our present knowledge of the topography of India.
2 Vide Law, Geography of Early Buddhism and Geographical Essays, Ch. I.
important geographical notices. The Pali commentaries, especially those of Buddhaghosa, and the chronicles of Ceylon, specially the Dipawamsa and the Mahāvamsa, furnish us with chips of information as to the geographical knowledge of the Buddhists.

The Sanskrit Buddhist texts which are later in date than the Pali texts, have some geographical information. Cities of fiction which are not part of the real world, are found in them. Countries like Ratnadvipa and Khaṇḍadvipa, cities like Vandrmati and Punyavati, and mountains like Trisākhu and Dhūmanetra, mentioned in them, admit hardly of any identification and help only to add to the legendary element pervading most of the accounts of the Sanskrit Buddhist texts. The Sanskrit Buddhist texts which are very important from religious and philosophical points of view, do not elicit much information of a historical or geographical character. The Mahāvastu speaks mostly of the life of the Buddha; the Lalitavistara and the Buddhacaritakāvya also refer to the Master’s life. The Bodhisattvavādadānakalpalatā gives a number of stories relating to the former existences of the Buddha, while the Aṣokāvadāna speaks of Aṣoka and his times. Very few Sanskrit Buddhist texts have a great corroborative value. Really speaking, they are not important from geographical standpoint. They were mostly written from the 6th century onwards to the 12th and 13th centuries of the Christian era. They no doubt contain the most important contemporary evidence as to the religious history, but geographically they speak of very remote times. For already by the 6th and 7th centuries of the Christian era the whole of the Indian continent with its major divisions and sub-divisions, cities, countries, provinces, rivers, mountains, etc., had become too widely known to its people. Contemporary epigraphic, literary and monumental evidences abound with information regarding many geographical details. Moreover, the Indians of those centuries had also planted their political, cultural and commercial outposts and colonies not only in Suvarabhumi (Lower Burma) but also in Java and Sumatra, Câmpa and Kamboj. Their priests and missionaries had already travelled to China and Central Asia carrying with them Sanskrit Buddhist texts. But it is difficult to find in them any idea of far wider geographical knowledge and outlook of the times. Even the Indian continent is not fully represented in its contemporary geographical information.

The earlier texts of the Jainas have many geographical and topographical references. The Acārāṅgasūtra, Bhagavatādīyapannatti, Nāyādharmakāhāo, Uvāsagadasā, Antaγadadasā, Aṇūtaraṇaṇyadasā, Paṇḍavagaranām, Viśāga-ṣūya, Ovacīya-ṣūya, Rājapāsena-ṣūya, Paṇi-pana, Jambudvapannatti, Nirayaṇalīya-ṣūya, Nisā-natifissiha-sīyas, Kalpasūtra, Uttarādhyayanasūtra, and the Āvasyakasūtra contain geographical data. The Jambudvapannatti which is the sixth upāṇga of the Jainas, contains a description of Jambudvīpa as well as that of Bhārata-varṣa. It speaks of seven varṣas or countries constituting seven main divisions of Jambudvīpa. Although it gives us the mythical geography of the Jainas, there is much that is of great value to geographers of ancient India. It is no doubt an interesting Jaina treatise on geography and it should be studied along with the Vividhatirthakalpa which is not included in the Jaina canon. The Vividhatirthakalpa of Jinaprabha Śrī contains legends mixed up with facts. Great care should be taken to separate fact from fiction in order to present a true geographical picture.1

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1 Law, Some Jaina Canonical Sūtras, Appendix II.
The inscriptions of Asoka and those at the Khandagiri and Udayagiri hills of Orissa also help us greatly. Coins too sometimes enable us to locate a particular nation or tribe. As for example, the discovery of some copper coins at Nagri, a small town 11 miles north of Chitor, enables us to locate the kingdom of king Sivi of the Sivi Jataka.

Among the early classical geographers Hecataeus of Miletus (B.C. 549-468) was the first Greek geographer whose knowledge stopped on the frontier of the Persian empire, the river Indus. He knew the people called Gandhari on the upper Indus. He was acquainted with the names of other Indian peoples of the frontier hills (Cambridge History of India, I, 394). Herodotus (B.C. 484-431) wrote about India, much of which was drawn from Hecataeus. He knew that the population of India was great. In fact, most of his allusions to India refer to the times of Darius and Xerxes (Ibid., I, 329). From a passage in Herodotus (IV. 44) it appears that the valley of the Indus from its upper course to the sea including the Punjab and Sind, was annexed by the Persians or was brought under their control (Ibid., I, 336). Regarding minor states in India in the period from 325 B.C. to 300 A.D. some information has been supplied by him (B.C. Law, Indological Studies, Pt. I, 11). Ktesias (B.C. 398) collected materials during his stay for a treatise on India. His account was unfortunately vitiated by a large number of fables and it was left to the followers of Alexander to give to the Western world for the first time fairly accurate accounts of India and its inhabitants.

The great conqueror carried scientific men with him to chronicle his achievements, and described the countries invaded by him. Some of his officers were men of literary culture. Of his companions three men enriched the Greek conception of India by their writings. Nearcchus was one of them. His book contained a good deal of incidental information about India (O.H.I., I, 398). Alexander’s Indian expedition produced quite a large number of narratives and memoirs relating to India. All these works are lost, and their substance is found in brief in Strabo, Pliny and Arrian. Some subsequent writers made considerable additions to the stock of information concerning India, among whom may be mentioned Diodorus, Strabo, Curtius, Arrian, who was the best of Alexander’s historians, and Justinus. The Greek and Roman historians of Alexander carry on geographical knowledge eastwards beyond the Jhelum (Hydaspes), the eastern limit of Gandhāra to the Beas (Hyphasis) (Cambridge History of India, I, 58-59).

Strabo’s geography furnishes us with some information about the well-known Assaka or Asmaka tribe. Though Strabo speaks of the country of the Gandarai, the name of the Gandhāra country is not mentioned by any of Alexander’s historians. According to Strabo Taxila lay between the Indus and Hydaspes (the Jhelum). It was a large city which was governed by good laws. According to him the country of the elder Poros, the Kekaya country, was extensive and fertile, having in it some 300 cities. The principality of the younger Poros was called Gandaris. But this name is not to be taken as conclusive. He says that the region where Sophytes ruled was marked by the presence of a mountain composed of rock salt of sedimentary origin, yielding enough salt to meet the demands of the people of India as a whole. He further says that in the realm of Sophytes dogs were characterized by remarkable courage. He gives an interesting account of the inhabitants of the territory of

1 Cambridge History of India, I, 395.
2 McCrindle, Ancient India as described by Megasthenes and Arrian, pp. 5ff.
INTRODUCTION

Mousikanos. The king of the territory of Oxykanos was called by him and Diodoros as Portikanos. He tells us that the Parthians deprived Eukratides of a part of Bactria. The conquests by the Bactrian Greeks were, according to him, partly achieved by Menander (middle of the 2nd century B.C.) and partly by Demetrios, son of Euthydemos (cir. 190 B.C.). Such historico-geographical information, among other details, is found in his geography.

Megasthenes who lived long in India gives us topographical matters of great value. He came to the court of Candragupta Maurya on an embassy. He himself said that he had often visited Sandrokottos, the greatest king of the Indians. According to Arrian he also visited king Poros. The fragments of his Indika furnish us with invaluable materials concerning India, her inhabitants, rivers, countries, cities, size, fertility of the soils, wild animals, horses and elephants, Indian trees, peoples, castes, tribes, races, occupations, Indian philosophers, Sramanas and Brâhmanas, etc.

Arrian who distinguished himself as a historian, was the famous author of the account of the Asiatic expedition of Alexander the great. He also gave us a fine description of India. His Indika consists of three parts: the first part deals with the general description of India chiefly based on the accounts of the country given by Megasthenes and Eratosthenes; the second part gives an account of the voyage made by Nearchos the Cretan from the Indus to the Pasitigiris, chiefly based on the narrative of the voyage written by Nearchos himself; and the third part gives ample evidence to prove that the southern parts of the world are uninhabitable on account of excessive insolation. In his Indika he refers to the regions beyond the river Indus on the west inhabited by the two Indian tribes, Astakenoi and Assakenoi. He mentions the countries lying to the east of the Indus as denoting India proper. He states the dimensions of India, and deals with her rivers, tribes, etc. He divides the Indian people into about seven castes and describes the hunting of wild animals by the Indians, etc.

Eratosthenes wrote a scientific geography. He described India on the authority of Alexander’s historians.

Pliny treats of the geography of India in his Natural History, which was dedicated to Titus, son of Vespasian and his successor as emperor. The first ten books of this history were probably published in A.D. 77. Books III–VI are devoted to geography and ethnography. His treatment is uncritical but extremely valuable judging from the incidental facts presented by him.

The Periplus of the Erythraean Sea by an anonymous writer is a guide-book containing an account of trade and commerce carried on from the Red Sea and the coast of Africa to the East Indies (modern Indonesia). It is really a guide-book to the Indian ocean including its bordering seas, the Red Sea and the Persian Gulf. The articles of trade, which were handled by the ports, are mentioned in the Periplus (Translated by W. H. Schoff, 1912, pp. 284–288). According to the Periplus tin was shipped from Egypt to Somaliland and India. Ebony came to Rome from both India and Egypt. Mimmagara was the name given temporarily to some cities in India during the period of the Scythian occupation. After the collapse of the Indo-Scythian power these cities resumed their former names with their autonomy. This guide-book contains some information about the Indus, Syrastrone (Surâstra), Barygaza (modern Broach), the river Mahâ (Mais), the river Narmâdâ (Nammadus), Arachosiai (the country around the modern Kandahar), Gandaraei (Gandhāra), Ozene (Ujjain),
Tagara (modern Ter), Suppāra (modern Sopara), Calliene (modern Kalyāna), Pandian Kingdom (Pāṇḍya), etc.

Ptolemy's Geography is a work of great importance. Ptolemy was indebted to Marinus of Tyre for his materials. His treatise is divided into eight books. His description of India within the Ganges Valley, and his account of the countries, cities, towns, rivers, mountains, hills, etc., deserve to be studied with great care. The position of India beyond the Ganges, inland towns and villages of the trans-Gangetic India, seven mountain ranges, rivers of the Indus system, and the territories and peoples of India classified according to the river-basins, are some of the topics ably treated by him. His Geography is undoubtedly very helpful to the geographers of ancient India.

The itineraries of Chinese pilgrims are of inestimable value as sources of the ancient Indian geography. The accounts of Fa-Hien and Yuan Chwang who toured all over Northern India are very important. The account of Yuan Chwang who visited India in the 7th century A.D., is fuller and more exhaustive. For an accurate and exhaustive geography of Northern India during the 5th and 7th centuries of the Christian era, the accounts of these two pilgrims are the most important sources of information. There was another Chinese pilgrim who visited India in the 8th century A.D. He was U-Kong (Calcutta Review, August, 1922). The accounts of other Chinese pilgrims, Song Yun and Hwisong, are short and describe only a few places in north-west India. I-tsing who visited many important places in ancient India in 673 A.D. gives us a detailed account. Another Chinese pilgrim named Wang-hsiuen-t'ie who came to India in 643 A.D., wandered over and visited the countries of the Lord Buddha, as he himself said in his account. He visited Magadha and ascended the Ghṛhrakūṭa hill (Ki-tche-Kiu) and left there an inscription. He also went to Mahābodhi at Gayā. As related in his account he visited five Indies. At the head of the Tibetan and Nepalese cavalry he marched on Magadha, defeated the Indian troops, captured the capital, seized the king and took him triumphantly to China. He himself visited Nepal and Tibet. His description of Tibet (Tou-fan) is interesting. This Chinese pilgrim in his leisure time wrote a book entitled Account of the Voyage. He narrates an interesting account of the law of Magadha which was then prevalent. If someone was guilty, he was not beaten by a rod, but recourse was taken to a wonderful weighing. His inscriptions engraved on the Ghṛhrakūṭa and at Mahābodhi have been translated by Chavannes. His account of the places in India visited by him is very useful from geographical standpoint.

The geographical accounts of Muslim writers are equally helpful. Alberuni, who was in the territory of modern Khiva in A.D. 973, distinguished himself in science and literature. In his book on India he deals with its geography which is sure to render some help to geographers. India as far as known to him was Brahmanic and not Buddhistic. In the first half of the 11th century A.D. all traces of Buddhism in Central Asia, Khurasan, Afghanistan and North-Western India seem to have disappeared. There his notes on Buddhism were very scanty. Benares and Kashmir were then two centres of Indian learning. He had not the same opportunity for travelling in India as Hiusen Tsang had. Hence his geographical notes are not so very exhaustive. In his book on India (English

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1 It is related in Sylvain Levi’s article Les Missions de Wang-Hiu-en-T’ie dans l’Inde, published in the Journal Asiatique, 1900. This paper has been recently translated into English by Dr. S. P. Chatterjee.
INTRODUCTION

edition by Dr. E. C. Sachau, Ch. XVIII) he deals with the Madhyadesa, Prayāga, Śhānēśvara, Kānyakubja, Pāṭaliputra, Nepal, Kashmir and other countries and towns, rivers, animals, the western and southern frontiers of India, the western frontier mountains of India, islands, rainfall, etc. He also refers to the Hindu method of determining distances between the various parts of India.

Kalhaṇa’s Rājaatarāṅgaṇī, the well-known Kashmir Chronicle of the 12th century A.D., should be used with caution as it contains a large number of confused ancient traditions. It is valuable, says Vincent Smith, as it gives a trustworthy account of local events (Early History of India, 4th Ed., p. 10).

Marco Polo, the famous Venetian traveller, visited South India and Central Asia in the 13th century A.D. The account of his travels may be found useful. (Vide Travels of Marco Polo by L. R. Fawcus published in the Introducing India, Pt. I, R.A.S.B. publication.)

There are other means of approach to the historical geography of India, such as, the early surveys contained in the Imperial and Provincial Gazetters, which are really mines of information. The Reports of the Archaeological Survey of India, and the geographical references in the Epigraphia Indica, Corpus Inscriptionum Indicorum, South Indian Inscriptions and Epigraphia Carnatica, contain detailed geographical knowledge of the most definite character. The Census Reports of India are equally important.

In the Imperial Gazetteer of India (New Edition, Vol. II, Historical, The Indian Empire, pp. 76–87), Dr. J. F. Fleet’s attractive note on Geography will no doubt be helpful to researchers. He has shown the importance of the study of early Indian Geography and has traced the principal sources of this interesting branch of study.

The Annual Reports of the Archaeological Survey of India contain detailed accounts of the excavations carried out by the Archaeological Department at different sites of historical importance, and they dwell at length upon the topography of places of geographical interest, e.g., Besnagar, Bhitā, Kāsi, Pāṭaliputra, Rājagṛha, Śarnāth, Vaśālī, Takṣaśilā. The Annual Report for 1907-08 contains an account of the ancient temples of Aihole with the topography of the site. In the Report for 1915-16, M. B. Garde writes a paper on the site of Padmāvatī, which is mentioned in the Viṣṇupūrāṇa as one of the three capitals of the Nāgas and described in Bhavabhūti’s Mālāti-mādhava as the place where the hero of the poem, Mādhava, was sent by his father from Kuṇḍinapura in Vidarbha. Padmāvatī is identified with modern Pavaya on the confines of the Sind and the Pārvati. The Report for 1927-28 contains a note by K. N. Dikshit on the identification of Puṣkarāṇa in the Susumia inscription of Candravarman. Puṣkarāṇa of the inscription (ed. H. P. Śastri, Ep. Ind., XIII, p. 133) is identified with the village of Pokharān, 25 miles to the north-west of Susumia. The Reports for 1925-26, 1927-28 and 1928-29, contain accounts of the excavations at Paharpur in the Rajahahi district, while the Report for 1928-29 contains an account of the excavations at Mahāsthān in the Bogra district of north Bengal, identified with the ancient site of Puṇḍravardhāna.

‘The Buddhist Antiquities of Nāgārjunakonda, Madras Presidency’, by A. H. Longhurst, published by the Archaeological Survey of India as their Memoir No. 64, gives an interesting account of the Buddhist antiquities discovered at the Nagarjuna’s hill on the right bank of the Kṛṣṇā river in

1 Now in East Pakistan.
the Palnāḍ taluk of the Guṇṭur district. Most of the scenes in the beauti-
ful bas-reliefs recovered from the ruined stūpas at the site illustrate
well-known stories connected with the life of the Buddha. The author has
taken much pains to identify the different scenes portrayed in the
sculptures. He has given us a very readable account of the locality and an
interesting history of the site. The chief buildings and antiquities dis-
covered during the explorations have not escaped the careful attention of
the author, and he has furnished us with a very good account of them.
The fruitful result of his careful investigation embodied in this monograph
will surely be appreciated by every student of early Indian geography.

*Explorations in Sind* by N. G. Mazumdar published as a Memoir No. 48
by the Archaeological Survey of India is a valuable contribution to ancient
Indian geography. It contains prominent topographical features of Sind
and its climate. It also gives an account of the excavations carried out at
the site during the years 1927-28, 1929-30 and 1930-31.

II. **Different Names of India**

Bounded on the north by stupendous mountain ranges and on the
other three sides by the mighty seas and ocean, India constitutes a
distinct geographical unit. The vastness of the country with its infinite
variety of fauna and flora, races and languages, religions and culture justly
entitles it to be called a great sub-continent. The remote parts of this
great country revealed themselves to the observers and explorers of ancient
times only gradually and by stages. It is for this reason therefore that we
do not meet with any comprehensive term to designate the whole country
in the earliest records. The word ‘India’ is derived from the name of the
river Sindhu or the Indus.1 The Chinese also knew the ancient name of
India as Shin-tuh or Sindhu.2 In the *Rigveda* (VIII. 24. 27) it is referred
to as Sapta Sindhavas or ‘the Seven Rivers’. The designation doubtless
corresponds to the term Hapta Hindu found in the *Avestan Vendidad*.3
In the famous inscriptions of Darius at Persepolis and Naksh-i-Rustam the
entire territory watered by the Indus and its affluents is styled simply
Hī(ν)du.4 Herodotus calls it ‘India’ which was the twentieth division of
the Persian empire. It should, however, be noted that the Vedic Sapta
Sindhavah and the Persian Hī(ν)du corresponded only to a particular
part of India lying to the north-west. But ‘India’ of Herodotus was
already acquiring a wider denotation, for the Greek historian speaks of the
Indians who ‘are situated very far from the Persians, towards the south,
and were never subject to Darius’.5

The exploration of practically the whole country had been completed
in or about the fourth century B.C. The literature of the period, both
Greek and Indian, shows acquaintance not only with the realm of the
Pāṇḍyas in the south, but also with the island of Tāmaraparṇi or Ceylon.6
The people felt the necessity of a comprehensive term for the territory
extending from the Himalayas in the north to the sea in the south. The
term was Jambudvipa which was then used. In Buddhist literature
Jambudvipa figures as one of the four Mahādvipas or the four great con-

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1 Cambridge History of India, I, p. 324.
2 Law, Geography of Early Buddhism, p. xvi; Logge, Fables, p. 26.
3 Cambridge History of India, I, p. 324.
4 Ibid., p. 335.
5 Raychaudhuri, Studies in the Indian Antiquities, p. 81.
6 Bhendarkar, Carmichael Lectures (1918), pp. 6ff.; Cambridge History of India,
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tinents including India with Mt. Sineru (Sumeru) in the centre of them. A portion of Jambudvīpa known as the Āṅgadvīpa was inhabited by the Mlecchas according to the Vāyupurāṇa (48. 14–18).

Childers (Pāli Dictionary, p. 185) points out that when opposed to Sihaladīpa, Jambudvīpa means the continent of India. It is difficult to be definite on this point. In Sanskrit Buddhist texts we have references to Jambudvīpa. The Minor Rock Edict No. 1 of Ašoka mentions Jambudvīpa, which denotes the vast country ruled by that great emperor. In the Epics and Purāṇas Jambudvīpa is described as one of the seven concentric islands, encircled by seven samudras. Of these seven islands the Jambudvīpa is the most alluded to in various sources and is one which is in its narrower sense identified with Bihāratavārga or the Indian peninsula.

An interesting account of Jambudvīpa (Pāli Jambudīpa) is found in Pali-Buddhist texts and commentaries. Jambudvīpa has been named after the Jambu tree. (Visuddhimagga, I, 205-206; cf. Vinaya Texts, I, 127; Āṭṭhakakālīni, p. 298). According to the Paṇaṇcaśuddi, the commentary on the Majjhima Nikāya, it is called Vana or forest (Vol. II, p. 423). It is also called Sudārsanadvīpa which is said to derive its name from a tree growing in it, the branches of which extend over 1,000 yojanas. (Brahmāṇḍapurāṇa 37. 23–34; 50. 25–26; Māṣyā, 114. 74–75; cf. Mahābh. VI. 5. 13–15; VI. 7. 19–20). The Sineru which is the highest of the mountain peaks, was encompassed by seven celestial ranges, named Yugaṇḍhara, Iśadharā, Kāravikā, Sudassana, Nemiṇḍhara, Vinataka and Assakāṇṇa. The Jambudvīpa looks like a lotus with Meru as its karṇi (pericarp of a lotus) and the vārgas or mahādvīpas, Bhadrāvāśa, Bhārata, Ketumāla and Uttarākurua as its four petals. Buddhaghosa, the celebrated Pali commentator, points out that Jambudvīpa was 10,000 yojanas in extent and it was called Great (mahā). The five great rivers, Gaṅgā, Yamunā, Sarasvati, Aciravati and Mahi, after watering Jambudvīpa fell into the sea. The Buddha, while relating the Cakkavattisāhādī Suttanta, predicted thus: ‘Jambudvīpa will be mighty and prosperous, the villages, towns and royal cities will be so close that a cock would fly from each one to the next’. According to the Sumaṅgalavīlāsini Jambudvīpa had 500 islands (Vol. II, p. 449). In Jambudvīpa there were pleasant parks, pleasant groves, pleasant grounds and lakes, but their number was not great. Moreover, there were many steep precipitous cliffs, unfordable rivers, inaccessible mountains and dense thickets of stakes and thorns. Gold was collected from the whole of Jambudvīpa. Ašoka built 84,000 monasteries in the whole of Jambudvīpa. The Śāmkhya, Yoga, Nyāya and Vaiśeṣika systems of philosophy, arithmetical, music, medicine, the four Vedas, the Purāṇas and the Itihāsas, astronomy, magic, spells, the art of war, poetry and conveyancing were taught here. There were disputants here in arts and sciences. The importance of Jambudvīpa was very great as it was often

1 Law, Geography of Early Buddhism, p. xvi; Geographical Essays, p. 5.
2 Mahāsāstras, III, 67; Lalitavistara, Ch. XII; Bodhisattvavādānākakalapaññā, 78th Pallava, 9.
3 K. Mookerjee, Ašoka, p. 110.
4 Law, Geography of Early Buddhism, p. xvi; Cunningham, Ancient Geography of India, p. xxxvi.
5 Mahābhārata, VI. 6. 13; Brahmāṇḍapurāṇa, 37. 27–46; 43. 32.
6 Nīlakaṇṭha’s commentary on the Mahābhārata, VI. 6. 3–5; Mārkaṇḍeya, 55, 20ff.; Brahmāṇḍa, 35. 41; 44–45.
7 Sumaṅgalavīlāsini, I, 429.
8 Aṅg. Nik., I, 35.
9 Dipavamsa, p. 49; Visuddhimagga, I, 201.
10 Paṇaṇcaśuddi, II, 128.
11 Therigāthā Commy., p. 87.
12 Ibid., p. 17.
13 Mūlinda, p. 3.
visited by Gautama the Buddha besides Mahinda. The people of Jambudīpa led a virtuous life according to the Kathāvāthu (p. 99). The whole of Jambudīpa was stirred up by Sāntu, the only son of a female lay disciple who mastered the Tripitaka. The Cālavamsa refers to the great Bo-tree at Jambudīpa (Vol. I, p. 36). There were heretics and monks here and the unruliness of the heretics was so very great that the monks stopped holding the uposatha ceremony for seven years. A dreadful famine once visited it.

Bhāratavāraṇa was just one of the nine varṣas or countries constituting the nine main divisions of Jambudīpa. The Jain work Jambudīvapana-ṇāṭī speaks of seven varṣas as constituent parts of Jambudīpa. According to the Epic and Puranic authors Jambudīpa was originally divided into seven varṣas. Two other varṣas were added later to the original seven and the total number of varṣas was raised to nine. Thus with the Jaina and Brahmin writers Jambudīpa as a continent was thought of as of much wider extension than Jambudīpa as known to the Buddhists. Among the varṣas of Jambudīpa Bhāratavāraṇa lay most to the south. In agreement with the Great Epic and the Purāṇa, the Jambudīvapanaṇāṭī derives the name Bhāratavāraṇa from King Bharata, a descendant of Priyavrata, son of Manu Svyambhava, whose sovereignty was established over it. Bhāratavāraṇa, according to Pauranic cosmology, was divided into nava-khandaśas or nine divisions ‘separated by seas and as being mutually inaccessible’. But Bhāratavāraṇa, as we now know, is not separated by seas within itself, nor are its component parts ‘mutually inaccessible’. It is not thus our India, covering present geographical area. Of the nine khandaśas eight have been shown to be divisions not of India proper. They are not so many provinces of India, but of Greater India, and are islands and countries that encircle the Indian Peninsula. This fact was also noted long ago by scholars like Alberuni and Abul Fazl. The ninth divpa or khanda, i.e., Kumārī or Kumārikāvīpa, which is described in the Purāṇas to have been girt by sea (śāgarasamvīritaḥ) and to have been inhabited by the Kīrātīs at its eastern extremity, and the Yavanas at its western, with the Brāhmaṇas, Kṣatriyas, Vaśyas and Śādras thrown within, seems to be identical with India proper.

The early Greek writers regarded the Indus as the western boundary of India, but they knew of Indian settlements in the valley of the Kabul and its tributaries. Accordingly some regarded the Ophes, i.e., the river Kabul, as the furthest limit of India on its west. The inclusion of Yonas or Yavanas, who probably occupied the place near Kabul, and of the Gandhāras, who were located in the region comprising the modern districts of Peshawar in the North-Western Frontier Province and Rawalpindi in the Punjab, both in Pakistan, among the peoples of Uttarāpatha in the Great Epic and the Purāṇas, suggests that India at one time embraced...
within its boundaries not only the land lying immediately to the west of the Indus but also the north-eastern corner of the Iranian Tableland. The mango-shaped island of Ceylon, which does not form part of India proper, is both geographically and culturally closely connected with it.

III. SHAPE AND DIVISIONS OF INDIA

The ancient Indians had a very accurate knowledge of the true shape and size of their country. Alexander's informants gathered their knowledge from the people of the country and described India as a rhomboid or unequal quadrilateral in shape with the Indus on the west, the mountains on the north and the sea on the east and south. In the Mahābhārata, the shape of India has been described as an equilateral triangle divided into four smaller equal triangles. Cunningham observes, 'The shape corresponds very well with the general form of the country, if we extend the limits of India to Ghazni on the north-west, and fix the other two points of the triangle at Cape Comorin, and Sadiya in Assam'. (C.A.G.I., p. 6.) That India was divided into nine portions was first pointed out by Parāśara and Varāhamihira. It was afterwards adopted by the authors of some of the Purāṇas. In the Kārmāṇīveda section the surface of India is made to conform to the convex shape of the upper shell of a tortoise lying outspread and facing eastwards. Some Pauranic passages suggest that the ancient Indians were acquainted with the four-fold conformation of India. This is also borne out by the early Greek accounts of the country. We learn from Strabo that Alexander caused the whole of the country to be described by men well acquainted with it. They were undoubtedly of Indian origin. Not long afterwards the Hellenistic ambassadors who were accredited to the court of the great Maurya kings at Pāṭaliputra also wrote accounts of India based partly on their own observations and partly on the information derived from the Indian sources. In the Geography of Ptolemy we find that the acute angle formed by the meeting of the two coasts of the Peninsula at the Cape Comorin, is changed to a single coast line running almost straight from the mouth of the Indus to the mouth of the Ganges. According to the early Buddhists, India is broad on the north whereas in the south it has the form of the front portion of a cart and is divided into seven equal parts. This shape of India corresponds to a great extent to the actual shape of the country which is broad on the north having the Himalayas extending from east to west and triangular towards the south. It agrees wonderfully with the description of the shape given by the Chinese author Fah-kai-lih-to. According to him the country is broad towards the north and narrow towards the south. The Chinese traveller, Hiuen Tsang, who visited India in the 7th century A.D., describes the shape of the country as a half-moon with the diameter or broadside to the north and the narrow end to the south. His travels were mainly confined to the north of India which may be said to resemble a half-moon with the Vindhya as its base and the Himalayas spreading its two arms on two sides as the diameter. About the size of India Megasthenes and Deimachos consider the distance from the southern sea to the Caucasus to be over 20,000 stadia. According to Megasthenes the breadth of India at the shortest is 16,000 stadia and its length is at the

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3 Ibid., p. 5.  
4 Ibid., p. 9.  
5 Ibid., p. 6-7.  
6 Dīgha, II, p. 235.  
7 McRindle, Ancient India as described by Megasthenes and Arrian, p. 49.
narrowest 22,300 stadia. The Sanskrit Buddhist texts give us no glimpse as to the size and shape of India.

We have five traditional divisions of India according to the early Indian texts. The Kāyvanimāṃsa (p. 93) clearly states that the eastern country lies to the east of Benaras; to the south of Māhīṣmati (identified with Māndhātā on the Narmadā) is the Deccan or the Dakṣināpatha; to the west of Devasabha is the western country; to the north of Pṛthudaka, (modern Pehoa, about 14 miles west of Thaneswar) is the northern country (Uttarāpatha), and the tract lying between the confluence of the Jumna and the Ganges is called the Antarvedi. By the time when the Kāyva-
imāṃsā came to be written the Aryans had already outstripped the older limits of the Madhyadesa, and Aryandom had extended up to Benaras.

As with the Brahmanical Aryans, so with the Buddhists, Āryāvarta to which Patañjali refers in his Mahābhāṣya (12. 4. 1, p. 244) is described in the Dharmasūtras and the Dharmasāstras to have extended from the region where the river Sarasvati disappears in the west, to the Black Forest in the east and from the Himalayas in the north to the Pāripātra in the south. Almost all the Brahmanical sources give a description of Madhyadeśa or Āryāvarta, the most important division of India. The Middle country was the cradle on which the Brahmanical Aryans or the Buddhists staged the entire drama of their career. The five divisions, as indicated in the Bhavanakoṣa section of the Purāṇas, are identical with those given in the Kāvyamimāṃsa. They are as follows:—

(a) Madhyadesa (Middle Country),
(b) Urdīca or Uttarāpatha (Northern India),
(c) Prācyā (Eastern India),
(d) Dakṣināpatha (Deccan), and
(e) Aparānta (Western India).

Pāṇini in his Aṣṭādhvyāya mentions Prācyā-Bhāratadesa (8. 3. 75). The boundaries of Madhyadesa or Majjhimadesa have been referred to and explained in early Brahmanical and Buddhist texts. As early as the age of the Sūstras the country of the Aryans, which is practically identical with the country later on known as Madhyadesa, is described in the Dharmasūtra of Baudhāyana as lying to the east of the region where the river Sarasvati vanishes, to the west of the Kālakavana which is identified with a tract somewhere near Prayāga, to the north of Pāripātra and to the south of the Himalayas as already pointed out. The eastern boundary thus excluded not only the country now known as Bengal but also Behar which in ancient times included the entire Magadhā country. The Dharmasāstra of Manu calls the Āryāvarta of the Sūtras to be the Madhyadesa. He defines it as extending from the Himalayas in the north to the Vindhyas in the south and from Vīnāśana in the west to Prayāga in the east. The Āryāvarta of the Sūtras and the Madhyadesa of Manu are, according to the Kāvyamimāṃsa (p. 93), known as Antarvedi which extends up to Benaras in the east. The eastern boundary of the Madhyadesa gradually expanded itself with the progress of time so as to include places which acquired sanctity within the Brahmanical fold. The boundaries of the Buddhist Majjhimadesa as given in the Mahāvagga (Vol. V, pp. 12-13), may be described as having extended in the east to the town of Kajaṅgala.

1 McCrindle, Ancient India as described by Megasthenes and Arrian, p. 50.
3 Baudhāyana, I, 1, 2, 9; Vaśītha, 1, 8.
4 Himavad-Vindhyayor-madhyam yat prak Vīnāśanadapi pratyaγesa Prayāga Śca Madhyadesaḥ.
(identified with Ko-chu-wen-ki-lo of Yuan Chwang) beyond which was the city of Mahāśāla; in the south-east to the river Salalavati (Śrāvati); in the south to the town of Śatakarnika; in the west to the Brāhmaṇa district of Thiṇa (identified with Śāmīśvara); in the north to the Usiradhaja mountain (identified with Usiragiri, a mountain to the north of Kaṅkhāl, Hardwar). The Divyāvadāna (pp. 21-22), however, extends the eastern boundary of the Majjhimaṇḍa still further to the east so as to include Puṇḍravardhana which in ancient times included Varendra, roughly identical with north Bengal. The other boundaries as given in the Divyāvadāna are identical with those as in the Mahāvagga. Madhyadeśa, which is mentioned in the Belava copper-plate of Bhogavarmman and the Barrackpore copper-plate of Vijayasena (N. G. Majumdar, Inscriptions of Bengal, III, 1ff.), is, according to Aśvaghosa, said to have been situated between the Himalayas and the Pāripātra mountain which formed the southern boundary line of the Madhyadeśa (Saundaranandakāvyā, II, v. 62). The four boundaries of the Uttarapatha are nowhere mentioned in the Brahmanical or Buddhist texts. According to the Brahmanical tradition recorded in the Kāvyamīmāṃsā the Uttarapatha or northern India lay to the western side of Prthudaka (Prthudakātparataḥ Uttarapatha). The Brahmanical definition of Aryavarta excludes the greater portion of the land of the Rgvedic Aryans, which, however, is included in the Uttarapatha. The entire Indus Valley, which was the cradle of the Rgvedic culture and civilization, is included in the Uttarapatha according to the Kāvyamīmāṃsā. The Dharmasūtras of Vaiśeṣika and Baudhāyana and the Dharmāstra of Manu point out that the Uttarapatha lies to the west of the place where the river Sarasvati disappears. The Buddhist northern division is also to be located to the west of the Brāhmaṇa district of Thāna or Thānesvar. The Uttarapatha mentioned in the Hāthigumphā Inscription of Kāhāvela probably signifies the region including Mathurā in its south-eastern expansion up to Magadhā. The Uttarapatha may be supposed to have been originally a great trade-route—the northern high road, so to say, which extended from Sāvatthi to Takkasilā in Gandhāra. It is not at all improbable that the Uttarapatha in Pali literature might have also signified the entire northern India from Anā in the east to Gandhāra in the north-west and from the Himalayas in the north to the Vindhya in the south. Bānabhaṭṭa, the author of the Harsacarita, seems to include within Uttarapatha the western part of the Uttara Pradeśa, the Punjab and the North-Western Frontier Provinces of India and Pakistan. According to the Kāvyamīmāṃsā (93) the country lying to the west of Devasabhā was called the Paścādīśa or the western country. According to the Pali Sāsanaṃsā (p. 11) Aparantaka or western India lies to the west of the upper Irrawady. Sir R. G. Bhandarkar points out that Aparantaka was the northern Konkan whose capital was Surpāraṇa, modern Sopara. The western sea-board of India was called Aparantaka or Aparantika according to Bhagavaniāl Indraji. Aparantaka seems to have been mentioned in the Mahābhārata (Bhismaparva, IX. 335; Vaṇaparva, CCXVII. 788-9; Śantiparva, XLIX, 1780-82). According to the Mārgaṇḍeya Purāṇa (Ch. 58) Aparantaka seems to have been located north of the Śindhu-Śaupūr country. According to D. R. Bhandarkar Ariake is Aparantika. Aparantaka is referred to in Aśoka’s Rock Edict V. It is also mentioned in Luder’s List No. 965. From the Nasik record of Gautami Balāṣī we learn that her son extended his sway over Aparantaka which was reconquered later by

Śaka satrap Rudradāman of Western India as evidenced by the Junāgadh Rock Inscription of 150 A.D. For further details vide Law, Tribes in Ancient India, p. 392; Law, Indological Studies, I, 53.

Dakṣināpatha is the region lying to the south of Māhismatī identified with Māndhātā according to the Kāvyamāmāśā, as already pointed out. Some hold that it is situated between the Bridge of Rāma and the river Narmadā (Hultzsch, S.I., I, p. 58; cf. Fleet, I.A., VII, 245). The Dharmasūtras testify to the fact that Dakṣināpatha lay to the south of Pārītpātra, generally identified with a portion of the Vindhyas. The Mahāvaṇga of the Vinayā Piṭaka and the Divyavādāna seem to record that the Dakṣinājanapada lay to the south of the town of Śatakarnika. Buddhaghosa, the celebrated Buddhist commentator, defines Dakṣināpatha or the Deccan as the tract of land lying to the south of the Ganges (Sumangalavilāsinī, I, 265). The whole tract of land lying to the south of the Ganges and to the north of the Godāvari is known as Dakṣināpatha according to the Suttaniṇāṭa (Prologue of Bk. V; Vinayā-Mahāvaṇga, V, 13; Vinayā-Cūlavaṇga, XII. 1). The Sanskrit Buddhist texts refer to Dakṣināpatha as having extended southwards beyond the Śaravati river and the Pārītpātra mountain.

The Damīlas who had two settlements on both sides of the Ganges are identified with the Tamils. They were warlike, and the island of Lankā was very much troubled by them from time to time. They are described as uncultured (anarīja). 'Might is right' was their policy which they rigidly followed, with the result that they were defeated and mercilessly massacred in almost all the battles with the Ceylonese (Mahāvaṇmaṣākā, 482; Law, Tribes in Ancient India, 168ff.; Law, Geographical Essays, Ch. IV). They were disrespectful to the Buddhist Stūpas (Mahāvaṇmaṣā-Fiṭā, 447).

The Prācya or the eastern country lay to the east of the Madhyadeśa, but as the eastern boundary of the Madhyadeśa changed from time to time; the western boundary of the Prācya country consequently diminished. According to the Dharmasūtras the eastern country lay to the east of Prayāga. The Kāvyamāmāśā points out that it was to the east of Benaras, while according to the commentary on the Vātasyāṇa sūtra it lay to the east of Aṅga. The western boundary of the Purvadeśa shrank still more and extended to Kajānga according to the Vinayā Mahāvaṇga, or to Punḍaravardhāna according to the Divyavādāna.

The Sanskrit Buddhist texts refer to the three divisions of India, namely, Madhyadeśa, Uttarāpatha and Dakṣināpatha. Pāṇini refers to Uttarāpatha in his Astādhyāyī (5. 1. 77). Patañjali also mentions it in his Mahābhāṣya. Daṇḍin in his Kāvyādārśa (I. 80; I. 80) refers to the people of Dakṣināpathya and Adakṣināpathya. The last two divisions are mentioned in name only; there is no defining of their boundaries nor is there any description of the countries or regions that constitute the divisions. Two other divisions, namely, the Apārānta or western and the Prācya or eastern are not referred to even in name, but are suggested by the boundary of the Madhyadeśa as given in the Divyavādāna.

The division of India into five provinces was also adopted by the Chinese. India is described in the official records of the Thang dynasty of the 7th century A.D. as consisting of five divisions called the East, West, North, South and Central, which are generally styled as the Five Indies. (C.A.G.I., p. 11). The Chinese system of the five divisions was directly borrowed from the Hindu Brahmanical system as described in the Purāṇas with slight modifications. Modern India and adjacent countries may thus be divided for our purpose into: (1) Northern India, comprising the Punjab
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proper including Kashmir and the adjoining hill states with the whole of Eastern Afghanistan beyond the Indus and the present Cis-Sutlej states to the West of the Sarasvati river. The entire Indus Valley is included in Northern India.

(2) Western India comprising Sind and Western Rajputana with Cutch and Gujarat and a portion of the adjoining coast on the lower course of the Narmādā river.

(3) Mid-India or Central India comprising the whole of the Gangetic provinces from Thanesvar to the head of the Delta and from the Himalayan mountain to the banks of the Narmādā.

(4) Eastern India comprising Assam and Bengal proper including the whole of the Gangetic Delta together with Sambalpur, Orissa and Ganjam.

(5) Southern India comprising the whole of the Peninsula from Nasik on the west and Ganjam on the east of Cape Comorin (Kumārī) on the south including the modern districts of Berar and Telengana, Mahrāstra and Konkan with the separate states of Hyderabad, Mysore and Travancore-Cochin or very nearly the whole of the Peninsula to the south of the Narmādā and the Mahānadi rivers. *O.A.G.I.* pp. 13-14.

South India is an inverted triangle in shape with its apex in the south at Cape Comorin, 8 degrees north of the equator. The two sides of the Peninsula are bounded by the Arabian Sea on the west and the Bay of Bengal on the east. The base of the triangle, i.e., the northern boundary consists of the Vindhya mountains. Along with the Vindhyas and the Satpuras mention may be made of the Ajantas and Aravallis. South of the Ajantas lies the country of Hyderabad. South of the Satpura and other hills there was once a belt of impenetrable jungle called the Dandakāranya. In the extreme south there are the Tamil land, the Andhra territory and the Malayalam region. North of the Malayalam region is the Kannada country proper and beyond that is the Mahrāstra country.

These traditional regions of India will be most helpful in working out any new scheme for dividing the country into various regions.

IV. PHYSICAL FEATURES

Geographically India occupies a position of great advantage. It lies in the centre of the eastern hemisphere and forms the central peninsula of Southern Asia. Its sea position is thus well adapted for trade with lands around the Indian ocean. No country, again, has been favoured more by nature than India in providing it with well-marked natural boundaries. Its three sides on the east, west and south are washed by the waters of the Bay of Bengal, the Arabian Sea and the Indian Ocean respectively. On its north, north-west and north-east the country is cut off by a huge mountain-wall from the Chinese Turkestan and Tibet, the Iranian Plateau and Baluchistan and from the Chindwin and the Irrawaddy Valleys of Burma. The entire area comprised within the boundaries of the pre-partitioned India is about a million and a half square miles, which is more than one-third of the size of Europe. The surf-beaten coast extends over nearly 3,000 miles. It is almost unbroken and there are very few bays or gulfs which can be used as natural harbours.

The enormity of the size of India is quite in keeping with the extraordinary variety of its physical features. Along with the climatic variations that can be marked from the majestic heights of the Himalayas to the low-lands imperceptibly merging into the sea, and from the dripping hills of Assam to the waterless desert of Sind, India has been favoured with a luxuriant variety of flora and fauna. No less remarkable are the
numerous races of mankind inhabiting this historic land and speaking
countless languages. India is really the epitome of the whole world. The
history of India, like that of other countries, has been affected by its geo-
graphy. It is therefore necessary to notice in detail some of the major
physical features.

A. Mountains

The mountain wall in the north to which we have referred above
includes the Himalayas, the Trans-Himalayas and their eastern and
western offshoots.

*Hemavata* (Pali Himavā, Himācala and Himavantapadesa, Sanskrit
Haimavata).—This mountain which is called Nagādhirāja by Kālidāsa
(Kumārasambhava, I) is mentioned in the *Atharvaveda* (XII. 1. II) as well as
in the *Rgveda* (X. 121. 4). The *Taittiriya Samhitā* (V. 6. 11. 1), Vājasaneyi
Samhitā (XXIV. 30; XXV, 12) and *Aiśvarya Brāhmaṇa* (VIII. 14. 3) also
refer to it. According to the Great Epic (Mahābhārata, Vanapravva, Ch.
253) the Haimavata region was situated just to the west in Nepal (Nepal-
viśaya) and according to the same Epic it mainly comprised the
*Kūkinaviśaya* (Ptolemy’s *Kūnināe*), representing the region of high
mountains in which the sources of the Ganges, Jumna and Sutlej lay. It
may thus be taken to include the Himachal Pradesh and some parts of
Dehra Dun. The *Bhūgavata Purāṇa* and the *Kārnāpurāṇa* (30. 45-48)
refer to it. The *Yoginiśāstra* mentions this mountain (1/16). The Kālikā-
purāṇa (Ch. 14. 1) also refers to it. It is described as the king of mountains
according to the *Kālikapurāṇa* (Ch. 14. 51). In the Epics and Purāṇas
the Himavanta is classed both as a *Vṛṣaparvata* and a *Muryādāparvata*.
The author of the *Mārkandeyaparāṇa* knew the Himavat to have stretched
from the eastern to the western sea like the string of a bow (Kārṇaṇāya
Yathāgyaḥ 54, 24; 57, 59). The statement of the *Mārkandeyapurāṇa*
is supported by the *Mahābhārata* (VI. 6. 3) and *Kumārasambhava* (I. 1).
The eastern Himalayan region extending up to Assam and Manipur roughly
constituted the Haimavata division of the Jambudvīpa in respect of which
Asoka introduced the Nābhakas and Nābhapaṃtis in his Rock Edict XIII
(Baruja, Asoka and His Inscriptions, Pt. I, p. 101). The Himalayan region
(*Himavantapadesa* in Pāli) of the Jambudvīpa extended northward, accord-
ing to the Pali accounts, as far as the south side of the Mount Sumeru
(Pali *Sīneru*). The southern boundary of the Haimavata division of India
is indicated by the Kālīsi set of Rock Edicts, the Asokan monoliths at
Nīlīva, Lumbini, and those in the district of Champaran (*Ibid.*, pp. 81-82).
The Haimavata padesa has been identified by some with Tibet, by
Ferguson with Nepal, and by Rhys Davids with the Central Himalayas.
According to ancient geographers the name Himavanta was applied to the
total mountain range stretching from Sulaiman along the west of the
Punjab and the whole of the northern boundary of India up to the Assam
and Arakan hill ranges in the east. The Sākyas and the Koliyas were
transported by the Buddha to the Himalayas, and the Buddha pointed
out to them the various mountains in the Himalayan region. The Kailāśa
mountain formed a part of the Himalayan mountain but the *Mārkandeyapu-
rāṇa* takes it to be a separate mountain. According to Alberuni Meru
and Nasadha were connected with the Himalayan chain. The Himalayan
mountain is the source from which the ten rivers have their rise (*Milinda,
114*). Ptolemy points out that the *Tmaos* (the Himalayan mountain) is
the source of the Ganges and the Indus as well as the *Koa* and the Swat
rivers. The *Apadāna* mentions a few other mountains in the neighbour-
hood of the Himavanta which is also called the *parvattarāja* (*Ang.*, 1, 152):
INTRODUCTION

Kadamba (p. 382), Kukkura or Kukkuṭa (p. 178), Bhūtagaṇa (p. 179), Kosika (p. 381), Gotama (p. 162), Paduma (p. 362), Bharika (p. 440), Lambaka (p. 15), Vasabha (p. 166), Samaṇga (p. 437) and Sobhita (p. 328). The Himalayan mountain is the only vārsaparvata which is placed within the geographical limits of Bhāratavarṣa. (Vide B. C. Law, Geography of Early Buddhism, 27, 41-42; for further details, vide B. C. Law, India as described in the Early Texts of Buddhism and Jainism, pp. 5ff.; B. C. Law, Geographical Essays, p. 82; B. C. Law, Mountains of India, pp. 4ff.) The Himavanta mountain occurs in Luders' List, No. 334. The Monghyr grant of Devapāla refers to Kedāra, which is situated in the Himalayas. The Kālikāparāṇa (Ch. 14. 31) says that Śiva and Pārvatī went to the fall of the Mahākauśikī river in the Himalaya mountain.

The Himalaya which is the loftiest mountain range in the world forms a circular area with its convexity turned towards India in between the banks of the Indus and the Brahmaputra in the west and the east. It consists of three almost parallel ridges of varying altitude, viz., the Great Himalaya, the Lesser Himalaya, and the Outer Himalaya. The Great Himalaya comprises the northernmost high range and rises to over 20,000 feet above the sea-level, i.e., above the limits of the perpetual snow. More than 100 peaks exceed this limit, and the most famous among them are the Nagnaparvata or the Bare Hill (26,620 ft.), Numkum (23,410 ft.), Nandadevi (25,645 ft.), Trisuli (23,360 ft.), Nandakot (22,510 ft.), Dunagiri (23,184 ft.), Badrināth (23,190 ft.), Kedarnāth (22,770 ft.), Nilakantha (21,640 ft.), Gaṅgotri (21,700 ft.), Śīkṣaṇā (20,120 ft.), Brandarpunch (20,720 ft.), Gauriśāṅkṣa or the Mount Everest (29,029 ft.), which is the loftiest peak in the whole world, Kāśiśāṅkṣa (28,146 ft.), Dhaulagiri (28,795 ft.), Makalu (22,790 ft.), Gosainthān (26,391 ft.), and Namcha Barwa (25,445 ft.). The Gauriśāṅkṣa or Gauriśāṅkṣa, Kāśiśāṅkṣa and Dhaulagiri are the highest peaks of the Nepal Himalaya which extends as far as the Tista river from the eastern boundary of the Kumaon Himalaya. Namcha Barwa is included in the Assam Himalaya which extends from the Tista to the easternmost frontier of India. The Gauriśāṅkṣa is really situated on the Nepal Tibet border. It is known by various names, e.g., Devaduniga, Como Kankar, Como Lungma, Como Uri, Chelungen and Mi-ti-gu-ti-ca-pu Longniga. This Himalayan peak has defied any attempt at finality both as regards its height and local name. Opinions differ as to the real discoverer of this highest mountain peak. Some claim Radhanath Sikdar to be the discoverer, but others hold that the discovery was due to the combined effort of the department of the Survey of India. Tenzing, an Indian and Hillary, a Newzealander, both members of the British Mt. Everest Expedition Party, were the first to climb to the top of Mt. Everest in 1953.

The Lesser Himalaya consists of the southern spurs of the Great Himalaya, and the ranges of lower elevations which run parallel to the Great Himalayan range extending as far as the outer Siwalik ranges. Its average width is 50 miles. The Pir Panjal extends eastward from south of the Kashmir Valley across the source of the Beas joining with the Great Himalayan range a little farther east. The Dhaoladhar range is situated to the south of the Pir Panjal range extending from near Udampur in Jammu to the Simla Hills in the West, joining the Great Himalayan range near Badrināth. The Outer Himalaya consists of low hills which run almost parallel to the Great Himalayan range from the Indus to the Brahmaputra. On the west it is known as the Siwalik hills which extend for about 200 miles from the Beas to the Ganges and were known to the ancient geographers as Mainkaparvata. Beyond the foot-hills there are
belts of low land and behind the Siwalik lies the well-known Dehra Dun district of the Uttra Pradesh. The Trans-Himalayan zone comprises the Hindukush, the Kârâkoram and the Kailâsa mountains. The Hindukush mountain, known to the ancient Indians as the Mâlyavat and as the Indian Caucasus to the Greeks, starts from the north-western extremity of the Himalayas and extends south-westwards, first dividing India from Afghanistan, and then through north-eastern Afghanistan. A number of spurs run from the main range, such as the Badakhshan spur separating the Oxus from the Kokoha, and the Kokcha spur dividing the Kokcha range from that of the Kunduz. The height of the Hindukush varies between 14,000 and 18,000 ft. in the eastern section. The Kârâkoram, known as the Kâśagiri to ancient geographers, is continuous with the Hindukush in the west. It forms the northern boundary of Kashmir. It nestles within it the lofty peak of Godwin Austen (28,250 ft.). Following a spur of the Kârâkoram to the south-east we come to the Mount Kailâsa overlooking the Mâna Sarovara. According to the modern geographers this mountain was uplifted earlier, and hence is older than the Himalaya proper. It is of Hercynian age and got considerably folded and faulted subsequent to its uplift. To the east of the Mâna Sarovara lake there runs a lofty range known as the Ladakh range parallel to the Greater Himalaya. It is composed mainly of granite and is separated from the Greater Himalaya by a valley some fifty miles wide. The Kailâsa range runs parallel to the Ladakh range 50 miles behind the latter. It contains a number of groups of joint peaks. One such group stands near the Mâna Sarovara, the highest of the groups being Kailâsa (22,028 ft.), known to the ancient geographers as the Vâidyâtaparvata. The Zaikar range bifurcates from the great Himalayan range near Nampa. It contains the Kamet peak (25,447 ft.). There are other peaks, too, and this range extends across the Indus north-westwards.

In the north-west of India, a lofty range runs dividing the Indus Valley from the hills of Baluchistan and extending from the west of Dehra-Ismail Khan to the sea-coast. The northern portion of this range is called the Sulaiman mountain, known to the ancient geographers as Añâjana, and the southern part, the Kirthâr mountain, extends southwards from Mûla river gorge in a series of parallel ridges for 190 miles.

In the north-east of India an almost continuous ridge of folded mountains, similar in structure to the Himalaya, extends right up to the coast of the Bay of Bengal, and separates Burma from India. From north to south it consists of the Mishmi mountain, the Patkai hills, the Naga hills, the Barail range, the Lushai hills and the Arakan Yoma. We do not find reference to these hills and mountains in ancient Indian literature, as these were not thoroughly explored by the geographers of the olden times. The mountain-wall in the north-east sends out a great branch westward into Assam. This branch forms the Jaintia, Khasi and Garo hills.

Since the main crest rises above the line of perpetual snow, the name Himâvanta or Himalaya was well conceived by the ancient geographers of India. The comparison of the shape of the Himalaya with the string of a gigantic bow fits admirably with our modern knowledge of the trend of the Himalaya. This arcuate disposition of the Himalaya, the convex side facing towards the Indian plains, can be ascribed to the main tangential thrust coming from the south.

The Himalayan rivers are seen cutting through the main chains in deep transverse gorges after long flowing parallel to the trend of the chain. The Indus and the Brahmaputra are the best examples of this.
Some Mountains and Rivers of India
INTRODUCTION

Geologically the Himalaya may be divided into three zones: the Tibetan zone, the Himalayan zone and the Sub-Himalayan zone. The fossiliferous beds of the Palaeozoic and Mesozoic ages are well developed in the Tibetan zone. The Himalayan zone is composed chiefly of crystalline and metamorphic rocks. The Sub-Himalayan zone consists entirely of tertiary beds.

On the north side of the Everest the Rongbuk glacier ends at about 16,500 ft. In the Kanchengunga group the glacier may come down to 13,000 ft., while in Kumaon they reach 12,000 ft. and in Kashmere under special circumstances they may come as low as 8,000 ft.

A valuable study may be made of the Himalayan plants and animals. The European flora of the Mediterranean reaches the Himalaya. The observations made by the Everest expeditions have added much to our knowledge of the plant-life of the Himalayan region. The bird-life of the Himalayas is rich. The butterflies are renowned for their beauty and grandeur. The python, the cobra, the lizard and the frog are found in various kinds.

The importance of the Himalayan system in shaping the destiny of India seems to be great. It shuts off the country from other parts of Asia and acts as an effective barrier against the outside world on land. There are several passes in the north which may be divided into three groups, viz., the Shipki group, the Almora group and the Darjelsing-Sikkim group. These allow trade to be carried on between India and Tibet. In the northeast there are several back-doors to Burma leading through the northeastern corner of Assam, Manipur State and the Arakans. Chief among the numerous passes that lead across the north-western frontier to India are the Khyber, Kurram, Toochi, Gomal and Bolan.

A group of forest-clad hills forming themselves into a wide plateau runs obliquely along the west of India from the Gulf of Cambay to Rajmahal in the east, and divides the country into two separate parts, viz., the Indo-Gangetic basin in the north and the Deccan tableland in the south. The northern section of them from west to east consists of the Vindhyan, and the connected ranges of Bahrin and Kaimur which passing through the neighbourhood of Gayā, terminate near Rájmahal. In the south and in the same direction stretch almost in a parallel line the Satpūra, the Mahādeva hill, the Maikal range and the hills of Chota Nagpur. Beyond the Vindhyan ranges in the west in the centre of the Kathiawar Peninsula is situated mount Girnar also known as Raivataka near Junagadh in Gujarāt. The Aravalli range, which runs across Rajputana in the west-easterly direction and cuts the country into two halves is closely connected with the Vindhyan system by the rocky ridges of Southern Rajputana and Central India. Although regarded as a part of the Aravalli range, but completely detached from it by a narrow valley in the southwest stands the rock-island of Abu also known as Arbuda in the Sirohi State of Rajputana. According to Megasthenes and Arrian Mt. Abu is identical with Capallia which attains an elevation of 6,500 ft. It rises far above any other summit in the Aravalli range.\(^1\)

The Pāripātra or Pāriyātra, the Rāṣṭravat, and the Vindhya are the mountains of Central India. The earliest mention of the Pāripātra is found in the Dharmasāstra of Baudhāyana\(^2\) who refers to it as being situated on the southern limit of Āryāvarta. The Śāṅkāṇa Purāṇa refers to it as the farthest limit of Kumārikhaṇḍa, the centre of Bhāratavarṣa.

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1 McGrindle, Ancient India as described by Megasthenes and Arrian, p. 147.
2 Baudhāyana, 1.1.25.
Pargiter identifies the Pāripātra with that portion of the modern Vindhyā range which is situated west of Bhopal in Central India together with the Aravalli mountains identified with the Apokopa by Ptolemy.\(^1\)

The Rāksavat has been identified with the Ouxenton of Ptolemy. It is the source of the rivers Toundis, Dosaran and Adamas. The Dosaran has been identified with the river Daśārṇa (modern Dhasan near Saugar in C.P.) which is said to have issued from the Rāksa according to Ptolemy. By the Rāksa or the Rāksavant he meant the central region of the modern Vindhyā range north of the Narmadā.

The Vindhyā corresponds to Ptolemy’s Quinund, the source of the Namados and Nanagouna identified with the Narmadā and the Tāpti. According to Ptolemy the Quinund stands for only that portion of the Vindhyā wherefrom rise the Narmadā and the Tāpti. Different parts of the Vindhyā mountain are known under different names. The Vindhyāpāda-parvata is the mountain Sardonyx of Ptolemy. It may be identified with the Sātpūrā range from which rises the Tāpti.

The Sātpūrā is the Vaidurya Parvata which is associated with the rivers Payoṣi (an affluent of the Tāpti) and the Narmadā in the Mahābhārata.\(^2\) The mountain which runs south of the Narmadā is at present known as the Sātpūrā. The Maikāl range stands for the ancient Mekal–parvata in Gondwana in Central Provinces. Hence the Narmadā is called the Mekalasutē.\(^3\) Its eastern peak Amarakanātha is also known as the Soma-parvata and Surathādri or Surathāgiri.\(^4\) The Amarakanātha is the source of three great rivers, viz., Narmadā, Sōna and Mahānādi.

The Citrakūṭa mountain has been identified with Kāmpštānāth-giri in Bundelkhand. It is an isolated hill on a river called the Faisuni or Mandākini. It is about four miles from the Citrakūṭa Station of the G.I.P. Railway. The Kālañjara identified with Kalinjar, a hill fort in the Banda district, Bundelkhand, was located between the Ganges and the Vindhyā mountain. The Jain texts refer to it (Avadhāka Cūrṇi, p. 461).

The forest-clad mountains of Central India stood as a serious obstacle to the unification of the whole country in ancient times, for it was not easy in those days to lead an invading army across this wide belt of stone and jungles.

The Gayāśīra (Gayāśīra, Gayāśīsa) is the principal hill of Gayā. Gayāśīsa, the chief hill of Gayā, according to the Vinaya Piṭaka\(^5\) is the modern Brahmavatī and identical with what is called Gayāśīra in the Mahābhārata\(^6\) and in the Piṇḍas.\(^7\) The early Buddhist commentators account for the origin of its name by the striking resemblance of its shape with that of the head of an elephant (gayāśīsa).

A group of five hills encircling the ancient capital of Magadhā is known to the early Pali texts as Isigili (Reśigiri), Veśhāra (Vaiśhāra), Paṇḍava, Vepulla (Vipula) and Gijjhakūṭa (Grdhrajkūṭa) which stood to the south of Vepulla. In the Mahābhārata we have two lists, one naming the hills as Veśhāra, Varāha, Veśabhā, Reśigiri and Subhacaitya,\(^8\) and the other as Paṇḍara, Vipula, Varāhaka, Caityaka and Mātanga.\(^9\) To the north of Gayā and west of Rājagrha stands the Gorathagiri (modern Barabar hills)\(^10\)

\(^{1}\) McRindale, Ancient Indica as described by Ptolemy, S. N. Majumder’s ed., p. 355.
\(^{2}\) III, 121, pp. 16–19.
\(^{3}\) Padma Purāṇa, Ch. 6.
\(^{4}\) Māhābhārata Pūrṇa, Ch. 57.
\(^{5}\) Vinaya Piṭaka, I, 36ff.; II, 199.
\(^{6}\) Mabh. III, 95. 9.
\(^{7}\) Barua, Gayā and Buddha Gayā, I, 68.
\(^{8}\) Ibid., Ch. XXI, v. 11.
\(^{9}\) Sabhāparva, Ch. XXI, v. 2.
mentioned as the Khalatika Parvata in the Cave Inscriptions II and III of Aśoka and the Mahābhāṣya of Patañjali. From the Gorathagiri or Goradagiri one could have a view of Girivraja, the earlier capital of Magadha. The Suktimat range, according to Beglar, lies to the north of the Hazaribagh district. There is a difference of opinion as to its location. Cunningham identifies it with the hills south of Saha and Kankar separating Chattisgarh from Bastar. According to Pargiter it may be identified with Garo, Khasi and Tippera hills. Some have located it in Western India and identified it with Kāthiawārd range. Others have identified it with the Sulaiman range. Rai Chaudhuri applies the name with the chain of hills, extending from Sakti in Raigarh in C.P. to the Dalma hills in Manbhum drained by the Kumārī river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bāblā. The Kukkutapādāgiri or the Gurupāda mountain has been identified by Stein with Sobhanath peak. Some have identified it with Gurpa hill, above 100 miles from Bodh-Gayā. The Antaragiri identified with the Rajmahal hills in the Santal Parganas, the Makulaparvata identified with the Kāhū hill, about 26 miles to the south of Buddhagayā, and about 16 miles to the north of Chātrā in the Hazaribagh district, the Pātharghatī hill which was ancient Silā-sanga or Vikramakatā-sanghārāma, the Mallaparvata identified with the Pareshnath hill in Chota Nagpur also known as the Mount Maleus by the Greeks, and the Mandara hill known to Megasthenes and Arrian as Mallus in the Bākā sub-division of the Bhagalpur district are some other hills and mountains in Eastern India, worthy of notice.

The South Indian mountain system consists of the Western Ghats, the Eastern Ghats and the Nilgiris. The Western Ghats run close to the west coast almost without a break for about 1,000 miles from the pass of Kundaibari in Khandesh to Cape Comorin with an average elevation of 4,000 ft. above the sea-level. They send several spurs into the interior of the Deccan Plateau, the most important of which are the Ajantā and the Bālāghat ranges. The sea side is extremely steep and of difficult ascent. Communication with the interior is carried on through the passes of the Thal Ghat near Nasik, the Bor Ghat near Poona and the Palghat or the Coimbatore gap below the Nilgiris. The continuity of the mountain to the Cape after the southern gap is carried through the Annamalai and the Cardamom hills.

The Western Ghats above the Coimbatore gap were known to the ancient geographers of India as the Sahyāḍri. The Sahyāḍri hills run almost parallel to the west coast from the Cape Comorin to the Tapti Valley. Ptolemy divides it into two parts, the northern part is called the Orudian (identified with the Vaiduryaparvata) and the southern part, the Adeisathron. Among the hills associated with the Western Ghats mention may be made of Trikūṭa (from which the Traikūṭakas derive their name), Govardhāna (Nasik Hill), Kṛṣṇagiri (modern Kanheri), Rayamukā (overlooking Pampā which has been identified with Hampē), Mālayavat in the Kiskindhyā country (identified by Pargiter with the hills

1 I. ii, 2.  
3 A.S.B., VIII, 154-5.  
5 Mārkaṇḍeya Purāṇa, 285, 306 notes.  
6 C. V. Vaidya, Epic India, 276.  
7 Z.D.M.G., 1922, p. 231 note.  
8 Studies in Indian Antiquities, 115-20.  
10 McCrindle, Megasthenes and Arrian, pp. 62, 139.  
11 Rapson, Andhra Coins, pp. xxix, xlvii, lvi.  
12 Rāmāyaṇa, VI, 26, 30.
near Kupal, Mudgal and Raichur), Praśravaṇa (associated with the Godāvari and the Mandākī)\(^2\) and Gomanta. Ṛyamūka and Gomanta may also be associated with the Sahya mountain. Pargiter identifies the former with the range of hills stretching from Ahmadnagar to beyond Naldrug and Kalyāṇi. He identifies the Gomanta with the hills south or south-east of Nasik.\(^2\) According to Rai Chaudhuri to the north of Gomanta was Vanavāsī so that the hill might be placed in the Mysore region.\(^3\)

The Eastern Ghats run as detached hills, more or less parallel to the eastern coast of India, with an average elevation of about 2,000 ft. The detached hills are known by different names in different parts of the country. In their northern extremity the hills are known as the Malīpala, which approach the sea. The Malīpala in Ganjam, Vizagapatam and Godāvari regions are much dissected and widened considerably in the district of Kurnool. In the latter district the Eastern Ghats are known as the Nallamalai hills. Further south the Eastern Ghats take the name of Palkonda hills, and the southern extremity of the Eastern Ghats joins the Nilgiri plateau in the Coimbatore district of the Madras State. This extremity is locally known as the Biligiri Rangan hills. The Shevaroy hills are a detached range in the Salem district.

It appears from the Rāmāyana\(^4\) that the Eastern Ghats are known as the Mahendraparvata. The Mahendra range seems to indicate the whole range of mountains extending from Ganjam as far south as the Pāṇḍya country to the whole of the Eastern Ghat range. The Mahendrādri or the Mahendra mountain is situated between the Gaṅgāśāgara-sāṅgama and the Saptagodāvari.\(^5\) A portion of the Eastern Ghats near Ganjam is still called the Mahendra hill. There is also a Mahendra-giri in the Tinnevelly district.\(^6\) Pargiter thinks that the name should be limited to the hills between the Mahānadi, Godāvari, and Wain-Gaṅgā, and may perhaps comprise the portion of the Eastern Ghats north of the Godāvari.\(^7\) According to Pargiter the Mahendra hills of the Rāmāyana and those of the Purāṇas are the two different ranges. But Rai Chaudhuri thinks that the same range of hills is meant by the authors of the Rāmāyana and the Purāṇas.\(^8\) Some minor hills associated with the Mahendra mountain are the Śriparvata overhanging the river Kṛṣṇa in the Kurnool district,\(^9\) Puṣpagiri (north of Cuddapah), Venkaṭādri (Tirumalai mountain near Tripati or Tirupati in the North Arcot district, about 72 miles to the north-west of Madras), Aranācala (on the river Kampa)\(^10\) and Rṣabha (in the Pāṇḍya country according to the Mahābhārata).\(^11\)

The Eastern and the Western Ghats meet in the south in a knot of rocks known as the Nilgiris. The ancient Malayaparvata has been correctly identified by Pargiter with the portion of the Western Ghats from the Nilgiris to the Cape Comorin. The southern extension of the Western Ghats below the Kāveri, now known as the Travancore hills, really forms the western side of the Malayagiri. That the Malayagiri was joined by the Mahendra hills which extended as far south as Madura is

\(^1\) Rāmāyana, Āranyakāṇḍa, 64. 10–14.
\(^2\) Mārkaṇḍeeya Purāṇa, p. 289 note.
\(^3\) Studies in the Indian Antiquities, p. 133.
\(^4\) Kiśkindhyākāṇḍa, 41. 18–20; Lāṅkākāṇḍa, 4. 92–94.
\(^5\) Cf. Bhāgovata Purāṇa, X, 79.
\(^6\) Tinnevelly District Gazetteer, I, p. 4.
\(^7\) Mārkaṇḍeeya Purāṇa, p. 395 note.
\(^9\) Agni Purāṇa, CXIII, 3–4; Pargiter, Mārkaṇḍeeya Purāṇa, p. 290 notes.
\(^10\) Skanda Purāṇa, Ch. III, 59–61; IV, 9, 13, 21, 37.
\(^11\) Mahābhārata, III, 86. 21; Bhāgovata Purāṇa, X, 79.
proved by the Caitanya-caritāmṛta and the Harsacarita respectively. The Malayaparvata was also known as the Śrīkhandaṇḍri and Candaṇḍri. It is the same as Tamil Podigei or Podigai, the Bettigo of Ptolemy. On the summit of the Malayakūta or the Malaya range there was the hermitage of the sage Agastya. Associated with the Malaya is the hill called Dardura which is identical with the Nilgiris or the Palmi hills.

The group of mountains known as Mahendra, Malaya, Sahya, Šuktimat, Rṣa, Vindhya and Pāripātra is known to ancient Indian geographers as the Kulācalas. They were so called because each of them was associated with one particular country or tribe. "Thus Mahendra is the mountain par excellence of the Kalīṅgas, Malaya of the Pāṇḍyas, Sahya of the Aparāntas, Šuktimat of the people of Bhallāta, Rṣa of the people of Māhiṃmati, Vindhya of the Ājīvyas and other forest folks of Central India, and Pāripātra or Pārīyātra of the Niśadas."

The Bhūgavata Purāṇa refers to some mountains which are difficult to be identified. They are as follows: Surasa, Śata, Śrīga, Vāmadeva, Kunda, Kumuda, Purpa, Varsa, Sahoṇa, Devānka, Kapila, Iśāna, Śatakeśara, Devapāla and Śahasraśrotā.

B. Caves

The caves in prehistoric times discovered all over the world, mostly represent natural caves partly improved by human hand. Some of them contain ante-chambers and the walls of many of them are decorated with pictures of animals and natural objects. These caves served as shelters of men in life and death. It was in them that our remote ancestors developed in different ways our culture and civilization. The caves as religious retreats are referred to for the first time in the early texts of Buddhism. The cave (gūhā) of the Upaniṣads is not a religious retreat but the cavity of the heart. The forests, open spaces, roads, tree-shades, deserted houses, cemeteries and mountain caves (giriguha) became important as temporary shelters and retreats of the Indian 'runaways', the recluses, and wanderers as distinguished from the hermits (tāpasas). The caves also served as suitable places for meditation of the recluses. They were really the means of protection against heat and cold, wind and sunlight, ferocious animals and showers of rain. The early caves and caverns are mostly associated with the hills around the ancient city of Rājagriha. Only one of them is located in the neighbourhood of Kaśāmbi. The Indrāśala-gūhā and the Saptaparni cave are the most noted among the caves and caverns of Rājagriha. According to the Vinayasūtaka a natural cave deserves to be called a leṇa when it is touched by human hand and improved by human skill. It is difficult to take the early caves to be the examples of cave architecture. The Indian caves acquired an architectural significance from the days of Aśoka. They continued to be so up till the reign of King Khāravela of Orissa. The four caves dedicated by Aśoka to the Ājīvikas in the Khalatka or Barabar hills, about 20 miles north of the town of Gaya, the three caves dedicated by Daśaratha in the Nāgarjuni hills, and

1 Harsacarita, VII. 2 Cf. Dhoji's Pavanadāta.
3 Bhūgavata Purāṇa, XI, 79. 4 Mahābhārata, II, 52, 34; Ibid., XIII, 165, 32; Rāmāyana, Lāṅkākanda, 26, 42;
Raghuvamśa, IV, 51. 5 Mārkaṇḍeeya Purāṇa, 57. 10. 6 Mahābhārata, II, 30. 6f.
7 Harivamśa, 38. 10. 8 Rai Chaudhuri, Studies in Indian Antiquities, pp. 105-106.
9 Skandha V, Ch. 29. 10 Vinaya Cullavagga, VI. 1. 3-4.
the caves dedicated to the Jain recluses on the twin hills of Udayagiri and Khandagiri, were all intended to serve as shelters during the rains, while some of them in South India came to serve the sepulchral purpose in mediaeval times. From the time of the Satakarnis of the Andhra dynasty the Indian caves began to develop as vihāras (monastic abodes) and caityas or shrines. This observation holds true of the caves of Kārle, Bhāja, Ajanta, Ellora, Aurangabad, Elephanta and Bāgh. The Kailāsa temple of Ellora was a magnificent rock-cut temple which developed in the tradition of the caves as religious shrines. As compared and contrasted with the caves of India, the lepas of Ceylon which do not strictly deserve the name of gūhā, are nothing but the slanting slopes of rocks barely touched and rudely dressed by human hand. It is worthwhile to give a short account of some important Indian caves.

**Indāśailaguḥā.—**As explained by Buddhaghosa, this cave took its name from an Indāśaila tree marking its entrance. The cave with this tree is represented in one of the Barhut sculptures. Later it also became known by the name of Indāśailaguḥā evidently for the reason that it is made the scene of action of the famous Pali discourse called *Sakkapaṭṭha Sutta*, the discourse in which Sakka or Indra, the king of the gods, interviewed the Buddha to have satisfactory replies to his questions. In the *Dīgha Nikāya* we find that this cave is located in the Vediyaka mountain situated at a short distance to the north of the village of Ambasaṇḍa (Mango-grove). The Vediyaka mountain is now identified with the Giriya Hill, six miles from the city of Rājagaha, modern Rājgir. According to Buddhaghosa it was a pre-existing cave between two hills with an Indāśaila tree at its door. The particular hill with which it was connected was called Vediyaka or Vediy since it was surrounded by altar-shaped blue rocks.

We read in the Pali text that at the time when the Buddha stepped into it, the cave which was uneven became even, which was narrow became wide, and which was dark became lighted as if by the supernatural power of the gods. The element of the miracle is altogether dispensed with by Buddhaghosa when he describes that cave as being surrounded by a wall fitted with doors and windows covered with chunam plaster decorated with scrolls and floral designs, done up on the whole into picturesque cave-dwelling. The Barhut medallion represents it as a mountain cave with a rocky floor and open-mouthed hall inside having an arched roof. It is polished inside. The Indāśaila tree is shown above it. The monkeys sit on cubical rocks, while two bears peep out through the piled up rocks. On the Bodh-Gayā stone railings the cave has an open mouth and an arched hall inside, and it is enclosed by a Buddhist railing. It is difficult to infer from the description given in the Pali text that the cave received any improvement by human hand.

**Pippalī gūhā.—**This solitary cave which took its name from a Pippalī or Pippalli tree near its entrance was a favourite resort of Thera Mahā-Kassapa. It was used for the purpose of lonely meditation. According to Fa-Hien this rocky cave was regularly resorted to by the Buddha for silent meditation after his midday meal. It is known to the Chinese

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4. *Sakka* and Buddha Gayā, II, figs. 55, 73, 73A.
travellers as Pippala cave and to the author of the Mañjuśrīnimālakalpa as Paipala guhā. The location of the cave is open to dispute. There is no evidence as yet to show that the cave was fashioned in any way by human hand.

Sattapani cave.—It is also known as Sattapanā (Sapta-parna) guhā. It apparently derived its name from saptapanī creeper serving as its cognizance. All traditions connected with the Veṭhāra or Vaiṭhāra mountain, the Mahāvastu and the Chinese pilgrims definitely locate it on the north side of this hill. The later accounts represent this spacious cave as the venue of the First Buddhist Council. The Vīnaa yaccaount does not however refer particularly to any single cave as the place where the theras (Elders) of the First Council met. On the other hand, it suggests that while the Council was in session, its five hundred delegates were required to stay in Rājagaha and in all the retreats, vihāras, guhās and kandaras which were then available. We are also told that these retreats were caused to be repaired so as to make them serve as shelters during the rainy season. According to Ceylon chronicles the Sattapanī cave alone was repaired for the purpose. The location of this cave is still doubtful. Fa-hien places it about a mile to the west of the Pippala or Pippaha cave. Cunningham identifies it with the Son-Bhadgā cave on the southern side of the Vaiṭhāra mountain. The Pali evidence in support of this identification is to be found in the Dīgha Nikāya in which the cave is placed adjacent to the Isigili (Rishigiri) mountain. Although the Pali account connects the cave with the Vaiṭhāra mountain and locates it on a side of it (Veṭhārapasse), it does not definitely mention on which side the cave stood. The present situation of the Son-Bhadgā cave is ideal for the purpose of a Council. It is moreover a commodious cave-dwelling with clear signs of construction by human skill. There is no other cave in Rājagriha which is so ideally situated and so beautifully made.

Varāha guhā.—This was a natural cave (Sukarakhāta) on the Gijjakhūta mountain, which served as the retreat to the wandering ascetics including the Buddhist recluse. The wanderer named Dīghanakha met the Buddha in this cave. It came to be known as the boar’s cave evidently for the reason that it was a place for the boars to live in.

The Kandaras were all natural caverns in the rocks. The Tinduka Kandara was marked out by a Tinduka tree standing near it. The Tapoda kandara received its name from its proximity to the Tapodas or hot springs. Why Somata Kandara was so called is not known. The Kapota Kandara was undoubtedly a favourite resort of the pigeons. The Udāna locates it at some distance from Rājagaha while Hiuen Tsang places it about 9 or 10 miles north-east of the Indrāsaila cave.

1 Patala lii, p. 588: Magadhānām jane śreṣṭha Kuśāgrepurivāsīnaṁ parvatam tatsamāpan tu varāhaṁ nāma nāmetaḥ. Tatrasau dhīyate bhikṣuḥ guhālino 'the paipāle'.
2 Vol. I, p. 70.
3 Lagge, Fa-hien, p. 85; Watters, On Yuan Chwang, II, 160.
4 Ibid., pp. 84-5.
5 Cunningham, Ancient Geography of India (S. N. Majumdar’s ed.), p. 531.
6 Mahāparinibbāna Suttanta. (Dīgha, II.)
7 Mañjuśrīma Nikāya I, Dīghanakha Sutta; Malalasekera, Dictionary of Pali Proper Names, II, pp. 1271-1272; Papancaśudant, III, p. 205; Sāratthappakāsini, III, p. 248.
8 This tree cannot be accurately identified. It may be Diospyros embryopteris or Strychnos Nux Vomica.
9 Udāna (Siamese ed.), p. 307.
10 IV, 4.
11 Watters, On Yuan Chwang, II, p. 175.
The Pali canonical texts refer to the *Pilakkhaṅghā* or a cave which was marked by the Pilakka tree (Plakṣa, the wave-leaved fig tree, *Ficus Infections*). It is said to have been a pit or hollow in the earth caused by rain water. The water accumulated there during the rains made it look like a pool which became dried up in summer. A wanderer named Sandaka used to live in it with his 500 followers in summer by providing it with a temporary roof supported on pillars or posts.\(^1\)

We then meet with several rock-cut caves, some of which are situated in Orissa, and some in southern and western India. Those in eastern India are associated with king Khāravela, the great Jain Emperor of Kalinga, his chief queen, son, other royal personages, and officers. Those in western and southern India are associated with the name of the Śātakarni rulers. Almost to the same age may be relegated the Fabhosā cave, about two miles west of Kosaṃ, the site of ancient Kausāmbi dedicated to the Kāśyapīyas, a religious community of the time, by king Āśūjhasena of Ahicchatra.

The evidence of the religious faith of the donors of the Jain caves in the twin hills of Udayagiri and Khāḍagiri lies in the dedicatory inscriptions as also in the medival cult statues of the Tīrthankaras in two of the Khāḍagiri caves. Some 35 excavations are now visible. The Anantagumpha on the Khāḍagiri and the Rāṇigumpha, Ganeśagumpha and Jayavijaya caves on the Udayagiri hills are the most remarkable from the architectural and artistic points of view. The Hāṭhigumpha which was caused to be excavated by Khāravela himself is a natural cavern enlarged by an artificial cutting. It is a wide-mouthed slanting slope of a big boulder. On its left side stands the two-storied Maṇḍapuri cave. The lower story has a pillared verandah with chambers hollowed out at the back. Its upper story is of similar design and dimension. The verandah of the ground floor contains a frieze representing a flying angel. The verandah of the upper story has a pent-roof, which served the purpose of a shelf. A complete *lena* consisted of *pāsāda*, meaning a verandah or *façade*, pillared or not, *kothā*, meaning chamber or chambers hollowed out at the back and at one end, and *jiyā* or pent-roof. At the left wing of the lower story there are two caves donated by Prince Vaḍukha. The courtyard has a wall in front. Near about the Hāṭhigumpha there are a few small caves. One of them, called Vyāghragumpha, looks like the face of a tiger with its distended jaws. Another known as Sarpagumpha shows a snakehood carved on its upper edge. Two of them are called Ajagara-gumpha and Bhekgumpha for similar reasons. On the slope of the Udayagiri hills there is to be seen a single-storied and building-like cave called Choṭahāṭhigumpha having two small figures of elephants in its courtyard. The Anantgumpha of the Khāḍagiri group is a single storied cave planned on the model of the Maṇḍapuri. The ornamental arches in the doorways of the cave show various reliefs. The Rāṇigumpha on the Udayagiri is most elaborately decorated.

The Nasik caves, described as *pandulesas*, are situated about 300 ft. above the road level. They were excavated for the Bhadravāṇikas, a Hinayāna sect of the Buddhists. We see altogether 23 excavations. The earliest of them is the *Caitya* cave. The cave No. 1 is an unfinished *vihāra*. The cave No. 2 is an excavation with many later additions. It has a verandah with two wooden pillars. The cave No. 3 is a big *Vihāra* with many cells and a big hall. The entrance is sculptured in the style of the Sāñcī gate. It was an excavation of Śātakarni Gautamiputra. The cave No. 10,

\(^1\) *Papasaṇiśādanī* (Sinhalese ed.), II, p. 687.
too, is a vihāra. It has a pillared verandah. The cave No. 17 contains a hall 23 ft. wide and 32 ft. deep. Its verandah is reached by half a dozen steps in front between the two central octagonal pillars. Its back wall shows a standing figure of the Buddha.

The Kārli and Bhāja caves are the well-known Buddhist cave temples in the Borghata hills between Bombay and Poona. The inscriptions in the caves go to show that they were donated at the time of Nahapāna and Uṣavadā. The Kārle caves have at their entrance a pillar which, like the Sarmath pillar of Așoka, is surmounted by four lions with gaping mouths and facing four quarters. There is on their right side a Śiva temple, and close to it there is a second pillar surmounted by a wheel, the symbol of Dharmacakra. Its entrance consists of three doorways under a gallery. The Bhāja cave No. 1 is a natural cavern. The caves Nos. 2–6 are all plain vihāras. There is a caitya which is one of the finest specimens of cave architecture. Buddhist emblems are distinctly traceable in four of the pillars. The roof is arched. There are decorated arches in front and double railings and many small vihāras.

The caves of Ellora which are located in the north-west of the Nizam’s territory about 16 miles from Aurangabad and 10 miles to the north-west of Daulatabad are important Buddhist caves. Three different religions are represented here: the southern group comprising 14 caves is Buddhist, the middle one belongs to Brahmanism and the northernmost to Jainism. The Buddhist group contains one real temple, a large caitya hall which is a large caitya temple of the same type as the two halls of Ajantā (Nos. 19 and 28). Some of the Buddhist caves contain distinct signs of later Mahayanism. The cave No. 3 is a vihāra cave. The cave No. 5 is of the type of a large vihāra. There are Brahmanical and Jain caves also. The cave No. 10 is a beautiful caitya cave. The façade is highly ornamental and the carvings are very beautiful. The caves Nos. 11 and 12 have cells in the wall and show signs of Mahayanism.

The Bagh caves form an interesting group of Buddhist caves, situated about 40 miles west of Dhar in Malwa. They were excavations of the Gupta period. They are all monastic caves hewn out of the rocky slope of a hill-side which rises on the north from the valley of the Narmāḍa. The images of the Buddha found here and there in these caves are evidently of a later age. The architecture is not of the same type as that of Nāsik caves.

The Ajantā caves form another notable group of Buddhist rock-cut caves situated 60 miles north-west of Aurangabad in the Nizam’s territory. All the 26 caves were not excavated and decorated at one and the same time. The seven of them forming a central group are the primitive type, while the rest display a wealth of ornament in sharp contrast to the simplicity of older days. According to V. A. Smith, the bulk of the Ajantā paintings must be assigned to the sixth century A.D., i.e., the time of the great Chāṇukya kings. The earliest caves, Nos. 9 and 10, may be dated at the first and second century B.C. The caves of Ajantā belong to the Caitya and Vihāra types.

The caves of Aurangabad represent, according to Dr. Vogel, the final phase in the long development through which monastic cave-temple architecture has passed. With the exception of one dilapidated Caitya-temple of a primitive type, these little known monastery caves are evidently synchronous in point of time with the latest caves of Ajantā. A striking feature of these later caves is the increasing prominence of the Bodhisattvas who take their place beside the numberless Buddha images.
The Elephanta caves, which are situated about six miles to the north-east of the Appolo Bunder, show the influence of Buddhism and Brahmanism. Trimūrti or Brahmanical Trinity has been carved on the wall of the main hall. One of the caves contains a Buddhist caitya.

Though the caves were no longer used for the purpose for which they were built or donated, they still stand with full memories of the glorious past of India.

C. Rivers

Innumerable are the rivers of India which are really the arteries that carry and distribute the water or life-blood of a country. They flow down in various directions seeking the level, cutting valleys sometimes through the mountain ranges, sometimes on land and occasionally changing their beds. They form diverse streams of water (sarit), producing ripples (taraṅgini) and murmuring sounds (kalanādini) and create waterfalls, lakes and islands. The prosperity of India to a large extent depends upon her river systems. It is along the banks of the rivers and in close proximity to them that we can trace the growth of tribal settlements and mighty kingdoms, prosperous towns and fertile villages, religious shrines and peaceful hermitages. India owes much of her productiveness to her rivers and many of them also constitute highways of trade and commerce. Not unnaturally the Mārkaṇḍeya Purāṇa (LVII. 30) says, ‘All the rivers are sacred, all flow towards the sea. All are like mothers to the world, all purge away sins.’ The Bhāgavata Purāṇa (Skandha V, Ch. 20) mentions some rivers which seem difficult to be identified. They are as follows:—

Anumati, Śirvālī, Kuhu, Rajani, Nandā, Madhukulyā, Mitravindā, Mantramālā, Āyurdā, Aparājītā, Śrutavindā, Sahasrāsūti and Devacarbhā.

It is interesting to note that since the Vedic times it became almost a convention to describe the gradually widening Aryandom by the seven rivers called Sindhu, Sarasvatī, Gaṅgā or Nadiś. Thus the entire country occupied by the Vṛjacīryan Aryans has been described in the Rgveda as Ṣaptasindhava, ‘the land of seven rivers’, namely, the five rivers of the Punjab together with Sindhu (Indus) and another river whether it be the Sarasvatī or the Kubhā (Kābul) or even the Oxus. When the Aryandom embraced the whole of India it came to be represented by the seven principal streams called the Gaṅgā, Yamunā, Godāvari, Sarasvatī, Narmadā, Sindhu and Kāverī. The seven sacred rivers of the Buddhist Midland are enumerated as Bāhukā (Bāhūdā), Adhikakkā, Gayā (Paiṅgu), Sundarikā, Sarasatī, Payāgā (confluence of the Ganges and the Yamunā), and Bāhumati. Another version has Gaṅgā, Yamunā, Sarabhū (Saraṅgū), Sarasatī, Acirova, Mahī and Mahānādi.

It is interesting to note what Kālidāsa has said in his Rāghuvaṃśa. In the far east lay the eastern sea (Pārasāgara), the modern Bay of Bengal (Rāghuvaṃśa, IV, 32). Its coast was bordered by the eastern peoples of the lower-Ganges, the Subhmas and the Vaṅgas (Ibid., IV, 35-36). It extended to the Great Indian Ocean (Mahodādhi) which lay spread to the far south, thus hemming in almost the three southern sides of the Indian continent, and creating the great Indian peninsula (prāya tālivaṇahyāme-mūpakaṃtham mahodadhe—Rāghuvaṃśa, IV, 34). The ocean in the southeast and the extreme south was lined with extensive forests of palm trees.
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(Ibid., IV. 34). The eastern coast-line running to the south was inhabited by some of the mightiest peoples of India, the Kalingas and the Pandyas (Ibid., IV. 49). Along the south-west coast of the ocean were settled the Keralas (Ibid., IV. 54). The entire western coast was the region of Aparānta.

(i) The Indus Group.—The Indus is known to the Indians as Sindhu since the Rgvedic times. It is also called Sambhed and Saṅgama. It is counted among the seven streams of the Dryyagangā or celestial Gangā. The Indus at the start is a united flow of two streams, one flowing north-west from the north-west side of the Kailāsaparvata and the other in a north-westerly and then in a south-westerly direction from a lake situated to the north-east of the Kailāsa. Beginning from this confluence it flows north-west over a long distance to turn south below the Karakoram range. From this point it follows a slightly meandering and south-westerly course till it falls into the Arabian Sea forming two well-known deltas at its mouth. The Sindhu group as known to Pliny was constituted of the Sindhu (Indus) and nineteen other rivers of which the most famous was the Hydaspes with its four tributaries. The Indus was generally regarded as the western boundary of India.  

We are informed by Arrian that the Indus spread out in many places with lakes with the result that where the country happened to be flat, its shores appeared far apart. The Sindhu is the greatest known river of Uttarāpatha after which the Indus group is named. To the Vedic Aryans this river stood unsurpassed, while in the opinion of Megasthenes and other classical writers, it was rivalled by no other river than the Ganges. As described in the Rgveda (X. 75) the Sindhu surpassed all the flowing streams in might. It speeded over the precipitous ridges of the earth and was the 'lord and leader of the moving floods'.

According to Alberuni only the upper course of the Indus above the junction with the Chenab (Candrabhāgā) was known as the Sindhu; lower that point to Aror, it was known by the name of Pañcānā, while its course from Aror down to the sea was called Mihran. In the Behistum Inscription of Darius it is referred to as Hindu and in the Vendidad as Hendu. The Sindhu lent its name to the country through which it flowed.

Quite a good number of the tributaries of the Indus finds mention in the Nādi-stuti hymn of the Rgveda. It is not difficult to recognize some of the most important tributaries the Indus receives on the west. The Kuhā is undoubtedly the modern Kabul, the Kophes of Arrian, the Kophen of Pliny, the Ko of Ptolemy, and the Kuhu of the Purāṇas. It flows into the Indus a little above Attōck (Skt. Hāṭaka), receives at Prang the joint flow of its two tributaries called the Suvāstū or Śvāt (Soastos of Arrian) and Gaurī (Garroia of Arrian), identified with the modern Panj-korē, and brings with it another river called Malamanto by Arrian probably represented by the Kameh or Khonar, the largest of the tributaries of the Kabul river. The Vedic Krumu is the modern Kurum which is fed by the tributary called Tachi. The Gomāti which is a tributary of the Indus, is the modern Gomal. There are other western tributaries.

Among the four main eastern tributaries of the Indus, which flow together under the name of the Candrabhāgā or Chenāb, the most western is the Vitāstā or Vitamēśā or Jhelum. The Candrabhāgā or Chenāb appears

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1 McCrindle, Ancient India, pp. 28, 43.
2 India, I, 260.
4 B. C. Law, Rivers of India, pp. 9-10.
5 For their details vide B. C. Law, Rivers of India, pp. 15-16.
to flow just above Kishtwar as a confluence of two hill streams. From Kishtwar to Rishtwar its course is southerly. It flows past Jammu, wherefrom it flows in a south-westerly direction forming a doab between it and the Jhelum. This river is the same as the Rāvī or the Iravati, known to the Greeks as the Hydraotis, Adris or Ronadis, appears first to our view at the south-west corner of Chambā in Kashmir as the confluence of two streams. From Chambā it flows past Lahore, flowing a south-westerly course and meets the Chenab or the united flow of the Vitastā and the Candrabhāga. The Beas (Vipāśā) rises in the Pir Panjtal range at the Roh tang Pass near the source of the Rāvī. It appears first to our view at the south-west corner of Chambā in Kashmir as the confluence of two streams, flowing from north-east and other from south-east and both having their origin in the Himalayan range. From Chambā it flows in a south-westerly direction to meet the Šatadrū (Sutlej) at the south-west corner of Kapurtala. It is identical with the Greek Hypasæs or Hyphasis.

The source of the Šatadrū or the Sutlej is traceable to the western region of the western lake of the Mānas Sarovara. The Sutlej which is the Zarádrās or Ptolemy and the Hesydrus of Pliny is the most important feeder of the Indus in the east. It turns a little towards south-west above the Mount Kamet as well as the Simla hills to follow a zigzag but south-westerly course through Bilaspur, at the north-west corner of which it turns south, and then from Rupar it takes a westerly course till it receives the Beas at the south-west corner of Kapurtala. The united streams then flow south-west and join the Chenab between Alipur and Ueh. The combined flow of four or five rivers proceeds south-west under the name of Chenab to meet the Indus at Panjnad. In ancient times it took an independent course to the confines of Sind (Fargiter, Mārkandeya Purāṇa, p. 291, notes).

(ii) The Sarasvatī-Dṛṣadvatī group (the Desert river system).—The Sarasvatī and the Dṛṣadvatī are the two historical rivers of Uttrāpatha that flow down independently without having any connection with the Indus group. Between these two sacred streams lies the region of Brahmaparta according to Manu. The Sarasvatī, which is the holy stream of early Vedic India, is described in the Mūlindapatha as a Himalayan river. Its source may be traced to the Himalayan range above the Simla hills. It flows southwards through the Simla and Sirmur States forming a bulge. It flows down past Patiala to lose itself in the northern part of the desert of Rajputana at some distance from Sīrā. Manu applies the name of Vinasana to the place where it disappears from view. The Sarasvatī is correctly described as a river which is visible at one place and invisible in another (Siddhānta-siromani, Golādhyāya, Bhuvanakoṣa). It disappears for a time in the sand near the village of Chalaur and re-appears at Bhavamipur. At Bālchāpar it again disappears, but re-appears again at Barakhara; at Urna near Pehoa it is joined by the Mārkanḍa, and the united stream bearing still the name of Sarasvatī ultimately joins the Gharwar or Gachhar which is the lower part of the Sarasvatī. The Mahābhārata also says that after disappearing the river re-appears again at three places, viz., at Chamasodhāheda, Sirodhāheda and Nāgodbhāheda.

1 Vanaparwa, Ch. 82; N. L. Doy, Geographical Dictionary, 180ff.; Punjab Gazetteer, Ambala District, Ch. I.
2 Mahābhārata, Vanaparwa, 82.
INTRODUCTION

This river which still survives flows between the Sutlej and the Jumna. The Sarasvatī, as known to the Vedic Aryans, was a mighty river which flowed into the sea.\(^1\) The Kātyāyana Śrautasūtra,\(^2\) the Lāṭyāyana Śrautasūtra,\(^3\) the Āśvalāyana Śrautasūtra,\(^4\) and the Sāṅkhyaśāyana Śrautasūtra\(^5\) mention sacrifices held on its banks as of great importance and sanctity.

The sacred river called Dṛṣadvatī flows nearer the Yamunā. Its origin may be traced to the hills of Sirmur. Up to Naham it has a westerly course and then it changes its course towards the south and lies through the districts of Ambala and Shahabad. It tends to meet the Sarasvatī at Sīrās, the place below which both the streams disappear. The ancient town of Pṛthudaka (modern Pehoa) is situated on this river. According to the Manusamhitā (II. 17) this river formed the eastern and southern boundaries of the Brahmāvarta, while its western boundary was the Sarasvatī. In the Vanaprsva of the Mahābhārata the confluence of the Dṛṣadvatī and the Kauśikī is considered very sacred. The Vāmana Purāṇa (34) considers the Kauśikī to be a branch of the Dṛṣadvatī. Cunningham identifies the Dṛṣadvatī with the modern Rākshī that flows by the southwest of Thanesvar. Elphinstone and Todd identify it with the Ghaggar flowing through Ambala and Sind. According to Rapson it may be identified with the Citrang, Chantang or Citang running parallel to the Sarasvatī. The Rgveda (III. 23. 4) mentions a river named Āpayā between the Dṛṣadvatī and the Sarasvatī. Ludwig is inclined to identify it with the Āpagā as a name for the Ganges, but Zimmer correctly places it near the Sarasvatī (Allindisches Leben, 18), while Pischel assigns it to Kurukṣetra of which the Āpayā is a famous river.\(^6\)

(iii) The Gangā-Yamunā Group.—The Ganges is one of the most important sacred rivers of India.\(^\ast\) The rivers of Mid-land (Madhyadesa), as known to the early Buddhists, go to constitute the Ganges system. The number of its tributaries, as known to the classical writers, was nineteen.\(^7\) Though the Ganges and the Indus were known to them as the two largest rivers in India, the former was taken as the greater of the two. The Ganges is known by various other names such as Vignupadi, Jāhnavi,\(^8\) Mandākini, Bhāgirathi, etc. (The Mahābhārata traces the source of the Ganges to Bindusara, while the Jaina Jambudiva-pañcati to the Padmahṛada. The Pali works refer to the southern face of the Anotatta lake as the source of the Ganges. According to modern geographers the Bhāgirathī first comes to light near Gangotri in the territory of Garhwal. At Devaprāg it is joined on the left side by the Alakanandā. From Devaprag the united stream is called the Ganges. Its descent by the Dehra Dun is rather rapid to Haridvār, also called the Gangādvār or the Gate of the Ganges. From Hardwar down to Bulandshahr the Ganges has a southerly course, after which it flows in a south-easterly course up to Prayāga (Allahabad) where it is joined by the Yamunā. From Allahabad down to Rājmahal she has an easterly course, after which it follows again south-easterly direction. The Alakanandā represents the upper course of the Ganges. The Mandākini is one of the tributaries of the Alakanandā, and it may be identified with the Kāligāṅgā or Mandākini rising in the mountains of Kedāra in Garhwal. The Ganges may be supposed to have assumed the name of the Gangā-Bhāgirathī from the point where it is met

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1 Max Müller, Rgveda Sayān, p. 46.
2 X. 13. 1; 18. 13; 19. 4.
3 XIII. 29.
4 McCulloch, Ancient India, 136ff.
5 Yogintantra, 2. 3, pp. 122ff.; 2. 7. 8, pp. 186ff.
6 Mahābhārata, III, 83, 68.
7 XII. 3. 20; XXIV. 6. 22.
8 XII. 6. 2. 3.
by the Mandākini. The Ganges receives a tributary called Nuta just above Farukkabad. Between Farukkabad and Hardiāi the Ganges receives another tributary called the Rāmagāñgā. The Gomati (modern Gumti) joins the Ganges between Benaras and Ghazipur. The Dhutapāpa of the Pauranic fame was a tributary of the eastern Gomati. The Tamaś or east Tons joins the Ganges to the west of Bālīā after flowing through Azangarh. The Sarayū, a tributary of the Ganges, joins the Ganges in the district of Chāprā. This great historical river is now known as Ghar-gharā (Gogra). Some unimportant tributaries join the Gharāgharā in the Gonda district flowing from the district of Bahraich. The little Gandak joins the Gharāgharā (Sarayū) on the western border of the district of Sāri. The ancient city of Ayodhyā stood on the Sarayū. The little Gandak also known as the Hiranyavatī or Ajitavatī flows through the district of Gorakhpur and falls into the Gogra or Gharāgharā (Sarayū). The Aciravati, the great tributary of the Sarayū, flows through the districts of Bahraich, Gonda and Basti, and joins the Sarayū or Gharāgharā west of Būrhāj in the district of Gorakhpur. The Kakutthā was a tributary of the Hiranyavatī or the little Gandak. The Gandakī (modern Gandak) is an upper tributary of the Ganges. The main stream of the Gandak flows into the Ganges between Sonpur in the Sara district and Hazipur in the district of Muzaffarpur. The Sādanīrā of the Satapatha-Brāhmaṇa1 has been sought to be identified with the Gandak by some and with the Tāptī by others. Some have also identified it with the Karatojā. According to the Mahābhārata it has been placed between the Gandakī and the Sarayū. Pargiter identifies it with the river Rāptī.2 The Buri-Gandak which is an upper tributary of the Ganges, meets the Ganges west of Gogra in the Monghyr district. The Bāhumati or Bāgmati is a sacred river of the Buddhists in Nepal. Its junction with the seven rivers goes to form the Gṛthas or holy places.3 The Kamalā is an upper tributary of the Ganges. The Kauśikī (modern Kuṣi) flows through the districts of Bhagalpur and Purnea and meets the Ganges south-east of Mānharī in the district of Purnea. The Tamaś (modern south Tons), a historical river of the Rāmāyaṇa fame, flows north-east from the Rṣeṣa mountain to fall into the Ganges below Allahabad. The greatest known lower tributary of the Ganges is the Sōna (Arrian's Sonos, the modern Son) which takes its rise in the Mekala range (Maikāl) in the district of Jubbulpore and flowing north-east through Bāghelkhand, Mirzapur and Shahabad districts, joins the Ganges at Patna. The Son is fed by five tributaries. The Punappuma (modern Punpun), a southern tributary, meets the Ganges just below Patna. The Phalgu, another southern tributary, joins the Ganges in the district of Monghyr north-east of Lakhsarai. The Sakuti, identified with Sakri, flows into the Ganges between Patna and Monghyr. The Campa forming the boundary between Anga in the east and Magadh in the west, is probably the same river as one to the west of Campānagara and Nāthnagar in the suburb of the town of Bhagalpur.

The Ganges in its lower course is known as the Bhāgirathī-Hugli in West Bengal and the Padmā-Meghā in East Bengal. The Ganges enters Bengal between Rajmahal and Maldā and bifurcates a little above Jangipur in the district of Murshidabad.

The Bhāgirathī branch of the Ganges is met on the right side by the first tributary called Bansloi in the district of Murshidabad. The Ajaya

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2 Mārkhanda Purāṇa, p. 294.
3 Satyamabhā Purāṇa, Ch. V; Varāha Purāṇa, 215.
which is an important tributary joins the Bhāgirathī at Katwa in the district of Burdwan and forms a natural boundary between the districts of Burdwan and Birbhum. The Bhāgirathī in its lower course receives on the right side the well-known tributary called the Damodar which flows into the Hugli in several streams in the district of Midnapore. The Damodar takes its rise in the hills near Bagodar in the district of Hazaribagh, and flows through the districts of Manbhum and Santal Parganas and then through the districts of Burdwan and Hugli. The Rūpārāyan, another important tributary of the Bhāgirathī branch of the Ganges, flows through the districts of Bankura, Hugli, and Midnapur to join the Hugli river near Tamluk. The Hugli is joined on the right side by the united flow of the Haldi and Kashai. The Panar which is the first upper tributary of the main stream of the Ganges in Bengal, joins the Ganges below Nawabganj.

The Kaṃsavatī and Pūrṇabhava are the two tributaries of the Panar in the district of Malda. The Ātraī (Atreyi) and the lesser Yamunā meet together in the district of Rajshahi. These are also the tributaries of the Panar. At Goalundo the Ganges receives the greater Yamunā which is nothing but the main stream of the Brahmaputra as it flows through Kāśī Bengal. The united stream is now known as the Padmā. It joins the estuary of the Meghna to the east of the Faridpur district. The Garā issuing from the Gangā above Pānsā in the district of Faridpur flows down under the name of the Madhumati and reaches the Bay a little above Pirojpur in the district of Backergunj under the name of the Haringhāṭā.

The Ariyālkāl river, which is a distributary of the Ganges, issues from the right side of the Padmā, below the town of Faridpur, and flows down into the Bay through the Madaripur sub-division of Faridpur and the district of Backergunge. The Ariyālkāl and the Madhumati are connected by a small river which flows from the former a little above the town of Madaripur and joins the latter a little above Gopalgunge in Madaripur sub-division. The lower course of the Padmā becomes known as the Kirtināśa or Destroyer of memorable works from the ravages wrought amongst the monuments and buildings of Rājā Rāj Vallabh at Rājnagar in the district of Faridpur.

Besides the Bhāgirathī and the Padmā, the water of the Ganges is carried to the sea through numerous other channels. The seaward end of the delta of the Ganges encloses the large swampy area covered with jungles called the Sundarbans.

The first and great western tributary of the Ganges is the Yamunā proper which is mentioned in the Yognitantra (2. 5, pp. 139-40). It takes its rise in the Himalayan range below Mount Kamet. It cuts a valley through the Siwalik range and Gharwal before it enters the plains of northern India to flow south parallel to the Ganges. From Mathurā downwards it follows a south-eastern course till it meets the Ganges forming the famous confluence of Prayāga or Allahabad. In the district of Dehra Dun it receives two tributaries on the western side, one of which is known as the Northern Tons. Between Agra and Allahabad it is joined on the left side by four tributaries. Many holy places of India are situated on this river. The Yamunā is called by the Chinese as Yen-mou-na. It is one of the five great rivers according to the Buddhists. It serves as a boundary between Śīrasena and Kośala, and further down between Kośala and Vamśa. The Yamunotri which is eight miles from Kursoli is considered to be the source of the river Yamunā. It is identical with the Greek Eranabaoas (Hiranyavāha or Hiranyakavān). The Vālūvāhini is mentioned in the Skanda Purāṇa as a tributary of this river.
(iv) The Brahmaputra-Meghna System.—The origin of the Brahmaputra, otherwise known as the Lauhitya (Rohita), is traceable, according to the modern geographical exploration, to the eastern region of the Mānas Sarovara. The Brahmaputra maintains its easterly course from the Mānas Sarovara to Namcha Barwa and at the latter place it turns south and flows down through the eastern extremity of the Himalayan range to enter the valley of Assam in the north-eastern frontier district of Sadiyā. It flows in a south-westerly direction from Sadiyā down to the place above the Garo hills, and it flows south again to meet the Ganges at a little above the Golundo Ghat. The course of the Brahmaputra through the tabioland of southern Tibet is known by the name of Tsangpo. At a distance of about 200 miles from the Mānas Sarovara it receives an important upper tributary. Further east it is joined by another upper tributary. Further down it receives three lower tributaries, all having their origin in the Himalayan range. The great tributary which meets the Brahmaputra in the district of Sadiyā is the Lohit. The next important tributary on the left is the Buridihing which meets the Brahmaputra south of Lakhimpur. Further down on the left the Disarā which takes its rise in the Patkai hills, flows north-west and west to join the Brahmaputra, north-west of the town of Sibsagar. Between Lakhimpur and Sibsagar districts in the Brahmaputra forms a large island called Majuli. The Brahmaputra receives the tributary called Dhansiri which takes its rise from the Nāgā hills north of Manipur. Further down on the left the Brahmaputra receives two streams of the Kalang as its tributaries in the district of Nowgong. On the right two streams flow into the Brahmaputra above and below Tejpur. The Krishnāi flowing from the Garo hills flows into the Brahmaputra, a little above Dāmar in the district of Goalpara. On the right side the Brahmaputra is joined by the great tributary called Mānas.

The Gangā assumes the name of Padmā after its confluence with the greater Yamunā a little above the Golundo Ghat. This Yamunā is nothing but the present main stream of the Brahmaputra as it flows through East Bengal, while its older course flows past the town of Mymensingh to meet the Meghnā representing the united stream of the three Assam rivers called Surmā, Barāka and Puini. The meeting of the older course of the Brahmaputra with the Meghnā takes place a little below Bhairab Bazar in the Kishoreganj sub-division of the district of Mymensingh. The combined waters of the Meghnā and the Brahmaputra flow together under the name of Meghnā. The bifurcation of the Brahmaputra takes place after it enters Bengal. The Yamunā branch of the Brahmaputra receives near Ghorāghāṭ the Tista (Trisrote) as a tributary on the right. Farther down on the right the Yamunā branch of the Brahmaputra receives another important tributary called Karatoya which once formed the boundary between Bengal and Kāmarūpa (Mahābhārata, Vanaparva, Ch. 88). The Karatoya has its origin above Domār in the district of Rangpur. The Dhalēśvarā which is a tributary of the lower Brahmaputra is a river of great importance in the district of Dacca. It receives the waters of Lakshyā below Habiganj before it flows into the Meghnā as a river of great breadth. The Burianga is one of the offshoots of the Dhaleśvarā. The Ichamati which is one of the oldest rivers in the district of Dacca, lies between the Dhalēśvarā and the Padmā. Formerly it flowed into the Brahmaputra near Rampal. Now it finds its way into the Dhalēśvarā by several winding routes.

The Lakshyā which is regarded as the prettiest river in the district of Dacca, is found to have been formed by the three streams that took off from the old Brahmaputra. The Surmā which is the second important
river of Assam, represents the upper course of the Meghna, the famous river of East Bengal. It is joined on the right by five tributaries before forming a confluence with the Baraka, West of Habiganj. The Baraka has a westerly course till it joins the Surma. The Manu issues from the Hill Tipperah, flows north to join the Baraka in Sylhet. The Meghna is the name by which the lower course of the Surma river flowing through the district of Dacca is generally known. It joins the mighty Padma near Rajabari. The minor stream of the Brahmaputra which was formerly the main stream and which now flows past the town of Mymensingh under the name of Brahmaputra flows into the Meghna in Kishoreganj sub-division. The Meghna takes a tortuous course between the districts of Dacca and Tipperah till it joins the Dhaleswari a little below Munshiganj. The united waters of the Padma and the Meghna flow together into the Bay of Bengal in a southerly direction under the name of Meghna between the districts of Noakhali and Backerganj and form a few doabs at the estuary. The two great rivers represent a most awe-striking sight of an all-engulfing expanse at the point where they form the confluence.

There are some coastal rivers to the east of the Brahmaputra-Meghna system. The Feni forming the boundary in its upper course between the Hill Tipperah in the north and the district of Chittagong in the south and in its lower course between the districts of Chittagong and Noakhali takes its rise in the hills of Hill Tipperah and empties itself into the Bay opposite the island of Sandvip. The Naf is also a boundary river which separates the Cox’s Bazar sub-division of Chittagong from the district of Arakan. The Karnaphuli is the largest of the three main rivers of Chittagong and Chittagong Hill Tracts. It rises from the Lushai Hills that connect the Chittagong Hill Tracts with the south-western part of Assam and flows south-west down to Rangamati, the headquarters of the Chittagong Hill Tracts. It turns west and follows a straight course down to the mouth of the Hafla and then takes a southerly course and flows past the town of Chittagong which lies on its right bank. Between Rangamati and Chittagong town the Karnaphuli is fed by a few small tributaries. The Sangu rises from the extreme south of the eastern part of the Chittagong Hill Tracts. It reaches the Bay not far from the mouth of the Karnaphuli. The Matamuri is a small internal river of the Cox’s Bazar sub-division, which flows into the Bay opposite to the island of Kutubdia.

It may be noted here that the Suvarnarekhā in Midnapore is an important river of eastern India, which rises in the district of Manbhum and flows past Jamshedpur and farther down through the districts of Dhalbhum and Midnapore to fall into the Bay.

(v) The Luni-Chambal Group.—The Luni is the only important river west of the Aravalli range. It takes its rise in the hills of Ajmer and flows down in a south-westerly direction to reach the border between Rajasthan and the Cutch Peninsula. The river then runs direct south to meet the sea by forming a large delta at its mouth. It is fed by no less than six tributaries. A streamlet meets the Luni on the right side. The first left tributary of the Luni is the Bandi which issues from the Aravalli range. The Banas is a notable left tributary which joins the Luni south of Varahai. The Luni in its course towards the Gulf of Cutch is joined on the left by the Sarasvati flowing down from the Aravalli range.

The Chambal or the Carmavanī rises from the Aravalli range north-west of Indore and flows north-east through eastern Rajputana into the Yamuna. The Kālisindh flows north from the Vindhya range to join the Chambal on the right a little north of Piparda. The Pārvatī is a local river of Indore which flows north-west to join the Chambal on the right.
According to Cunningham it is the Pārā of the Purāṇas. The Kunu is a right lower tributary of the Chambal, and the Mej is its first left tributary. The Berach, a tributary of the Chambal, rises from the Aravalli range. The point where the Berach receives the Dhum, becomes known as the Banas (Skt. Varnāśā). The Gambhirā is a tributary of the Yamunā above the Chambal flowing east from Gangāpur. The Vetravatī (modern Betwa) rises from the Pārīpātra mountains. In its course towards the Yamunā it is joined by many tributaries. The Ken (Caimas according to Arrian) is an important tributary of the Yamunā below the Vetravatī. The Mahi is the most important of the lesser rivers that issue from the Pārīpātra mountains and flow into the Arabian sea. It empties itself into the Gulf of Cambay. It has a south-westerly course up to Banskara and then it turns south to pass through Guzrat. The Sabarmatī flows from the Pārīpātra mountains and finds its way into the Gulf of Cambay through Ahmedabad. The Vihālā and the Vegavatī are associated with the Mount Urvaiyanta in Surāśtra. The river Bhādar of Kathiawar flows into the Arabian Sea. Its source is traceable to the Mandab hills in Kathiawar. The Daśārṇa is a tributary of the Vetravatī. The Nirbindhyā is the river between Vidiśā and Ujjayini, that is to say, between the Daśārṇa (Dhāsan) and the Sīprā, according to Kālidāsa. It is identified with the modern Kālisind which forms a tributary to the Chambal. The Sīprā is a local river of the Gwaliyar State flowing into the Chambal a little below Sitaman. It is the historical river on which stands the ancient city of Ujjayini. It is immortalized by Kālidāsa.

(vi) The Narmadā-Tāptī Group.—The Narmadā which is the most important river of Central and Western India, rises from the Maikal range and flows in a south-westerly direction forming the natural boundary between Bhopal and the Central Provinces. Then this river runs through Indore and flows past Revākaṇṭha of Bombay and meets the sea at Broach. As this river takes its course in between the two great mountain ranges of the Vindhya and the Satpurā, it is fed by a large number of small tributaries. Before the river enters Indore it is joined by not less than thirteen tributaries. This river is further fed by seven tributaries, four on the left and three on the right, as it flows through Indore. It receives no more tributary in the rest of its course up to the sea. The Narmadā (Namados of Ptolemy) is otherwise known as Revā, Samodbhavā and Mekalasutā. The last name is important as indicating its source, namely, the modern Maikal range preserving the name of the ancient territory of Mekala. The Maikal range, evidently a portion of the Rakṣa, is also the source of the great river Son. The source of the Revā is traceable to the Amarakaṇṭaka hills adjoining the Vindhya range. The Narmadā and the Revā form a confluence a little above Māndālī to flow down under either name. According to the Mahābhārata the Narmadā formed the southern boundary of the ancient kingdom of Avanti. According to the Matya Purāṇa (Ch. 193) the place where the Narmadā falls into the sea is a vṛtha or a holy place.

The Tāptī or Tāpi has its source in the Multai plateau to the west of the Mahādeva hills and flows westward forming the natural boundary between the Central Provinces and the north-western tip of Berar. This river passes through Burhanpur and crosses the boundary of the Central Provinces before it enters the Bombay Presidency to meet the sea at Surat. Within the Central Provinces (Madhya Pradesh) it is met by four tributaries, all flowing from the Mahādeva hills. In eastern Khandesh this river is met by a very important river called the Pūraṇa. Six more rivers meet the Tāptī on the left before it empties itself into the sea. It takes
only two tributaries on the right. The Pūrṇa rises from the Śatpura branch of the Vindhya range and meets the Tāpṭi a little below Burhanpur. It is an ancient river according to the Padma Purāṇa (Ch. XLI). The Gīrṇa rises from the Sahya or Western Ghats and flows north-east to join the Tāpṭi below Chopdā in Khandesh. It is fed by two streams. The Bori rises from the Western Ghats and joins the Tāpṭi a little above Amalner. The Panjhra is an important lower tributary which rises from Western Ghats and flows into the Tāpṭi a little below Shirpur in Khandesh.

(vii) The Mahānadi Group.—The Mahānadi is the largest river in Orissa which rises from the hills at the south-east corner of Berar. It flows past Simah and passes through Bastar in Madhya Pradesh. It also flows through Bilaspur and Raigarh before it enters Orissa in Sambalpur. It then follows a south-easterly course and flows past the town of Cuttack and reaches the Bay at Falls Point, forming a large delta. It is fed by five tributaries. The Devī and Prohī are the two affluents of the Mahānadi on its right side forming two deltaic rivers in the district of Puri. The Choṭa-Mahānadi rises in the hills north of the district Ganjam and meets the Bay at Chandrapur. The Vaṇgādharī which is an internal river of Ganjam, falls into the Bay at Kalingapatam. The Lāngulīnī (modern Lānguliṉī) rises in the hills at Kālāhandī and flows south through the district of Ganjam to empty itself into the Bay below Chicoaclle. The Rāṣikulīṇī is the northernmost river in the district of Ganjam which flows into the Bay past the town of Ganjam. The Trisāmā (also called the Tribhāgā or Pitrisomā) and the Rāṣikulīṇī are mentioned in the Purāṇas as two separate rivers, but it seems that they are one and the same river, the Rāṣikulīṇī bearing the descriptive name of Trisāmā-Rāṣikulīṇī signifying that the name Rāṣikulīṇī was applied to the united flow of three upper streams. The Burbalang which represents the lower course of the Karkal, flows through the district of Balasore. The Salandi issues from the hills in the Keonjhar State and flows through the district of Balasore above the Vaitaraṇī. The Kūmārī which is identified with the modern Kūmārī, waters the Dālma hills in Manbhum. The Palāsīnī (modern Parāsī) is a tributary of the Koel in Chota Nagpur.

The Vaitaraṇī which is one of the most sacred rivers in India, rises in the hills in the southern part of the district of Singhbhumi. It follows a course from north-west to south-east through the district of Balasore and reaches the Bay at Dhāmārā. It receives two tributaries a little below the point where it enters Orissa. The Brāhmaṇī is equally sacred, according to the Hindus, and it flows, like the Vaitaraṇī, through the district of Balasore from north-west to south-east. It is joined east of Angul by an important tributary called the Tikkārī (identified with Antaḥsīrā or Antyāgirā).

(viii) The Godāvari Group.—The Godāvari is the largest and longest river in South India. It rises from the Western Ghats. It takes its source in the Nasik hills of the Bombay Presidency and cuts through the Hyderabad State and a good portion of the Madras Presidency. It is about 900 miles in length. It flows in a south-easterly direction below the Vindhya range cutting a valley through the Eastern Ghats. It falls in three main streams into the Bay of Bengal in the district of Godāvari forming a large delta at its mouth. In its course through Hyderabad and Madras State it is joined by ten tributaries on the left and by eleven on the right, the important among which are the Pūrṇa, Kadam, Pranhita, Indravati on the left, and the Maṇjirī, Sindphānā, Maner and Kinarvasī on the right. The Pūrṇa flows south-east from the Sahyādri mountain to meet the Godāvari on the western boundary of the Nander district, Hyderabad.
The Kadam takes its rise in the Nirmal range of the Vindhyā hills and flows into the Godāvari north of Koratla. The Pranhita is one of the two uppermost tributaries of the Godāvari, which represents the united flow of the Wainganga and the combined waters of the Varadā and the Penganga (Penna). The Indravati takes its rise in the hills of Kalāhandi in Orissa. It follows a south-westerly course and joins the Godāvari below Bhopalpatnam. The Sindphani is a western lower tributary of the Godāvari. The Mañjirā is also a lower tributary which rises from the Bālīghāṭ range and flows south-east and north to join the Godāvari. The Maner flows north-east to meet the Godāvari east of Manthani. The Kinarasni is received by the Godāvari opposite to Bhadrachalan in the Bastar State.

(ix) The Kṛṣṇā System.—The Kṛṣṇā is a famous river in South India which has its source in the Western Ghats; flowing east through the Deccan plateau and breaking through the Eastern Ghats in a gorge, it falls into the Bay of Bengal. Its course lies through the Bombay State, the State of Hyderabad and the State of Madras. From the north-east of Alumpur to a place below Jaggayyapeta the Kṛṣṇā flows forming the southern natural boundary of Hyderabad. In its course through Hyderabad and Madras it is joined by fifteen tributaries on the left and four on the right. It takes its source near Mahabaleswara. The Dhon, a tributary of the Kṛṣṇā, rises from the Western Ghats hills and joins the Kṛṣṇā. The Bhimā which figures prominently as the Sahya river in the Puraṇas, takes a southeasterly course and flows into the Kṛṣṇā north of the district of Raichur, Hyderabad. The Palar rises from the hills north of Nalgondā and flows into the Kṛṣṇā. The Munar is the most eastern upper tributary of the Kṛṣṇā. It joins the Kṛṣṇā opposite Amaravati. The Tungabhadra is the most important among the lower tributaries of the Kṛṣṇā. The Tungā and the Bhadrā rise from the Western Ghats on the western border of Mysore and combine to flow together under the name of Tungabhadra. The Varadā which is a tributary of the Tungabhadra rises from the Western Ghats north of Anantapur and meets the Tungabhadra. The Hindri which is a lower tributary of the Tungabhadra, meets the Tungabhadra, at the town of Karnool. The Coleroon issues from Trichinopoly and falls into the Bay. The North Pennar flows north, north-east up to Pamid i in the district of Anantapur, Madras, and then it turns south-east and reaches the Bay of Bengal in the district of Nellore on the Coromandel coast. The South Pennar flows into the Bay of Bengal at Fort St. David. Its lower course is known by the name of Ponnaiyar.

The Kāverī System.—The Kāverī which is a famous river in South India rises in the Western Ghats hills of Coorg, flows south-east through Mysore and falls into the Bay of Bengal in the district of Tanjore in the Madras State. It forms a large delta at its mouth. It is met by ten streams on the left and eight on the right. In ancient times the Kāverī, noted for its pearl-fishery, flowed down into the sea through the southern portion of the ancient kingdom of Coḷa. Uragapura (modern Uraiyyur), the ancient capital of Coḷa, was situated on the south bank of the Kāverī. The Kāverī flows through such sacred spots as Śrīrangapatnam, Śivasamudram in the Mysore State and Śrīrangam near Trichinopoly.

The four important Malaya rivers in south India are noteworthy. They are the Kṛitamallā (Rutmālā of the Kāmaruparāṇa and the Satamallā of the Varāhaapurāṇa), the Tāmraparṇī (Tāmraparṇī of the Brahmapurāṇa), the Puppajā and Sutpalāvatī (Utpalavatī). The Pāṇḍyakapāṭa and the Tāmraparṇī are the two rivers noted for pearl-fishery. The Tāmraparṇī is a large Malaya river which must have flowed below the southern boundary of the kingdom of Pāṇḍya. It may be identified with the
modern Tāmbravārā with the combined stream of this river and the Chittar. The port of Korkai stood at the mouth of this river according to Ptolemy. The Kritamālā may be identified with the Vaigai which flows past the town of Madoura (ancient Madhurā, the capital of the Pandyā kingdom). The Vaigai is the principal river in the Madura district. It takes its source in two streams draining the two valleys of Cumbum and Varushanad. It flows through Madura town. Eight rivers flowing east and eleven flowing west from the Malaya range are noticed in the modern atlas.

D. Lakes

India, ancient or modern, cannot boast of lakes of such immense dimensions or awful grandeur as are found in some parts of Asia, Africa, Europe or America. Yet the sheets of water, both great and small, known as lakes are by no means rare in India. Some of them in modern times are natural depressions fed by the drainage of the surrounding districts; some are artificially constructed by putting dams in river-beds; and some again are mere expansions of river-channels, as pointed out by Arrian. According to him, the Indus, like the Ganges, its only rival, spread out in many places into lakes.

There was a lake in Madhyadeśa known by the name of Kuṇālā. This lake still remains unidentified. There was a lake at Vaiksāli called Markaṭa which was visited by the Buddha. In the Uttarāpāthā there was a lake called Anotatta which was visited by the Buddha several times. This lake is generally supposed to be the same as Rawanhrad or Langa. It was one of the seven great lakes of the Himalayas. According to the Mahāvamsa Commentary (p. 306) the holy water of the Anotatta lake was used during the coronation ceremony.

The most lovely lakes in modern India are found in Kashmir. The Wular, the Dal and the Manasbal are the most beautiful. The Wular lake has an area of 12½ square miles. Its ancient name, according to some, is Mahāpadmasara. The name Wular is supposed to be a corruption of the Sanskrit word Ulloa, meaning turbulent. The Dal is situated close to Srinagar, the capital city of Kashmir. Its scenery is lovely. The Moghal emperors greatly enhanced the beauty of this spot by planting terraced gardens round it. In the chronicle of Śrīvara the lake is called Dala. There are two small islands in this lake. Among other lakes of Kashmir we may mention the Anchar near Srinagar, the Kosa Nāg, the Nandan Sar, the Nīl Nāg, the Sarbal Nāg, and the Kyūn.

There are a few lakes in Gharwal. The Ghona is important. The beautiful lake of Kollar Kahar stands in the midst of the Salt range of the Punjab. The Manchar lake in the Larkana district of Sind is formed by the expansion of the western Nara and fed by several hill-streams.

A number of salt lakes are found scattered in Rajputana, the important of which are the Sambhar, the Didwana and the Puskara. The Sambhar is situated on the borders of Jodhpur and Jaipur States. The sanctity of the Puskara lake is great. Even the greatest sinner by bathing in it is able to remove his sins. There are some artificial lakes in Rajputana. The Debar or Jai Samand, the Raj Samand, the Pichola in the Udaipur State, the Gundolao in Kishengang, and the Machkund in Dholpur are important artificial lakes.

1 Jāt., V, 419; Āṅguttara, IV, 101.
2 Diceyāvadāna, p. 200.
3 Āṅguttara, IV, 101.
Some natural lakes and depressions, formed in the old beds of rivers, are found in the Uttara Pradesh. The valley of Nainital contains a pear-shaped lake. The Sagartal is a fine lake. The Talbahat of the Jhansi district has a lake covering 528 acres formed by two small dams. A crescent-shaped lake is found four miles to the north of Balia town (Balia district). There are some lakes in the Basti district (U.P.). The Bakhira Tal is the finest piece of fresh water in India. Some of the chief perennial lakes are situated in the Gorakhpur district, namely, the Nandaur, the Rangan, the Narhar, the Chilora and the Beori Tal.

The Lalsarya, the Seraha and the Tatoria are all located in the Champaran district of Bihar. The Ramakri of the Chittagong Hill Tracts, the Chalan Bil on the borders of Rajshahi and Pabna districts, the Dholamudra marsh of Faridpur district of Bengal, the Pakaria, the Pota, and the Kalang lakes of the Noagong district and the Saras lake of the Goalpara district of Assam as well as the Logtak lake of Manipur deserve mention.

In the far-west of India, in Gujarat and the Bombay Presidency mention may be made of the Nal about 37 miles south-west of Ahmedabad, the Karambai lake, the Koregaon and the Pangaon lakes of the Solapur district, and the Bhatodi lake of Ahmednagar. There is an embanked lake near Godhra in the Panch Mahals.

In Central India the city of Bhopal stands on a great lake called the Pukhta-pul Talao. There is another lake called the Bara Talao. At Mahoba there are two artificial lakes called the Kirat Sagar and the Rahulya Sagar. There are also lakes in Maihar.

On the eastern coast of the Deccan plateau there is the Chilka lake. A long sandy ridge separates it from the Bay of Bengal. The scenery of the Chilka lake in parts is exceedingly picturesque. The Colair (the Kolluru or Kolar) lake is the only natural fresh water lake in the Madras State. It lies in the Kitana district, and roughly elliptical in shape. Most of the Coromandel coast is fringed with lagoons, the largest being the Plicat lake situated just to the north of Madras. In the Hyderabad State there are artificial sheets of water known as lakes, the largest and most important is the Pakhal lake in the Narsampet taluk of the Warangal district. The Lonar lake occupies a circular depression amidst the Deccan traps of the Buldana district in Berar. On the western coast of the Deccan plateau one of the most striking physical features is the continuous chain of lagoons or back waters near Cochin, which run almost parallel to the sea and receive the drainage of the numerous streams descending from the Western Ghats. There are two fresh water lakes in this region, namely, the Enamakkal and the Manakoddi.

E. Forests

In ancient times there were forests all over India. Trees were cut for wood and timber. A number of people liked animal hunting in forests. There existed a regular industry of catching birds by means of snares. Some natural forests (sayanjatavanâ) existed in the Middle Country (Madhyadesa) in the 6th century B.C. The Kurujaâgala, for instance, was a wild region in the Kuru realm, which extended as far north as the Kâmyaka forest. The kingdom of Uttara-Paîcâla was founded in this jungle tract. The Aîjanaavana at Sâketa, the Mahàvana at Vâsîlî and the Mahàvana at Kapilavastu were natural forests. The Mahàvana outside the town of Vâsîlî lay in one stretch up to the Himalayas. It was so-
called because of the large area covered by it.1 The Mahāvana at Kapilavastu also lay in one stretch up to the foot of the Himalaya.2 The Pārīleyyakavana was an elephant forest at some distance from Kausāmbī and on the way to Śrīvastī.3 The Lumbinīvana situated on the bank of the Rohīṇī river, was also a natural forest.4 The Nāgavana in the Vaijī kingdom, the Sālavana of the Mallas at Kusinārā, the Bhesakalāvana in the Bharga kingdom, the Simśapāvana at Kausāmbī, the one to the north of Śetavyā in Kośala, the one near Ājavī and the Pipphalīvana of the Moriyas may be cited as typical instances of natural forests.5 The Vinjavatīvi represented the forests surrounding the Vindhyā range through which way the way from Pāṭaliputra to Tāmralipi.6 It was a forest without any human habitation (āgāmakārya arahānā).7 The Dipavamsa refers to the Vindhyā forest which one had to cross while going to Pāṭaliputra (XV, 87).

There was a reserve-forest of Pārīleyyaka in Vatsa (rather in Ceti), the way to which from Kausāmbī lay through two villages.8 As pointed out by the Chinese pilgrim, Hiuen Tsang, the way from Freyga to Kausāmbī lay through a forest.9

According to the Devipurāṇa (Ch. 74) there were nine sacred forests (arānyas), namely, Saindhava, Dandaśāranya, Naimiśa, Kurujāngala, Utpalāranya (or Upalavrita-arānyā), Jambumārga, Puṣkarā and Hīmālaya. The Dandaśāranya, according to Pargiter, comprised all the forests from Bundelkhand to the Kṛṣṇā.10 According to the Rāmāyaṇa (Uttarakāṇḍa, Ch. 81) it was situated between the Vindhyā and the Saivala mountains; a part of it was called Janasthāna. Rāmacandra lived here for a long time. According to the Uttara-Rāmacarita (Act 1) it was placed to the west of Janasthāna. Some hold this forest to be the same as Mahārāṣṭra including Nagpur.11 The Lalitavistara (p. 316) refers to the Dandakāvana in the Dakṣipāpatha. This forest remained burnt for many years. Even the grass did not grow there.

The Naimiśāranya was the holy forest where sixty thousand sages (Ṛṣis) lived. Many Purāṇas were written here. It is the modern Nimsar, 20 miles from Sitapur and 45 miles to the north-west of Lucknow. It is a holy place of the Hindus frequented by pilgrims from all parts of India. According to the Rāmāyaṇa (Uttarakāṇḍa, Ch. 91) it is situated on the left bank of the Gomati. The Kurujāngala was a forest-country situated in Sirhind north-west of Hastināpura. According to the Mahābhārata (Adiparva, Ch. 26), Hastināpura, the capital of the Kurus, was situated in Kurujāngala. The entire Kurudesa was called by this name, as we find in the Mahābhārata (Adiparva, Ch. 201) and Vāmano Purāṇa (Ch. 32). The Utpalāranya, according to the Mahābhārata (Vanaparva, Ch. 87) was situated in Pāñcāla. It was also known as Utpalavāna. Here Sītā gave birth to Lava and Kuśa. Some have identified it with Bithoor, 14 miles from Cawnpore, where the hermitage of Valmiki was situated.

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1 Sumanāgalavāsinī, I, 309; Samyutta, I, 29-30.
2 Sumanāgalavāsinī, I, 309.
3 Sāmīyata, III, 96; Vinaya, I, 352; Udāna, IV, 5.
4 Jātaka, I, 62ff.; Kathāvatthu, 97, 559; Manoramapuranī, I, 10.
5 Ang., IV, 213; Dīgha, II, 146ff.; Majjhima, I, 95; Ādī., II, 91; Saṁ., V, 437.
6 Dīgha, II, 316; II, 164ff.
7 Mahāvamsa, XIX, 6; Diptavamsa, XVI, 2.
8 Samantapāsādikā, III, 665.
9 B. C. Law, India as described in early texts of Buddhism and Jainism, p. 39.
10 Watters, On Yuvan Chauang, I, 366.
12 R. G. Bhandarkar, Early History of the Dakkan, Sec. II.
The Jambumārga was situated between Puṣkara and Mount Abu according to the Agni Purāṇa (Ch. 109). The Puṣkara forest is situated at a distance of six miles from Ajmere. At the time of the Mahābhārata some Mleccha tribes lived near Puṣkara and the Himalaya (Sabhāparva, Ch. 27, 32).

The Himalayan forests were infested with wild animals. They are said to have abounded in elephants living in herds, reptiles, pythons, snakes, birds, etc. The hollows in the mountains and hills served as dens for them. The Kalingārāya lay between the Godāvari river on the south-west and Gaoliya branch of the Indravati river on the north-west. According to Rapseon it existed between the Mahānadi and the Godāvari.

**SIXTEEN GREAT STATES (MAHĀJANAPADAS)**

An account of sixteen great states in Jambudīpa is one of the most important topics of the historical geography of Ancient India. Here an attempt has been made to give a succinct and systematic account of them.

The Āṅguttara Nīkāya of the Pali Sutta Piṭaka mentions sixteen Mahājanapadas in Jambudīpa. They are as follows:—Āṅga, Magadha, Kāśi, Kośala, Vajji, Malla, Ceti, Vaṁsa, Kuru, Paṅcalā, Maecha, Sūrasena, Assaka, Avanti, Gandhāra and Kamboja, each named after the people who settled there or colonized it. As many as fourteen of these great states may be said to have been included in the Madhyadeśa, and the remaining two countries, Gandhāra and Kamboja, may be said to have been located in Uttarāpatha or Northern Division. The Divyā Nīkāya gives a list of twelve only, omitting the last four, while the Cullānīdāsa adds Kalinga to the list and substitutes Yona for Gandhāra. The Indrīya-Jātaka mentions the following janapadas: Suratīha (Surat), Lambācūjaka, Avanti, Dakkhināpatha, Daṇḍaka forest (Daṇḍakāraṇḍa), Kumbhavatīnāgara and the hill tract of Arajāra (Arajāragiri) in the Majjhimapadesa.

It is interesting to note that according to the Mārkaṇḍeya Purāṇa (Ch. 57, 32–33) the countries in Madhyadeśa were Mataya, Kuśula, Kulya, Kuntala, Kāśi, Kośala, Arvuda, Pulinda, Samaka, Vṛka and Govardhanapura. Avanti is included in Aparānta.

The Jaina Bhagavatī Śutra (otherwise called Vyākhyāprajñāpānti) gives a slightly different list. They are as follows:—Āṅga, Baṅga (Vaṅga), Magaha (Magadha), Malaya, Mālava, Accha, Vaccha (Pali: Vaṃsa), Koccha, Paṭha (?), Lāḍha (Rāḍha), Bajji (Pali: Vajji), Moli (Malla ?), Kāśi, 10 Kośala, Avaha (Avāha ?) and Sambhuttara or Subhuttara (Sumhottara ?). The Jaina list seems to be later than the Buddhist list given in the Āṅguttara Nīkāya.

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1. Cf. McCrindle, Ancient India as described by Megasthenes and Arrian, p. 42.
2. B. C. Law, India as described in early texts of Buddhism and Jainism, 64ff.
6. Strictly speaking, Assaka at least, if not Avanti, as mentioned in early Buddhist texts, should be considered as situated in Dakkhināpatha or the Decan, for both the settlements found mentioned in Buddhist sources, lay outside the borders of the Majjhimadesa.
The Mahâvastu has the traditional record of the sixteen big states of Jambudvîpa, but there is no enumeration of the list (Jambudvîpe soâka-sahi mahâjanapadehâ). A similar reference is also found in the Lalitavistara without the traditional list (sarvasmin Jambudvîpe soâka-janapadehâ—p. 22). A careful study of the Mahâvastu shows that in a different connection it enumerates a list of sixteen big states. It is stated there that Gautama distributed knowledge among the people of Ânga, Magadha, Vajji, Mallâ, Kââdi, Kośala, Cedi, Vatsa, Matsuâ, Sûrasena, Kuru, Pañcâla, Sivi, Daśârma, Assaka and Avânti. This list differs from the Pali list inasmuch as it excludes Gandhâra and Kamboja but includes Sivi and Daśârma. The order of the enumeration is also somewhat different.

An interesting account of the tribal characteristics of the peoples of different janapadas is given in the Kârnâparva of the Mahâbhârata. There the following tribes are mentioned to have been inhabitants of their respective janapadas named after them: the Kauravas, the Pañcâlas, the Sûlas, the Matsyas, the Naîmisâs, the Cedis, the Sûrasenas, the Magadhas, the Kośalas, the Sûdras, the Gandharvas, and the Madrakas.

Ânga.—The kingdom of Ânga had its capital named Campâ, situated on the river of the same name (modern Chândan) and the Ganges at a distance of 60 yojanas from the Videhan capital named Mithila. The ancient name of Campâ was Mâlini or Mâlina. It was built by Mahâgovinda. Its actual site is marked by the villages named Campânagara and Campâpurâ which still exist near Bhagalpur. Campâ gradually increased in wealth, and traders sailed from here to Suvarnabhumi (Lower Burma) for the purpose of trade. It was one of the six great cities of India. It was a big town and not a village, as it was mentioned as such by Ânanda while requesting the Master to obtain parivîrâgaî one of the big cities. It had a watch-tower, walls and gates. The kingdom of Ânga had 80,000 villages and Campâ was one of them. Among the seven political divisions into which India was divided according to the Digha-Nikâya (II, 235), Ânga was one of them having Campâ as its capital. Campâ was ruled by Âsoka’s son Mahinda, his sons and grandsons. It was here the Master prescribed the use of slippers by monks.

According to the Mahâbhârata Ânga may be supposed to have comprised the districts of Bhagalpur and Monghyr, and extended northwards up to the river Kośi. At one time the kingdom of Ânga included Magadha and probably extended up to the sea. The Mahâbhârata, however, further tells us that Ânga was so called after its king Ânga, who seems to be identical with Ânga Vairocanî mentioned in the Âtareyya Brâhmaṇa (VIII. 4, 22). According to the Râmâyana Ânga or body of Kânadeva (love god) was consumed here and the country was therefore called Ânga. Âpana is mentioned as a township in Ânguttarâpa, a tract which lay north of the river Mahi, evidently a part of Ânga on the other side of that river (Paramatthajotika, II, 437; Malalasekera, Dict. of Pali Proper Names, p. 22). The way from Bhaddiya to Âpana lay through Ânguttarâpa (Vinaya, I, 243ff.; Dhammapada Commentary, III, 363).

Ânga was a powerful kingdom before the time of the Buddha. Once Magadha came under the sway of Ânga (Jât., VI, 272). There was a river

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2 Vol. I, p. 34.  
3 Jâtaka, No. 506.  
4 Watters, On Yuan Chwang, II, 181; Dañakumâracarita, II, 2.  
5 Jâtaka, VII, 32.  
6 Mbh., XII, 5, 6-7; Matsuâ, 48, 97; Viyu, 99, 105-6; Hariv., 32, 49.  
7 Digha, II, 235.  
8 Ibid., II, 146.  
9 Jâtaka, No. 539.  
10 Vinaya PiJâka, I, 179.  
11 Dipavamsa, 28.  
12 Vinaya, I, 170ff.  
13 Adiparva, CIV, 417ff.
between An̄ga and Magadha, inhabited by a Nāgarāja who helped the Magadhan king to bring An̄ga under his sway by defeating and killing the King of An̄ga. King Manojā of Brahmapadhanā (another name of Benaras) conquered An̄ga and Magadha. In Buddha’s time An̄ga lost her political power for good. An̄ga and Magadha were constantly at war during this period (Jāt., IV, 454-5). That An̄ga became subject to Śreniya Bimbisāra is proved by the fact that a certain brahmī named Sonandā lived at Campā on the grant made by king Bimbisāra and enjoyed the revenues of the town which was given to him by the king (Dīgha Nikāya, I, 111).

Queen Gaggarā of Campā dug a tank called Gaggarāppakkharaṇī (Sumangalavilāsinī, I, p. 279). The Buddha dwelt on its bank with a large company of monks while he was at Campā (Dīgha, I, 111ff.). His activities in An̄ga and Campā may be known from the Vinaya Piṭaka (I, 312-15). The Master while dwelling in the city of Assapura belonging to the kingdom of An̄ga, preached the Mahā and Culla Assapura Suttantas to the monks (Majjhima, I, 281ff.). In course of his journey from Rājagṛha to Kapilavastu the Master was followed by many sons of the householders of An̄ga and Magadha (Jāt., I, 27). The Himalayan sages came to the city of Kāla-Campā in An̄ga to enjoy cooked food (Jāt., VI, 266). Aggiddatta, the chaplain of king Mahākosala, father of Pasenadi-Kosala, lived in An̄ga and Magadha after giving up his household life and he was given charities by the people of these two kingdoms (Dhammadāpada Commy., III, 241ff.).

An̄ga was a prosperous country inhabited by many merchants who used to go to trade with many caravans full of merchandise to Sindhu-Soviradesa (Vimānąvattī Commy., 332, 337).

According to the Asokavādāna (R. L. Mitra, Nepalese Buddhist Literature, p. 8) a brahmī of Campāpurī presented king Bindusāra, while he was ruling at Pātaliputra, with a daughter named Subhadraṇī. The Lalitavistara (pp. 125-26) refers to a script or alphabet of the An̄ga country which the Bodhisattva is said to have mastered.

Magadha.—Magadha roughly corresponds to the modern Patna and Gaya districts of Bihar. It is described as a beautiful city with all kinds of gems.1 In Vedico, Brāhmaṇa and Sūtra periods Magadha was considered to have been outside the pale of Aryan and Brahmanical culture, and was therefore looked down upon by Brahmanical writers, but Magadha has always been included in the Madhyadesa as the Buddhist holy land.

Girivraja or ancient Rājagṛha was the earliest capital. It was also known as Vasumati,2 Bāhradratapura,3 Māgadhapura,4 Varāha, Vṛṣabhā, Rṣigiri, Caityaka,5 Bimbisārapuri,6 and Kuśāgarapura.7 The Ṛgveda mentions a territory called Kikaṭa which has been alluded to as identical with Magadha in later works.8

The Magadha country seems to have had a separate alphabet which the Bodhisattva is said to have mastered.9

Giribājā (Skt. Girivraja) was encircled by five hills, namely, Isigili, Vepulla (Vānkaka and Supana),10 Vebhāra, Pāṇḍava and Gījīhakūṭa.11

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1 Dīnavatā, 425.
2 Rāmāyaṇa, I, 32, 7.
3 Mahābhārata, II, 24-44.
4 Mbh., II, 20, 30.
5 P. H. A. J., p. 70.
6 B. C. Law, The Life and Work of Buddhaghosa, p. 87 n.
7 Beal, The Life of Yuan Chwang, p. 113.
8 Bhāgavata Purāṇa, I, 3, 24; Cf. Abhidhānacintāmaṇi, Kikaṭa-Magadhā-vāyuḥ.
9 Lalitavistara, 125-126.
11 Vimāṇavattī Commy., p. 82.
THE MAHAJANAPADAS OF ANCIENT INDIA

[Map of ancient India with labeled cities and regions, including Vahlika, Kabul, Gandhara, Taxila, Indraprastha, and many others.]

English Miles

0 50 100 150 200 250 300 350 400 450

[Legend and scale bar for the map.]
During the reign of king Bimbisāra Magadha contained 80,000 villages, and the river Tapodā flowed by this ancient city. \(^3\) Senānīgama \(^3\) which was a very nice village of Magadha, Ekanāla \(^3\) inhabited by brahmins including Bāhavadvāja who was later converted by the Buddha, Nālakagāma \(^4\) where Sāriputta delivered a discourse to a wandering ascetic named Jambukhādaka, Khānumata \(^5\) which was also inhabited by brahmins, and Siddhāttagāma \(^6\) were some of the villages of Magadha. Magadha was an important centre of Buddhism. Here Sāriputta and Moggallāna were converted by the Buddha to his faith. \(^7\) Almost all the missionaries who were sent to different places to preach Aśoka's Dhamma, belonged to Magadha. \(^8\) Bimbisāra was a staunch follower of the Buddha. The Buddha while he was at Rājagṛha told the king that he would pay a visit to Vaiśāli. The king then prepared a road for the Buddha and caused the ground from Rājagṛha to the Ganges to be made smooth. \(^9\)

Rājagṛha was burnt down by fire during the reign of Bimbisāra when another new capital city called the new Rājagṛha was built. Yuan Chhwang points out that when Kuśāgarapura or Kuśāgarapura (probably named after the early Magadha king Kuśāgra), \(^10\) was afflicted by fires, the king went to the cemetery and built the new city of Rājagṛha. Fa-Hien, however, says that it was Ajātaśatru, and not Bimbisāra, who built the new city.

A Buddhist Council was held at Rājagṛha. \(^11\) Rājagṛha had a gate which used to be closed in the evening, and nobody, not even the king, was allowed to enter it. \(^12\) It had also a fort which was once repaired by Ajātaśatru's minister Vassakāra. Really speaking Rājagṛha was provided with 64 gates. \(^13\)

Veluvana and Kalandakaniṇāpa which belonged to Rājugaha have often been referred to as dwelling places of the Master. The Nārada-grāma, \(^14\) Kukkuṭarāmavīhāra, \(^15\) Gṛdhakūta hill, Yaśītivana, \(^16\) Uruvilva-grāma, Prabhāsavana, \(^17\) and Kolitagrāma—all these important localities in and around the city of Rājagṛha are intimately connected with the Buddha and Buddhism.

In Aśoka's time Pātañjaputra was the Magadhān capital. He is said to have a daily income of four hundred thousand Kahāpanas from the four gates of this city. \(^18\)

During the early Buddhist period Magadha was an important political and commercial centre, and the people from all parts of Northern India flocked to this city for trade and commerce. Many merchants passed through this city or dwelt in it for trade.

Magadha can rightfully claim Jivaka as its citizen, who became the court physician of king Bimbisāra, \(^19\) after qualifying himself as a physician from the university of Taxila. \(^20\) He cured the jaundice of king Pradyota of Avanti being sent by king Bimbisāra of Magadha.

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5. Kathāvāsita, I, 89.
7. Cullavagga, 11th Khandaḥaka.
8. B. C. Law, Rājagṛha in Ancient Literature, Sff.
13. Ibid., pp. 9-10.
The Ganges formed the boundary between the kingdom of Magadha and the republican country of the Licchavis. Both the Magadhas and the Licchavis had equal rights over this river. The river Cappā flowing between Aṅga and Magadha formed the boundary between the two kingdoms.

The two kingdoms of Aṅga and Magadha were engaged in battles from time to time. Once the king of Benaras conquered both Aṅga and Magadha. The Magadhan kingdom once came under the suzerainty of Aṅga. There was a war between Pasenadi of Kosala and Ajātasattu of Magadha with the result that Ajātasattu succeeded in extending his sway over the Magadhas with the help of the Licchavis. During the reign of Ajātasattu Magadha also came into conflict with Vesālī of the Vajjis. Under Bimbisāra and Ajātasattu Magadha rose to such eminence that centuries later till Aśoka's Kalinga war the history of Northern India is practically the history of Magadha.

Magadha maintained friendly relations by marriage and other alliances not only with the northern neighbours but also with the mahājanapada of Gandhāra from whose king Pakkusṭhi she received an embassy and a letter.

Kāśi.—Kāśi was one of the sixteen mahājanapadas. Bārānasi was the capital of the people of Kāśi. It was known by various other names, namely, Surundhana, Sudassana, Brahmavādghana, Pupphavatī, Ramma and Molint. It was twelve yojanas in extent. Bārānasi is said to have been situated on the bank of the river Varāṇa. The city is described as prosperous, extensive and populous. It was not troubled by deceitful and quarrelsome people.

The earliest mention of the Kāśis as a tribal people seems to be met with in the Paippalāda recension of the Ātharvaveda. Patañjali in his Mahābhāṣya (Ed. Kielhorn, Vol. II, p. 413) mentions Kāśi cloth. The city of Kāśi is stated to have been situated on the Varāṇavati river. According to the Rāmāyaṇa it was not a city, but a kingdom. According to the Vāyu Purāṇa, the kingdom of Kāśi seems to have been extended up to the river Gomati. Before the Buddha's time Kāśi was a great political power. It was the most powerful kingdom in the whole of Northern India. Sometimes Kāśi extended its suzerain power over Kosāla, and sometimes Kosala conquered Kāśi, but in the Buddha's time Kāśi lost its political power. It was incorporated into the Kosalan kingdom for some time and for sometime into the Magadhan kingdom. There were fights between Pasenadi of Kosala and Ajātasattu of Magadha for the possession of Kāśi. Kāśi was finally conquered and incorporated into the Magadhan kingdom. Ajātasattu became the most powerful king of Northern India after defeating the Kosalans.

The city of Benaras was hallowed by the feet of the Buddha who came here to preach his excellent doctrine. Here he gave his first discourse on the Dhammacakkha or the Wheel of Law in the Deer Park near Benaras (Magjhima, I, 170ff.; Samyutta, V, 420ff.; Kathāvatthu, 97, 569; Saundarananda, III, vs. 10-11; Buddhacaritaka, XV, v. 87; Lalitavistara.

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1 Divyāvadāna, p. 55.  
2 Jātaka, IV, 454.  
3 Ibid., IV, 454-56.  
4 Jātaka, V, 315ff.  
5 Jāt., VI, 272; Dīgha Nikāya, I.—Sonadasa Suttanta.  
6 Jātaka, IV, 119-20; IV, 15.  
7 Samyutta Nikāya, I, 85-86.  
8 Mahāvagga, III, 402.  
9 Ibid., VI, 160.  
10 Divyāvadāna, p. 73.  
11 Ibid., p. 98.  
12 C.H.I., p. 117.  
13 Asokāṅga, XII, 20.  
15 Samyutta, I, 82-85.
412-13). The Buddha spent a great part of his life at Benaras, and here he delivered some of the most important discourses and converted many people (Aṅg., I, 110ff.; 279-280; III, 320-322, 332, 399ff.; Saṃ., I, 105-106; Vin. Texts, I, 102-108, 110-112).

Benaras was a great centre of trade and commerce. Rich merchants of the city used to cross high seas with ships, laden with merchandise (cf. Mahāvastu, III, 286). A wealthy merchant came to Benaras with the object of trade (Mahāvastu, II, 166-167). There existed trade relations between Benaras and Śrāvasti, and between Benaras and Taxila (Dhammapada Commentary, III, 429; I, 123). The people of Benaras used to go to Taxila to learn arts and sciences (Jāt., II, 47).

Kośala.—Kośala, during the time of early Buddhism, was an important kingdom. The ancient Kośala kingdom was divided into two divisions, the river Sarayū serving as the wedge between the two: that to the north was called the Uttarakośala and the one to the south was called Dakṣinā Kośala. (R. L. Mitra, N.B.L., p. 20.) The Buddha spent much of his time at Śrāvasti, the capital of Kośala. He delivered a series of sermons at Sālā, a brahmin village of Kośala, and the brahmin householders were converted to the new faith (Mañjñhima, I, 285ff.). The brahmīnas of Nagaravinda, another brahmin village of Kośala, were also converted by the Master (Mañjñhima, III, 290ff.). The brahmin householders of the brahmin village of Venāgāpūra also accepted the Master's creed (Aṅg., I, 180ff.). A famous Kosalan teacher named Bāvari built a hermitage on the bank of the river Godāvari in the kingdom of Assaka. He went to the Buddha who was then in Kośala with another brahmin to have his dispute settled by the Master (Suttanipāta, 190-192).

Kośala had matrimonial alliances with the neighbouring powers. A Kosalan prince married a daughter of the king of Benaras (Jāt., III, 211-213). Mahākośala, father of Pasenadi, gave his daughter in marriage to Bimbisāra of Magadha (Jāt., II, 237; IV, 342ff.). A fierce fight took place between the sons of Mahākośala and Bimbisāra, Pasenadi and Ajātaśatru respectively. But the two kings came into a sort of agreement. Ajātaśatru married Vajirā, daughter of Pasenadi and got possession of Kāśi (Saṃ., I, 82-85; Jāt., IV, 342ff.). The Śākyas of Kapilavastu became the vassals of king Pasenadi of Kośala (Dialogues of the Buddha, Pt. III, p. 80).

The capital cities of Kośala were Śrāvasti and Sāketa. According to the Epics and some Buddhist works Ayodhyā seems to have been the earliest capital, and Sāketa the next. In the Buddha's time Ayodhyā became an unimportant town (Buddhist India, p. 34), but Sāketa and Śrāvasti were two of the six great cities of India (Cf. Mahāparinibbāna Suttanta). Some think that Sāketa and Ayodhyā were identical but Rhys Davids points out that both the cities existed in the Buddha's time. Besides Sāketa and Śrāvasti there were other minor towns like Śetavya and Ukaṭṭhā in Kośala proper. It was at Śrāvasti that the Buddha permitted the womenfolk to enter the Buddhist Saṃgha (Mañjñhima, III, 270ff.). The great banker named Anāthaṭapindika and Visākhā-Migaramatā, the most liberal-hearted lady, were inhabitants of Śrāvasti. Anāthaṭapindika made a gift of his Jetavana grove to the Lord. The Master is said to have once taken up his residence there (Mahāvastu, III, 101).

A good number of famous monks and nuns belonged to Śrāvasti (Dhammapada Commentary, II, 260ff., 270ff., Ibid., I, 116; Theragāthā, p. 2; Theragāthā, p. 124).

Vajjīs.—The Vajjīs were included into the eight confederate clans (aṭṭhakulakā) among whom the Videhans, the Liechavis and the Vajjīs themselves became famous. The other confederate clans were probably
the Jñānakas, Ugras, Bhojas and Aikshvākṣas. The eighth one is unknown. The Vaiṣāḷi (Vrijī) is referred to by Pāṇini in his Aṣṭādhyāyī (IV. 2.131). Kaṇḍinya distinguishes the Vrijīkas from the Licchaviṇas. The Vrijīka was not only the name of the confederacy but also of one of the constituent clans. The Vaiṣāḷis like the Licchavis are often associated with the city of Vaiṣāḷi which was not only the capital of the Licchavis but also the metropolis of the entire confederacy. It was so called because of its extensiveness. It had three districts. It may be identified with Besarh in the Muzaffarpur district of Bihar. In Buddha’s time this city was encompassed by three walls at a distance of a gavura from one another and at three places there were gates with watch towers and buildings. The Buddha once visited it being invited by the Licchavis. This city was gay, opulent, prosperous and populous, charming and delightful. It had many buildings, pinnacled buildings, pleasure grounds and lotus ponds, triumphal arches, covered courtyards, etc. The city really rivalled the domain of the immortals in beauty. It was well provided with food. Alms were easily obtainable, harvest was good, and one could earn his living by gain¬
ing or through favour. The inhabitants of Vaiṣāḷi made a rule that daughters of individuals should be enjoyed by ganaś and should not therefore be married.

A road lay from Vaiṣāḷi to Rājagṛha, and another from Vaiṣāḷi to Kapilavastu. Many Śākyā ladies from Kapilavastu came to receive ordination from the Buddha who was then dwelling in the Mahāvāna. The Buddhist Council held at Vaiṣāḷi is important in the history of Buddhism.

The Licchavis of Vaiṣāḷi made a gift of many caityas or shrines to the Buddha and the Buddhist Church. Ambapālī, the famous courtesan of Vaiṣāḷi, also presented her extensive mango-grove to the Buddhist congregation.

Buddha’s activities were not only confined to Magadha and Kośala but also to Vaiṣāḷi. Many of his discourses were delivered here either at the mango-grove of Ambapālī or at the Kūtāgarasāla in the Mahāvāna.

The Vaiṣāḷis formed the samgha or ganaś. In other words, they were governed by organized corporation. There existed concord and amity among the Licchavis. The Buddha prophesied that as long as the Licchavis would remain strenuous, diligent, zealous and active, prosperity would be with them, and not adversity. He further foretold that if the Licchavis would be given to luxury and indolence, they were sure to be conquered by the Magadhan king Ajātasattu.

The political relation between Magadha and Vaiṣāḷi was friendly. That Ajātasattu is called Vaiḍehiputra goes to show that Bimbisāra established matrimonial alliance with the Licchavis by marrying a Licchavi girl. The Licchavis were also on friendly terms with king Prasenajit of Kośala. The Magadhan king Ajātasattu made up his mind to destroy the Vaiṣāḷian power. The immediate cause that led to the outbreak of the war

7. Ibid., III, 88ff.
8. Law, Mahāvastu, p. 44.
12. Samyutta, II, 268; Sumangalavilūsini, I, 47; Pāṇāsaśādik, I, 125; Śravatthappakṣeśin, II, 215; Dvīpavādāna, p. 55.
between him and the Licchavis was that there existed a port near the Ganges, half of which belonged to Ajātasattu and half to the Licchavis. There was a mine of precious substance at the foot of the mountain standing not far from it. Ajātasattu found the Licchavis too powerful to crush. So he sent his ministers, Sunidha and Vassakāra, to sow the seed of disension among them. Vassakāra was successful in bringing about disunion among the Licchavi princes. Thus the Licchavis were destroyed by Ajātasattu.1

Malla.—The kingdom of the Mallas was divided into two parts which had Kuśavatī or Kuśinārā and Pāvā as their capital cities. Kuśinārā may be identified with Kasia on the smaller Gandak and in the east of the Gorakhpur district, and Pāvā with a village named Padaraona, twelve miles to the north-east of Kāśī. The Śāla grove of the Mallas where the Buddha died, was situated near Hārayavatī, identified probably with Gandak.2 When the Mallas had a monarchial constitution, their capital city was known as Kuśavatī, but in the Buddha's time when the monarchy was replaced by a republican constitution, the name of the city was changed to Kuśinārā. The Mahāparinibbāna Sutta refers to Kuśinārā as a small town, but the Blessed One selected it as the place of his passing away by narrating the former glories of Kuśavatī. He himself said that Kuśinārā was ancient Kuśavatī.3

The Mallas had a Sāṃgharāṣṭra. The political relation between the Mallas and the Licchavis was on the whole friendly, but there were occasional rivalries.4 Buddhism appears to have attracted many followers among the Mallas.5

Cedi.—The ancient Cedi country lay near the Jumna. It corresponds roughly to the modern Bundelkhand and the adjoining region. The capital of the Cedi country was Sotthivatimāra, probably identical with the city of Śuktimati of the Mahābhārata.6 Sahajātī and Triputī were other important towns of the Cedi kingdom.7 The road from Kāśī to Cedi was unsafe.8 The Cetarāṣṭra was 50 yojanas distant from Jetuttaranagāra, the birthplace of Vessantara.9 It was an important centre of Buddhism.10 Anuruddha while dwelling among the Cedis won Arahatship.11 The Buddha went to the Cedis to preach his doctrine.12

Vamaśa.—The kingdom of the Vamsas or Vatsas had Kauśambi as their capital, identical with modern Kosamb near Allahabad. It had the Bharga state of Surumaśagiri as its dependency.13 The city of Kauśambi was built at the site of the hermitage of one Kuśamha.14 The origin of the Vatsa people is traced to a king of Kāśi.15 Kauśambi is mentioned as one of the great cities where the Blessed One should attain the Mahāparinibbāna. The city of Kauśambi was visited by the followers of Bāvari, a leader of the Jātillas,16 Pinḍola Bhāradvāja dwelt at Ghositārama at Kauśambi. He was the son of the chaplain to king Udana of Kauśambi.17

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1 Digka Nikāya, II, 72ff.  
2 Smith, E.H.I., 167 n.  
3 Digka, II, pp. 146-47.  
4 Cf. The story of Bandhula; Law, Some Kestriya Tribes of Ancient India, pp. 100-61.  
5 Vinaya Texts, III, 4ff.; II, 139; Psalms of the Brethren, 85, 90.  
6 Mbh., III, 20, 50 and XIV, 83.  
7 Ayg., III, 355.  
8 Jāt., No. 48.  
11 Ibid., IV, 228ff.  
12 Digka, II, 200, 203.  
13 Bhandarkar, Carmichael Lectures, 1918, p. 63; Jāt., No. 353.  
14 Law, Saundarananda-Kāvy,a, Tr. into Bengali, p. 9.  
15 Harac, 29, 73; Mbh., XII, 49, 50.  
16 Suttani. Comm., II, 584.  
17 Psalms of the Brethren, pp. 110-11.
A conversation on religious subjects took place between king Udema of Kosambi and Piṇḍola Bhāradvāja.¹ The Buddha while he was at Ghosītārāma gave discourses on Dhamma, Vinaya, etc.²

Kuru.—There was a janapada named Kuru and its kings used to be called Kurus.³ The ancient literature refers to two Kuru countries, Uttarakuru and Dakṣiṇakuru. The Buddha delivered some profound discourses to the Kurus in one of the Kuru towns named Kammāsthāmamma. The Thera Raṭṭhapāla was a Kuru noble who is mentioned in the Majjhima Nikāya as holding a religious discussion with king Koravya.⁴ As to the origin of the Kurus a Cakkavatti king of Jambudīpa named Mandhātā conquered Pubba Vidisha, Aparagoyāna and Uttarakuru. While returning from Uttarakuru a large number of the inhabitants of that country followed Mandhātā to Jambudīpa, and the place in Jambudīpa where they settled became known as Kururāṣṭra.⁵ A large number of people in the Kuru country embraced Buddhism after listening to a number of religious discourses delivered by the Buddha.⁶

The ancient Kuru country may be said to have comprised Kurukṣetra or Thaneswar. The district included Sonapat, Amin, Karnal and Panipat, and was situated between the Sarasvati on the north and the Drṣadvatī on the south. The Kuru country was 300 leagues in extent and the capital city of Indraprastha extended over 7 leagues.⁷

The Bodhisattvāvadāna-Kalpalata⁸ definitely states that Hastināpura was the capital of Kuru kings. King Arjuna of Hastināpura was in the habit of killing those holy men who were unable to satisfy him by answers to the questions put by him.⁹ Sudhanu, son of Suvāhu, another king of Hastināpura, fell in love with a kinnari in a distant country and came back with her to the capital where he had long been associated with his father in the government of the kingdom.¹⁰

Pañcāla.—The Pañcāla country was divided into two divisions, northern Pañcāla and southern Pañcāla, the Bhāgrathih forming the dividing line. The Vedic texts refer to the eastern (Prācyā Pañcāla) and western divisions of the country.¹¹ The Pañcālas were known as Krīvis in the Satapatha Brāhmaṇa. According to the Divyāvadāna (p. 453) the capital of Utta Pañcāla was Hastināpura, but the Kumbhakārā Jātaka mentions Kāmpilyanagara (Kampillanagar) as its capital.¹² According to Mahābhārata (138, 73-74) northern Pañcāla had its capital at Ahicchatra, identical with modern Ramnagar in the Bareilly district, while southern Pañcāla had its capital at Kāmpīyā, identical with modern Kampil in the Farukhabad district. Sometimes Utta Pañcāla was included in the Kururāṣṭra,¹³ and had its capital at Hastināpura; at other times it formed a part of the Kāmpilyarāṣṭra.¹⁴ Sometimes kings of Kāmpilyarāṣṭra had court at Utta Pañcālanagar; at other times kings of Utta Pañcālaraṣṭra had court at Kāmpīya.¹⁵ Visākha who was the son of the daughter of the king of the Pañcālas, succeeded in his title on the death of his father.

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He renounced the world after listening to the Buddha’s discourse on Dhamma.¹

Pañcāla was originally the country north and west of Delhi from the foot of the Himalayas to the Chambal. It roughly corresponds to modern Budaun, Farukhabad and the adjoining districts.

Matsya.—The Matsya country comprises the modern territory of Jaipur. It included the whole of the present territory of Alwar with a portion of Bharatpur. According to the Ryveda,² the country of the Matyas lay to the south or south-west of Indraprastha and to the south of Śūrasena. Viraṭanagara or Vairāṭa was its capital, so-called because it was the capital of Viraṭa, king of the Matsyas.

Śūrasena.—The Śūrasenas had Mathurā as their capital on the Jumna. Mathurā is generally identified with Maholi, 5 miles to the south-west of the present town of Mathurā, which should be distinguished from Madhurā or Madurā, the second capital of the Pandyan kingdom on the river Vaigai in Madras. They witnessed a dice-play between Dhanañjaya Korabba and Puṇṇaka Yakha.³ The ancient Greek writers refer to the Śūrasena country as Soursenoī and its capital as Methora. Buddhism was predominant in Mathurā for several centuries. Mahākācāyaṇa delivered a discourse on caste in Mathurā.⁴ The Buddha while proceeding from Mathurā to Vāsīji halted under a tree and he was worshipped by many householders there.

Mathurā was built by Satrughna, the brother of Rāma. A son of Śatrughna was Śūrasena after whom the country was so called.⁵ The Epic and Puranic story of Kamsa’s attempt to make himself a tyrant of Mathurā by overpowering the Yādavas and his death at the hands of Śrīkrṣṇa is not only mentioned by Patañjali but also in the Ghaṭa-Jātaka.⁶

Mathurā must have formed a part of the Maurya empire when Megasthene wrote about the Śūrasenas. It again became important as a centre of Buddhist religion and culture during the Kuśāna supremacy. Many images of Buddhas and Bodhisattvas have been unearthed here.⁷

Assaka.—Assaka was a mahājanapada of Jambudvīpa, which had Potana or Potali as its capital. Potana was the Paudanya of the Mahābhārata (I. 77, 47). There is a mention in the Śuttanipāta (V. 977) of another Assaka country in the Dakṣinapatha. The brahmin Bāvāri lived on the banks of the Godāvari in the Assaka territory in close proximity to Aḷaka or Mūlaka. King Kālīṅga of Dantapura and king Assaka of Potana were not on friendly terms, but they later lived amicably.⁸ A king of the Assaka territory was ordained by Mahākacāyaṇa.⁹ In the Hāthigumpha Inscription of king Kārvāla we find that king Kārvāla caused a large army to move towards the west and strike terror into Assaka or Asikānagara. The Assaka of the Cullakālininga Jātaka and the Asikānagara of the Hāthigumpha Inscription are probably identical with the Assaka of the Śuttanipāta, which is located on the Godāvari. Assaka represents the Sanskrit Āṣamaka or Asvaka which is mentioned by Asanga in his Śūtrā-leṅkāra as a country in the basin of the Indus.

Asanga’s Āṣamaka seems therefore to be identical with the kingdom Assakenus of the Greek writers, which lay to the east of the Sarasvatī at

² VII, 18, 6; cf. Gopatī-Brāhmaṇa, 1, 2, 9. (Bibliotheca Indica Series, p. 30—R. L. Mitra’s Ed.).
³ Cowell, Jātaka, VI, 137.
⁴ Majjhima Nikāya, II, 83ff.
⁵ C.A.S.S., p. 708.
⁶ Jātaka, No. 454.
⁸ Jātaka, III, 3-5.
⁹ Vimānavatthu Commy., 250ff.
a distance of about 25 miles from the sea on the Swat Valley. The Ásmakas are placed in the north-west by the authors of the Mārkaṇḍeya Purāṇa and Brhat Samhitā. In early Pali texts Assaka has always been associated with Avanti. Bhātavāmi, the commentator of the Kautiliya Arthasastra, identifies Ásmaka with Mahārastra. Really speaking the Assaka country of the Buddhists, whether it be identical with Mahārastra or located on the Godāvari, lay outside the pale of the Madhyadesa.

Avanti.—The capital of Avanti which was one of the sixteen great janaupadas, was Ujjayini which was built by Ac suitgaṃī.¹ Avanti roughly corresponds to modern Mālwā, Nimār and adjoining parts of the Central Provinces. D. R. Bhandarkar rightly points out that ancient Ávanti was divided into two parts: the northern part had its capital at Ujjayini and the southern part called Avanti-Dakṣinapatha had its capital at Māhīṣmati.² According to the Mahāgovinda Suttanta of the Dīgha Nikāya Māhīṣmati was the capital of Avanti with Vessabhū as its king. This apparently refers to the Avanti country in the Dakṣinapatha. In the Mahābhārata (II, 31, 10) Avanti and Māhīṣmati are stated to be two different countries. Avanti was an important centre of Buddhism. Many leading theras (elders) and thers (female elders) were either born or lived there.³ Mahākaccāyana was born at Ujjayini in the family of the Chaplain of king Candaśaṃjota. He converted the king to the Buddhist faith. Isidatta was one of the converts of Mahākaccāyana.⁴ He belonged to Avanti. Sona Kuṭikāna was also ordained by him.⁵ In the Buddha’s time India was divided into small independent kingdoms. Of these kingdoms Magadha under Bimbisāra and Ajātasatta, Kosala under Pasenadi, Avanti under Pajjota, and Kosambi under Udena, played important rôles in the political drama of India in the sixth and fifth centuries B.C. There was rivalry among these powers, each trying to extend his supremacy at the cost of another. Pajjota tried to extend his supremacy over Udena, but he could not achieve his object. He gave his daughter Vāsabhaddattā in marriage to Udena. This matrimonial alliance saved Kosambi from being conquered by Pajjota. Udena also established a matrimonial alliance with the king of Magadha. These two royal marriages were necessary for the maintenance of the political independence of Kauśambi which served as a buffer state between Avanti and Magadha.

Gandhāra.—It is included in the list of sixteen great countries. The Gandhāras were an ancient people whose capital was Takkapalā. Moggaliputta Tissa sent the therī Majjhantika to Kasmira-Gandhāra for propagating Buddhism.⁶ Gandhāra comprises the districts of Peshwar and Rawalpindi in the north Punjab.

¹ Dharmasāra, 57. ² Carmichael Lectures, 1918, p. 54.
³ Theragāthā Commentary, 39; Therigāthā Commm., 261–264; Theragāthā, 120; Udāna, V, 6; Saṃy, III, 9; TV, 117; Aṅg, I, 23; V, 46; Majjhima, III, 194, 232; Vinaya Texts, Pt. II, p. 32; Theragāthā, 389.
⁴ Pālaṇas of the Brethren, p. 107.
⁵ Mahāvamsa, Ch. XII, V, 3.
⁶ Dharmapada Commentary, IV, 101.
conquered by the Achaemenid kings. In Aśoka's time Gandhāra formed a part of his empire. The Gandhāras are mentioned in Aśoka's Rock Edict V.

Kamboja.—It was one of the sixteen mahājanapadas. It was noted for good horses. The Kambojas occupied roughly the province round about Rajaori or ancient Rājapura including the Hazara district of the North-Western Frontier Province. The Thera Mahārakkhitā established the Buddha's religion at Kamboja and other places.

Dvārakā occurs along with Kamboja. It is not expressly stated if it was the capital of the Kamboja country. In early or later Pali texts there is no mention of the capital city of the Kambojas. It is certain that Kamboja must be located in north-west India, not far from Gandhāra. The Kambojas had a city called Nandipura mentioned in Luders' inscriptions Nos. 176 and 472.

The Kambojas were supposed to have lost their original Aryan customs and to have become barbarous. From the Bhūridatta Jātaka, we learn that many Kambojas who were not Aryans told that people were purified by killing insects, flies, snakes, bees, frogs, etc. The Jātaka tradition is corroborated by Yāsaka's Nirukta and Yūan Chwang's account of Rājapura and the adjoining countries of the north-western India.

IMPORTANT PUBLICATIONS ON ANCIENT INDIAN GEOGRAPHY

We have at present some useful works on the early geography of India. Cunningham's Ancient Geography of India is mainly based upon the accounts of Fa-Hien and Hiuen Tsang, and on those of the Greek writers. The author's own great archaeological discoveries have also been embodied. This work has been re-edited with introduction and notes by S. N. Majumdar (Calcutta, 1924). N. L. Day's Geographical Dictionary of Ancient and Mediaeval India is not a systematic treatise, but a dictionary and a very useful hand-book. It is defective because it omits in general the grounds of identification. In it the geography of southern India has been neglected. The first edition of the book appeared in Calcutta in 1899, and a second edition was published in 1927, by Messrs. Luzac & Co., London. Both these works are wanting in relevant inscriptive data.

B. C. Law's Geography of Early Buddhism attempts for the first time at presenting a geographical picture of ancient India drawn from Pali Buddhist Texts. It may be added here that the same author has also written, by way of a supplement to the above work, an article entitled Geographical Data from Sanskrit Buddhist Literature published in the Annals of the Bhandarkar Oriental Research Institute (XV, 1934, Oct.-Jany.) and later incorporated into his Geographical Essays published by Messrs. Luzac & Co., in 1937. Geographical Essays, Vol. I, is a collection of articles eliciting geographical and topographical information which will be of value especially to geographers of ancient India.

The Vedic Index of Names and Subjects by the late Professors A. A. Macdonell and A. B. Keith incorporates all the geographical information contained in the most ancient Sanskrit works. Sorensen's Index to the Mahābhūrata and Malalasekara's Dictionary of Pali Proper Names are very useful from geographical standpoint.

1 Sumangalavilāsinī, I, 124.
2 Sāsanavane, 49.
3 Jātaka, Ed. Cowell, VI, 110 f.n. 2.
4 Jātaka, VI, 208, 210.
5 Watters, On Yuan Chwang, I, 284ff.
B. C. Law’s *Some Kṣatriya Tribes of Ancient India* (1923), *Ancient Mid-Indian Kṣatriya Tribes* (1924), *Ancient Indian Tribes*, Vols. I and II, and *Tribes of Ancient India* (1941) deal with the history and historical geography of a large number of Kṣatriya tribes. The location of the place occupied by each tribe and the extent of its kingdom at different periods of time have been dealt with in detail.

B. C. Law’s *Historical Gleanings* (1922) may be found useful for a geographical study of ancient India.

B. C. Law’s *Holy Places of India*, published by the Calcutta Geographical Society in 1940, contains a brief account of almost all the important sacred places belonging to the Hindus, Buddhists and Jains, arranged regionally and illustrated with maps and sketches.

B. C. Law’s *Mountains of India and Rivers of India* published in 1944 by the Geographical Society of Calcutta, are the historico-geographical studies which present a systematic account of the mountains and rivers of India based on the materials available from Indian literature, the accounts of the Greek geographers, and the itineraries of the Chinese pilgrims.

B. C. Law’s *Ujjayini in Ancient India* published by the Archaeological Department of the Gwalior Government in 1944 gives a connected account of the ancient city of Ujjayini based on the original literary sources, the itineraries of the Chinese pilgrims, and the relevant epigraphic and numismatic evidences.

B. C. Law’s *India as described in early texts of Buddhism and Jainism* published in 1941 and his book entitled *Some Jainia Canonical Sūtras* published by the B.B.R.A.S. in 1949 will be of great value to geographers.

B. C. Law’s *Śrāvasti in Indian Literature, Rājagriha in Ancient Literature, Kauṭāṃbikī in Ancient Literature and Panchālas and their capital Abhirajatva* published by the Archaeological Department of the Government of India as their Memoirs Nos. 50, 58, 60 and 67 contain exhaustive and systematic accounts of the four ancient Indian cities based on literary, epigraphic and numismatic materials as well as on the accounts of the Greek and Chinese travellers in a handy form so as to render them useful to the archaeologists and historians.

*Indological Studies*, Pt. I, by B. C. Law is a helpful aid to the study of ancient Indian geography.

Pargiter’s *Ancient Indian Historical Tradition*, his translation of the Mārkaṇḍeśa Purāṇa and Wilson’s translation of the Viṣṇupurāṇa elicit geographical information from the Purāṇas.

*Studies in Indian Antiquities* by H. C. Raichaundhuri (Calcutta University, 1932) is a collection of detached essays, of which five are geographical.

*Die Kosmographie der Inder* by Prof. Kirfel is a valuable work which is so much interwoven with geography and which is not unrepresented in the Buddhist Pīṭakas.

*Pre-Aryan and Pre-Dravidian in India* is the title given to a book consisting of French articles by Sylvain Levi, Jean Przybuski and Jules Bloch, translated into English by P. C. Bagchi (University of Calcutta, 1929). *Pre-Aryan and Pre-Dravidian in India* is an article by Prof. Levi included in this book, which originally appeared in the *Journal Asiatique*, Tome CCIII (1923). It begins: ‘The geographical nomenclature of ancient India presents a certain number of terms constituting almost identical pairs, differentiated between themselves only by the nature of their initial consonants. I propose to examine some of them here: (1) Kosala-Tosala, (2) Anga-Vanga, (3) Kaliṅga-Trilīṅga, (4) Utkala-Mekala, (5) Pulinda-Kulinda, (6) Kāmarūpa-Nāmarūpa, etc.’

For a systematic study of our ancient geography we find the works of classical writers very much useful. They are as follows:


*Ancient India as described by Megasthenes and Arrian* by J. W. McCrindle (reprinted from *Ind. And.*, 1876-77; Calcutta 1877; new ed. Calcutta, 1926).


*Ancient India as described by Ptolemy* by J. W. McCrindle (reprinted from *Ind. Ant.*, 1884; Calcutta, 1885).

Two notes on Ptolemy's *Geography of India* by E. H. Johnston (J.R.A.S., 1941).

*Notes on Ptolemy* by J. Ph. Vogel (B.S.O.A.S., xi, xii and xiv, Pt. I).

*Ancient India as described by Ktesias the Knidian* by J. W. McCrindle (reprinted from *Ind. Ant.*, 1881; Calcutta, 1882).

*The Invasion of Alexander the Great* by J. W. McCrindle, new ed., 1896.

*Alexander’s passage of the Jhelum* by Sir Aurel Stein (*The Times* dated the 5th April, 1932).


*Ancient India as described in Classical Literature* by J. W. McCrindle, 1901.


*La geographie de Ptolémée l’Inde* (VII, 1-4) by L. Renou, Paris, 1925.

In this connection mention must be made of *The Gates of India* by T. Holdich (London, 1910), and Sir Aurel Stein’s *On Alexander’s Track to the Indus* (London, 1929), and his paper on *Alexander’s Campaign on the North-West Frontier* in the *Geographical Journal*, London (Vol. LXX, 1927, Nov.-Dec., pp. 417ff., 515ff.).

A list of noteworthy contributions published in different periodicals is given below:

*Journal of The Royal Asiatic Society*

1873. Hiouen-Tsang’s Journey from Patna to Ballabhi by J. Fergusson.

1893. The Sarasvati and the Lost River of the Indian desert by Oldham.

1894. Geography of Râma’s exile by F. E. Pargiter.

1897. The birthplace of Gautama Buddha by V. A. Smith.

1897. Pîṣṭapura, Mahendragiri, and Acyuta by V. A. Smith.

1898. The kingdom of Kârîrpura by Oldham.

1898. Kausâmbî and Śrâvastî by V. A. Smith.


1898. The Geography of the Kandahar Inscription by J. Beames.

1902. Vaiśāli by V. A. Smith.
1902. Kuśinārā or Kuśinagara and other Buddhist holy places by V. A. Smith.
1903. Kuśāmbī, Kāśapura, and Vaiśāli by W. Vost.
1903. Rāmagāma to Kuśinārā by W. Vost.
1903. Setavyā or To-wa by W. Vost.
1903. Where was Malwa ? by A. F. R. Hoernle.
1904. Kuśāmbī by W. Vost and V. A. Smith.
1904. The Middle country of Ancient India by T. W. Rhys Davids.
1905. Sāketa, Sha-chi or Pi-so-kia by W. Vost.
1905. Mo-la-p’o by R. Burn.
1906. Gaṇḍadēsa by B. C. Mazumdar.
1906. Kapilavastu by W. Hoey.
1907. The Five Rivers of the Buddhists by W. Hoey.
1907. Vēṭhadīpa by G. A. Grierson.
1907. Dimensions of Indian cities and countries by J. F. Fleet.
1908. Śrāvasti by J. Ph. Vogel.
1909. The Modern Name of Nālandā by T. Bloch.
1912. The Kambojas by Grierson.
1916. Some notes on the Periplus of the Erythraean Sea by J. Kennedy.
1917. Some river-names in the Rg-Veda by M. A. Stein.

Sir Aurel Stein discusses the identification of the rivers mentioned in Rg-Veda (X, 75), the famous Nāḍi-stuti. He identifies the Marudvīḍhā with the Maruwardwan, the Asiknī with the Ans, and the Suśomā with the Sohān.

F. W. Thomas writes a short note on Udyāna and Urdhī, the latter being derived from the form ‘Aurḍyāyāni’ as in Patañjali (1918).

Magadha and Videha by Pargiter (1918).

Mr. S. V. Venkaṭeswarā makes Satiyaputa, mentioned in the second Rock-Edict of Aśoka, equivalent to Satyavratā-Kṣetra, the ceremonial designation of Kāñcī or Conjeevaram (1918). S. Krishnaswami Aiyangar refutes the above identification, and concludes that ‘these Satiyaputras were a Western people, and have to be looked for between the Keralas and the Kāṣṭikas along the Western hills, and that it is likely that the Satpute are their modern representatives. If so, could it not be the collective name of the various matriarchal communities like the Tulus and the Nayars of the Malabar and Kanara districts of today?’ (1919).

V. A. Smith accepts that Satiyaputra should be identified with the Satyamangalam Taluk in Coimbatore, which adjoins Coorg in the Western Ghats (1919).

Sagara and the Hāhaiyas, Vābisṭha and Auroea by F. E. Pargiter. The author discusses geographical locations of the Hāhaiyas, Māhiṣikas, Dārvās, Khasas, Colas, Ćulikas, Śakas, Yavanas, Pahlavas, Kambojas, Drühyu, etc. (1919).

Identification of the ‘Ka-p’i-li country’ of Chinese authors by V. A. Smith (1920).
west Coast of the Deccan extending from Tulu or South Canara to the Kerala dominions.

S. Krishnaswami Aiyangar denies that in the days of Aśoka the Kosar were a people so closely associated with the Tulu country that they gave their name to the region (1923).

Kauśāmbī by Dayaram Sahni (1927). The identification of the ancient Kauśāmbi with the village of Kosam in the district of Allahabad, which was first proposed by Sir Alexander Cunningham, is finally proved. Kauśāmbī by Sita Ram (1928).

Two Notes on the Ancient Geography of India by J. Ph. Vogel (1929). Hathur and Arura by Jwala Śahai (1932). Hathur near Ludhiana is identified with Arhatpur of Jain fame and Arura near Hathur identified with Ahicchatra.

Indian Antiquary

Note on Pauṅḍravardhāna by E. V. Westmacott (1874).
The Geography of Ibn Batuta's Travels in India by Col. H. Yule (1874).
On the identification of places in the Sanskrit Geography of India by J. Burgess (1885).
The Topographical List of the Bṛihat-Saṃhitā by J. F. Fleet (1893).
The Topographical List of the Bhāgavata Purāṇa by J. E. Abbott (1899).
Four villages mentioned in the Nasik Cave Inscriptions by Y. R. Gupte (1912).
Kollippaka by Lewis Rice (1915).
Some literary references to the Isipatana Migadāya (Sarnath) by B. C. Bhattacharyya (1916).
The extent of Gautamiputra's territory as described in the Nasik cave Inscription by D. R. Bhandarkar (1918).
Contributions to the study of the Ancient Geography of India by S. N. Majumdar (1919 and 1921).
Deccan of the Sātavāhana period by D. R. Bhandarkar (1920).
The early course of the Ganges by N. L. Dey (1921).
The Māhīṣmati of Kārtavirya by Munshi Kaniyalal (1922).
Geographical Position of certain places in India by Y. M. Kale (1923).
History of Important ancient towns and cities of Gujarat and Kathiawād by A. S. Altakar (1924).
Trilīṅga and Kuliṅga by G. Ramdas (1925).
The capital of Nakapāna by V. S. Bakhle (1926).
A possible identification of Mount Devagiri mentioned in Kālidāsa's Meghadūta by A. S. Bhandarkar (1928).
To the East of Śamataja by N. N. Das Gupta (1932).
The river courses of the Punjab and Sind by R. B. Whitehead (1932).
Mandāra Hill by R. Bose (Vol. I).
Nilgiri Hills (Vols. II and IV).
Ramgarh Hill (Vols. II and XXXIV).
Kumbhakonam (Vol. III).
Khandesh (Vol. IV).
Account of Champā (Vol. VI).
Nepal (Vols. XIII, XIX, XXII).
A note on Ptolemy's Geography by V. Ball (Vol. XIV).
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Ramtek, Nagpur Dist. (Vol. XXXVII).
Buddhist caves in Mahoa (Vol. XXXIX).
The Mandasor Prashasti of Vatsabhāṭṭi (Vol. XLII).
A note on a few localities in the Nasik Dist. mentioned in the ancient copper-plate grants by Y. R. Gupte (Vol. XLII).
Chandra’s conquest of Bengal by R. G. Basak (Vol. XLVIII).
Contributions to the study of the ancient geography of India by S. K. Bhuyan (Vol. XLIX).

Asiatic Researches

Description of the caves or excavations near Ellora by C. Mallet (Vol. I).
Some account of the caves in the island of Elephantia by J. Goldingham (Vol. IV).
The principal peaks of the Himalayas by J. Hodgson and J. D. Herbert (Vol. XIV).
Geography of Assam by J. B. Neufville (Vol. XVI).

Journal of The Asiatic Society of Bengal

Further account of the remains of ancient town discovered at Behut near Saharanpur by Capt. P. T. Cautley (Vol. III).
H. P. Śūstrī’s identification of the names of places ruled over by the allies and feudatories of Rāmapala as mentioned at the beginning of the second chapter of Sandhyākara Nandi’s Rāmacarita (Vol. III) is noteworthy. R. D. Banerjee’s identification of those places (Vol. IV).
Excursions to the ruins and site of an ancient city at Bakhra 13 Cos north of Patna and 6 north from Singheya by J. Stephenson (Vol. IV).
Note on the above by James Prinsep (Vol. IV).
Some account of the sculptures at Mahabalipuram usually called the seven Pagodas by J. Goldingham (Vol. V).
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The course of the Narmada by Lt. Col. Ouseley (Vol. XIV).
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A comparative essay on the ancient geography of India by Col. F. Wilford (Vol. XX).
The Rajmahal hills by W. S. Sherwill (Vol. XX).
An account of the Antiquities of Jaipur in Orissa by C. S. Banerjee (Vol. XL).
Independent Sikkim by W. T. Blauford (Vol. XL).
Contributions to the geography and history of Bengal by H. Blochmann (Vol. XLII and XLIII).
The Kaimur range by C. S. Banerjee (Vol. XLVI).
On the temples of Deoghar by Dr. Rajendralal Mitra (Vol. LI).
Antiquities at Bairāṭ, Ajmir, Gwalior, Khajuraha and Mahoba by Major Genl. A. Cunningham (1865).
Remarks on some temples in Kashmir by Bishop Cotton (1865).
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Note on Māhiṣmatī or Mahēśvara (Mahesar) on the Narmadā and the identification of Hiuen Tsang’s Mahēśvarapura by P. N. Bose (1873).
Notes on Sunargaon, Eastern Bengal by James Wise (1874).
Ancient dwellings and tombs in Baluchistan by Capt. E. Mockler (1876).
Antiquities of Bagura (Bogra) by H. Beveridge (1878).
Ancient Countries in Eastern India by F. E. Fargiter (1897).
Notes on Chirānd in the district of Saran by N. L. Dey (1903).
Notes on the history of the district of Hugli or the ancient Rādha by N. L. Dey (1910).
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Aṅga and Cūmpā in Pali Literature by B. C. Law (1915).

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Notes on the History of Antiquities at Chaul by J. Gerson Da Cunha (1876).
The Sudarśana or Lake Beautiful of the Girnar Inscriptions (B.C. 300–A.D. 450) by Arderee Jamshedji (1890).
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The antiquity of the Poona District by D. R. Bhandarkar (1930).

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The Maqādhapura of Mahābhārata by Sir George Grierson (Vol. II).
Sites in Rajgir associated with Buddha and his disciples by D. N. Sen (Vol. III).
Hiuen Tsang’s Route in South Bihar: an identification of the Buddhavana Mountain and a discussion of the most probable site of the Kukkuṭapādagiri by V. H. Jackson (Vol. IV).
A Note on the Kōngoda Country by Binayaka Misra (Vol. XII).
Ajapura of Skandagupta, and the area round Bihar by P. C. Chaudhuri (Vol. XIX).

Indian Historical Quarterly

Rādha or the Ancient Ganiṣṭhā by N. L. Dey.
The Rāmāyana of Vālmiki mentions two Kosalas by L. P. Pandeya Sarma (Vol. III).

The Study of Ancient Indian Geography by H. C. Ray Chaudhuri (Vol. IV).
The Study of Ancient Geography by H. V. Trivedi (Vol. IV).
Eastern India and Āryāvarta by H. C. Chakladar (Vol. IV).
The Karoura of Ptolemy by K. V. Krishna Ayyar (Vol. V).
Uḍayapura-nagara by D. C. Sircar (Vol. IX).
Punḍravardhāna—its site by P. C. Sen (Vol. IX).
Uḍāliyana and Sihore by N. N. Das Gupta (Vol. XI).

Indian Culture

The Vaṅgas by B. C. Law (Vol. I, No. 1).
The Geography of Kauṭiliya by Harihar V. Trivedi (Vol. I, No. 2).
Some Notes on Tribes of Ancient India by B. C. Law (Vol. I, No. 2).
Yavanas in early Indian Inscriptions by O. Stein (Vol. I, No. 3).
Some Ancient Indian Tribes by B. C. Law (Vol. I, No. 3).
Geographical Data of the Dekhan and South India as gathered from the Rāmāyana by V. R. Ramachandra Dikshitar (Vol. I, No. 4).
The identification of Satīyaśuta by B. A. Salotore (Vol. I, No. 4).
Candraśāla by N. N. Das Gupta (Vol. II, No. 1).
Notes on the Sakas by Sten Konow (Vol. II, No. 2).

Quarterly Journal of The Andhra Research Society
The Pathless countries of the Lāḏhas by B. Singh Deo (Vol. II).
Tosali and Tosala by B. Singh Deo (Vol. III).
Hippokoura and Sālakarni by Jean Przyluski (Vol. IV).
Capital of Bṛhatphalāyanas by D. C. Sircar (Vol. VII).

Quarterly Journal of The Mythic Society
The Seven Dwīpas of the Purāṇas by V. Venkatachellam Iyer (Vols. XVI and XVII).
The Śrīneri Mutt by K. Ramavarma Raja (Vol. XVI).
Identification of Sopatma and Phourion of the Greek writers by S. Soma Sundara Desikar (Vol. XXI).

Ceylon Historical Review (April 1952, Vol. I, No. 4)
The Geographical aspect of the Pāḷi Chronicles by B. C. Law.
CHAPTER I

NORTHERN INDIA

Abastanoi.—The Abastanoi corresponded to the SanskritAmbaṣṭhas, who were the same as the Sambastai of Diodorus, Sabareae of Curtius and Sabagre of Orosius. In Alexander’s time the lower Akesines (Asikni) were their territory and they had a democratic government. They submitted to Alexander (McCrindle, Invasion of India, pp. 292ff.; Law, Ideological Studies, I, 31ff.).

Aciravati.—The river Aciravati was also known as the Ajiravati or the Airāvati. It was known to the Chinese pilgrim Yuan Chwang as A-chi-lo, flowing south-eastwards past the city of Śrāvasti. According to I-Tsung Ajiravati means the river of the Aji (dragon). This river is mentioned in the Jain texts as Erāvai. It has been identified with the modern Rapti in Oudh, on the western side of which stood the ancient city of Śrāvasti, the third or the last capital of Kośala. If Saheṣṭh-Maheṣṭh on the south bank of the Rāpti be the modern site of Śrāvasti, it is positive that the Aciravati of the Buddhist fame is no other than the modern Rāpti. The author of the Daśakumāra-caritam knew this city as situated on a river which seems presumably to have been the Aciravati or the Rāpti, though our author does not unfortunately name the river.

The Aciravati is a tributary of the Sarasāyū which has its origin in the Himalayan range. The long description of the origin of the five rivers Gaṅgā, Yamunā, Aciravati, Sarabhū and Mahī from the Anotatta lake, is given in the Pali commentaries. Some five hundred rivers are mentioned in the Suttanipātā Commentary. Only ten of them were to be reckoned according to the Miśinda-Paṇho. Of the ten rivers the Aciravati was one of the five great rivers, which constituted the Ganges group and the rest constituted the Sindhu group. The Aciravati was one of the sacred rivers of the Buddha Midland. As it fell into the sea, it lost its former name and was known as the sea. According to the Samyutta Nikāya the Aciravati along with the Gaṅgā, Yamunā, Sarabhū and Mahī flowed, slid and tended to the east. It was a deep river as its water was immeasurable.

The Buddha stayed in a mango grove at Manasākaṭa, a Brahmin village of Kośala, situated on the bank of the Aciravati, to the north of

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1 Avadānakatha, I, 63; II, 60; Pañini’s Asaṅkhyāyā, IV, 3, 119.
2 Watters, On Yuan Chwang, I, 398-399. 3 Travels, p. 156.
4 Kalpasūtra, p. 12; Brihat-Kalpasūtra, 4, 33.
5 Identified with modern Saheṣṭh-Maheṣṭh.
8 Paramāṇahojotī, II, 437. 9 Ed. Trenckner, p. 110.
9 Mārāvaṇaparyāṇa, 57, 16-18. 10 Mahāpasamuddādaya.
10 Vinaya, II, p. 239; Visuddhimagga, I, p. 10.
11 Vinaya, II, p. 239; Aṅg., V, p. 22; Ibd., IV, 198-199, 202—Gaṅgā Yamunā Aciravati Sarabhū Mahī tā mahāsamuddapattā jahanti purimāi nāmāgottāni mahāsaṃuddo tveva samkhām gacchanti.
12 II, 135; cf. Saṃ., V, 39, 134.
13 na sukaram udakasea pamānāram gacchum—Saṃ., V, 401.
Manasākṣa, inhabited by many distinguished and wealthy Brahmins. There was a grove of fig trees on the bank of this river. A small stream at Śrāvasti called the Sutam, which was visited by the Buddha’s disciple, Anuruddha, must have fallen into this river.

The river Aciravatī flows through the districts of Bahraich, Gonda, and Basti and joins the Sarayā or Ghargharā (Gogrā), west of Barhaj in the district of Gorakhpur. According to the Chinese pilgrim Yuan Chwong it flows south-eastwards past the city of Śrāvasti. It is fed by no less than three tributaries on the left side, all in the district of Gorakhpur, and by a small tributary on the right in the same district. During the hot season it ran dry leaving a bed of sand. Two Śāvatthians, who adopted the religious life, came to this river. After a bath they stood on the sand enjoying the sunshine and talking pleasantly together. This river was crossed in rafts. It nourished wheatfields on its bank. A Śāvatthian Brahmin cut trees on its bank in order to cultivate the land. Crops grew on it but the whole crop was carried to the sea by a flood. The revered Ānanda came to this river with some monks to bathe. After his bath he stood in one garment drying his limbs. A Śāvatthian householder, who gave up his household life, went to the river Aciravatī, took his bath, and saw two white swans flying by. A fisherman belonging to the village of Paṇḍupura on his way to Śrāvasti saw some tortoise-eggs (kacchhapa-āndāmā) lying on the bank of this river. The Chabbaggaya monks used to catch hold of the cows crossing this river by their horns or ears or necks or tails or spring up upon their backs. The people on the bank of this river were in the habit of casting nets for fishing. The early Buddhist records refer to the swimming of the cattle across it.

Śāriputta, one of the famous disciples of the Buddha, took his bath in this river. Four daughters of a rich merchant also bathed in this river before entering into a mango-grove. Nuns were in the habit of bathing in this river with prostitutes being naked.

A certain country monk came to the ferry on the Aciravatī and expressed his desire to cross this river before a ferryman with the help of his boat. The ferryman asked him to wait but he refused. At last he was put into his boat. Due to bad steering his robe was wet and it became dark before he reached the farther shore. This river could be seen from the terrace of the Kosalan king Pasenadi’s palace. Five hundred lads who used to visit this river engaged themselves in wrestling on its bank.

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1. Digha I, 235ff.  
5. Āṅg., IV, 101.  
7. Vinaya, III, 63.  
completely routed them. Sometimes this river became so full that disastrous floods occurred, in one of which Viḍūḍabha and his army were swept into the sea. Anātha-piṇḍika, the great banker of Sāvatthi, lost eighteen crores of his wealth by the destructive floods of this river which swept away his hoarding on its bank. A merchant had a treasure buried in the bank of this river. When the bank was eroded away, the treasure was carried into the sea.

Adraist Country.—It was situated on the eastern side of the Hydraotes (Râvi). Pimprâma was their stronghold. The Adrijas mentioned in the Dronaparva of the Mahâbhârata (Ch. 159, 5) are supposed to be identical with the Adraistai of the Greeks. The Adraistai or Adhrâdas are said to have bowed down before Alexander’s army (Cambridge History of India, I, 371 and n. 2; B. C. Law, Indological Studies, I, pp. 21-22).

Agaru.—It is a forest lying in the Kuru country between the Candra-kânta and Sûryakânta mountains (Vâyu, 45, 31).

Agrohâ.—It is situated on the metalled road between Hisar and Fatehabad at a distance of 14 miles from the former. It appears to have been mentioned by Ptolemy who calls it Agara. As a result of the excavation at the site, coins, beads, fragments of sculptures and terracottas have been discovered. (For details vide Excavation at Agrohâ, Punjab, by H. L. Srivastava, M.A.S.I., No. 61).

Âhicchatra.—It was the capital of northern Pañcâla (Mahâbhârata, Adiparva, Ch. 140; cf. Rapson, Ancient India, p. 167). The river Bhâgi-rath formed the dividing line between the northern and southern Pañcâla. The Vedic texts refer to an eastern and western division of the country (Vedic Index, I, 469). Pañafjâli refers to it in his Mahâbhâgaya (II, p. 233, Kiellhorn’s ed.). The Yogiîâtantra mentions it (2/4, pp. 128-129). According to the Divyavâdanâ (p. 435) the capital of northern Pañcâla was Hastinâpura, but the Kumbhakâra Jâtâka (Cowell, Jâtâka, III, 230) states that the capital of northern Pañcâla was Kampilanagara.

Pañcâla was originally the country, north and west of Delhi, from the foot of the Himalayas to the river Chambal (cf. Cunningham, A.G.I., p. 413, 1924 Ed.). The capital of southern Pañcâla was Kâmpilya (Mahâbhârata, 138, 73-74) identical with modern Kampil in the Farrukhabad district, U.P. In the Pabhosâ Cave Inscription of the time of Udâka (?), Bahasatimitra appears to be the king whose coins have been discovered at Ramnagar (Ancient Ahicchatra, capital of Pañcâla, Bareilly District, U.P.) and Kosam (Ancient Kauśâmbi, capital of the Vatsas, Allahabad District, U.P.). In the same inscriptions we find that Ahicchatra was formerly called Sannakâyani. The Allahabad Pillar Inscription of Samudragupta refers to a powerful king named Acyuta whose coins have been found at Ahicchatra, modern Ramnagar, in the Bareilly district, U.P. It was still a considerable town when visited by Hiuen Tsang in the 7th century A.D. This country, according to the Chinese pilgrim, was more than 3,000 li in circuit, and its capital was 17 or 18 li in circuit. The country yielded grain and had many woods and springs and a genial climate. The people were honest and diligent in learning. There were more than ten Buddhist monasteries. Deva-temples were nine in number.

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1 Dhammapada Commy., I, 359-60.
2 Dīgha, I, 244-245; Jāt., IV, 167; Dhammapada Commy., I, 360.
3 Dhammapada Commy., III, p. 10—afūhrâsavōkī-ṭhōnām.
4 Jātaka, I, 230—Aśīravatīnaṇādīṭīre nihiṇidhanām nadikule bhīne samuddam paviṭham atthi.
(Watters, *On Yuan Chwang, I*, 331). According to Cunningham the history of Ahicchatra goes back to 1430 A.D.

The name is written as Ahikṣetra as well as Ahicchatra (Serpent-umbrella). Ahicchatra seems to be the correct form.\(^1\) The old name of Ahicchatra is Adhicchatra (preserved in an inscription; Luders’ List of Brāhmi Inscriptions, Index) which is nearer to the Greek form of Adisadra of Ptolemy, (McCrindle, *Ancient India as described by Ptolemy*, p. 133). It was also called Chatravati (Mahābhārata, Adiparva, Ch. 168). Adhicchatra is the name found in the Pabhosa cave inscription of Āśāhāsena dated about the beginning of the Christian era (E.I., II, p. 432; Luders’ List, Nos. 90 and 905; *Inscription of Gaulamitra*, N. G. Majumdar, *I.H.Q.*). Arjuna gave the city of Ahicchatra together with that of Kāmpilya to Droṇa after having defeated Drupada in battle. Having accepted both the cities, Droṇa, the foremost of victors, gave away Kāmpilya to Drupada (*Harivamśa*, Ch. XX, 74-75). According to the *Vividhaśārtha-kalpa* (p. 14), Śaṃkhyaśati was the earlier name of Ahicchatra. Pārśvanātha wandered about in this town. Kamaṭhāśura, imnical to Pārśvanātha, caused an incessant shower of rains inundating the entire earth. Pārśvanātha was immersed in water up to his neck. To protect him the Nāgarājā of the place, accompanied by his queens, appeared on the scene, held a canopy of his thousand hoods over his head and coiled himself round his body. That is the reason why the town was named Ahicchatra.


**Ajayapadā.**—It is identical with Banda district, U.P. (*Inscriptions of Northern India* revised by D. R. Bhandarkar, No. 408, V, 1243).

**Ajuḍha.**—This ancient town is situated on the bank of the old Sutlej, 28 miles to the south-west of Depālpura and 10 miles from the present course of the river (*C.A.G.I.*, 1924, p. 245).

**Alakanandā.**—A river in the Garhwal Himalaya, a headwater of the Ganges. Her course can be traced from the Gandhamādana mountain (*Bṛhgaṇḍa-purāṇa*, IV, 6. 24; *Brahmāṇḍa-purāṇa*, III, 41. 21; 56. 12; *Vaiṣṇavapurāṇa*, II, 2. 34. 36; *Vaiṣṇavapurāṇa*, 41. 18; 42. 23-35). It represents the upper course of the Ganges. Its upper tributary is constituted of the Pindā and another stream at the confluence of which is situated Śrīnagāra in Garhwal. Mandākini is one of its tributaries, which may be identified with Kālī-Gangā or Mandāgni, rising in the mountains of Kedāra in Garhwal. The Bṛhgarthi-Gangā is joined on the left side by the Alakanandā at Devaprayāga (B. C. Law, *Rivers of India*, p. 19). The Ganges may be supposed to have assumed the name of the Gangā-Ṭhāṅgāṛi from the point where it is met by the Mandākini (Law, *Rivers of India*, p. 21; *Imperial Gazetteer of India*, Vol. I, p. 125; regarding the Mandākini, Cunningham, *Archaeological Survey Report*, XXI, 11).

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\(^1\) Cunningham, *Ancient Geography*, S. N. Majumdar Ed., p. 412.
Alasanda.—It was the chief city of the Yona territory. Geiger identifies it with the town of Alexandria founded by Alexander near Kabul in the Paropanisadæ country (Mahâvansa, Geiger’s Translation, p. 194). It has been described in the Milinda-panha as an island where king Milinda was born in the village of Kalasigama (Trenchner Ed., pp. 82-83; Cambridge History of India, I, p. 550).

Amaravâti.—About sixty miles from Islamabad lies Amaramatha, a celebrated shrine of Siva in a cave in the Bhairavagâthi range of the Himalayas. It is considered holy by the Hindus. (For further details, see Law, Holy Places of India, p. 31.)

Ambashta Country.—The country of the Ambashtas was situated on the lower Chenab. The Mahâbhârata (II, 48, 14) and the Bhûgavata Purâña (X, 83, 23) refer to it. It is also mentioned in the Brahmânadap. (III, 74, 22), Masyap. (48, 21), Vîyu (99, 22), and Viṣṇu (II, 3, 18). Pâṇini also refers to it in one of his sūtras (VIII, 3, 97). As early as the time of the Aitareya Brâhmaṇa (VII, 21-3) they probably settled themselves in the Punjab. The Mahâbhârata (II, 52, 14-15) mentions them as north-western tribes. They were intimately connected with the Sivas and the Yaudheyas and were settled on the eastern border of the Punjab (Pargiter, Ancient Indian Historical Tradition, 109, 264). “During the first quarter of the 2nd century A.D. the Ambashtas are referred to by the geographer Ptolemy as the tribe which is described as settled in the east of the country of the Paropanisadai (McCrindle, Ancient India as described by Ptolemy, pp. 311-12). They seem to have migrated in later times to some place near the Mekala hill which is the source of the Narmâda (B. C. Law, Tribes in Ancient India, pp. 97, 374). For further details vide B. C. Law, Indological Studies, I, 31ff.

Andhavana.—It was situated at Śrâvasti. The Elder Anuruddha fell ill while he was here. The monks approached him and asked him the cause of his bodily suffering (Samyutta, V, 302).

Añjana Mountain (Añjana-giri).—It was situated in the Mahâvana (Jâtaka, V, 133). It is mentioned in the Râmâyana (Kiskindhyâkânda, 37, 5) and in the Mârkaṇḍeya Purâña (58, 11). It is also mentioned in the Jainia Avâsyaka-câritya (p. 516). According to the Skanda-prâvâha (Chap. I, Sl. 36-48) it was made up of gold. It is the Sulaiman range in the Punjab. The Sulaimain mountain, known to the ancient geographers as the Añjana-giri, separates the N.W.F. Province and the Punjab (P) from Baluchistan. It overlooks the Gomal river on the north and the Indus on the south. The Takht-i-Sulaiman (Solomon’s Throne) is the highest peak (11,295 ft.). The southern part of the main range is composed of sandstones, whereas the northern part is built up of limestones. The range is pierced by a number of gorges through which run the main routes from India to Baluchistan.

Añjanaavana.—It was a deer park in Sâketa where the Buddha dwelt. When the Master was here, a wanderer named Kunḍaliya had a discussion with him on religious and philosophical topics. (Samyutta, I, 64; V, 73ff.

Anoma.—This mountain does not seem to have been far off from the Himalaya (Apadâna, p. 345).

Anomâ (Chinese Ho-nan-mo-Ch’iang).—Anomâ is the river Aumi in the Gorakhpur district. Carleyle identifies this river with the Kudawa nadi in the Basti district of Oudh. The Buddha after leaving Kapilavastu proceeded to the bank of this river and then he adopted the life of a monk (Dhammapada Commentary, I, 85).

Anotatta (Chinese A-non-ta).—This lake may be identified with the Rawanhrad or Laṅga. It was visited by the Buddha many times (Aṅg.,
IV, 101). According to the Shui-ching-chu this lake otherwise known as the Anavatapta (the unheated) was on the top of the Himalaya. Four rivers issued from this lake: the Gaṅgā to the east, the Sindhu to the south, the Vakṣu (Oxus) to the west and the Sītā (Tāriṇ) to the north (Northern India according to the Shui-Ching-Chu, p. 14).

Abhirūma.—It is mentioned in the Rgveda (VI. 27. 5. 6; VIII. 85. 13) as a river in Kurukṣetra.

antaravedī.—The traditional Antaravedī mentioned in the Indore copperplate inscription of Skandagupta (468 A.D.) is the country lying between the Ganges and the Jumna and between Prayāga and Hardwar. According to this inscription, a lamp was maintained in a temple of the sun (sūrya) at Indrapura out of a perpetual endowment made by a Brahmin named Devaviśa (C.I.I., Vol. III). The Bulandshahar district lies actually in this Antaravedī.

Arupiya-ambavana.—It was in the kingdom of the Mallas. Here Gautama spent the first seven days after his renunciation on his way to Rājañī (Jāt., I, pp. 65-66; Vīmaṇa, II, p. 180).

Apara-Vaśiṣṭha-śramana.—It was situated near the Himalayas (Yogavaśiṣṭha-Rāmañjya, I). Apara Vaśiṣṭha is said to have cursed Kṛta-avirayjuna for the latter burnt his hermitage.

Aravīl.—This ancient village is situated on the right bank of the Jumna at its confluence with the Ganges (Allahabad District Gazetteer by Nevill, p. 221).

Ariṣṭapura (Pali Ariṣṭhapura).—Pāṇini mentions it in one of his sūtras (VI. 2. 106). It was the capital of the Sivi kingdom. This king was educated at Taxila. He was made viceroy during the lifetime of his father and after his father’s death he became king. He ruled his kingdom righteously. He built six alms-halls at the four gates in the midst of the city and at his own door. He used to distribute each day six hundred-thousand pieces of money. On the appointed days he used to visit the alms-halls to see the distribution made.

The Sivi kingdom may be identified with the Shorkot region of the Punjab—the ancient Śivipura or Śivapura (B. C. Law, Geography of Early Buddhists, p. 52). Early Greek writers refer to a country in the Punjab as the territory of the Śiboi. For further details vide B. C. Law, Indological Studies, I, 24ff.

Aruraśīla.—This mountain is situated on the west of the Kailāsa range (Law, Mountains of India, p. 3; vide also Skandhapuruṣa, Ch. III, 59-81; IV. 9, 13, 21, 37).

Asita-jananamgara.—It was in the Kamasa district where a king named Mahākamsa reigned (Jāt., IV, p. 79).

Asi.—It is a village situated about 10 miles north of Fatehpur U.P., where a stone pillar inscription has been discovered (I.A., XVI, 173ff.).

Asoka.—This mountain does not seem to have been far off from the Himalaya (Apadāna, p. 342).

Aspasian territory.—It was a minor state in Alexander’s time. The Iranian name Aspa corresponds to the Sanskrit Āśva or Āsvaka (Law, Indological Studies, I, p. 1). The Aspasians, as they were called by the Greeks, may be regarded as denoting some western branch of the Āsvaka or Āsmaka tribe (Cambridge History of India, I, 352, n. 3). Their country

1 Cf. Bhavisyapurāṇa, Pt. III, Ch. 2. Antaravedī is the doab between these two rivers. The Ayāvarta of the Sūtras and Madhyadeśa of Manu are designated, according to the Kṛṣṇapuruṣaśāstra (93), as Antaravedī which extends up to Benaras (Vīmaṇa Prayāgam Gaṅgā-Yamunāyojana anavaram Antaravedī).
lay in Eastern Afghanistan (Law, *Tribes in Ancient India*, p. 180). According to some it was situated in Suvāstu (modern Swat Valley). The Aśmakas were the first Indian people to bear the brunt of Alexander’s invasion. One of the cities of the Aspasian territory is said to have stood on or near the river Enaaspāla which is supposed to be identical with the Kunar, a tributary of the Kabul river.\(^2\)

*Aṣṭāpadā.*—It is a great Jain tirtha. It may be identified with the Kailāsa mountain. According to the *Vīvidhātīrthakalpa* many sages and the sons of Rṣabha attained perfection.\(^3\)

*Audosmbhāra.*—Pāṇini refers to it in his Aṣṭādhyāyī (4.1.173). This country may be located in the Pāṭhānkoṭ region.\(^4\)

*Ayoḍhāya.*—It is one of the seven holy places of the Hindus otherwise known as Ayojihā or Ayudhā. Vīnītā was another name for this city.\(^5\) It was the birthplace of the first and fourth Tirthaṅkaras.\(^6\) Fa-Hien calls it Sha-cho and according to Ptolemy it is known as Sogeda. In Brāhmaṇa literature it is described as a village.\(^7\) This city is also known as Sāketa, Iksvākubhūmi (*Avasaka Nirjūti* 382), Rāmapuri and Kośala.\(^8\) The Bhāgavata Purāṇa refers to it as a city (IX.8, 19). According to the *Skandapurāṇa*\(^9\) Ayodhya looks like a fish. It is one yojana in extent in the east, one yojana in the west, one yojana from the Śarayā in the south, and one yojana from Tamasā in the north. The spurious Gaṇā copper-plate inscription of Samudragupta mentions this ancient city, situated on the river Sarayā,\(^10\) identified with the Ghagra or the Gogra in Oudh (O.I.I., III) about six miles from the Fyzabad Railway Station. According to this inscription Ayodhya was the seat of a Gupta Jayaskandhāvāra or camp of victory as early as the time of Samudragupta. It was an unimportant town in Buddha’s time.\(^11\) It is mentioned in the Rāmāyaṇa as the earlier capital of Kośala. Some think that Sāketa and Ayodhya were identical, but Professor Rhys Davids has been successful in pointing out that both the cities existed in Buddha’s time.\(^12\) Ayodhya was twelve yojanas long and nine yojanas broad according to the Jaina account. It was the birthplace of Rṣabha, Ajitah, Abhinandana, Sumanī, Ananta and Acalabhānu. Here Lord Ādiguru attained enlightenment. Kumārapāla, the king of the Cālukyas, installed a Jaina image in this city. Here still exists the temple of Nābhirāja.\(^13\) According to Alberuni, it is situated about 150 miles south-east from Kanauj. In the Buddhist period Kośala was divided into north and south. The capital of the southern Kośala was Ayodhya.

Ayodhya seems to have been included in the kingdom of Puṣyamitra Śuniga. An inscription found here mentions the fact that Puṣyamitra performed two horse sacrifices or *āsvamedhas* during his reign.\(^14\)

The Chinese pilgrim, Fa-Hien, who visited Ayodhya in the 5th century A.D., saw the Buddhists and the Brāhmaṇas not in good terms. He also

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11. *Buddhist Indica*, p. 34.
13. *Vīvidhātīrthakalpa*, Ch. 34.
saw a tope there where the four Buddhas walked and sat. Another Chinese pilgrim, Yuan Chwang, who visited India in the 7th century A.D., after travelling more than 600 li and crossing the Ganges to the south, reached the Ayudha or Ayodhyā country. According to him, Ayodhyā was the temporary residence of Asaṅga and Vasubandhu. He says that Ayudha is Sāketa, i.e., Ayodhyā. The country yielded good crops, was clothed with luxuriant vegetation and had rich fruit orchards and genial climate. The people had good manners and active habits and devoted themselves to practical learning. There were more than 100 Buddhist monasteries and more than 3,000 brethren, who were students of Mahāyāna and Hinayāna. There were 10 deva temples and the non-Buddhists were few in number. Within the capital was the old monastery in which Vasubandhu composed various śāstras. There was a hall in ruins where Vasubandhu explained Buddhism to princes and monks who used to come from other countries. Close to the Ganges was a large Buddhist monastery with an Aśoka tope to mark the place where the Buddha preached his excellent doctrine. Four or five li west from this monastery was a Buddha relic tope and to the north of the tope were the remains of an old monastery where the Saṃdrūntika-vibhūsita-śāstra was composed. In a mango grove 5 or 6 li to the south-west of the city was the old monastery where Asaṅga learnt and taught. The three Buddhist treatises referred to by Yuan Chwang were communicated to Asaṅga by Maitreyā. Above 100 paces to the north-west of the mango-grove was a Buddha relic tope. Asaṅga, according to the pilgrim, began his religious career as a Mahākāśaka and afterwards became a Mahāyānist. Vasubandhu began his career in a school of the Sarvāstivādins. After the death of Asaṅga, Vasubandhu who composed several treatises, expounding and defending Mahāyānaism, died at Ayodhyā at the age of 83.

According to the Rāmāyaṇa, Ayodhyā was a city, full of wealth and granaries of paddy. It had spacious streets and roads, well-watered and decorated with flowers. It had lofty gates furnished with doors and bolts. It was fully protected. It was the home of skilful artisans and craftsmen. It contained palatial buildings, green bowers and mango-groves. The city was rendered impregnable being surrounded by a deep ditch filled with water. A large number of pinnacled houses and lofty seven-storied buildings existed there. It was a crowded city and frequently resounded by musical instruments. This city had Kamboja horses and mighty elephants. In the Mahābhārata, it is called 'punyalaksanā' that is, endowed with auspicious signs. It was a delightful spot on earth. According to the Rāmāyaṇa there were four grades of social order at Ayodhyā, e.g., the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras. They had to fulfil their respective duties and obligations.

Ayodhyā is important in the history of Jainism and Buddhism. The succession to the throne of Ayodhyā was generally determined according to the law of primogeniture in the Ikṣvāku family. Ayodhyā had many well-known kings. The kings of Ayodhyā were connected with the

1 Legge, Travels of Fa-Hien, pp. 54-55.
3 Rāmāyaṇa, p. 309, vs. 22-24.
4 Ibid., p. 6, vs. 90-98.
5 Ibid., p. 114, v. 32.
6 S. Stevenson, Heart of Jainism, pp. 50-51; Sam., III, 140ff.; Sūraidhappakāśīnt, II, p. 320.
7 Rāmāyaṇa, p. 387, v. 36.
8 Mahābhārata, 241. 2; Vāyu, 99, 270; Matyāja, 50, 77; Vāyu, 85, 3-4; Agni, 272, 5-7; Kūra, I, 20, 4-6; Harivamśa, 11, 680; Padma, V. 8, 130-62, etc., etc.
Vaśiṣṭha family. The Vaśiṣṭhas were their hereditary priests. The kingdom of Ayodhyā rose to great eminence under Yuvānāśva II and especially his son Māndhātrī. The supremacy of Ayodhyā waned and the Kānyakubja kingdom rose into prominence under its king Jahnū. The Hāhayās overcame Ayodhyā and the foreign tribes settled there after its conquest. Ayodhyā again became famous under Bhagiratha and Ambaraśa Nābhhā. Daśaratha sought the help of the rustic Rṣyaśṛiṅga from Āṅga. The eastern and southern kings and kings of the distant Punjab were invited to Daśaratha’s horse sacrifice at Ayodhyā. Ayodhyā and the Vaśiṣṭhas had no association then with the brahmanically élite region, as Pargiter points out. The Kāthāsaritśāgarā refers to the camp of Nanda in Ayodhyā. The Yoginiṭaṇṭra mentions this city (2/4, pp. 128-129). The Pali texts refer to some more kings of Ayodhyā. A large number of coins were found at the site of Ayodhyā. For further details vide Law, Indological Studies, Pt. III.

Ayomukha.—According to Cunningham it was situated 30 miles south-west of Pratāppgarh.

Āḷavi.—It has been identified by Cunningham and Hoernle with Newal or Nawal in the Unao district in U.P. Some have identified it with Aviwa, 27 miles north-east of Etawah. There was a temple called Agraḷava close to the town of Āḷavi where the Buddha once dwelt. Many female lay disciples and sisters came here to hear the truth preached.

Āpaga.—It is a river mentioned in the Rgveda (III. 23, 4) flowing between the Drāḍavatī and the Sarasvatī. Some have identified it with the Āpagā as a name for the Ganges. It is near the Sarasvatī, according to Zimmer. It is a small tributary flowing past Thaneswar. It is known to some as a branch of the Chitang river. This river is also mentioned in the Mahābhārata (III. 83, 68).

Badari.—According to the Vṝmāṇa Purāṇa (141.1) it is a secluded place in the Himalayan region. There are two holy places here called Indraloka and Pafiçasīkha (141.10; 141.14). The Padma Purāṇa (Ch. 133) mentions Sarasvatatīrtha in Badari.

Badarikāśrama.—The Kosām Inscription of the region of Mahārāj Vaśīravāna refers to this locality situated in the vicinity of Kauśāmbī (E.I., XXIV, Pt. IV, p. 147). It was a Buddhist retreat where the Master once dwelt. Here the elder Rāhula set his heart on the observance of the rules of monkhood (Jāt., I, 160; III, 64). An elder named Khemaka while dwelling here fell very ill. At this time many elders staying at the Ghostārāma sent one of them named Dāsaka to him, enquiring how he managed to bear pains (Saṅyutta, III, 126ff.).

Badarikāśrama.—The Mahābhārata (90.27–34) refers to it. It also mentions Badarikāśāram (85.13; cf. Padma Purāṇa, Ch. 21; Tīrtha-māhātmaya). The Yoginiṭaṇṭra (2.6.167ff.) mentions this hermitage. According to Bāṇa’s Kādambarī Arjuna and Krishna visited it (p. 94). According to the Skanda Purāṇa (Ch. I, 53–59) a sinner becomes free from sins by visiting this holy place. Here a great pūjā (worship) is held, but

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1 Vīṣṇu, IV, 3. 18; Padma, VI, 219, 44. 2 Mahābhārata, III, 126.
2 Vāyu, 38, 171-2; Padma, VI, 22, 7-18; Liṅga, I, 66, 21-22, etc.
4 Rāmāyaṇa, I, 9 and 10.
5 Ancient Indian Historical Tradition, p. 314.
7 Jātaka (Faunbuli), IV, pp. 82-83; Vamśavatappakāsini (P.T.S.), Vol. I, p. 127.
9 B. C. Law, Geography of Early Buddhism, p. 24.
10 Jātaka, I, 160.
11 Alteindische Lebens, 18.
no worship is held for six months every year when it is covered with snow (Padma Purāṇa, Uttarakhaṇḍa, 2. 1. 7).

Badrināth.—It is in Garhwal. It is a peak of the main Himalayan range, 55 miles north-east of Śrīnagar. Near the source of the Alaknandā the temple of Nara-Nārāyaṇa was built on the west bank. This temple is said to have been built by Śaṅkarācārya in the 8th century A.D. (Law, Holy Places of India, p. 18; Imperial Gazetteers of India by W. W. Hunter, pp. 287ff.).

Banskhera.—It is about 25 miles from Shahahanpur where a plate of Harṣa was discovered (E.I., IV, 208).

Barbarikā (the Barbaric of Ptolemy).—It is evidently the Barbaricum or Barbaricon emporium mentioned in the Periplus of the Erythræan Sea. It was a market town and a port situated at the middle mouth of the Indus. It was one of the towns of the islands of the Indus delta (McCrindle’s Ancient India as described by Ptolemy, Ed. Majumdar, p. 148).

The country of the Barbaras (Barbaradesa) seems to have extended to the Arabian Sea. The Mahībhārata connects the people of Barbaradesa with the Śakas and Yavanas (Mahībhārata, Sabhāparva, XXXI, 1199; Vanaparva, CCLIII, 15254; Śaṅtiparva, CCVII, 7560-61). The Mārkaṇḍeṇya Purāṇa (LVII. 39) places them in the Sindhu country, and the Bryhat-samhitā refers to them as north or north-west tribes. (For further details, see Law, Tribes in Ancient India, p. 92).

Basahi.—It is a village two miles to the north-east of the headquarters town of the Bindhuma tahsil in the Etawah district, U.P. An inscription has been found here, which opens with an invocation to Viṣṇu and then gives the genealogy of the family from Mahīlā to Madanapāla (I.A., XIV, 101–4).

Bateswār.—It is a town in the Agra district on the right bank of the Jumna, 35 miles south-east of Agra, containing an ancient mound (E.I., I, 207).

Bāhuḍā (Bāhukā or Bahukā).—Pargiter identifies this river with the modern Rāmagāṅgā which joins the Ganges on the left near Kanauj (Pargiter, Mārkaṇḍeṇya Purāṇa, pp. 291-92). Some have identified it with the river Dhavalā, now called Dhūmela or Burha-Rapti, a feeder of the Rapti in Oudh (N. L. Dey, Geographical Dictionary, p. 16). There was another river of this name in the Deccan (Mahībhārata, Bhā-maparva, 9, 322; Anuśasanaparva, 165, 7653; Rāmāyana, Kīśkindhyākāṇḍa, 41, 13). The sage named Līkhita had his severed arm restored by bathing in this river, which was accordingly named Bāhuḍā (Mahībhārata, Śaṅtiparva, 22; Hariyamsa, 12). The Mārkaṇḍeṇyapurāṇa (Ch. 57) connects this river with the Himalayas along with the Gaṅgā and Yamunā. According to the Śivapurāṇa Gaurī was turned into the river Bāhuḍā by the curse of her husband Prasena-jit. The Bāhuḍā is also called the Bāhukā according to the Majjhima Nikāya (I, p. 39). The Buddha bathed in this river. Many people could remove their sins by taking their bath in it. (Ibid., I, p. 39). It is also mentioned in the Jātaka (V. 388ff.) along with Gayā, Doḍa and Timbaru; the last two cannot be identified.

Bāhumāti.—The Bāhumāti (Majjhima Nikāya, I, 39) may be identified with the Bāgmāti, a sacred river of the Buddhists in Nepal. Lassen identifies Kakantisy of Arrian with the river Bāgmati of Nepal. Bāgmati is also called Bāchmati, as it was created by the Buddha Krakuchandha by the word of mouth during his visit to Nepal. Its junction with the rivers Maradārka, Manīsrohī, Raṇjamaṇjari, Ratnāvali, Čārmaṇa, Prabhāvatī and Triveni form the tirthas (holy places) called Śaṅtā, Śaṅkara, Raṇjamaṇjari, Pramodā, Sulakṣanā, Jayā and Gokarna respectively (Varāha-

Būrānāsi.—See Kaśi.

Belkharā.—It is a village situated about 12 miles south-east of Chunar in the Mirzapur district, U.P. The Belkharā stone pillar inscription has been discovered in this village, which is inscribed on a stone pillar, above which there is a small figure of Ganesā.¹

Bhadavatikā.—This market-town lay on the way from the Pārileyakā forest to Śrāvasti. After spending the rainy season at Sāvatthi, the Buddha went out on a begging tour and came here. Near this market-town there was a grove where the Master dwelt. From this town he went to Kosambi.²

Bhāraśilī.—It was a rich, prosperous, and populous city. It was 12 yojanas in length and breadth and was well-divided with four gates and adorned with high vaults and windows. In this city there was a royal garden.³ According to the Bodhisattvāvadāna-Kalpaśāstra the city was situated to the north of the Himalayas (5th Pallava, pp. 2 and 6). This city later came to be known as Taṅkaśilā because here the head of Čandra-prabha who was its ruler was severed by a beggar Brahmin.⁴

Bhāravājā-āśrama.—The sage Bhāravāja had his hermitage which was situated at the confluence of the rivers Ganges and Yamunā at Prayāga or Allahabad.⁵ Rāma himself admitted that this hermitage was not far from Ayodhya.⁶ It was visited by Rāmacandra on his way to Dandakāranya and he sent Hanumān to Bharata.⁷ Rāma together with Lakṣmaṇa and Sītā came here. They then duly greeted the sage and informed him that they were going in exile for fourteen years to fulfil the pledge of their father. Bharata in course of his wanderings in quest of Rāma came here with his family-priest Vaiśīṣṭha. King Divodāsa being defeated in the fight with the Vītahavayas sought refuge in this hermitage.

Bhārga.—The country of the Bhargas became a dependency of Vatsa with Sumsumāragira as its chief town.⁸ Some place it between Vaiśālī and Śrāvasti, but the location of the place is uncertain.

Bhāskarāksētra.—It is mentioned in the inscriptions on the copperplates from Nutimadugu. It is Hāmpi in the Bellary district.⁹ N. L. Dey has identified it with Prayāga without assigning any definite reason to his identification.¹⁰

Bhesakālaśāna.—It was in the neighbourhood of Sumsumāragira or Sumsumāragira of the Bhargas where the Buddha stayed.¹¹ It was also known as Kesakālaśāna.¹² It was an important Buddhist retreat and early centre of Buddhist activity in the Vatsa country. This park evidently belonged to Prince Bodhi who became an ardent lay supporter of the Buddha.¹³

Bhātargāon.—It is in the Kanpur district containing a big temple. This village, also known as Bhitrīgao, is situated halfway between Kanpur and Hamirpur, 20 miles to the south of the former place and 10 miles to the north-west of Kora Jāhānābād.¹⁴

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² Jātaka, I, 360.
³ Divyāvadāna, p. 315.
⁵ Rāmāyaṇa, Ayodhyākāṇḍa, Ch. 54, V. 9.
⁶ Ibid., Sarga 54, V. 24.
⁷ Ibid., Adīkāṇḍa, 1 Sarga, V. 87.
⁸ Ang., II, 61; Vinaya, II, 127.
⁹ E.I., XXV, Pt. IV.
¹⁰ Geog. Dict. of Ancient and Mediæval India, 2nd ed., 32.
¹¹ Ang., II, p. 61; III, p. 295; IV, pp. 85, 229, 293, 298; Majjhima, II, 91; Jātaka, III, 157; Majjhima, I, 613ff.
¹³ Majjhima, I, 513ff.
¹⁴ A.S.I., Annual Report, 1908-9, pp. 5ff.
Bhitā.—This village, mentioned in the Bhitarī stone pillar inscription of Skandagupta, is situated about five miles to the north-east of Sayyidpur, the chief town of the Sayyidpur tahsil of the Ghazipur district.\footnote{C.I.I., Vol. III.}

Bhitā.—It has been identified with the old Bīthbhaya-paraṇāna, a town mentioned in the Viracaritra as having flourished at the time of Mahāvīra. This text refers to Bīthbhaya-paṭṭana as the seat of king Udayana who embraced Jainism.\footnote{Allahabad Dist. Gazetteer, by Nevill, p. 234.} The ancient remains of Bhitā near Allahabad have been described by Gen. Cunningham who visited the site in 1872.\footnote{A.S.R., Vol. III, 40–52.} For further details vide A.S.I., Annual Report, 1909-10, p. 40; 1911-12, pp. 29–94.

A Bhīgu-aśrama.—The Mahābhārata calls it Bhīgūśīthaka. The sage had his hermitage at Bāli in the Uttar Pradesh, situated at the confluence of the Ganges and the Sarayū. Here Paraśurāma regained his energy which was taken away by Rāma Dāsarathī.\footnote{Cf. Matin, Eastern India, II, 340.} King Vitahavya is said to have fled and taken shelter in this hermitage. Through the good grace of Bhīgu king Vitahavya became a Brahmin.\footnote{A.S.I., Vol. III.}

Bilsad.—This village otherwise known as Bilsand occurs in the Bilsad stone pillar inscription of Kumāragupta. It consists of three parts, eastern Bilsad, western Bilsad, and Bilsad suburb, situated about four miles towards the north-west of Alipur in the Etah district.\footnote{C.A.G.I., 407ff.}

Bithur.—It is situated 14 miles from Kanpur and contains the hermitage of sage Vālmiki.

Brahmapura.—It is the ancient capital of the Chamba State in the Punjab. It contains three ancient temples of which the largest is of stone and dedicated to Maṇimahesā, an incarnation of Śiva, the second temple of stone is dedicated to Narasinha or the Lion incarnation of Viṣṇu, and the third, mostly of wood, is dedicated to Laksmaṇadevi. According to Cunningham Brahmapura was another name for Vairāṭapaṭṭana. The climate of the place is said to be slightly cold and this also agrees with the position of Vairāṭa. Huien Tsang describes the kingdom of Brahmapura as 667 miles in circuit. It must have included the whole of the hilly country between the Alakananda and the Karnāli rivers.\footnote{Fatters, On Yuan Chwang, I, p. 329.} Brahmapura was also known as Po-lo-lih-mo-pu-lo.\footnote{J.R.A.S., 1898, 199; C.A.G.I., 704.} According to Cunningham Brahmapura existed in the districts of Garhwal and Kumaon. In these districts reigned the Katur or Katurīś rājās connected with Kortipura of Saṅdratraguta’s Allahabad Pillar Inscription.\footnote{E.I., XI, pp. 139ff.; see also J.R.A.S., 1927, pp. 684ff.}

Būrī-Ganjak.—It has its origin in the hills of Hariharpur in Nepal. The first western tributary which it receives to the north-east of Mathihār in the district of Champaran, is nothing but a united stream of six rivers. It meets the Ganges west of Gogri in the Monghyr district. For further details, vide B. C. Law, Rivers of India, p. 24.

Candapahā.—It is a village in the Kosamba-paṭṭala, which was granted by Karnadeva to the Paṇḍita Sāntisarman.\footnote{Fp. 277, 281.}

Candrabhōgā.—The Apaṇaṇa, a Pali canonical text, refers to it.\footnote{Mahābhārata, III, 99. 8650.} According to the Mālindapaṭṭa (p. 114) this river issues forth from the Himavanta (Himalayan region). The Jaina Thānāmga (5. 470) mentions
it along with other four. The Candrabhāgā or Chenāb appears to flow just above Kishtwar as a confluence of two hill-streams. From Kishtwar to Rishtwar its course is southerly. It flows past Jammu, wherefrom it flows in a south-westerly direction forming a doab between it and the Vitastā (Jhelum). It is the same river as the Ṛgvédic Asiknī, Arrian’s Akesines and Sandabaga or Sandabal of Ptolemy. According to the Mārkandeya purāṇa there were two rivers of this name. The Mahābhārata also seems to support the same contention but it is difficult to identify the second stream. The Padmapurāṇa2 mentions this river.

Candrāvatī.—It is situated in the district of Benares on the left bank of the Gaṅgā, where two copperplates of the Gāhādavāla dynasty were discovered.5

Cīvālaka.—This mountain has been described to be not far off from the Himalaya.4

Chamba.—This district includes the valleys of all the sources of the Rāvi and a portion of the upper valley of the Chenab between Lāhul and Kāshtwār. The ancient capital was Vārmmapura.5

Chatarpur.—This village existed near Sheorajpur, 21 miles north-west of Kanpur where a copperplate inscription of Govinda Candradeva was discovered.6

Cīna.—The Nāgārjunikonda Inscription of Vrāpurusadatta mentions it. It lay in the Himalayas beyond Cīlāta or Kiṛāta. Himavantapadesa is stated to be the Cinārañṭha in the Pali Sāsonavamsa (p. 13).

Citrakūṭa (Pali Cittakūṭa).—This beautiful mountain finds its place among the holy places mentioned in the Padmapurāṇa (Ch. 21—Tīrtha-māhātmya). It is known in the Jainas Bhagavatī-Tīkā (7. 6) as Cittakuda. According to Kāliḍāsa it appears like a wild bull playfully butting against a rock or mound.7 It stood at a distance of 20 miles (10 kroṣas) from the hermitage of the sage Bharadvājā.8 The Uttaracaritaṁ (Act. I, 24) refers to the road on the bank of the Kālindī leading to the Citrakūṭa mountain. It is the modern Citrakūṭa, a famous hill, lying 65 miles west-south-west of Allahabad.9 It is situated about four miles from the modern Citrakūṭa railway station. It lay to the south-west of Prayāgā. The Apadāṇa (p. 50) vaguely locates it to be not very far off from the Himavanta. The Gaḍhwā stone inscription refers to it.10 The Bhāgavatāpurāṇa mentions it as a mountain (v. 19, 18). The Lalitavistara (p. 891) refers to it as a hill. It was a pleasant spot.11 It was a spotless place.12 It existed in the Himalayan region and it had a golden cave and a natural lake.13 It was noted for its waterfalls (Rāghuv., XIII. 47).

It has been identified with Kāmpṭānāṭhagiri in Bundolkhand. It is usually identified with the mountain of the same name in the Banda district, U.P., about 20 miles north-north-east of Kalinjar.14 The Mahābhārata (III. 85, 56) associates it with Kālaṅjara. As regards its identification we may also refer to A.S.R., XIII and XXI and J.R.A.S., 1894.

According to the Rāmāyaṇa15 Rāma dwelt on this hill situated on a river called the Payasvinī (Paisunī) or Mandākini. He came here after

1 Bhāmparva, 9, 322–27.
2 Uttarakhaṇḍa, vs. 36–38.
6 E.I., XVIII, p. 224.
7 Rāghuv., XIII, 47.
8 Rāmāyaṇa, Ayodhyākāṇḍa, Sarga 54, v. 28.
9 J.R.A.S., April, 1894, p. 239.
10 C.I.F., Vol. III.
11 Jātaka, II, 176.
12 Jātaka, II, 176; III, p. 208.
14 Jātaka, VI, 126.
15 Ayodhyākāṇḍa, Ch. 55.
crossing the Yamunā while returning from the hermitage of Bharadvāja. It was 3 yojanas distant from Bharadvāja-śārāma. This beautiful mountain was an abode of many geese living in the golden cave which it contained, some of which were swift and some golden. A king set out for this mountain being instructed to observe the moral law, to rule the kingdom righteously and to win the hearts of the people. The Kālika-purāṇa (79.143) points out that a mountain called Kajjala stands to the east of the Citrakūta.

There were two rivers at Citrakūṭa called the Mandākini and Mālīnī. The Mandākini is stated to have been on the north side of this hill. The forest at Citrakūṭa does not appear to have been isolated. The Nila forest joined the forest on this hill. The Mahābhārata (85, 58-59) refers to the Citrakūṭapuravatī and the Mandākini river.

Cuṣa.—Cuṣa occurring in the Taxila Silver Vase Inscription of Johonika, is identified with the plain of Chach near Taxila. Cuṣa, according to Stein, is the present Chach in the north of the Attock district.

Datīcī-tīrāma.—This hermitage lay on the other side of the Sarasvati. The sage Dāttācī gave his life for the good of humanity.

Dalmau.—It is the capital of the pargana of the same name and the headquarters of the tahsil Dalmau. It is a town of great antiquity and of considerable historical and archaeological interest. It stands on the bank of the Ganges at a distance of 18 miles from Rai Bareli. It contains a fort which really consists of the ruins of two Buddhist stupas.

Dandakāraṇī.—This mountain seems to have been located in the Himalayan region.

Davāla.—The Khoh copperplate inscription of Mahārāja Samkhoba mentions it, which is the older form of Dāhala, which seems to represent the modern Bundelkhand. The Āṭavikārājyas included Āṭavaka (Ghazi-pur) as well as the forest kingdoms connected with Dāvāla (Dabhāla) or Jabbalpore.

Davābhīsāra.—This place is mentioned in the Mahābhārata (VII, 91, 43) which, according to Stein, included the tract of the lower and middle hills lying between the Jhelum and the Chenab. According to some it roughly corresponded to the Poonch and Naushera districts in Kāśmir and was probably an offshoot of the old kingdom of Kāmba (Raychaudhuri, P.H.A.I., 4th Ed., p. 200). For further details vide B. C. Law, Indological Studies, Pt. I, pp. 17-18.

Deolā.—It is located in the Partapgarh State in U.P. (Inscriptions of Northern India revised by D. K. Bhandarkar, No. 696, V. 1393).

Deori.—This village is situated on the south or right bank of the Jumna at a distance of 11 miles south-west from Allahabad and about nine miles west of Karcanā (Allahabad Dist. Gazetteer by Nevill, p. 233).

Devikā.—This river is mentioned in Pāṇini’s Astādhyāyī (VII. 3.1), in the Yoginītṝa (2.5.139ff.), and in the Kālika-purāṇa (Ch. 24.137-138). Pargiter has sought to identify this river with the Deeg, a tributary of the river Rāvi (Mūrkanḍeyapurāṇa, p. 292, note). The Vāmanā

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1 Ayodhyaśākṣa, LIV, 29-30.  
2 Jātaka, V, 337; Jāt., II, 107; V, 381.  
3 Jātaka, IV, 212, 423-424.  
4 Jāt., V, 362.  
5 Rāmāyana, Ayodhyaśākṣa, LIV, 39; LVI, 7, 8.  
6 Ayodhyaśākṣa, LVI, 1-18.  
7 Buhler, E.J., IV, 54; Sten Konow, C.I.J., II, i, 25-28; Raychaudhuri, P.H.A.I., 4th ed., p. 369, f.n. 3.  
9 Jāt., II, p. 33.  
10 C.I.J., Vol. III.  
11 E.J., VIII, 284-287.
Purâna and the Mâtya Purâna support this identification (Chs. 81, 84, 89; Ch. 113). According to the Agni Purâna (Ch. 200) it flowed through the Sauvira country. The Padmapurâna (uttarakhaṇḍa, vs. 35–38) mentions this river. The Kâlikâpurâna (Ch. 23. 137-138) refers to its source which is in the Mainâka hills in the Sewalik range. This river has also been identified with the river Devâ or Devikā in U.P., which is another name for the southern course of the Sarayû (Agra Guide and Gazetteer, 1841, II, pp. 120, 252). According to the Kâlikâpurâna it flowed between the Gomati and the Sarayû. The Anûthâsanaparva of the Mahâbhârata (âs. 7645 and 7647) suggests that the Devikā and the Sarayû were not the one and the same river.

Dhammapâlagâma.—This village was included in the kingdom of Kâśî (Jâtaka, IV, 50).

Drâvadrâ.—This river which is mentioned in the Rgveda (III, 23-4) has been described as the southern and eastern boundary of what was then known as Brahmacârta (II, 17). According to the Mahâbhârata, it seems to have formed one of the boundaries of Kuruksetra (Vanaparva, 5074). In the Kâlikâpurâna (Ch. 51. 77ff.) it is mentioned as looking like the Gandes (Gangâ). The confluence of the Drâvadrâ and the Kauśikī was of peculiar sanctity. This river has been identified with the modern Citrang which runs parallel to the Sarasvati (Rapson, Ancient India, p. 51; Imperial Gazetteer of India, p. 26). The origin of this river may be traced to the hills of Sirmur. Elphinston and Todd sought to identify it with the Ghagar flowing through Ambala and Sind but now lost in the desert sands of Rajputana (J.A.S.B., VI, 181), while Cunningham found in it the river Râkshi that flows by the south-east of Thaneswar (Archaeological Survey Report, XIV). Some have identified this river with the modern Chitang or Chitrung (J.R.A.S., 25, 58). The Vâmana Purâna (Ch. 34) takes the Kauśikī to be a branch of Drâvadrâ. The Bâgavata Purâna also refers to it as a river (V. 19, 18; X, 71, 22). The Yoginîtantra (2. 5. 139ff.) mentions this river.

Dvaitavana.—The Pândavas lived in this forest during the period of their exile. It was considered to be a free land over which there was no sway of any monarch. It was so called because there was a lake called Dvaita within its boundary. According to the Mahâbhârata it was close to a desert and the Sarasvati flowed through it. It was not far from the Himalayas lying between Taṅgana on the north-east and Kuruksetra and Hastinapûra on the south-east. It was from this place the Pândavas started on a pilgrimage as described in the Vanaparva of the Mahâbhârata. (E.I., XXVII, Pt. VII, July 1948, pp. 319ff.).

Åkaśâlā.—It was a Brahmin village where the Buddha once stayed among the Kosâlans. He gave instruction on dhamma being surrounded by a big assembly of householders. Here Mâra suffered a defeat at the hands of the Buddha. (Samyutta, I, p. 111.)

Gadhvâ.—The Gadhvâ stone inscription of Candragupta II refers to this fort comprising several villages in Arail and Bara parganas in the subdivision of the Allahabad district (C.I.I., Vol. III). This inscription locates Gadhvâ in the Karcâna sub-division of the Allahabad district.

Gândakī (Gandak).—It is also called Gandaki and Cakranadi according to the Bhaqavatapurâna (X. 79, 11; V. 7, 10). The Padmapurâna (Ch. 21) considers it as holy. The Yoginîtantra (2/1, pp. 112-113) mentions the river Gandaki. It is a great upper tributary of the Ganges, which has its origin in the hills in south Tibet. In passing through Nepal it receives four tributaries on the left side and two on the right. The upper tributary of the Gandak on its right side joins it at a place to the north-west
of Nayakot in Nepal, and the lower tributary called the Râpti joins it just above the district of Câmpârâin. Its main stream flows into the Ganges between Sonpur in the Sara district and Hajipur in the district of Muzaffarpur, while its lesser stream bifurcating at Basarh flows down into another river. For details, vide B. C. Law, *Rivers of India*, pp. 23-24.

**Gandhaparvata.**—It is the Gangotri mountain at the foot of which Bindusarоварa is situated (*Matsyapurâna*, Ch. 121).

**Gandhamâdana.**—The *Yogini-sutra* (1/15) mentions this parvata (mountain). The *Bhâgavatapurâna* (IV. I, 58; V. I, 8; X. 52, 3) refers to it as a mountain upon which Brahma descended. It is described in the *Jâtaka* as a rocky mountain, which was visited by king Vessantara with his wife and children (*Jâtaka*, VI, p. 519). This mountain forms a part of the Rudra Himalaya and according to the epic writers, a part of the Kailâsa range. It is said to have been watered by the Mandakini. According to the *Harivamśa* (Ch. XXVI. 5-7) King Pururava lived with Urvashî for ten years at the foot of the Mount Gandhamâdana. According to the *Padminipurâna* (Ch. 133) there was a śirka (holy place) here called the Sugandha. This Purâna (Uttarakhandja, vs. 35-38) mentions Gandhamâdana. Bâga describes it as one of the summits of the Himalaya (*Kâlambrî*, Ed. Kale, 94). Kâlidâsa mentions the Gandhamâdana in his *Kumârasambhava* (VIII. 28, 29, 75 and 86). A certain ascetic came to Benaras from this mountain to see the king (*Jât., III, 452*). There was a cave in this mountain known as the Nandamulâ inhabited by the elect (*Sûtrâsangraha*, P.T.S., p. 68). This mountain had a big śivalînga (*Kâlikâpurâna*, 78. 70). To the east of this mountain there existed the Kâma mountain (*Ibid., 79. 57*). According to the *Divyavâdana* (p. 157) Asoka’s tree was brought from this mountain by Ratnaka, the keeper of a hermitage, and was planted at the place where the Buddha showed miracles. This mountain was visited by the Buddha, when a Brahmin used to live at its foot (*Bodhisattvavâdayanakalpalata*, 6th Pallava, pp. 25, 31).

**Gandharva.**—The Gandharva country mentioned in the *Mahâbhârata* (II, 48, 22-23) has been identified by some with the Gandhâra country. The Gandhâra country mentioned in the *Râmâyana* is said to be situated on the banks of the Indus (Moti Chandra, *Geo. and Eco. Studies in the Mahâbhârata*, p. 115).

**Gandhâra.**—Gandhâra,¹ which is one of the sixteen *Mahâjanapadas* mentioned in the Pali Texts (*Abh.,* I, p. 213, *Ibid.,* IV, 252, 256, and 260), is also mentioned in Pâñini’s *Asâtîdhyâyâ* (4. 1. 169) and in the *Nâgârjuni-kopâda* Inscription of Virapuruṣadvatta. The *Matsyapurâna* (114. 41) and the *Vîryupurâna* (45. 116) refer to it. It included Rawalpindi and Peshawar districts. It is mentioned in the list of cities given in the Behistun Inscription of Darius I (522-486 B.C.). It is also referred to in the big Susa palace inscription of Darius. The people of Gadara (Gandhâra) appear to be one of the subject peoples of the Persian empire (*Ancient Persian Lexicon and the Texts of Achaemenian Inscriptions*, by H. C. Tomen, *Vanderbilt Oriental Series*, Vol. VI). The Gandhâras, who were an ancient people known to the Râgvedic times (*Rg.,* I, 126. 7), are mentioned in Asoka’s Edict V as the inhabitants of Gandhâra, which is equivalent to the North-West Punjab and adjoining regions. Thus it lay on both sides of the Indus (Raychaudhuri, *P.H.A.I.*, 4th edition, p. 50; *Râmâyana*, VII, 113, 11; 114, 11). Huien Tsang found the country of Gandhâra to be above 1,000 li from east to west and above 800 li north to south. The country, according to him, had luxuriant crops of cereals and a profusion

¹ Luders’ List, No. 1345.
of fruits and flowers; it produced much sugarcane and prepared sugar-candy. The climate was warm. The people were faint-hearted and fond of the practical arts (Watters, *On Yuan Chwang*, I, 198-99). There were above 1,000 Buddhist monasteries in this country, but they were utterly dilapidated. Many topees were in ruins. There were more than 100 Deva temples and the various sects lived pell-mell (*Ibid.*, I, 202). The most ancient capital of Gandhāra was Purkāratā, which is said to have been founded by Puskara, son of Bharata and nephew of Rāma (*Visnu Purāṇa*, Wilson’s ed., Vol. IV, Ch. 4). The early capital cities of Gandhāra were Purkāratā or Puskalāvatī and Takshāsilā, the former being situated to the west and the latter to the east of the Indus. Some hold that the kingdom of Gandhāra included Kṣasṇa and Takshāsilā region (Rayschaudhuri, *P.H.A.I.*, 4th Ed., p. 124), but this is not corroborated by the evidence of the Jātaka (*Vide Jāt.*, III, 365). It comprises the districts of Pushawar and Rawalpindi in the northern Punjab (*Mahār*, Geiger’s tr. p. 82, n. 2). Vasubandhu, the famous author of the *Abhidharmakosaśāstra*, was a native of Purkāratā, which was about 14 or 15 li in circuit and was well peopled, according to Huen Tsang (Watters, *On Yuan Chwang*, I, 214). For further details see B. C. Law, *Tribes in Ancient India*, pp. 9ff.; *Geography of Early Buddhism*, pp. 49-50; *Indological Studies*, Pt. I, pp. 10ff.

Ganestrā.—It is near Mathurā. Here a fragmentary inscription was found by Vogel. This inscription reveals the name of a satrap of the Kṣara family called Ghaṭāka.1

Gangā.—The Gangā which is also called Alakananda2 or Dyudhūn3 or Dyunadi4 is mentioned in the *Rgveda* and in the *Satapatha Brāhmaṇa* (XIII, 5, 4, 11). Patañjali’s *Mahābhāṣya* mentions it (1, 1, 9. p. 436; 1. 4. 2. p. 670). It is also mentioned in the *Brāhmaṇḍapūrāṇa* (II. 18, 26-42; 50-52) as well as in Kālidāsa’s *Raghuvaṃsa*.5 The Gangā is also known as the Bhāgirathī and Jāhnavī.6 The *Yoginiśṭraṇa* refers to it (1. 6; 2. 1; 2. 7; 8; 2. 5). The victory on the Gangā represents the furthest extent of the Kuru rule (*Vedic Index*, I, 218, f.n. 4). According to the *Taittiriya Aryanāka* (II. 20), those who dwelt between the Gangā and the Yamuna were especially honoured. The Varanāvatī which is found in the *Atharvaveda* (IV. 7, 1) seems to be the Ganges according to Ludwig.8 The Gangā or the modern Ganges is said to have issued from the foot of the Nārāyaṇa and followed her course on the Mount Meru; then she bifurcated herself in four streams flowing east, south, west and north; the southern stream was allowed by Siva through the intercession of king Bharata to flow through India.9 According to the *Harivamśa*10 king Pururava lived with Urvāśī for five years on the bank of the river Mandākini which is another name of the Ganges. According to the *Mārkaṇḍeya Purāṇa* (pp. 242-243) the Ganges is described as *Tripathagāmini*, i.e., having three courses. It was visited by Rāma and Laksmana.11 The stream which flows in the east towards the Citararathā forest is called the Sītā which proceeds towards the Varūṇoda-Sarovara. The stream which flows towards the Gandhamadāna mountain from the southern side of the Sumeru

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1 J. R. A. S., 1912, p. 121.
2 Bhāgavata Purāṇa, IV, 6, 24; XI, 29, 42.
3 Bhāgavata Purāṇa, III, 23, 39.
4 Bhāgavata Purāṇa, III, 6, 1; X, 75, 8.
5 IV. 73; VI. 48; VII. 36; VIII. 95; XIII. 57; XIV. 3.
6 Raghuv., VII. 36; VIII. 95; X. 26, 69.
8 Mārkaṇḍeya Purāṇa, 66, 1-12.
9 Rāmāyaṇa, Adīkanda, sarga 23, v. 5.
10 Ch. XXVI, 5-7.
is called the Alakanandā which falls into the Mānasasaroavara in strong currents. The Vāyu and Matsya Purāṇas give almost the same description as the Mārkaṇḍeya of the descent of the Ganges, while the Viṣṇu, Bhāgavata and Padmapurāṇas as well as the Mahābhārata (85. 88-98; 87. 14) agree substantially. According to Bāṣa’s Kāḍāmbarī (p. 75) the Ganges while being brought down by Bhāgiratha happened to wash off the altar of Jahnu who was performing a sacrifice. The Padmapurāṇa (Ch. 21) mentions Gaṅgāsāgara-saṅgama which is considered holy. According to the Brahma Purāṇa (Ch. 79, v. 77) the Ganges which flows to the south of the Vindhya mountain is called the Gautamimagha and the Ganges flowing to the north of it is called the Bhāgirathigangā. (For the interesting account given in the Vāyu Purāṇa, vide B. C. Law, Geographical Essays, Vol. I, p. 85). The Padmapurāṇa (Ch. 4, v. 107) mentions the confluence of the Ganges and the Sindhu as a holy spot. This Purāṇa refers to the seven branches into which the Ganges is divided, namely, Vaṭādakā, Nalini, Sarasvatī, Jambunadī, Sītā, Gaṅgā and Sindhu (Svarakṣaṇada, Ch. 2, v. 68). Some useful information is supplied by Arrian regarding the Ganges and its tributaries when he observes: ‘Megasthene states that of the two (the Ganges and the Indus), the Ganges is much the larger. . . . It receives, besides, the river Sonos and the Sittakatis and the Solomatis which are also navigable and also the Kondochates and the Sambos and the Magon and the Agarosis and the Omalis. Moreover there fall into it the Kommenasses, a great river, and the Kakouthis and the Andomatis . . . ’ (McCredle, Ancient India, pp. 190-91). According to the Jambudīvipayatnati the Ganges flows eastwards with 14,000 other streams joining it. The Great Epic traces the source of this stream to Bindusāra, while the Pali works to the southern face of the Anotatta lake. The Bhāgirathigangā comes to light in the Gangotri in the district of Garhwal. From Hardwar down to Bulandshahar the Ganges has a southerly course after which she flows in a south-easterly direction up to Allahabad where she is joined by the Yamunā. From Allahabad down to Rajmahal she has an easterly course. She enters Bengal below Rajmahal. From Hardwar to Allahabad she flows almost parallel to the Yamunā. The Mahābhārata (84. 29) refers to Saptagangā. (For further details, vide Law, Rivers of India, 17ff.; Law, Geographical Essays, 84ff.)

Gargarī.—It is the name of a river. The Gaṅghar Inscription of Vīśvavarman mentions this river Gargarī, the ancient name of the modern river Kālisindhā, a tributary of the Chambal (C.I.I., Vol. III).

Garhmuṣṭēsvara.—It is a town in the Meerut district situated on the right bank of the Ganges. It is a holy place of the Hindus and is famous for its Gaṅgā temple.

Garjapur (Garjapatipura).—It was a town on the Ganges, 50 miles east of Benaras, identified with the modern Ghazipur. It was also known as Garjanapati. Its Chinese name is Chen-chu. It was 2,000 li in circuit. The soil was rich and fertile, and the land was regularly cultivated. The climate was temperate, and the people were honest. There were ten Saṅghārāmas and twenty Deva temples (Beal, Buddhist Records of the Western World, II, 61).

Gaurīśankara.—It is the Mount Everest in Nepal. This Himalayan peak which is really situated on the Nepal-Tibet border is regarded as the highest mountain-peak on earth. It is 29,002 ft. high. (Law, Mountains of India, pp. 2, 6). It is known by various names, e.g. Devadhuniga, Como Kankar, Como Lungma, Como Uri, Chelungbu and Mi-ti-Gu-ti-Ca-pu Longnga. Some hold that Radhanath Sikdar was not the discoverer of the Mount Everest. The discovery of the Mount was due to the combined
efforts of the department of the Survey of India (Mount Everest—its name and height by B. T. Gulatee, Survey of India—Technical paper No. 4). Gulatee has pointed out that the Mount Everest has defied any attempt at finality both as regards its height and local name. In 1953 Hillary and Tenzing reached its summit and found it to be a perfect cone covered with snow on which they were free to move about.

Gavikhumat.—It may be identified with Kudarkote, 24 miles to the north-east of Etawah and 36 miles from Sankisa in the district of Farrukhabad (N. L. Dey, Geographical Dictionary, p. 59). Patañjali in his Mahābhāṣya mentions it (2.3.21, p. 194).

Ghositārāma.—This monastery was at Kausāmbī built by a banker named Ghosita. (Digha, I, 157, 159; Saṃ., II, 115; Pāpañcaśudāni II, 390). It was named after him (Samantapatisiddhi, III, 574). The recent excavation at this site has resulted in the discovery of an inscription which helps us in locating this famous arāma, which was situated on the outskirts of Kausāmbī in the south-east corner. This site seems to be not far off from the Jumna. This arāma was a favourite resort of the venerable Ananda even after the Buddha’s demise (Saṃyutta, III, 133ff.). It was occasionally visited by Śāriputta, Mahākaccāyana and Upāvīṇa (Ibid., V, 76-77; Paramatthadipani on the Petavatthu, 140-144). The Buddha after leaving Anupiṣṭa came to Kausāmbī where he stayed in this arāma (Vinaya, II, p. 184). Here Ananda was met by Channa (Ibid., II, p. 292). A monk named Channa was an inmate of this arāma. The Buddha prescribed the Brahmadaṇḍa for him at the time of his demise (Vinaya Texts, II, 370). Here two wanderers named Māndissa and Jāliya interviewed the Buddha (Digha, I, 157, 159-60). Piṇḍola Bhāradvāja, who was instrumental in the conversion of Udayana to the Buddhist faith, used to reside here (cf. Psalms of the Brethren, p. 111). Some thirty thousand monks of this arāma headed by Thera Uruddhamarakkha visited Ceylon in about the 1st century B.C. during the reign of king Duṭṭhagāmanī (Mahāvamsa, P.T.S., p. 228). When Fa-Hien visited Kausāmbī in the 5th century A.D., the Ghositārāma was tenanted by Buddhist priests ‘mostly of the Lesser Vehicle’ (Legge, Travels of Fa-Hien, p. 96). Hiuen Tsang who visited Kausāmbī in the 7th century A.D. saw more than ten saṅghārāmas all in utter ruin (Watters, On Yuan Chwang, I, 366). Out of the ten monasteries one was the famous Ghositārāma situated to the south-east of Kausāmbī. The Kukutārāma and the Pāvārika (Pāvāriya)—ambavana stood to its south-east and east respectively (Ibid., 370-71). Aṣoka built a stūpa above 200 ft. high near the Ghositārāma.

Gokarwā.—This village is situated in the Manjhanpur tahsil of the Allahabad district where the two copper plates of Karnādeva were found (E.I., XI, pp. 139-146).

Gokarna.—According to the Svayambhūpurāṇa Svayambhū produced eight holy men. One of them was Gokarnēśvara in Gokarna, which is identified with the river Bāgmati (R. L. Mitra, N.B. Lit., p. 253; Law, Geographical Essays, p. 46).

Gokula.—The Bhāgavata Purāṇa mentions it as a village (X. 2, 7; X. 5, 32). It is situated on the left bank of the Yamunā. It is famous in the history of Vaiṣṇavism. It contains the temple of Gokulanāthajī. Vāsudeva being afraid of Kaṃsa crossed the river Yamunā and left Śrī Kṛṣṇa in charge of Nanda who used to live here. Vallabhaṅcarīya who was a contemporary of Śrīcāntaṇya and who founded the Vallabhaṅcarī sect of the Vaiṣṇavas, built new Gokula in imitation of Mahāvana. There was a forest near Gokula known as the Brhadvana (Bhāgavata P., X. 5, 26; X. 7, 38).
Gomati.—This river is almost certainly identical with the R̄gvedic Gomati (Ṛgveda, X. 75, 6) which is probably the modern Gomti, a western tributary of the Indus. It has also been sought to be identified with the modern Gomti which joins the Ganges below Benaras and which is described in the Rāmāyana as situated in Ayodhya, and as being crowded with cattle (Ayodhyākāṇḍa, Ch. 49). It rises in the Shahjahanpur district and flows into the Ganges about half-way between Benaras and Ghazipur (I.A., Vol. XXII, 1893, p. 178). The Mahābhārata (Ch. 84, 73) and the Bhāgavata Purāṇa (V. 19, 18; X. 79, 11) mention this river. The Padmapurāṇa (Uttarakhaṇḍa, vs. 35–38) also mentions it. The Skanda Purāṇa mentions another river of the same name (Avantikhaṇḍa, Ch. 60); evidently it flowed through Gujarāt with Dwārakā on its bank. Some have attempted to identify the Dhutapāpā as a separate river with the modern Dhopāp on the Gomti, 18 miles south-east of Sultanpur in Oudh. According to the Skanda Purāṇa (Kāśikhaṇḍa, Uttara, Ch. 59), it was a tributary of the Ganges near Benaras (N. L. Dey, Geographical Dict., pp. 57 and 231; B. C. Law, Rivers of India, p. 21).

Gomatikotyaka.—The Deo Baranark Inscription of Jivantagupta refers to it. It must be looked for somewhere along the river Gomati (modern Gomti), which, rising in the Shahjahanpur district, passes Lucknow and Jaumpur and flows into the Ganges about half-way between Benaras and Ghazipur (C.I.I., Vol. III).

Gomukhi.—It may be identified with the Gokarna of the Rāmāyana (I. 42).

Golma.—This mountain does not seem to be far from the Himalaya (Aparāśīna, p. 162).

Gourdhana (Govadhana—Jūt, IV, 80).—This hill is situated 18 miles from Brindaban in the district of Mathurā. In the village called Paitho Krṣṇa is said to have taken this hill on his little finger and held it as an umbrella over the heads of his cattle and townspeople to protect them from rains poured upon them by Indra (Mahābhārata, Udyogaparva, Ch. 129). It is also mentioned in the Bhāgavatapurāṇa (V. 19, 16; X. 11, 36; 13, 29) and Harivamṣa (Ch. 55) that Govardhanagiri contains the temples of Harideva and Cakreśvaramahādeva and also the image of Śrīnāthajī, formerly known as Gopāla. Kālidāsa in his Raghuvamśa (VI. 51) mentions this hill. The Yoginiṭana refers to it (1/14).

Govisana.—It was situated somewhere north of Moradabad. The old fort near the village of Ujain represents the ancient city of Govisana which was visited by Huen Tsang in the 7th century A. D. The district of Govisana was 333 miles in circuit. It was also known as Govisanna (Watters, On Yuan Chwang, I, 331). It was confined on the north by Brahmapura, on the west by Madāwar, and on the south and east by Ahichatra. The modern districts of Kāśipur, Rāmpūr and Pilībhit extending from the Rām Ganga on the west to Ghagra on the east and towards Bareilly on the south represent the district of Govisana (C. A. G. L., pp. 409ff).

Haliddavasana.—It was a village in the Koliya country visited by the Buddha (Sam., V, 115).

Harappā.—The ruins at Harappā are situated in the Montgomery district of the Western Punjab (P). The Harappā culture extended much beyond the Indus valley proper. The excavations in 1946 at the site have brought to light a ceramic industry which lay under the mud-brick defences. The people of Harappā used to bury their dead in graves dug into the earth. The ‘AB’ mound at Harappā, the defensive wall, etc. show that the Harappā civilization was much advanced. The people used
to lead a happy life. Trade and commerce had considerably advanced. For details vide M. S. Vats, *Excavations at Harappã*, 1–11, 1940.

Harråbhâ.—It lies in the Barabanki district where a stone slab containing the inscription of the reign of Íśānavarman Maukharî was found (*E.I.*., XIV, p. 110).

Harrādvâra.—It is a holy place of the Vaisñavas in Northern India. According to the *Mahâbhârata* it is called Gaṅgâdvâra, and according to Vaisñava literature it is known as Mâyâpuri. On the bank of the Ganges Vidura listened to the *Śrimad-Bhâgavata* read out by the sage Maitreyya. Here the Ganges descends from the Himalayas. It is in the Saharanpur district.

According to Hiuen Tsang this town was known as Mo-yu-lo or Mayûra situated on the north-west frontier of Madîwar and on the eastern bank of the Ganges. Mayûra was the ruined site of Mâyâpura at the head of the Ganges canal. According to the Chinese pilgrim it was 3½ miles in circuit and very populous. According to Cunningham this town may have been called Mayûrapura, as many peacocks were found in the neighbourhood. For details vide *Imperial Gazetteers of India*, Vol. XIII, 51ff.

Hastînâpura.—It was the ancient capital of the Kurus, situated on the Ganges in the Meerut district of the United Provinces. It has been traditionally identified with an old town in Mâvânâ tahsil, Merat. It was ruled by King Dhṛtarâṣṭra. The Pâṇḍus were reconciled to the aged Dhrtrarâṣṭra, who retired to the forest after remaining at Hastînâpura for fifteen years, and he and his queens finally perished in a forest conflagration. Pârîkṣit, grandson of Âryuṇa, was the ruler of Hastînâpura. He was highly intelligent and a great hero. He was a powerful Bowman. He possessed all the noble qualities of a dutiful king. During the reign of Nîçaka, son of Adhistama KṚṣṇa, this city is said to have been carried away by the Ganges, and the king is said to have transferred his residence to Kauśambî. The *Mârkaṇḍeyapurâṇa* (LVIII, 9) and the *Bhâgavata Purâṇa* (I. 3. 6; I, 8. 45; IV, 31, 30; X, 57, 8) refer to the Gajâhvaya, who were connected with Hastînâpura, the Kuru capital. This city is also called Gajâhvaya according to the *Bhâgavata Purâṇa* (I. 9. 48; I, 15, 38; I. 17, 44; III, I. 17; IX. 22. 40; X. 68. 16). Ṛṣabha, the first Tîrthankâra, was an inhabitant of Hastînâpura. He installed Bharata on the throne. He divided his kingdom among his relations. King Hastî founded Hastînâpura on the bank of the Bhâgrathî according to the *Vividhâhirâhakalpa*. This city was often visited by Mahâvîra, the founder of Jainism. The *Harivamśa* (20, 1053-4) and the *Bhâgavatapurâṇa* (IX, 21, 20) lend support to this fact. Hastî or Hastin had two sons, Ajamidha and Dvimidha. Ajamidha continued the main Paurava line at Hastînâpura. He had three sons, and they originated separate dynasties. For further details, vide B. C. Law, *Some Jainâ Canonical Sûtras*, p. 172.

Hemavatâ.—The Himalaya mountain was known in ancient times as Himavân, Himâcala, *Himavantapadesa*, Himâdri, Haimavata and Hîmavat. It is mentioned in ancient Indian texts. It is called the

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3 Pargiter, *Dynasties of the Kali Age*, p. 5; cf. Râmâyana, II, 68, 13; *Mahâbhârata*, I, 123.
4 *Bhâgavatapurâṇa*, II, 9; *Thênañgga*, 9. 691.
6 Padmapurâṇa, Uttarakhañḍa (vs. 35-38) which gives a list of geographical names: Pârînî’s *Ajañjhayagi* (IV. 4. 112).
7 *Atharvasîrîa*, XII, 1, 11; Rûvâna, X, 121, 4; *Târîkîga Samhitâ*, V, 5, 11, 1; Vâjasaneyi Samhitâ, *XXIV*, 30; *XXV*, 12; *Aitareya Brâhañṇa*, VIII, 14, 3; *Bhâgavata- purâṇa*, I, 18, 20; I, 13, 50; Kârmapurâṇa, 30, 45–48; *Yoginiṭvatra*, I, 16.
Paravatarija\textsuperscript{1} and Nagadhiri\textsuperscript{2}. According to the Great Epic,\textsuperscript{3} the Haimavata region was situated just to the west of Nepal (Nepāla-visaya). According to the same Epic, it mainly comprised the Kulinda-visaya (Ptolemy’s Kunindrac), representing the region of high mountains in which the sources of the Ganges, Jumna and Sutlej lay. It may thus be taken to include parts of the modern Himachal Pradesh and adjoining tracts, and some parts of Dehra Dun. The author of the Mārkaṇḍeyapurāṇa (54, 24; 57, 59) knew the Himalayan mountain (Himavat) to have stretched from sea to sea like the string of a bow (Kārmukasya yathā guyah). The statement of the Mārkaṇḍeyapurāṇa is supported by the Mahābhārata (VI. 6. 3) and Kumārasambhava (1, 1). The two loftiest mountains the Kailāsa\textsuperscript{4} and the Himalaya (Himavān) stand to the south of the Meru mountain.\textsuperscript{5} These two mountains stretch east and west and extend into the ocean.\textsuperscript{6} The Kailāsa mountain frequently mentioned in Sanskrit literature was on the north of the middle portion of the Himalayan range.\textsuperscript{7} According to Bāṇa’s Hariścarita (Ch. VII) Arjuna subdued the Mount Hemakūṭa in order to complete the Rājasīya sacrifice. In Bāṇa’s Kīdambari (sl. 16) this mountain was white with crystals or made up of crystal rocks. The Himalaya is described in the Kuṣāṇa Jātaka\textsuperscript{8} as a vast region, 500 leagues in height, and 3,000 leagues in breadth. Aśvaghoṣa refers to the Himalaya (Himavān) and places the Madhyadesa between this mountain and the Pāripātra.\textsuperscript{9} The Lord Śiva who dwelt on the peaks of the Kailāsa and the 7 Himalaya was propitiated by the songs of the two nīgas.\textsuperscript{10}

The Maināk mountain was a part of the great Himalayan range. It was near Kailāsa.\textsuperscript{11} In the Himalayan region there also existed a mountain called the Daddara.\textsuperscript{12} In it there were four ranges of mountains with a forest and a natural lake.\textsuperscript{13} Near the Himalaya there was another mountain called the Dhammaka where a hermitage was built with a cottage for the first Buddha Dipamkara.\textsuperscript{14} By the side of the Himalayas a mountain named Cāndragiri stood and close by there was a great forest.\textsuperscript{15}

The eastern Himalayan region extending up to Assam and Manipur roughly constituted the Haimavata division of the Jambudvīpa in respect of which Aśoka introduced the Nābbakas and Nābbapāmtiś in his R.E. XIII.\textsuperscript{16} The Elder Majjhima was sent to the Himalaya to propagate Buddhism.\textsuperscript{17} He converted the hordes of Yakkhas living in this mountain. The people mostly used to worship the violent and most powerful Yakkhas. They were given to understand the doctrine of the Buddha as explained by the five Elders.\textsuperscript{18} The Paulastya rākṣasas are connected with the Himalaya mountain.\textsuperscript{19} According to the Mārkaṇḍeyapurāṇa,\textsuperscript{20} the Rākṣasas were found on the top of the Kailāsa. The Himalayan region (Himavanta-padesa) of the Jambudvīpa (continent of India) extended northwards,

\textsuperscript{1} Abhuyottara, I, 152; cf. Kālikāpurāṇa, Ch. 14, 51.  
\textsuperscript{2} Kumārasambhava, I, 1.  
\textsuperscript{3} Yoginikṣatra, I, 1; I, 12.  
\textsuperscript{4} Ibid., p. 376.  
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\textsuperscript{6} Pargiter, Mārkaṇḍeyapurāṇa, p. 277.  
\textsuperscript{7} Jātaka, No. 536.  
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\textsuperscript{9} Saundarananda Kāśyapa, II, v. 62.  
\textsuperscript{10} Pargiter, Mārkaṇḍeyapurāṇa, p. 132.  
\textsuperscript{11}  
\textsuperscript{12} Mahābhārata, Vaṇaparva, Ch. 253.  
\textsuperscript{13} Māhābhārata, Vaṇaparva, CXXXV. 10, 694-5.  
\textsuperscript{14} Jātaka, III, v. 15.  
\textsuperscript{15} Ibid., IV, p. 338.  
\textsuperscript{16} Mahāvastu, III, 130.  
\textsuperscript{17} Barua, Aśoka and His Inscriptions, Pt. I, p. 101.  
\textsuperscript{18} Mahāvīra, XII, 6; Thāpāya, 43; Mahābodhiya, 114-115.  
\textsuperscript{19} Sāvanavamsa, p. 169; cf. Samantapāśādīka, I, 68.  
\textsuperscript{20} Mahābh., III, 274, 15,901; V. 110, 3,830; Rāmāyaṇa, III, 32, 14-16.  
\textsuperscript{21} Pargiter’s Tr., p. 6.
according to the Pali accounts, as far as the south side of the Mt. Sumeru (Pali Sineru). Haimavata division of India is indicated by the Kālisi set of Rock Edicts, the Asokan monoliths at Nigliva, Lumbini, and those in the district of Champaran. The Himalayan region (Haimavata-padesa) has been identified by some with Tibet, by Fergusson with Nepal, and by Rhys Davids with the Central Himalayas. According to ancient geographers the name Himavata was applied to the entire mountain range stretching from Sulaiman along the west of the Punjab and the whole of the northern boundary of India up to the Assam and Arakan hill ranges in the east. The two ancient Indian tribes, viz., the Śākyas and the Koliyas, were transported by the Buddha to the Himalayas and the Buddha pointed out to them the various mountains in the Himalayan region.1 The Kailāsa mountain formed a part of the Himalayan mountain,2 but the Mārkaṇḍeyapuraṇa takes it to be a separate mountain. The Kailāsa was a mountain with high peaks. It was of pure white colour (Mahābodhiv. 13, 26, 45 and 79). From the monastery on this mountain the elder Sūryagupta came to Ceylon with 96,000 monks (Thūpav. 75). On the top of the Kailāsa mountain which is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of the Mānasasarovara, stood Sudhammapura (Śīlāmanavasīsa, p. 38).

According to Alberuni, Meru and Niśadha which are described as Vargaparvatas in the Purāṇas, were connected with the Himalayan chain. The Himalayan mountain is the source from which the ten rivers, namely, Ganga, Yumunā, Aciravati, Sarabhu, Mahi, Sindhu, Sarasvatī, Vetravatī, Vīravatī and Candabhāgā3 take their rise (Mīlinda, 114), but the Purāṇas mention more than ten rivers issuing from the Himalat, viz., the Ganga, Sarasvatī, Sindhu, Candrabhāgā, Yumunā, Śatadru, Vitastā, Iravatī, Kuhu, Goratī, Dhupapāpar, Buhuda, Dradvatī, Vīpasa, Devikā, Raikū, Niśīrā, Gandakī and Kauśikī (cf. Mārkaṇḍeyapuraṇa, 57, 16-18; Iibid., Vangabāṣṭ ed., Ch. 61, v. 16 E; for details of these rivers, vide Law, Geographical Essays, pp. 84-95). Ptolemy points out that the Imaos (the Himalayan mountain) is the source of the Ganges and the Indus as well as the Koa and the Swat rivers. The river Migasammatā flows down from the Himalaya and enters the Ganges (Jēt., VI, 72). The river Uḥā is stated in the Mīlinda-Paṇḍho (p. 70) to have been located in the Himalaya. A few other mountains in the neighbourhood of the Himalaya are mentioned in the Apadāna, a Pali canonical text: Kadamba (p. 382), Kukkuta (178), Kosika, (p. 381), Gotama (p. 162), Pāduma (p. 362), Bhārika (440), Lambaka (15), Vasabhā (p. 166), Śamaṅga (p. 437), and Sobhita (p. 328). The Himalayan mountain is the only Vargaparvata which is placed within the geographical limits of Bhratavarṣa. The Monghyr grant of Devapāla refers to Kedāra which is situated in the Himalayas. The Kālikāpurāṇa (Ch. 14, 31) points out that Śiva and Pāravatī went to the fall of the Mahā-Kauśika river in the Himalaya mountain. It refers to a small river called Darpaṭ flowing from the same mountain (Kālikā Purāṇa, 79, 3). According to the Kumārasambhava (I. 1) the excellent Himalaya mountain stands on the north of Bhratavarṣa and it is engulfed by the sea on the east and west. The beauty of this mountain, which is a mine of various kinds of gems, is not marred by the glacier (Kumārasam. I, 3). It contains various kinds of minerals on its summit (I. 4). The sages take shelter on the sunny summits of the Himalaya (I. 5), the caves of which are covered by clouds (I. 14). The Kirātas, the wild tribe of hunters, can trace the course of the

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1 Jātaka, V. 412ff.  
2 Matya Purāṇa, 321, 2.  
3 These are important rivers out of 500 rivers issuing forth from the Himalaya.
lions on this mountain, which kill elephants, although the mark of blood is washed away by the water from the ice (I. 6). The self-luminous roots and herbs give light to the Kirātas at night living with their wives in the dark caves of the Himalaya (I. 10). The chief territory of the Kirātas was among the mountains: Kailāsa, Mandāra and Haima, i.e., the region around the Mānasasarovara.¹ The Himalayan tract which is thickly covered with snow is troublesome to those who walk on it (I. 11). The rays of the sun cannot dispel darkness with which this mountain is enveloped (I. 12). The Himalaya is noted for the yak having white fur (I. 13). The nymphs, when asked, replied that they would wait for the king on the Hemakūṭa (Hemakūṭaśīkhārā) which is the Himalaya mountain.²

The Buddhist texts mention seven great Himalayan lakes: Anotattā,³ Kaṇṇamundā, Rathakāra, Chaddanta, Kuśāla, Mandākini and Shappapa-pāta.⁴ Each of them is fifty leagues in length, breadth and depth. Their names are such as to defy all attempts at a correct identification, and the description of their length, breadth and depth is too symmetrical to inspire confidence. Among the Himalayan peaks mention may be made of the Maniparvata, Hiṅgulaparvata, Adiṣamaparvata, Sānaparvata, and Phalika-parvata.⁵ None of them can be satisfactorily identified.

In between Bhāratavarṣa and Harivarṣa are placed the Himalayan range and the Hemakūṭa, the former lying to the south of the latter. This is the setting of the countries and mountain ranges to be found in the Jaina text called the Jambudīvapayānattī and the Great Epic, Mahābhārata. The Hemakūṭa region is also known as Kīpurusavāra and the Haimavata region as Kinnara-khaṇḍa. According to the southern Buddhist conception the Himalayan region extended to the north up to the Gandhamadana range, which is a part of the Rudra Himalaya, but the Epic writers take it as a part of the Kailāsa range. The Anotatta (Anavatapta) lake or the Mānasasarovara, which was one of the seven great lakes situated in the Himalaya mountain,⁶ was associated with the Kailāsa and Citrakūṭa peaks. The Jambudīvapayānattī seems to be right in pointing out that there were two lakes each called Mahāpadmahārada, one connected with the Western Himalayan range (Kṣudrá-Hīmavanta) and the other connected with the Eastern Himalayan range (Mahā-Hīmavanta). The Himalayan lake called the Chaddanta was 50 leagues long and 60 leagues broad. This lake contained white and red lotuses, red and white lilies and white esouient lilies.⁷ The Himalayan region had fair women who brought utter ruin on all that fell into their power.⁸

The Himalayan mountain was the home of wild animals. Elephants, deer, rhinoceros, buffaloes, frogs, peacocks and peahens were found on this mountain. The Himalayan forests are said to have abounded in elephants living in herds or as rogues.⁹ They contained horses of diverse breed, reptiles, pythons, water-snakes, etc. A lion dwelt in a cave of the Himalayas, killed a buffalo and ate its flesh. It then took a draught of water and came back to its cave.¹⁰ A full-grown goose, which lived in a cave in the Citrakūṭa mountain in the Himalayan region, took the wild paddy that grew on a natural lake.¹¹ The rivers and lakes were full of fish and the birds were numerous. This mountain was resounded by the songs of

¹ Pārāśīvā, Mārkandeyapurāṇa, p. 322 f.n.
² Viśramorvaṇa, Act I.
³ Mahāc., I, 18; Mahābodhis., 36, 100-101; 155, 156, etc.
⁴ Aṅguttara, IV, p. 101; Manuṣṭhāpīṇiṇi, II, p. 759; Paramatthajotikā, II, p. 443.
⁵ Śūkra, V, p. 451.
⁶ Mahāsāmaka, I, 18.
⁷ Ādīkara, V, 37.
⁸ Ibid., V, 152.
⁹ Ibid., VI, 497.
¹⁰ Ibid., III, 113.
¹¹ Ibid., III, 208.
birds. In winter trees were found all flowering as well as the blooming lotuses. Edible lily-seeds could be procured from the Himalaya. This mountain region was penetrated by the hermits, hunters, and kings on hunting expeditions. The hermits and ascetics built many hermitages there. The examples are too numerous, but we may cite a few of them. The hermitage of Kapila was by the side of the Himalayas not far from the river Bhagirath. The famous hermitage known as Vyasaparvan’s hermitage existed near the Mount Kailasa in the Himalayas. An ascetic named Narada who dwelt in a cave in the Himalaya spent seven days in meditation, possessed supernatural faculties and at last realized what was bliss. Four rich householders of Benaras, realizing the misery resulting from desire, went into this mountain and embraced the ascetic life. There they lived for a long time on the forest roots and fruits. A wealthy Brahmin adopted the life of an ascetic and took up his abode in the Himalaya after developing supernatural power. Five hundred ascetics came down from the Himalaya to procure salt and vinegar from Benaras. A Brahmin belonging to the Kaśi country adopted the religious life of an ascetic in the Himalaya after his mother’s death. The king of Videha gave up his rule in the city of Mithilā, went to the Himalayan region, where he took up the religious life. He dwelt there peacefully, living on fruits only.

A king of Benaras after having entrusted his kingdom to his mother entered into the Himalayan region for killing deer and eating their flesh. Another king of Benaras went to hunt deer in the Himalayan region with a pack of well-trained hounds. There he killed deer and pigger and ate up their flesh. He then climbed to a great height of this mountain. There when the pleasant stream ran full, the water was breast-high.

Hīṅgula Mountain (Hīngalaparvata).—It is in the Himalayan region (Jātaka, V, 415). Hīṅglāj is situated at the extremity of the range of mountains in Baluchistan, called by the name of Hīṅgula or Hīṅgulā, about 20 miles from the sea-coast on the bank of the Aghor or the Hīṅgulā river. (N. L. Dey, Geographical Dictionary, p. 75).

Hīrābhāvatī (Hīranyāvatī).—It is the little Gandak and the same as the Ajitavati near Kuśinārā. It flows through the district of Gorakhpur about eight miles to the west of the great Gandak and falls into the Gogra or Ghogra (Sarayā). The Śāla-grove of the Mallas of Kuśinārā existed on the bank of this river (Dīgha, II, 137).

Arskēsa.—This mountain is situated 24 miles to the north of Hardwar, which was the hermitage of Devadatta (Varāhapurāṇa, Ch. 146). It is situated on the Ganges on the road from Hardwar to Badrinath. According to some this holy city of the Vaiṣṇavas is situated on the Ganges, about 20 miles from Haridvārā.

Iccānāṅgala.—It was a Brahmin village in Kośala. The Buddha once stayed here in the Iccānāṅgalavanarasanā (Ang. Nikāya, III, 30, 341; Ibid., IV, 340). The name of the village is given as Iccānāṅkala in the Suttanipāta (p. 115).

1 Jātaka, VI, 273. 2 Ibid., VI, 497. 3 Ibid., VI, 390. 4 Jātaka, III, 37, 79, 143; IV, 74, 423; I, 361, 371, 406, 431; II, 101, 41, 65, 87, 65, 72, 85, 131, 171, 230, 258, 262, 269, 355, 411, 417, 430, 437, 447, etc.; cf. Mahāvastu, I, 283, 272, 284, 351, 353; III, 41, 120, 148, etc. 5 Vaṃsāvāṇi, Mahāvastu, I, 5; Dhānadevaṇḍa, p. 548. 6 Mahābh., Vaṃsāvāṇi, ClIVIII, 11,541-5; CIXXVII, 12,340-44. 7 Jātaka, VI, 58. 8 Ibid., VI, 256. 9 Ibid., V, 193. 10 Ibid., IV, 465. 11 Ibid., III, 37. 12 Ibid., III, 365. 13 Ibid., VI, 77. 14 Ibid., IV, 437.
Ikṣumati.—It is a river in Kurukṣetra (Bhāgavataapurāṇa, V, 10. 1).

Indrapura.—This large and lofty mountain mentioned in the Indore copperplate inscription of Skandagupta stands about five miles to the north-west of Dibhai, the chief town of the Dibhai pargana in the sub-division of the Bulandshahar district (C.I.I., Vol. III).

Indrasthāna.—The Bhāgavataapurāṇa mentions it as a city (X. 58, 1; X. 73, 35; Xi. 30, 48; Xi. 31, 25). According to the Padmapurāṇa (200. 17-16) Indra performed many religious sacrifices in this city, worshipped Ramāpati several times and offered many treasures to the Brahmans in the presence of Nārāyaṇa. Since then this place became famous as Indraprastha. It is mentioned in the Kamauli plate of Govindachandra (V.S., 1,184). It has been identified with Indraprastha (E.I., XXVI, Pt. II, p. 71; I.A., XV, p. 8, f.n. 46), built on the bank of the Jumna about two miles south of modern Delhi. It extended over seven leagues (Sattayojanikā Indapattanagare—Jātaka, No. 537; B. C. Law, Geography of Early Buddhism, p. 18). It is also called Bryhatsthala in the Mahābhārata. It was the capital of Yudhiṣṭhira, the first Pāṇḍava brother. Indraprastha (the modern Indrapur near Delhi) was the second capital of the Kurus, the first being Hastināpura, situated on the Ganges, identified with the present Meerut district of the United Provinces. The blind king Dṛtarāṣṭra ruled the old capital Hastināpura, while he assigned to his nephews, the five Pāṇḍus, a district on the Jumna, where they founded Indraprastha. The ancient capital of the Kurus became insignificant in course of time, and the new city erected by the Pāṇḍavas has now become the seat of the government of India. (For further details, vide N. L. Dey, Geographical Dictionary, pp. 77-78).

Irdavati.—Patañjali refers to it in his Mahābhāṣya (2, 1, 2, p. 53). It is the modern Rāvi, the Greek Hydriatis or Adris or Rhonadis. This river rises in the rock-basin of Bāngahal and drains the southern slopes of the Pir Pañjāl and the northern slopes of the Dhaulā Dhar. According to the Kālikāpurāṇa (Ch. 24. 140) this river has its origin in the Irā lake. The length of the course of this river in the Himalayas is 180 miles. This river appears first to our view at the south-west corner of Chamba in Kashmir. From Chamba it flows past Lahore, following a south-westerly course, and meets the Chenab or the united flow of the Vitaśā and Chandrabhāgā between Ahmadpur and Saraisidhu (Law, Rivers of India, p. 13).

Ṛṣipatana-Mrigadāya (Ṛṣipatana-Mrigadāva).—Same as Sārnāth.

Ṛṣikēra (Ṛṣikāra).—This wealthy, famous, and beautiful town existed in the Kuru kingdom (Uttarādhyāyana Sūtra, XIV, I).

Javālāmukhi.—It is an ancient site in the Dera Gopipur tahsil of the Kangra district in the Punjab, situated on the road from Kangra town to Nadaun. It was once a considerable and opulent town, as its ruins testify. It is now chiefly famous for the temple of the goddess Javalāmukhi, which lies in the Beas Valley. (For further details, see Law, Holy Places of India, p. 24).

Jālandhara.—The Yoginītrānta mentions it (1/11, 2/2, 2/9). Jālandhara included the state of Chamba on the north, Mandi and Sukhet on the east and Satadru on the south-east. It was 1,000 li or 167 miles in length from east to west, and 800 li or 133 miles in breadth from north to south. According to the Padmapurāṇa (Uttarakhanda) it was the capital of the great dāitya king Jālandhara (C.A.G.I., pp. 186 ff.).

Jāṅkhat.—It is in the Tirwa tahsil of the Farrukhabad district of the United Provinces where an inscription of the time of Virasena has been discovered (E.I., XI, p. 85).
Jetavana.—It was one of the royal gardens in Northern India which became a favourite retreat of the Buddha (Dīgha, I, 178) and an early centre of Buddhism. It was situated at a distance of one mile to the south of Śrāvasti (modern Saheth-Maheth). It was a Buddhist monastic establishment in the suburb of Śrāvasti, which perpetuates the noble deeds of Prince Jeta, who is said to have laid out the Jetavana garden, according to the Mahāvamsa Commentary (P.T.S., p. 102). This monastic institution is represented as Anāthapiṇḍika’s arūma to perpetuate the memory of Anāthapiṇḍika, the purchaser of the site (Papāṇeśvaraṇi, I, 60-61). With the construction of the Jetavana monastery and the formal dedication of the same to the Buddha by Anāthapiṇḍika was erected the first permanent centre of Buddhism in Kośala proper, particularly in Śrāvasti. After his return to Śrāvasti from Rājagṛha the banker Anāthapiṇḍika was on a look-out for a suitable site for constructing the arūma. Prince Jeta’s garden appeared to be the desired site. As soon as the Prince agreed to sell it, the banker employed his men to cut down the trees and clear the site. The whole of the site was laid with gold. According to the Vinaya account the banker caused to be built therein a number of buildings, e.g., dwelling rooms (vihāras), retiring rooms (varivenas), store-rooms (kottakaśas), service halls (upathaṭṭhānastatās), halls with fire-places in them (aṇṇisalaśas), closets, cloisters, wells, bath-rooms, tanks, pavilions, etc. To complete this work of pious a huge amount of money had to be spent. It is interesting to note that all the stages in the process of construction of this monastery consummated by the ceremony of dedication, are represented in the Barhut bas-relief, while the Bodh-gaya relief illustrates only the scene of fulfilment of the term of purchase (Barua, Gayā and Buddhagaya, II, 104-5; Barua, Barhut, II, 27-31). The Kārakūṭi, the Kosambakūṭi, the Gandhakūṭi and the Salalaghara were the four main buildings in the Jetavana (Suanigalavāṅsinit, II, 407). This locality at Śrāvasti occurs in Ludders’ List, No. 731 as well as in the Jātaka Label No. 5 (Barua and Sinha, Barhut Inscriptions, p. 59). It was at this place that king Prasenajit of Kośala became the Buddha’s disciple (Samyutta Nikāya, I, 68ff.). A Buddhist inscription from Bodhgaya of the reign of Jayacandra-deva points out that Govindacandra, the Gāhadāvala king of Kanauj, who was married to a Buddhist princess named Kumārdevi, set apart several villages for the support of the monks living in the Jetavana Vihāra (E.I., XI, 20ff.). In this vihāra the Buddha lived for some time (Dīpavadāma, p. 21; Mahāvamsa, p. 7). For further details vide B. C. Law, Śrāvasti in Indian Literature, M.A.S.I., No. 50, pp. 22ff.

Jhūsi.—The ancient town of Jhūsi stands on the left bank of the Ganges at a distance of 14 miles south-west from Phulpur (Allahabad District Gazetteer, by Nevill, p. 245).

Kadamba.—This mountain does not seem to be far from the Himalaya (Apadāna, p. 382).

Kahānum.—The Kahānume stone pillar inscription of Skandagupta mentions this village, which is also known as Kakubha or Kakubhagrāma, situated about five miles to the west by south of Salampur-Majhaulī, the chief town of the Salampur-Majhaulī pargana, in the Dewari tahsil in the Gorakhpur district (C.I.I., Vol. III).

Kahor.—This ancient town is situated on the southern bank of the old Bias river, 50 miles to the south-east of Multan and 20 miles to the north-east of Bahawalpur (C.A.G.I., 1924, p. 277). According to Alberuni the great battle between Vikramāditya and the Sakas was fought here.

Kaitēsa.—It is mentioned in the Yogīniṭātra (1/1, 1/12). The Puruṣottamapuri plates of Rāmacandra refer to this mountain (E.I., XXV,
Pt. V). It is called a king of mountains. It is also known as Bhūtesāgiri surrounded by the river Nandā also called Gaṅga (Bhāgavatapurāṇa, IV. 5, 22; V. 16, 27). The Kālikāpurāṇa (Vaiṣṇavaṇī Ed.) refers to Kailāsa (Ch. 13. 23). It was visited by Sīva and Pārvatī (Ibid., Ch. 14. 31). Sāntanu lived on this mountain and also on the Gandhamādana (Ch. 82. 7). The Mahābhārata (Vanapravā, Chs. 144, 156) includes the Kumaun and Garwal mountains in the Kailāsa range. It is also called Hemakūṭa according to the Mahābhārata (Bhāmaparva, Ch. 6). This mountain, also known as the Śaṅkaragiri was visited by Vīrāśekhara, son of Mānasavuga and grandson of Vegavat, a king of Ikṣvāku’s line (Daśakumāra-caritam, p. 54). Kālidāsa refers to Kailāsa in his Kumārasambhava (Nirṇayaśāgar Ed., viii, 24). It is known to the Jaina by the name of the Aśāpada mountain where the sons of Rābha and many sages attained perfection. Indra erected three stūpas. Bharata built a caitya called Śimhanāṣadya, and twenty-four Jina images together with his own. Rāvaṇa was attacked by Bāli.1 The Kailāsa range runs parallel to the Ladakh range, 50 miles behind the latter. It contains a number of groups of giant peaks. It may be identified with the Vaidyūtaparvata. It is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mānasasarovara. Badarikāsrama is said to be situated on this mountain.2

Kakutthā.—It is a small stream called Bari which falls into the little Gandak, eight miles below Kāsī. Carleyle has identified it with the river Ghāgī, 1½ miles to the west of Chitiyaon in the Gorakhpur district. The Buddha while going from Rājagriha to Kuśinārā had to cross this river which was near Kuśinārā.3 He then arrived at the mango-grove and then proceeded to the Śāla-grove of the Mallas near Kuśinārā.4

Kalasīgāma.—It was situated in the island of Alasanda or Alexandria. It was the birthplace of king Menander.5

Kamalā.—It is an upper tributary of the Ganges, the lower course of which is known as the Ghagri. It takes its rise in the Mahābhārata range in Nepal, and joins the Ganges at Karagolā in south Purnea. The Kamalā receives two tributaries on the right side and five on the left. For further details, vide B. C. Law, Rivers of India, p. 25.

Kamru.—This village stands near the confluence of the Barnā and the Ganges at Benaras. An inscription has been found here which records that Mahārāja Pratapa Govindacandra from his victorious camp at Viṣṇupura granted the village of Usthā to a Brahmin.6 It was Govindacandra who re-established the supremacy of his line over Kāanyakubja and the territories depending on it. He assumed the ambitious titles of Aśvapati-Gajapati-Narapati-rājatrāyādhipati originally used by the Kalacuri kings of Dāhala.7 Twenty-one copperplates of the kings of Kanauj together with four other inscriptions are said to have been found in this village.8

Kamboja (Kāmboja).—The Kambojas are supposed to have occupied the Western Himalayas. Geographically they are located in the north.9 They are referred to in Pānini’s Aṣṭādhyāyī (4. 1. 175) and in Patañjali’s Mahābhāṣya (1. 1. 1, p. 317; 4. 1. 175) as well as in Aśoka’s Rock Edict, V. 10

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2 For further details, vide N. L. Dey, Geographical Dictionary, pp. 82, 83; B. C. Law, Geography of Early Buddhists, p. 39; Law, Mountains of India, p. 7.
3 Dīgha, II, 120, 134ff.; Udōna, VIII. 5.
4 Law, Geography of Early Buddhists, p. 37; Law, Rivers of India, p. 23.
5 Mālāndā-Paṇha, p. 83.
6 E.I., II, 368-61.
7 E.I., XXVI, Pt. II, p. 71 and f.n. 6.
8 E.I., IV, 97ff.
9 B. M. Barua, Aśoka and His Inscriptions, pp. 92-94.
The Kambojas appear to have been one of the early Vedic tribes. They were settled to the north-west of the Indus and were the same as Kambujya of the old Persian inscriptions. The *Bhāgavatapurāṇa* refers to it as a country (II. 7, 35; X. 75, 12; X. 82, 13). Some have placed them in Rājaipura. Speaking of Rājaipura Yuan Chwān says, ‘From Lampa to Rājaipura the inhabitants are coarse and plain in personal appearance, of rude violent dispositions, . . . . . they do not belong to India proper but are inferior peoples of frontier stocks’.1 V. A. Smith has placed this country among the mountains either of Tibet or of the Hindu Kush. Some have assigned it to the country round modern Sindh and Gujrat. Kamboja was famous for its horses which were speedy and were of perfect form.2 For further details, vide B. C. Law, *Tribes of Ancient India*, Ch. I; B. C. Law, *Indological Studies*, Vol. I, pp. 9-10; *Geography of Early Buddhism*, pp. 50-51.

*Kañcana Mountain*.—It is the Uttara Himalaya (*Jātaka*, II. 396, 397, 399; VI. 101).

*Kañchagiri*.—This is same as Kṛṣṇagiri mountain (Kanheri) (Luders' List, No. 1123). It is the Karakorum or the Black mountain (*Vāyu Purāṇa*, Ch. 36). This mountain is continuous with the Hindu Kush on the west. According to modern geographers the Karakorum mountain was uplifted earlier, and is hence older than the Himalayan proper. This mountain is of Hercynian age, and got considerably folded and faulted consequent to its uplift (B. C. Law, *Mountains of India*, pp. 4, 7)

*Kañkhal (Kanakhala)*.—It is situated two miles to the east of Hardwar at the junction of the Ganges and the Nīladhārā. It was the scene of Dakṣa-yajña of the Purāṇas (*Kārmatap.,* Ch. 36; *Vāmanapur.,* Chs. 4 and 34; *Rājag.,* Pt. 1, Ch. 100). The *Pādmapurāṇa* (Ch. 14—Tīrtha-māhātmyā) mentions it as a tīrtha or a holy place (cf. *Mahābhārata*, *Vanaparva*, 84, 30). The *Yogāniyāntra* (2-6) mentions it.

*Kāñcya (Kāṇcya)-āśrama*.—The hermitage of the sage Kāñcya who adopted Śakuntalā as his daughter was called Dharmāranyaka, situated on the bank of the river Mālinī, flowing through the districts of Saharanpur and Oudh. According to some it was situated on the river Chambal (*Mahābhārata*, *Vanaparva*, Ch. 82; *Agnip.,* Ch. 109) while in the opinion of others it existed on the bank of the river Narmadā (*Padmap.,* Ch. 94).

*Kāpilavastu* (*Chia-Wei-lo-Yueh*).—It was the capital of the Śākyas among whom the Buddha was born. It is also known as Kāpilavastu (*Dīvyāvadāna*, p. 67), Kāpilapura (*Lalitavistara*, p. 243) or Kapilāhvaya-pura (*Ibid.,* p. 28). The *Dīvyāvadāna* connects Kāpilavastu with the sage Kapila (p. 548). In the *Buddhacaritākāvya*, the city is described as Kāpiḷasya vāstu (*B.K.,* I, v. 2). It was surrounded by seven walls according to the *Mahāvastu* (Vol. II, p. 75). According to the *Shui-Ching-Chu* the city contained some *Upāsakas* (lay disciples) and about 20 householders belonging to the Śākya family. The people of this city highly cultivated religious energy and still maintained the old spirit. They completely repaired the dilapidated stūpas (*Northern India according to the Shui-Ching-Chu* by L. Petech, p. 33). The famous Rummindei Pillar marks the site of the ancient Lumbini garden, the traditional scene of Śākyamuni's birth. Vincent Smith is inclined to identify Kāpilavastu, which lay not far from the Lumbinigrāma, with Piprāvā in the north of the Basti district of the Nepal frontier. Rhys Davids takes Tilaura Kot to be the old Kāpilavastu.

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2 *Jaina Sūtras* (S.B.E.), II, 47.
P. C. Mukherji agrees with Rhys Davids and identifies Kapilavastu with Tilaurā, two miles north of Tauliva, which is the headquarters of the Provincial Government of Tara, and 3½ miles to the south-west of the Nepalese village of Nigliva, north of Gorakhpur, situated in the Nepal Tara. Rummimdei is only 10 miles to the east of Kapilavastu and two miles north of Bhagavānpura. The Mahāvastu (I. pp. 348ff.) gives a story of the foundation of Kapilavastu.

According to the Chinese pilgrim Fa-Hien, the city was thinly populated.1 Here he saw towers set up at various places. According to Huien Tsang, it was about 4,000 li in circuit. The villages were few and desolate, and the monasteries were more than 1,000 in number. There were Deva temples where different sectarians worshipped. After the passing away of the Buddha tope and shrines were built at or near Kapilavastu (Watters, On Yuan Chwang, II, p. 4). This town which was known to the Chinese as Kie-pi-lo-fa-see-ti, had no supreme ruler. It was rich and fertile and was cultivated according to the regular season. The climate was uniform and the manners of the people soft and obliging (Beal, Buddhist Records of the Western World, II, 14). In this city there was the Moto Hall (Santhāgāra) where the administrative and judicial business was carried out (Buddhist India, p. 19). Between this city and that of Koliya the water of the river Rohini was caused to be confined by a single dam (Dhammapada Commentary, Vol. III, p. 254). According to the Lalitavistara (pp. 58, 77, 98, 101, 102, 113, 123) Kapilavastu was a great city, full of gardens, avenues and market-places. There were four city gates and towers all over the city. It was an abode of the learned and a resort of the virtuous. With arched gateways and pinnacles it was surrounded by the beauty of a lofty table-land (Buddhacarita, I, vv. 2, 5). The city had intelligent ministers (Saundaranandakīrya, I). As there was no improper taxation, poverty could not find any place there, where prosperity alone shone resplendently (Buddhacaritakīrya, I, v. 4).

According to the Rummimdei Inscription, king Aśoka personally came and honoured this city because the Buddha was born here. He erected a stone pillar to mark the site of the Buddha’s birth. He made Lumbiniagrama free from taxes, and the villagers had to pay an eighth share of their produce (O.I.I., III, 264-65). For further details, vide B. C. Law, Geographical Essays, Vol. I, pp. 182ff.; Tribes in Ancient India, pp. 248-49; Geography of Early Buddhism, pp. 28ff.; Indological Studies, pt. III.

Kāpiśa.—Kāpiśa (Chinese Kii-pi-shi) is the Capissa of Pliny and the Caphusa of Solinus. According to Ptolemy it was situated 155 miles north-east from Kabul. Julien supposes this place to have occupied the Panjshir and the Tagao valleys in the north border of Kohistan. According to Huien Tsang this country was 10 li in circuit. It produced various kinds of cereals and fruit trees. The Shen horses were bred here. The climate was cold and windy. The inhabitants of the place were cruel and fierce, and the language was rude. The inhabitants used hair garments and garments trimmed with fur. They used gold, silver and copper coins. The king of the place was a Kṣatriya. He loved his subjects very much. Every year he used to make a silver figure of the Buddha 18 ft. high and convoked an assembly called the Mokṣamahāparisad when alms were distributed to the poor and the wretched. There were one hundred convents, stūpas, saṅghārāmas and deva temples (Beal, Buddhist Records of the Western World, I, 54ff.).

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1 Travels of Fa-Hien, by Legge, pp. 64, 65.
Kara.—This place of historical importance is situated at a distance of about five miles north-east from Sirathu and 41 miles from Allahabad (E.I., XXII, p. 37).

Karmikṣadharma.—It was a small town in the Kuru country visited by the Buddha (Āṅg., V, 29-30).

Kauśikācala.—It is one of the names of the Meru mountain.

Kauśāmyapura.—The Ajayagaḍha stone inscription (vs. 1345, E.I., Vol. XXVIII, Pt. III, July, 1949) refers to Kauśāmyapura which seems to be identical with Kauśāmbī or Kosāp in the Allahabad district.

Kauśāmbī (Pali: Kosīkē, Jāt., V, 2).—It is the modern river Kuśi, which flows into the Ganges through the district of Purnea in Behar (Rāmāyana, Ādikānda, 34; Varāhapurāṇa, 140). This river is mentioned in the Rāmāyana (Ādik., v. 8) as a great river issuing from the Himalaya. The Bhāgavatapurāṇa mentions this river (I, 18, 36; V, 19, 18; IX, 15, 12; X, 79, 9). It is also mentioned in the Yoginiśatra (2/4, pp. 128-129). It seems to have largely shifted its course (Pargiter, Mārkaṇḍeyapurāṇa, p. 292, note). It appears to view under this name in the southern part of eastern Nepal as the united flow of four rivers, three of which have their origin in Tibet. This river, also known as Kosī, is probably the river Cos Soanas mentioned by Arrian in his Indika (Ch. IV) on the authority of Megasthenes as being one of the navigable tributaries of the Ganges. It is remarkable for the rapidity of its stream, the dangerous and uncertain nature of its bed and chiefly for its constant westerly movement, as pointed out by W. W. Hunter in his Statistical Account of Bengal (Purnea) 1877. In its eastward course it meets the river Kāratuyā having the Atra and the Tista for its affluent (vide F. A. Shillingford, ‘On changes in the course of the Kuśi river and the probable dangers arising from them’, published in J.A.S.B., Vol. LXIV, Pt. I, 1895, pp. 1ff.). For further details, vide B. C. Law, Geographical Essays, I, 94-95.

Kauṭilīya.—It is Mount Kailāsa, the abode of Śiva (Singur Inscription of Yādava Mahādeva-raja, Dangur Inscription of Devaraya Mahārāya, Śaka 1329, E.I., XXIII, Pt. V, p. 194).

Kākandī.—This is the same as Kākandī of the Jaina Paṭṭāvalī and of Buddhist literature. The location of this place is unknown. Kākandī was originally the abode of Rāj Kākandī (Kākandassā sāvāsa Kākandī), that is to say, it was like Mākandī, Sāvatthī, Kosāmbī, and Kapilavastu (Barua and Sinha, Barhut Inscriptions, p. 18).

Kālakārāma.—This monastery was at Sāketa where the Buddha once dwelt. This park was given to the Buddha by a banker of Sāketa named Kālaka. (Dhammapada Commy., Sinhalese Ed., III, 465ff.; Āṅguttara Commy., Sinhalese Ed., II, 482ff.).

Kālindī.—See Yamunā.

Kāma-āśrama.—This hermitage was situated at the confluence of the Sarayu and the Ganges. Mahādeva is said to have destroyed Madana in this hermitage with the fire of his third eye on his forehead. (Rāmāyana, Bālakānda, Ch. 23; cf. Raghuvamśa, Ch. II, v. 13; Skandap., Avanti-Khaṇḍa, Ch. 34).

Kāmagāma.—It was the capital of the Koliya country which lay to the east of the Śākya territory (Jātaka, Cowell, Vol. V, pp. 219ff.).

Kāmpilya (Vedic Kāmpīla; Pali Kāmpīla).—It was the capital of southern Pāṇcāla. The Rāmāyana (Ādikānda, Sarga 33, v. 19) describes it as beautiful as the abode of Indra. The Mahābhārata (138, 73-74) definitely mentions Kāmpilya as the capital of southern Pāṇcāla. But
the Jātakas erroneously locate it in Uttarapāniçāla. It was an ancient city of India to which Pāṇini refers. It was a sacred place of the Jainas. The epithet Kāmpilavāsiṇī which is applied to a woman, occurs in the Taṅtiriya Saṃhitā (VII, 4, 19, 1), Maitrāyani Saṃhitā (III, 12, 20), Taṅtiriya Brahmaṇa (III, 9, 6), and Śatapatha Brahmaṇa (XIII, 2, 8, 3). Weber and Zimmer take Kāmpila as the name of a town known as Kāmpilya in later literature, which was the the capital of Pañcāla. The Jaina Ovādiya sūya (39) mentions it. The Āvassaka Nirjñati (383) also mentions it as the birthplace of the thirteenth Tirthaṅkara. The Yoginītantra (2/4, pp. 128-129) mentions it.

Kāmpilya is identical with modern Kampil on the old Ganges between Budan and Farrukhabad. The Mahābhārata (1,138,73) and the Jaina Vividhatīrtha Kalpa (p. 50) definitely locate it on the bank of the Ganges. According to N. L. Dey it was situated at a distance of 28 miles north-east of Fatehpur in the district of Farrukhabad, U.P. (Geographical Dictionary, 88). It is only five miles distant from the railway station of Kalmganj (B.B.C.I. Railway).

Kāmpilya was a very rich town and prosperous. A highly artistic tunnel (Ummagga) was dug out from the Ganges to the royal palace at Kāmpilya. The mouth of the greater tunnel was on the bank of the Ganges. It was dug out by many warriors and the lesser tunnel was dug out by seven hundred men. The entrance into the greater tunnel was provided with a door fitted with a machinery. The tunnel was built up with bricks and worked with stucco. There were many chambers and lamp-cells in it. It was well decorated (for details vide Jātaka, II, 329ff.; Ibid., VI, 410).

This city witnessed spentamvara ceremony of king Drupada’s daughter named Draupadi who chose of her own accord the five Pándava brothers as her husbands (Mahābh., Adiparva, Ch. 138; Rāmāyana, Ādi, Ch. 23). It was hallowed by the five auspicious incidents in the life of Vimalanātha, the thirteenth Tirthaṅkara, who was a son of king Kṛtavaraman by his queen Somadevi. On account of the happening of these five incidents, namely, the descent, the nativity, the coronation, the initiation and the Jinahood, this city was also known as the Pañcakalyāṇaka. It also claimed Ārṣamitra, the disciple of Kaumūnnya and Gardavāli, the Jaina saint, who renounced the world and attained liberation here. Here in Kāmpilya Gāgalt, the king of Prsthi Campa, was converted to Jainism by Gautama. According to some the renowned astronomer Śrī Varāhāmihira was born in this city (B. C. Law Volume, Part II, 240).

This city was ruled by many important kings. Drupada, father of Draupadi, the wife of the five Pándava brothers of the Mahābhārata fame, Brahmadatta, son of king Haryāśva, who was celebrated as Pañcāla, and Samara, son of Nipa of the Ajamīja dynasty, were the rulers of Kāmpilya. King Culaṇi Brahmadatta was instructed by the learned Brahmin in religious and secular matters (Jātaka, VI, 391ff.). There was a king named Pañcāla who gave shelter to a learned Brahmin in his royal garden. The Brahmin, before he left for the Himalayan region, instructed
the king to keep the moral law, observe the fast days and to be religious (Jātaka, III, 79ff.). King Dummukha, who was a contemporary of king Naggai of Gandhāra, renounced the world after having listened to the religious discourse delivered by the four Pāccekabuddhas.1 The Bodhisattāvādāna-Kālpalātad of Kṣemendra 2 mentions king Satyaratra who was very pious, and king Brahmadatta to whom the Mahāvastu also refers (Vol. I, p. 283). King Sañjaya of Kāmpiya gave up his kingly power and adopted Jainism being instructed by a monk not to indulge in life-slaughter. 3 Dharmaruci was a very pious king of Kāmpiya who carried his whole army to Kaśi through the air by virtue of his piety when the king of Benaras picked up a quarrel with him.4 Kāmpiya was ruled by good and bad kings. An unrighteous king of this city oppressed his subjects by heavy taxation. His ministers were also unrighteous. The subjects were also oppressed by the royal officers who used to plunder them by day and the robbers robbed them of their wealth at night.5

The modern town of Kampil contains two Jain temples which are frequented by visitors from all parts of the globe.

Kānayakubja.—It was also known as Gādhipura, Kuśasthala and Mahadayya.6 It is modern Kanauj. It was visited by Viṣvāmitra, as related in the Mahābhārata (Ch. 87, 17). According to the Vīnapoṣītaka (Vol. II, p. 299) Kanakukujja or Kānayakubja was visited by the venerable older Revata from Saṅkassa (Saṁkṣaya). It is also mentioned in the Bhāgavatapurāṇa (VI, 1, 21) as a city of Ajāmila. The Yoginītantra (2. 4) refers to it. Bāna in his Harṣacarita (Ch. VI) mentions a prince of Kānayakubja named Rājyavrī who was cast into prison. The city of Kānayakubja existed in the kingdom of Paścāla (E.I., IV, 246). The Ratnapur Stone Inscription of Jājalladeva of the Cedi year 866 mentions that Jājalla was allied with the ruler of Cedi and honoured by the prince of Kānayakubja Jejābhukīka (E.I., I, 33). A copperplate discovered at Khalimpura points out that the kings of the Bhogas, Matsyas, Kurus, Yadus and Yavanas were forced to acknowledge Cakrāyudha as the king of Kānayakubja (R. D. Banerjee, Vāngdīr Itihāsa, Pt. I, pp. 167–69). Towards the close of the 11th century A.D. Kānayakubja came under the sway of Karnadeva (C.1040–1070 A.D.), son of Gāngayadeva (R. D. Banerjee, Prācina Mudrā, p. 215). Kānayakubja was under the rulers named Avantiwarman and Grahavarman, who were the descendants of Sushitavarman Maukhi (Guptā Inscriptions, Intro., p. 15). The old capital of Kānayakubja was originally called Kusumapura (vide the Allababad posthumous stone pillar inscription of Samudrāgupta—C.I.I., Vol. III). It was the birthplace of Viṣvāmitra (Rāmaγaya, Bālakūnd). When the Chinese pilgrim Hiuen Tsang visited it in the 7th century A.D., Harsavarthana was the reigning sovereign. Hiuen Tsang saw 100 Buddhist establishments at Kānayakubja. According to him the Ganges was on the west side of Kanauj and not on the east, as held by Cunningham. This kingdom was about 4,000 li in circuit. It had a dry ditch around it with strong and lofty towers. It contained flowers and woods, lakes and ponds. The people were well off and contented. The climate was agreeable and soft. The people were honest and sincere, noble and gracious in appearance. For clothings they used ornamented and bright-shining

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1 Jātaka, III, 379ff.
2 66th pallava, p. 4 and 68th pallava, p. 9.
3 Viśvāmīratihakūpa, p. 60.
4 Bhāgavata-Rājendra, IV, 39–40.
5 Uttarādbhayana Śūtra, XVIII.
6 Jāt., V, 88ff.
fabrics. They were fond of learning. There were believers in the Buddha and heretics equal in number (Beal, Buddhist Records of the Western World, I, 206-207). The reigning king of Kanauj in his time named Harṣa-vardhana was just in his administration and punctilious in the discharge of his duties. He devoted his heart and soul to the performance of good works. He erected many topes on the bank of the Ganges and also Buddhist monasteries. He brought the monks together for examination and discussion, giving reward and punishment according to merit and demerit. The king also made visits of inspection throughout his dominion. The king’s day was divided into three periods, of which one was given up to affairs of government, and two were devoted to religious works. He was an indefatigable worker (Watters, On Yuan Chwany, I, 343-44). Kanauj was the capital of the Maukhari kings before the time of Harṣa-vardhana. The Surat grant of Trilocanapāla contains the earliest reference to a Rāṣṭrakūṭa family at Kanauj. That the Rāṣṭrakūtas lived in the vicinity of Kanauj is definitely proved by the Budaun Stone Inscription of Lakṣmaṇapāla (E.I., I, 61-66). The territories of the Mālvas, Kośalas and Kurus appear to have been under the Gurjara rulers of Kanauj. Dhaṅga obtained exalted sovereignty after defeating the king of Kanauj (Kānya-kubjānarendra, E.I., I, 197). Five copperplate inscriptions of the Gaṅgavālā king Govindacandra were discovered at Kanauj (E.I., VIII, 149ff.). Two copperplate inscriptions refer to the reign of the Mahārāja-dhirāja Mahendrapāla of Kanauj (E.I., IX, 1ff.).

The Gwalior Prāṣasti tells us that Pratihāra Vatsarāja wrested the sovereignty of Kanauj from Bhaṇḍikula (E.I., XVIII, 101). The Wani and Randhanpur plates inform us that Rāṣṭrakūṭa Dhruva defeated Vatsarāja, who in his turn inflicted a defeat on the Gauḍa king. Dharmapāla, who was his rival, did not give up his ambition to occupy Kanauj even though his first attempt was foiled (E.I., VI, 244). The Kamauli Plate of Govindacandra, King of Kanauj, of 1184 V.S., refers to Kuśika, Gāḍhīpura and Kāṇyakubja, which have been generally identified with one and the same place, namely, the modern Kanauj (E.I., XXVI, Pt. II, April, 1941, p. 71). It was Govindacandra who re-established the supremacy of his line over Kāṇyakubja and the territories depending on it.

Kārītalī.—This is a small village, 29 miles north by east of Murwārī, the headquarters of a tahsil of the same name in the Jabalpur district (E.I., XXIII, Pt. V—Kārītalī Stone Inscription of Lakṣmaṇarāja).

Kāṣī.—Among the holy places of India Kāṣī or Vārānasi stands pre-eminent (Saurapuruṣa, Ch. IV, v. 5; Kālikapurūṣa, 51, 53; 58, 55; cf. Mahābhārata, 84, 78). Kāṣī is included in the list of sixteen Mahājana-padas (Avīq., I, 213; IV, 252, 256, 260). Pāṇini in his Astādhikāya (4. 2. 116), and Patañjali, in his Mahābhāṣya (2. 1. 1., p. 32), mention Kāṣī. The Bhāgavatapurāṇa (IX. 22, 23; X. 57, 32; X. 66, 10; X. 84, 55 and XII. 13, 17) also mentions this city. The Skanda-purāṇa (Ch. I, 19-23) and the Yopintantra (1/2; 2/4) make mention of this holy city. The Kamauli plate of Govindacandra (V.S. 1184) refers to it (E.I., XXVI, Pt. II, p. 71; I. A., XV, p. 8, f.n. 46). Vārānasi, which was the chief city of the ancient kingdom of Kāṣī, occurs in Lüders’ List, No. 925, as a town. It was an important town like Kampillapura, Pālāsapura and Aḍabhi within the kingdom of Jīyasattu according to the Jaina Uvasagadāsa (pp. 84-85, 90, 95, 105, 160, 163). It was known by different names in different ages; Surundhana, Sudassana, Brahmapaddhana, Pupphavatī, Ramma and Molini (Jūtaka, IV, pp. 15, 199; Cariyāpitaka, p. 7). (According to the Kārīmapurāṇa (Pūrvabhāga, Ch. 30, 8. 63) it lies in the midst of the rivers Varanā and Asī. It is situated 80 miles below Allahabad on the north
bank of the Ganges. From the joint name of the two streams, the Varanā and Asī, which bound the city to the north and the south, the name Vārāṇasī is derived. The Varanā which is undoubtedly a considerable rivulet may be identified with the river Varanāvati mentioned in the Atharvaveda (IV. 7. 1). Vārāṇasī is also called Kāśinagara and Kāśipura (Jātaka, V, 54; VI, 115; Dhammapada Commentary, I, 87). The extent of the city as mentioned in the Jātaka (IV, 377; VI, 160; cf. Mahābhāna Commy., II, 608) was 12 yojanas. It was built by Śūlapāni Mahādeva. It was visited by king Hariścandra accompanied by his wife Śāivyā and son (Mārkaṇḍeya- purāṇa, Vaṅgavāśi Ed., p. 34). It could be reached from Śrāvasti by convenient roads. It stood on the left bank of the Ganges. It was a great centre of trade and industry and trade relation existed between it and Śrāvasti and Takṣaśilā. (Dhammapada Commy., III, p. 429; I, p. 123). It was a most populous and prosperous country (Dham. Commy., III, 445; Sūtanipīta Commy., II, 523ff.; Jāt., II, 109, 287, 338; III, 198; V, 377; VI, 151, 450; Jāt., I, 355; Āṅg., III, 391; Jāt., II, 197; I, 478; VI, 71). Vārāṇasī, which features fairly in Hindu, Buddhist and Jain literature, was included in the list of great cities suggested by Ānanda as a suitable place for the parimāṇa of the Buddha (Dīgha, II, 146). An inscription from Sarnath refers to the repair of some religious buildings in this city (I.A., XIV, pp. 139-140).

According to the Jaina Vividhatirthakalpa Vārāṇasī is divided into four parts: (1) Deva-Vārāṇasī—here stands the temple of Viśvanāth wherein are to be seen twenty-four Jina pāṭhas; (2) Rājadhānī-Vārāṇasī—here lived the Yavanas; (3) Madana-Vārāṇasī; and (4) Vījaya-Vārāṇasī (Law, Some Jaina Canonical Sūtras, pp. 174-175).

Vārāṇasī was known to the Chinese as P'o-lo-ni-sse. It was 4,000 li in circuit and was very densely populated. The climate was soft, the crops abundant, the trees flourishing, and the underwood thick in every place. There were about 30 saṅghārāmas and 100 deva-temples. The people were humane and were earnestly given to study. They were mostly unbelievers and a few paid reverence to the Buddha (Beal, Buddhist Records of the Western World, II, 44ff.). Near Benaras there was a locality named Cundaṭṭhila (Cundavila) which finds mention in the Barhut Inscriptions (Barua and Sinha, Barhut Inscriptions, pp. 7, 18).

From some of the Gāhâdvâla records (e.g., Rawian Grant, Blandar- kar’s List of Northern Inscriptions, No. 222) we find that the Ādikṣeṣava- ghaṭa near the confluence of the Varanā and the Ganges to the north of Benaras was then regarded as a part of Benaras. The southern boundary of the city of Benaras extended at least up to the confluence of the Asī and the Ganges (I.C., II, 148). A Buddhist inscription from Bodh-Gayā of the reign of Jayacandradeva refers to Kāśi. A king of Kāśi is stated to have been defeated by Lākṣmaṇa-sena according to the Mādhāinarag Grant (J.P.A.S.B., N.S., Vol. V, pp. 467ff.; cf. E.I., XXVI, Pt. I, India Office Plate of Lākṣmaṇa-sena). The Candrāvatī Grant of Candradeva (E.I., XIV, 193) shows the extension of Gāhādvâla dominions from Benaras and Kauṇaț to the confluence of the Sarayū and Ghargharā (Gogra) in Ayodhyā (Fyzabad district). The kingdom of Kāśi was bordered by Kośala on the north, Magadha on the east, and Vatsa on the west (Cambridge History of India, I, 310). It was a wealthy and prosperous city (Āṅguttara, I, 213; Dīgha, II, 75). Kāśi is mentioned several times in the Vedic literature and in the Epics (Sāṅkhya-yana Śravasāṭrī, XVI, 29, 5; Brhadāranyaka Upaniṣad, III, 8, 2; Sāvataptha Brāhmaṇa, XIII, 5, 4; 19; Kauśitaki Upaniṣad, IV, 1; Baudhāyana Śravasāṭrī, XVIII, 44; Rāmāyaṇa).
Uttarakânda, 56, 25; 59, 19; Ādivâna, 13th sarga, Kṣīkindhyākāṇḍa, 40th sarga.) This city figures prominently in the Mahābhārata. Divodâsa who was the founder of the city of Benaras, fled to a forest after being defeated according to the Anuśasanaprâva of the Mahābhārata (Ch. 30, pp. 1899-1900). According to the Udyogaprâva of the Mahābhārata (Ch. 117, p. 746) Divodâsa, son of Bhīmasena, king of Kâsî, had a son named Pratardana. We have another version of Divodâsa’s life-story in the Harivamśa (Ch. 31; cf. Vaiṣṇavîpūṇa, Ch. 92; Brahmâprîpūṇa, Ch. 13, 75). The Mahābhārata and the Purāṇas contain several stories about the kings of Kâsî (Ādivâra, 95, 106; Udyogaprâva, Chs. 172–94, pp. 791–806; Sabhâaprâva, 30, 241-2; Virâṭaprâva, 72, 16; Udyogaprâva, 72, 714; Droṇaprâva, 22, 38; Bhīmaprâva, 50, 924, Vaiṣṇavîpūṇa, Ch. 92; Vaiṣṇavîpūṇa, 5th Amśa, Ch. 34). The Udyogaprâva of the Mahābhārata alludes to Kṣīṇa’s repeated burning of the city. According to the Jaina Pârśvanâtha was born in Benaras. Kâsî also figures in the stories of Mahâvîra, the founder of Jainism and his disciples.1 Although Kâsî and Benaras feature fairly prominently in the Hindu and Jaina sources, it is the Buddhist books and particularly the Jâtakas that give us a fuller information on the subject.2 In the time of the Buddha Kâsî lost its political power. Kâsî’s absorption into Kośala was an accomplished fact before the accession of Prasenajit of Kośala. His father Mahâikosâla gave his daughter named Kośaladevi a village of Kâsî (Kâseigâma) as bath money on the occasion of her marriage with Bimbisâra of Magadh.3 Kâsî was finally conquered and incorporated into the Magadhan kingdom, when Ajâtaśatru, king of Magadh, defeated the Kośalans and became the most powerful king of northern India.4

In spite of great government the country was not entirely free from crime.5 Kâsî was ruled with justice and equity. The ministers of the king were just and honest. No false suit was brought to court, and sometimes real cases were so scanty that ministers had to remain idle for lack of litigants. The king of Benaras was always on the alert to know his own faults.6

Enthusiastic youngmen of Benaras used to go to Taxila for their education (Dharmapada Commy., I, 251ff.; Khuddakaṇḍa Commy., 189). The place which was most intimately associated with the several visits of the Buddha was the famous Deer Park (Isipatana-magadâva) near the city. It was here that the Buddha preached his first sermon after his enlightenment (Dīgha, III, 141; Majjhima, I, 170ff.; Samyutta, V, 420ff., pp. 97, 559). The Buddha converted many people of Benaras, and he preached here several sermons. (Vinaya, I, 15, 19; Aññutta-N., I, 110ff., 270ff.; III, 392ff., 399ff.; Samyutta, I, 105; V, 406; Vinaya, I, 189, 216, 289; Samañnapâsādikâ, I, 201). This city was visited by many venerable Buddhist monks (Vinaya Texts, S.B.E., II, 359-60; Therigâthâ Commy., pp. 30-31; Vinaya Texts, III, 360, n. 3; 195-96, n. 3).

Kâsî.—The Kâsî stone image inscription mentions this village, situated 34 miles east of Gorakhpur in the Padrama tahsil of the Gorakhpur district (O.I.U., Vol. III). The headquarters of the Kâsî sub-division are located at a big village at a distance of 34 miles east from Gorakhpur.

3 Jâtaka, II, 237; IV, 342ff.
4 Samyutta, I, 82-85.
5 Dharmapada Commy., I, 20; Jâtaka, II, 387-88.
6 Jâtaka, II, 1-6.
21 miles north-east from Deoria, and 12 miles south-south-west from Padauna (Gorakhpur District Gazetteer by Nevill, p. 261). The kingdom of the Mallas was divided into two parts having the capital cities of Kuśinārā and Pāvā. According to some Pāvā may probably be identified with Kāśi on the smaller Gandak and on the east of the Gorakhpur district (B. C. Law, Geography of Early Buddhism, p. 14). The ruins at Kāśi were explored in 1876 when the main Nirvāṇa stūpa was completely exposed. The excavations at the ancient Buddhist site at Kāśi have revealed the remains of many ancient buildings and other antiquities of great interest (A.S.I., Annual Report, 1911/12, pp. 134ff.; A.S.R., 1904/5, 43ff.; 1905/6, 6ff.; 1906/7, 44ff.; 1910/11, 62ff.; 1911/12, 134ff.).

Kāśīmāra (Kaśmīra).—Kāśīmāra, the Kasperia of Ptolemy, is mentioned in the Nāgarjunikondā Inscriptions of Virapurusādatta. This city was known to Pāṇini (4. 2. 133) and to Patañjali (3. 2. 2., pp. 188-189, 1. 1. 6, p. 276). It is also mentioned in the Yognītāntara (1/3, 2/9, p. 77). The Bhāt-saṃhīta also mentions it as a country (xiv. 29). It lies to the north of the Punjab. It saw interesting developments in literature, religion and philosophy. The Dīnāvadāna (p. 399) refers to this beautiful city. In the Avadānasataka (p. 67) and in the Bodhisattvavādānakalpatāta (70th pāllava), this city was peopled solely by the Nāgas. The author of the Śrāpicarāstram was a Buddhist monk of Kāśīmāra. A monk named Madhyantika was sent to this place as a missionary by his spiritual guide Ananda (B. C. Law, Geographical Essays, p. 45). According to the Kauṭilya-Arthasastra, diamond (vajra) was available in this city.

The kingdom of Kāśīmāra was about 7,000 li in circuit and was enclosed on all sides by high mountains. The capital of the country on the west side was bordered by a great river which was evidently the Vitastā. The soil was fertile, and hence cereals and fruits, and flowers could be grown profusely. The medicinal plants were found here. The climate was cold and stern. The people were handsome in appearance. They were fond of learning. There were heretics and believers among them. The stūpas and saṅghārāmas were also found here (Beal, Buddhist Records of the Western World, I, 148ff.). It was included in the Gandhara kingdom. After the dissolution of the Third Buddhist Council Moggaliputta Tissa was sent to Kāśīmāra for the propagation of Buddhism. In Asoka’s time it was included in the Maurya dominion (see Watters, On Yuan Chwang, I, pp. 267-71).

Among the numerous temples in Kāśīmāra, two may be mentioned, Mārtand and Payoch. Mārtand, also called the temple of the Sun, stands on a slope about three miles east of Islamabad overlooking the finest view in Kāśīmāra. The great structure was built by Lalitāditya in the 8th century A.D. Payoch, which lies about 19 miles from Srīnagar under the Naunagī Karewa, about six miles from the left bank of the Jhelum river, contains an ancient temple which, in intrinsic beauty and elegance of outline, is superior to all existing temples in Kāśīmāra. Kāśīmāra was the home of a separate school of Śaivism having a philosophy similar to that of Advaita as developed by Śaṅkara. (For further details, vide B. C. Law, Holy Places of India, pp. 30-31.)

Kāṭripura.—Kāṭripura, mentioned in the Allahabad Pillar Inscription, seems to have included Kumarsa, Almorah, Garwal, and Kangra.1

Kēdāra.—The Mahābhārata (Ch. 83, śl. 72) refers to Kēdāraśālā.2 It is mentioned in the Yognītāntara (1. 8; 1. 11).

2 Cf. Kūrmapurāṇa, 30. 46-48; Saurapurāṇa, Ch. 69, v. 23.
Kekaya.—This country, which is mentioned in the Mahābhārata (II. 48, 13; VI. 61, 12; VII. 19, 7) as well as in the Bhāgavata-purāṇa (X. 2, 3; X. 75, 12; X. 84, 55; X. 86, 20) has been identified with the present district of Shahpur in the Punjab. The Kekaya territory, according to the Rāmāyaṇa (II. 68, 19-22; VII. 113-114) lay beyond the Vipāśā or Beas and abutted on the Gandhāra territory. Cunningham identifies the capital of the Kekayas with Girkā or Jalalpur on the Jhelum (J.A.S.E., 1895, 250ff.; A.G.I., 1924, 188; Rāmāyaṇa, I. 69, 7; II, 71, 18). Paṇini in his Astidhyayi (7. 3. 2) and Patanjali in his Mahābhāṣya (7. 2. 3) refer to it. Rājaśekhara in his Cāryamāṁśā places the Kekaya country in the northern division of India along with the Śakas, Hūnas, Kāmbobjas, Vahlīkas, etc. According to Strabo it was extensive and fertile having in it some 300 cities (H. and F.'s Tr. III, p. 91). For further details vide Law, Indological Studies, Pt. I, pp. 18-19.

Kesaputta.—The Anguttara (I, 188) mentions Kesaputta in Kosala. The Kālāmas who belonged to this place, were a republican people at the time of Bimbisāra. The philosopher Ajāra belonged to Kesaputta (Buddhacarita, XII, 2; Law, Geography of Early Buddhism, p. 30).

Ketakavana.—It was in Kosala near the village of Najjakapāna (Jātaka, I, 170).

Ketumati.—King Vessantara with his wife and children rested on the bank of this river (Jātaka, VI, 518). He crossed the stream and then went to the Nalika hill. He then reached the lake Mucalinda moving towards the north.

Khāṇḍava.—According to the Taṇḍitīrṣa Aranyaka (V. I. 1.), it formed one of the boundaries of Kurukṣetra. It may be identified with the famous Khāṇḍava forest of the Mahābhārata. This name also occurs in the Pañcaviṃśa Brāhmaṇa (XXV. 3, 6).

Kīra.—The Khalimpur copperplate of Dharmapāla refers to this country, which, according to Kielhorn, belongs to north-east India (E.I., IV, 243, 246). The people of this country were defeated by Dharmapāla of the Pāla dynasty, and the Kīra king, in order to do homage to the Pāla emperor, came to the Imperial assembly at Kanauj (E.I., IV, 243). According to the Kajuraho Inscription of Yāsōvarman, the king of Kīra received the image of Vaikuṇtha from the Lord of Bhōta (E.I., I, 122). The Rewah Stone Inscription of Karna refers to Kīra near Bajjnāth in the Kangra valley (E.I., XXIV, Pt. III, p. 110).

Kīra-prāmaṇa.—It has been identified with Bajjnāth in the Kangra district containing the Linga shrine which is picturesquely situated on the south bank of the ancient Binduka stream (Modern Binnu) (A.S.I., Annual Report, 1929/30, pp. 16ff.).

Kīrātī.—It is in the Himalayas and is possibly Tibet. According to Ptolemy the Kīrātas were located in the Uttarāpatha (cf. McCrindle, Ancien Indiā, p. 277). They had their settlements in the eastern region as well. The land of the Kīrātas is called Kirkhadiya by Ptolemy. Kirkhadiya, the country of Kirrhadai, is mentioned in the Periplos of the Erythraean Sea as lying west from the mouth of the Ganges. Ptolemy's Kirrhadoi or Arrhakodi spread widely not only over Gangetic India but also over countries further east. Pliny and Megasthenes also mention the Kīrātas under the name Skyrates. According to Megasthenes they were a nomadic people. For further remarks on the location of the Kīrātas, see Lassen, Indisches Alterthum, Vol. III, pp. 235-237. They are referred to in the Mahābhārata (XII, 207, 43) together with the Yavanas, Kāmbobjas, Gandhāras and Barbaras who all dwelt in the northern region or Uttarāpatha. The Śrimad-Bhāgavatam (II, 4, 18) refers to them as living outside
the Aryan fold. They are mentioned in the Nāgārjunikōṇḍa Inscription of Virapurusadatta. The Kirātas of the Uttarāpatha are castigated as peoples, who lived as criminal tribes with predatory habits like those of the hunters and vultures (B. M. Barua, Āśoka and Hīs Inscriptions, p. 100). For references from literature see B. C. Law, Tribes in Ancient India, pp. 282-83.

Kirthār.—This mountain runs to the south of the Sulaiman between Singh and Jhalawan country of Baluchistan. It extends southwards from the Mula river gorge in a series of parallel ridges for 190 miles. (For further details see Law, Mountains of India, p. 8.)

Kośala.—Kośala, which is mentioned in Pāṇini’s Asṭādhyāyī (4. 1. 171) was one of the sixteen great countries of India (Āṅguttara Nīkāya, I, 213; cf. Viṣṇupurāṇa, Ch. 4, Amśa 4). The Bhāgaṇāsapurāṇa refers to it as a country (IX. 10, 29; IX. 11, 22; X. 2, 3; X. 58, 52; X. 86, 20; XII. 12, 24). It lay to the east of the Kurus and Pañcālas and to the west of the Videhas from whom it was separated by the river Sadānirā, probably the great Gandak (Cambridge History of India, I, 308; Rapson, Ancient India, p. 164; cf. Śatapatha Brāhmaṇa, I, 4, 11). The Košalans belonged to the solar race and were supposed to have derived directly from Manu through Ikṣvāku. The Daśakumāravatīram (p. 195) refers to Kośala under its ruler Kusumadhanavā whose wife was Sāgaradatta, the daughter of Vaśravaṇa, a merchant of Pājāliputra. Kośala is known to the Buddhists as the land of the Kośalan princes, tracing their descent from Ikṣvāku (Sumantakalavīdaśī, I, 239). In the Epic period Kośala emerges into importance. From the story of Rāma’s exile the extent of the Kośala country in the epic period may be known. After Rāma the extensive Kośalan empire is said to have been divided amongst his own sons as well as those of his three brothers. The Kośala country proper is said to have been divided into two. Rāma’s elder son named Kūṭa became the king of the southern Kośala and transferred his capital from Ayodhya to Kuśāthall which he built on the Vindhya range (Viṣṇupurāṇa, 88, 198). Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvasti. The history of Kośala in later times is known chiefly from Jaina and Buddhist literature. There was rivalry between Kāśi and Kośala. Kāśi and Kośala appear as two equally powerful kingdoms flourishing side by side, each with its inner circles, outer districts and border lands. Kāśi was later absorbed by Kośala. The Buddhist texts contain many stories about men and women of Kośala, and many of them were in some way associated with Pasenadi. In later times North Kośala came to be known as Śrāvasti in order to distinguish it from South Kośala. The Kośalan kings and princes received good education. For details, vide B. C. Law, Tribes in Ancient India, Ch. XXVIII.

Kosambi.—Kosambi (Skt.: Kauśāmibi; Chinese: Kiau-Shang-Mi) was the capital of the Vamsas or Vatsas (Vatsapattana). It was the birthplace of the sixth Tirthāṅkara (Avavasaka Nirījuti, 382). A Stone Pillar Inscription was discovered near Kosam, ancient Kauśāmibi, in Allahabad district (Kosam Inscription of the Mahārāja Vaśravaṇa of the year 107; E.I., XXIV, Pt. IV, p. 146). Vaśravaṇa was one of the rulers of Kauśāmibi, as it is known from this inscription for the first time. The Kosam Inscription of Bhadramagha’s reign has been discovered in course of exploration of the ancient site of Kauśāmibi (E.I., XXIV, Pt. VI, April, 1938). Patañjali mentions this city in his Mahābhāṣya (2.1.1, p. 32; 2.2.1, p. 124). According to the Pauranic tradition the royal dynasty of the Vata country, to which king Udayana (Pali: Udena) belonged, traced its descent
from Puru and once held its royal seat in the Kuru kingdom with Hastinapura as its capital. Kosambi was one of the important stopping places of persons travelling along the great trade-route connecting Sakaeta and Svatthi on the north with Patithana or Patithana on the bank of the Godavari on the south (Barua and Sinha, Barhut Inscriptions, p. 12).

Kosambi is identified by Cunningham with Kosam on the Junna, about 30 miles south-west from Allahabad. Hiuen Tsang visited this country in the 7th century A.D. According to him, it was more than 6,000 li in circuit, and its capital 30 li in circuit. It was a fertile country with hot climate; it yielded much upland rice and sugarcane. Its people were enterprising, fond of arts and cultivators of religious merit. There were more than ten Buddhist monasteries which were in utter ruin and the monks were Hinayans. There were more than fifty Deva-temples, and the non-Buddhists were numerous. An inscription on the gateway of the fort of Kara dated Samvat 1093 (A.D. 1036) records the grant of the village of Payalasa (modern Pras) in the Kausambimandala to one Mathura-Vikatata of Pabhosati together with its customary duties, royalties, taxes, etc., in perpetuity to his descendants by Maharakjadirajaja Yasahpala, who was the last Pratihara king of Kanauj. The Allahabad posthumous stone pillar inscription of Samudragupta refers to Kausambi (C.I.I., Vol. III). The Kosam stone image inscription of Maharakja Bhimavarman (the year 139) refers to Kosam, the ancient town of Kausambi (C.I.I., Vol. III). This city was hallowed by the birth of Jina. It contains the temple of Padmaprabha in which the image of Candanavala can be seen. Here Candanavala fasted for about six months in honour of Mahavira. The brick-built fort of king Pradyota still exists here. For further details vide B. C. Law, Tribes in Ancient India, pp. 136ff.; B. C. Law, Kausambi in Ancient Literature, M.A.S.I., No. 60; Mahavastu, Vol. II, p. 2; Bodhisattvavadinakalisthakala, 36th Pallava; Northern Buddhist Literature (B. L. Mitra), 269; Saundarananda-kavya, Canto I; B. C. Law, Geographical Essays, 26-27; B. C. Law, Geography of Early Buddhism, pp. 16-17.

Kosam-Inam} These twin villages stand on the bank of the Junna at a distance of some 12 miles south from Manjhanpur and nine miles west from Sarai Akil. Kosam-Inam lies to the west and Kosam-Khiraj to the east of the fort.

Kosika.—This mountain does not seem to be far from the Himalaya. Koniki.—It is a branch of the Ganges. It is identical with the Kuji. Krșnagrama.—It is suggested in the Lalitavistara to have been situated somewhere near Kapilavastu. Some have identified it with the place where Gautama gave up his crown and sword and cut off locks of his hair.

Krșnagiri.—It is the Karakorum or the Black mountain. This mountain is continuous with the Hindukush on the west. According to modern geographers it was uplifted earlier and is hence older than the Himalaya proper. It is of Hercynian age, and got considerably folded and faulted subsequent to its uplift.

Krumu.—Below the Kuhb or Kābul this Vedic river forms a western tributary of the Indus. It is identical with modern Kuram, which flows
into the Indus at a place south of Ishakhed. It pierces through the Sulaiman range.\(^1\)

Kūbbhā.—Among the western tributaries of the Indus this Vedic river is the most important.\(^2\) According to some classical writers it formed the western boundary of India proper. It is no other than the modern Kābul river, the Kophes of Arrian and the Kophon of Pliny. It is apparently the same river as the Kūhu of the Purīnas and it may be identical with Koas of Ptolemy, which is described to have its source in the Imaos or Himavat.\(^3\) The Kūbbhā cuts a valley through the Sulaiman range. It flows into the Indus a little above Attock (Skt. Hātaka), receives at Prāṅ a joint flow of its two tributaries called the Svāt (Soastos of Arrian, Skt. Suvāśtu) and Gaurī (Garrois of Arrian), identified with the modern Panjkorā, a tributary of the Svāt. The Vāyu and Kārma Purīnas refer to this river (XLV, 95; XLVII, 27).

Kūku.—Same as Kūbbhā.

Kūlu.—It is the Kūluṭa or Kaulūṭa of the Epics. The district of Kully in the upper valley of the Beas river exactly corresponds with the kingdom of Kiu-lu-to which is placed by Hiuen Tsang at 700 li or 117 miles to the north-east of Jalandhar (C. A. G. I., 162ff.). Here Asoka built a stūpa and there were twenty monasteries according to Hiuen Tsang. Traces of Buddhism are still visible there. For further details vide Annual Report of the A.S.I., 1907–8, 261ff.

Kurujñāṅgala.—It was probably the wild region of the Kuru-realm that stretched from the Kāmyaka forest on the banks of the Sarasvatī to Khănjava near the Jumna (cf. Mahābhārata, III, 5. 3). It was the eastern part of the Kuru land and it is said to have comprised the tract between the Ganges and northern Pañcāla (see Kurukṣetra).

Kurukṣetra.—This city, according to the Mahābhārata (83. 1–8, 203–208) is considered as holy. Its dust removes the sins of the sinners. Those who live at Kurukṣetra to the south of the Sarasvatī and north of the Drṣadvatī, are, as if, living in heaven. It is mentioned by Pañinī in his Āṣṭādhyāyī (4.1.172/176; 4.2.130). The Yoginītantra refers to it (2/1, 2/7, 8). The Saṃapravāna (67. 12) also refers to it as a holy city (cf. Kūrmapravāna, Purvabhāga, 30. 45-48; cf. Padmapravāna, Utkarakhanda, vs. 35–38). The ancient Kuru country may be said to have comprised the Kurukṣetra or Thāneśvara. The region included Sonapāt, Āmin, Karnal and Panipat, and was situated between the Sarasvatī on the north and the Drṣadvatī on the south. The Taśtrīrīya Aranyakā (V. 1, 1) points out that Kurukṣetra was bounded on the south by Khănjava, on the north by Türghna, and on the west by the Parīnā (the Pareos of Arrian). The Mahābhārata grew up with the Kuru people and their country as its background.\(^4\) In the days of the Buddha it was well known as one of the sixteen Mahājanapadas. The territory of the Kurus appears to have been divided into three parts, Kurukṣetra, Kuru’s country and the Kurujñāṅgala (Mahābhārata, Ādiparva, CIX, 4337-40). Kurukṣetra, the cultivated land of the Kurus, comprised the whole tract on the west of the Jumna and included the sacred region between the Sarasvatī and the Drṣadvatī (Mahābhārata, Vanaparva, LXXXIII, 5071-78, 7073-76; Rāmāyaṇa, Ayodhyākanda, LXX, 12). The Kurujñāṅgala, the waste land of the Kurus, was the eastern part of their territory, and appears to have

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1 Law, Rivers of India, p. 15.
2 Rgveda, X, 75, 6.
3 Ptolemy, VII, 1. 26.
4 As for the description of Kurukṣetra, vide Mahābhārata, III, 83-4; 9. 15; 25, 40; 52, 200; 204-8.
comprised the tract between the Ganges and northern Pañcāla (Rāmāyaṇa, Ayodhyākāṇḍa, LXXII; Mahābhārata, Sabhāparva, XIX, 793-94). This forest tract of the Kuruland extended as far as the Kāmyaka forest. The middle region between the Ganges and the Jumna seems to have been simply called Kuru’s country. In the Brāhmaṇa texts1 Kurukṣetra is regarded as a particularly sacred country, for within its boundaries flowed the sacred streams, Dṛṣadvatī, Sarasvatī, and the Āpayā.2 The Bhāgavatapurāṇa mentions it (I. 10, 34; III, 3, 12; IX, 14, 33; cf. Brāhmaṇḍa- 
purāṇa, II, 18. 50). It is called the Dharmakṣetra or the holy land according to the Bhagavadgītā. It is a holy place as also mentioned in the Skandapurāṇa (Ch. I, 19-23). The field of the Kuru or the region of Delhi was the scene of the war between the Kuru and the Pāṇḍus in which all the nations of India were ranged on one side or the other.3 The great law-giver Manu speaks of the country of the Kuru and other allied peoples as forming the sacred land of the Brahmaraṣis (Brahmanical sages) ranking immediately after Brahmāvarta (Manuṣasyaḥpitī, II, 17-19).4 According to Rapon the territories occupied by the Kuru extended to the east far beyond the limits of Kurukṣetra. The Kuru must have occupied the northern portion of the Doab or the region between the Jumna and the Ganges, having as their neighbours on the east, north Pañcālas and on the south, south-Pañcālas, who held the rest of the Doab as far as Vatsabhūmi, the corner where the two rivers meet at Prayāga (Allahabad) (Ancient India, p. 165.).

In the time of Hiuen Tsang Thaneswar was the capital of a Vaśya (Bais) dynasty which ruled parts of the southern Punjab, Hindusthan and eastern Rajputana. In A.D. 648 a Chinese ambassador was sent to Haravarthana of Thaneswara. He found that the Senāpati Arjuna had usurped his kingdom and the dynasty then became extinct. Thaneswar continued to be a place of great sanctity but in 1014 A.D. it was sacked by Mahmud of Ghazni, and although recovered by a Hindu rājā of Delhi in 1043 A.D., it remained desolate for centuries.

Kuśāpura (Kuśabhamanaapura).—It is said to have been named after Rāma’s son Kuśa. This site was surrounded on the three sides by the river Gomati (Gomati) (C.A.G.I., p. 459).

Kūśāvatī.—It is an older name of Kuśānārā where the Buddha obtained Mahāparinibbāna (Jāt., I, 292; V, 278, 285, 293, 294, 297). It was near the modern village of Kāśi on the smaller Gaṅgā, 37 miles to the east of Gorakhpūr, and to the north-west of Bettīa (C.A.G.I., 713, 714; J.R.A.S., 1913, 152). For further details vide Kuśānārā.

Kuṣika.—It is the same as Gāḍhipura and Kānyakubja (modern Kanauj) and it finds mention in the Kamauli grant of Govindacandra V. S. 1184 (E.J., XXVI, Pt. II, 68ff.).

Kuśāṇārā.—Kuśāṇārā was one of the cities of the Mallas (Dīgha, II, 165). That it was not a city of the first rank like Rājagṛha, Vaisṣāli or Śrīvastī in the Buddha’s time, is clear from Ananda’s utterance to the Buddha: ‘Let not the Exalted One die in this little town, in the midst of the jungle, in this branch township’. This city was known to the Chinese

1 Aṣṭavijaya Brāhmaṇa, VII, 30; Satapatha Brāhmaṇa, IV, 1, 5, 18; XI, 5, 1, 4; XIV, 1, 1, 2; Mahābhārata Sanhitā, ii, 1, 4; iv, 5-9; Jaininīya Brāhmaṇa, iii, 126; Sāṁkhya-yāna Sṛṇavaśāstra, XV, 16, 11.
2 Apaṇā or Oghavati, a branch of Citang.
3 For an account of the part played by different nations and tribes who were arrayed in the great battle of the Pāṇḍavas against the Kauravas, see J.R.A.S., 1908, 309ff.
4 Brahmāvartāśthā—Mahābhārata, 83. 58.
as Kiu-shi-na-K'ie-lo. It contained a few inhabitants and the avenues of the place were deserted and waste. At the north-east angle of the city-gate there was a stūpa built by Aśoka. The villages were desolate.

It contained the old house of Cunda who invited the Buddha to his house (Beal, Buddhist Records of the Western World, II, 31-32). The distance from Kuśinārā to Pāvā was not great. This is also clear from the fact that the Buddha hastened from Kuśinārā to Pāvā during his last illness.

According to Cunningham, Kuśinārā may be identified with the village of Kāsi in the east of Gorakhpur district (Ancient Geography of India, p. 493). This view has been strengthened by the fact that in the stūpa behind the Nirvāṇa temple near this village a copperplate has been discovered bearing the inscription: 'Parinirvāṇa-caitya-lśmra-pañha' or the copperplate of the Parinirvāṇa-caitya. This identification appears to be correct. Different scholars hold different views. V. A. Smith prefers to place Kuśinārā in Nepal beyond the first range of hills (Early History of India, 4th ed., p. 167, fn. 5; J.R.A.S., 1913, 152). Rhys Davids expresses the opinion that if we rely on the account of the Chinese pilgrims, the territory of the Mallas of Kuśinārā was on the mountain slopes, to the east of the Sākya land and to the north of the Vajjian confederation. But some would place their territory south of the Sākyas and east of the Vajjians (Buddhist India, p. 26).

In the Divyavadāna (pp. 389-94) we read that Aśoka visited this city where the Buddha attained Mahāparinirvāṇa. This account is corroborated by what Aśoka says in his lithic records (R.E. VIII). The Buddha had to cross the river Kakutthā while going from Kuśinārā to Rājagṛha. This river is a small stream, known as the Barhi, which falls into the Chota-gandak, eight miles below Kāsi. κ Near Kuśinārā the river Hiraṇjavatī (Hiranyavatī) or the little Gandak,1 on the bank of which the Śāla-grove of the Mallas of Kuśinārā stood, flows to the district of Gorakhpur, about eight miles west of the great Gandak and falls into the Gogra (Sarayū).

Kuśāvatī was at first known as the capital city of the Mallas when they had a monarchical constitution (Jāt., V, pp. 278ff.). It was rich, prosperous, populous and in its arms were easily procurable (Dīgha, II, 170). But later on in the Buddha’s time when the monarchy came to be replaced by a republican constitution, the name of this city was changed to Kuśinārā. The Buddha himself says that Kuśinārā was ancient Kuśāvatī. It was a capital city, which was 12 yojanas in length from east to west and 7 yojanas in width from north to south (ayaṃ Kuśinārā Kuśāvatī nāma vyādhadvatī aho—Dīgha, II, 146-47, 170). The Buddha narrated the former glory of Kuśāvatī which had seven ramparts, four gates and seven avenues of palm-trees (Dīgha, II, 170-171). According to the Divyavadāna (p. 227) it was the beautiful city of Mahāsudarsana.

The Mallas of Kuśinārā had their saṅghārāma or Council-hall where all matters, political or religious, were discussed. The Mahāparinibbāna Suttanta of the Dīgha Nikāya mentions a set of officers called Purīyas among the Mallas of Kuśinārā, who are supposed to be a class of subordinate servants, according to Rhys Davids (Buddhist India, p. 21). There was a Mallian shrine called Makuṭabandhana to the east of Kuśinārā, where the dead body of the Buddha was brought for cremation. When the Buddha felt that his last moment was fast approaching, he sent Ananda with a message to the Mallas of Kuśinārā who were then assembled in their Council-hall to discuss some public affairs. On receipt of the news they

1 Dīgha N., II, 187.
hurried to the Śāla-grove where the Buddha was. As soon as the Buddha passed away, they met together in their Council-hall to devise means for honouring the earthly remains of the Master in a suitable manner. They treated the remains of the Tathāgata like those of a Cakravartīrāja. They then erected a stūpa over their own share of Buddha’s relics and celebrated a feast.

Lachmanjholā.—Not far from Hṛṣikeśa there stands a beautiful spot famous for its mountain scenery. Before proceeding to Kedārānth and Badrināth pilgrims halt here. The place derives its name from a hanging bridge (Law, Holy Places of India, p. 21).

Ladakh.—The Ladak is a lofty range parallel to the greater Himalaya and lies to the east of the Mānasassarovara lake. It is separated from the Himalayan range by a valley, some 50 miles wide (Law, Mountains of India, p. 7).

Lār.—It is a village in the Gorakhpur district, Uttara Pradeśa (United Provinces) where the plates of Govindacandra of Kanauj were discovered (E.I., VII, 98ff).

Lolāvar.—This city is said to have been founded by Lava, the son of Rāma. It is called Labokla by Ptolemy (C.A.G.I., pp. 226-27).

Lumbinīgrāma.—The Rummintdei Inscription of Aśoka mentions Lummiringama which is now Rummintdei, also called Rupadei, a small hamlet named after the shrine of Rummintdei. Rummintdei is only ten miles to the east of Kapilavastu and two miles north of Bhagavānapur and about a mile to the north of Paderia. Lumbinivana was visited by the Chinese pilgrims, Fa-hien and Yuan Chwang. According to the former, it was fifty li (9 or 10 miles) east of Kapilavastu. Yuan Chwang refers to a stone-pillar set up here by Aśoka with the figure of a horse on the top. Afterwards the pillar had been broken in the middle and laid on the ground by a thunderbolt from a malicious dragon. P. C. Mukherji in his ‘Antiquities in the Terai’ has shown that the extant remains of the Rummintdei pillar of Aśoka agree with the description given by the Chinese pilgrim. There is further evidence of the identification of the Lumbinivana with the place where the Rummintdei inscription was found. Yuan Chwang mentions that near the Āśokan pillar there was ‘a small stream flowing south-east, and called by the people the Oil River’. The tradition survives even today, and this river is now called Tilār-nade, which is a corruption of Telīr-nadi, or the telī’s or oilman’s river. There is also a temple at Rummintdei comparatively of a later date, which contains a sculptured slab representing the nativity of the Buddha, which is a further proof of the identity of the place with Lumbinivana. The Rummintdei pillar of Aśoka states that when king Aśoka was anointed twenty years, he himself came and worshipped this spot because the Buddha was born here. He erected a stone-pillar to mark the site of the Buddha’s birth. He made the village of Lumbini free of taxes and paying (only) an eighth share (of the produce) (C.I.I., 264-265).

The inscription on the Nigliva pillar (situated 38 miles north-west of Uskabazar Station on the B.N.W. Rly.) shows that it was erected near the stūpa of Konāgamana but it is not now in situ. Lumbinivana is referred to in the Buddhacaritakāvya (I, v. 23; XVII, v. 27) as situated in Kapilavastu which is the birthplace of the Buddha. For different views as to the location of the Lumbini-grove, vide B. C. Law, Geography of Early Buddhism, pp. 29-30; Law, Geographical Essays, pp. 185ff.

Madōvar.—It was a large town in Western Rohilkhand near Bijnor. Some have identified it with Madipura or Mo-ti-pu-lo. According to Huen Tsang it was 1,000 miles in circuit. The people of this place,
according to Vivien de St. Martin, may be the Mathae of Megasthenese. (O.A.G.I., pp. 399ff.).

**Madhuban.**—It is in the Pargana Nathupur in the Azamgadh district of the Benaras division (U.P.), where the inscription of Harṣa was discovered (E.I., VII, 155ff.).

**Madhuravana.**—The name of Madhuravana occurs in the Mathurā Buddhist Image Inscription of Huvīśka. Some have identified it with Madhuvana or Madhurā (modern Muttra), which occurs in Luders’ List (Nos. 288, 291). In Luders’ List (No. 38) mention is made of a suburb of Mathurā named Mathuravanakā.

**Madradaśa.**—The country of the Madras, mentioned in the Allahabad Pillar Inscription, roughly corresponds to the modern Sialkot and the surrounding regions between the Ravi and the Chenāb rivers. Pāṇini refers to Madra in his Aṣṭādhyāyī (4.1.176, 4.2.131, 4.2.108). Patañjali also refers to it in his Mahābhāṣya (1.1.8, p. 345; 1.3.2, p. 619; 2.1.2, p. 40; 4.2.108). The capital was Śākala,1 identified with Sialkot. Śākala or (Pali) Sāgala2 was a great centre of trade. It was situated in a delightful country, well-watered and hilly. It contained many hundreds of almshalls of various kinds. The old town of Śākala (She-ki-lo), according to Huien Tsang, was about 20 li in circuit. There was a monastery here with about 100 priests of the Hinayāna school, and a stūpa in the north-west of the monastery, about 200 ft. high, was built by Asoka (Beal, Records of the Western World, I, pp. 166ff.). The people of this country were an ancient Kṣatriya tribe of Vedic times. The Madras were a corporation of warriors and enjoyed the status of rājās. Śākala came under the sway of Alexander the Great, in 326 B.C. About 78 A.D., Menander (Pali: Milinda), a powerful Greek king, ruled at Sāgala or Śākala. According to the Milinda pañha this king was converted to Buddhism. Even before Menander’s time, Śākala seems to have come under Buddhist influence (see Mrs. Rhys Davids, Psalms of the Sisters, p. 48; Psalms of the Brethren, p. 359). In the fourth century A.D. the Madras paid taxes to Samudragupta. For further details, vide B. C. Law, Tribes in Ancient India, Ch. VII.

**Mahāvana.**—It was at Kapilavatthu (Sāmyutta, I, p. 26). The Buddha once dwelt at Kuṭāgāra hall in the Mahāvana, the great forest stretching up to the Himalayas (Vinaya Texts, III, 321ff.).

**Mahi.**—It is one of the five great rivers mentioned in Pali literature (Aṅguttara, IV, 101; Milinda pañha, p. 114; Suttanipāta, p. 3). It is a tributary of the Gandak.

**Mahobā.**—It is the ancient Mahotsavapura in the Hammirpur district of the Uttara Pradeśa. Here a stone inscription of Paramardin of the Vikramayear 1240 was discovered by Cunningham in 1843. It contains a praśasti of Paramardin and mentions his battles in Aṅga, Vaṅga and Kalinga. The praśasti was composed by Jayapāla of the Vāstavya family. This inscription has now been edited by V. V. Mirashi (Bhārata Kaumudi, Pt. I, pp. 433ff.).

**Mainākagiri.**—The Yognītantra has a reference to this hill (2.4, pp. 128-129). It is also mentioned in Bāna’s Kādambari (p. 86). It is the Siwalik range extending from the Ganges to the Beas. The Siwalik hills proper extend for about 200 miles from the Beas to the Ganges, and are known to the ancient geographers as Mainākaparvata. In the Uttara Pradeśa the Siwaliks are known as the Churia and the Dundwa ranges and

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1 Mahābhārata, II. 1196; VIII, 2033.
lie between the Ganges and the Jumna. Here the hills rise abruptly from the plains and slope rather gently northwards into the valley of Dehra Dun. (Law, Mountains of India, pp. 3, 4, 7).

**Manasikātā.**—It was a Brahmin village in Kośala visited by the Buddha with five hundred monks (Dīgha, I, p. 235). To the north of it flowed the Aciravati. On the banks of this river there was a mango grove. √India. The Yogini Tāntra has a reference to this river (1/15, pp. 87–89). It is the western Kāli (Kāligaṅgā) which rises in the mountains of Kedāra in Garhwal. It is a tributary of the Alakanandā (Āruttara Nīkāya, IV, 101). Cunningham identifies it with Mandākin, a small tributary of the Païsundi in Bundelkhand which flows by the side of the Citrakūṭaparvata. (Cunningham, A.S.R., XXI, 11.)

**Manikarna.**—A place of pilgrimage also known as Manikaran on the Pārvati, a tributary of the Beas in the Kulu valley (J.A.S.B., 1902, p. 36).

**Maniparvata.**—It is in the Himalayan region (Jāt., II, p. 92).

√Manikwar. This small village mentioned in the Mankuwar stone image inscription of Kumāragupta is situated near the right bank of the Jumna, about nine miles in the south-westerly direction from Arail, the chief town of the Arail pargana in the Karchana tehsil or sub-division of the Allababad district. (C.I.I., Vol. III.)

**Masakāvati.**—It was the capital town of the Assakenoi according to the Greek writers. It was the kingdom of a ruler called Assakenos. It was stormed by the troops of Alexander. When the town capitulated, a large number of mercenary troops agreed to join the army of Alexander. The mercenaries who were unwilling to help him, secretly planned to escape. At this the Macedonians spared none of them (Cambridge History of India, Vol. I, p. 353; Law, Indological Studies, 1, pp. 2-3).

**Mathurā.**—In one of the Mathurā Buddhist Rail-pillar inscriptions the name of Vāḍhapāla (?) Dhanabhūṭi, son of Dhanabhūṭi (?) and Vāṭesi, is recorded as the donor of a railing (vedikā) and arches (torasas) at the Ratnagṛha for the worship of all Buddhas (Luders' List, No. 126). The railing with the arches was dedicated by him together with his parents and the four sections, the monks, nuns, upāsakas and upāsikās of the Buddhist community. The name of the prince Vāḍhapāla, the son of king Dhanabhūṭi, is recorded as the donor of a rail of the Barhut railing (Ibid., No. 869). The name of Vāḍhapāla’s father, king Dhanabhūṭi, the son of Āgaraja (Āṅgāradyut) and Vāṭesi, and the grandson of king Viśvadeva, figures prominently as the donor of the ornamental gateways of the stūpa of Barhut (Ibid., Nos. 687-88; cf. also No. 882). It is expressly recorded in the Barhut gateway inscriptions that the gateways were caused to be erected by King Dhanabhūṭi in the dominion of the Śungas (Suganman raçe) (Barua and Sinha, Bārhut Inscriptions, pp. 1ff.). If prince Vāḍhapāla the son of king Dhanabhūṭi of the Bārhut Inscription, be the same person as Vāḍhapāla (?) Dhanabhūṭi, the son of Dhanabhūṭi of the Mathurā Buddhist Rail Inscription, as it seems very likely, one cannot but be led to think that Mathurā was then placed in a territory contiguous to the dominion of the Śungas. From the existing fragment of the inscription it cannot be made out if the epithet of king was affixed to the name of Vāḍhapāla (?) Dhanabhūṭi. Vāḍhapāla introduced as Vāḍhapāla (?) Dhanabhūṭi must have been a ruler; otherwise there is no reason why in the dedication he should have been associated with his parents (presumably aged) and a big retinue of all the four sections of the Buddhist community. Prince Vāḍhapāla’s inscription at Bārhut is written in Aśokan Prakrit, while the language of Vāḍhapāla (?) Dhanabhūṭi’s inscription at Mathurā marks a transition from the Aśokan Prakrit to the typical
mixed Sanskrit of the inscription of the Kuśāna age. Its alphabet too
stands midway between the Aśokan Brāhmī and that of the Kuśāna period.
The interval of time between the two inscriptions was not long enough to
account for such a marked change in their languages. The difference can
be easily explained on the supposition that Bāhrut and Mathurā were
situated in two contiguous but slightly different linguistic areas. In the
absence of any reference to the dominion of any other ruler or dynasty, it
may be legitimate to assume that Vādhapāla (†) Dhanabhūti and his
predecessors were local rulers of Mathurā and that prior to the Kuśāna
rule.

Mathurā was the capital of the Śūrāsenā country. It was built by
Rāma’s brother Satrughna after killing the Yādava Lavana at the site of
the Madhuvana by cutting down the forest there (Pargiter, Ancient Indian
Historical Tradition, p. 170). Here lived the famous disciple of the Buddha
named Mahākācārya, Upagupta, the guide of Aśoka, Gaṇaprabha, a
disciple of Vasubandhu, Dhruva, and Vīśavādattā, the famous courtier.
The city was known to Pāṇini (IV. 2. 82) and the Greek and Chinese pil-
grims. Patañjali in his Mahābhāṣya mentions it (1. 1. 2, pp. 53, 56; 1. 3. 1,
pp. 555-559; 2. 4. 1, p. 233; 1. 1. 8, p. 345). The Yogīṇitātra (2. 2. 120)
also refers to it. There is no mention of Mathurā in Vedic literature.
The city is on the Jumna, and is included in the Agra division of the United
Provinces. It is situated 217 miles in a straight line north-west of Kanšāmbi. There was a bridge of boats between Mathurā and Pāṭali-
putra. This city was known as Madhpūrā, which is the present Maholi,
five miles to the south-west of the modern city of Muttāra. The Greeks were
acquainted with this city by the name of Methora and Madoura (the city of
the gods). The Chinese pilgrim Fa-hien called it Ma-t’au-lo or the
peacock city (Travels of Fa-hien, p. 42). Hiuen Tsang named it as Mo(Mei-
t’u-lo (Watters, On Yuan Chwang, I. 301). Arrian notices this city in his
Indica (viii) on the authority of Megasthenes as the capital of the Śūra-
senas. Ptolemy also mentions it (VII. I. 50). The Jains knew it as
Sauripura or Sīrāpura. Mathurā was a rich, flourishing and populous
city. Many rich men and big merchants lived here. The ruling family of
Mathurā was the Yādava family. Mathurā was the centre of Viṣṇu
cult. The Bhāgavata religion, the parent of modern Vaiṣṇavism, also
arose here. Buddhism was predominant in Mathurā for several centuries.
The Jains seem to have been firmly established in this city from the middle
of the second century B.C. onwards.

Pliny (Natural Hist., VI, 19) calls the river Jumna the Jomanes which
 flowed into the Ganges through the Palibothri between the towns of
Methora and Chrysobara. He locates it at Agra. Cunningham identifies it with Keśavapura-mahāla
 of Mathurā. S. N. Majumdar suggests that Gokul on the left bank of the
Jumna and five miles S.S. of Mathurā may be identified with it. According to the Greeks Methorā (Mathurā) was situated on the banks of the Jumna higher up than Agra from which it was 35 miles distant. This
city was situated to the south of Indraprastha. The way from Śrāvasti

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1 *Aśa.*, I, 67; V. A. Smith, Early History of India, p. 199; Bodhisattvāvadāna-
Kalpalatā, 72nd Pallava; Beal, Records of the Western World, I, p. 191, n.
2 McCorndle, Ancient India as described by Ptolemy, S. N. Majumdar Ed., p. 98.
3 *Indische Altertumskunde*, I, p. 127, n. 3.
4 Archaeological Survey of India Report, XX, p. 45.
5 Cunningham, Ancient Geo. of India, S. N. Majumdar Ed., p. 707.
6 Mahābhārata, Sahāsaprava, XXX, 1105-6.
to Mathurā lay through an important locality called Verañjā. Mathurā was situated on the right bank of the Jumna and it stood midway between Indraprastha and Kauśāmbī. Strictly speaking it is the Uttara Madhurā, which is identified with Maholi, five miles to the south-west of the modern town of Mathurā. From Sankissā (Sanskrit Śaṅkāśya) on the Ganges the distance of northern Madhurā is said to have been four yojanas only. Modern Mathurā is not on the ancient site. It has moved to the north owing to the encroachment of the river.

Fa-hien saw many monasteries at Mathurā, full of monks. Buddhism was then growing in this city. Huien Tsang found it to be above 5,000 li and the capital about 20 li in circuit. The soil was very fertile, and agriculture was the chief industry. The country also produced a fine stripped cotton cloth and gold. The climate was hot. The manners and customs of the people were soft and compeclent. There were Buddhist monasteries and deva-temples and the professed adherents of different non-Buddhist sects lived pell-mell. There also existed three topes built by Asoka.

Mathurā had some disadvantages. The roads were uneven (visamā), they were full of dust (bāhurājā), there were ferocious dogs (cauḍaṇaunakāhā), wild animals and demons (vālāyakkhā) and the alms were not easily procurable (dulabhāchāpīndā).

Mathurā which was the home of the Vṛṣṇis and Andhakas, was attacked by demons. The Vṛṣṇis and the Andhakas being afraid of the demons left Mathurā and established their capital at Dvārāvatī. It was also besieged by Jarāsandha, king of Magadha, with a huge army. At the time of his great departure Yudhīṣṭhira installed Vajranābha on the throne of Mathurā. On the eve of the rise of the Gupta power, seven Nāga kings reigned here. Satruñgha reigned in this city with his two sons Suvāhu and Śrīrasena. Ugrasena and Kāṃsa were the kings of Mathurā, which was ruled by Andhaka’s descendants. Pargiter suggests that the conquest of Śrīrasena and Mathurā by Rāma’s brother Satruñgha a little earlier than the reign of Sudās, may have led some of the Vāśīṭhas into other kingdoms. Bhumī Śātvata expelled Satruñgha’s sons from Mathurā and he and his descendants reigned there. After attacking the Śātvata Yādavas on the west of the Jumna and killing Mādhava Lavana, Satruñgha built the capital city of Mathurā in the country thenceforward called Śrīrasena. The Andhakas ruled Mathurā which was the chief Yādava capital. Jarāsandha, king of Magadha, rose to the highest power, extended his supremacy around and as far as Mathurā, where Kāṃsa, the Yādava king, who married two of his daughters, acknowledged him as overlord.

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2 Mathurā of Northern India as distinguished from Dākiṇa-Madhurā (modern Madura), the capital of the Pāṇḍyas in South India.
4 Logge, *Fa-hien*, p. 42.
5 Watters, *On Yuan Chwang*, I, 301.
6 *Hare translates it as ‘festial yakkhao’ (The Book of the Gradual Sayings, Vol. III, p. 188) but the word Vāḷī means Boa-constrictors and other wild animals.
7 Aṅguttara Nikāya, III, 256.
8 *Brahmapurāṇa*, Ch. XIV.
9 *Harivamśa*, Ch. 37.
10 *Skanda purāṇa*, *Viṣṇukhandā*.
11 *Viṣṇupurāṇa*, Ch. 99.
12 *Viṣṇupura*., 88, 185-6; *Brahmadīpyap*., III, 63, 186-7; *Rāmāyaṇa*, VII, 62; 6; *Viṣṇupura*., IV, 4, 40; *Bhāratīya*., IX, 11. 14.
14 *Ibid.*., p. 211.
According to the Mahābhārata and the Purāṇas, the ruling family of Mathurā was the Yadu or Yādava family. The Yādavas were divided into various septs.\(^1\)

In Buddha’s time, a king of Mathurā bore the title of Avantiputra and was, therefore, related on the maternal side to the royal family of Ujjayinī. The Dipavamsa tells us that the sons and grandsons of king Śādhuṇa ruled the great kingdom of Madhurā or Mathurā, the best of towns.\(^2\) According to a Jaina account there was a powerful king named Vāsudeva in the town of Sauryapura (Mathurā).\(^3\)

The Nāgas and the Yaudheyas reigned at Mathurā before they were subjugated by Samudragupta.\(^4\) Menander, king of Kabul and the Punjab, occupied it.\(^5\) The Hindu kings of Mathurā were finally displaced by Hāgaṇa, Hāgāmāsa, Rājuvula and other Śaka satraps who probably flourished in or about the first century A.D.\(^6\) In the second century A.D. Mathurā was under the sway of Huviska, the Kuśāṇa king. This is confirmed by the evidence of a splendid Buddhist monastery which bears his name.\(^7\) In the first century B.C. the region of Mathurā passed from native Indian to foreign (Śaka) rule. A Greek king\(^8\) went back to Mathurā with his army in fear of any counter-attack on the part of king Khāravela of Kālīṅga while the latter was engaged in besieging the city of Rājagaha (Rājagīra) (J.B.O.R.S., XIII, 236). The Yonas as Bactrian Greeks founded principalities in India establishing their suzerainty even over Mathurā.\(^9\) When Megasthenes wrote about the Śūrasenas, their country must have been included in the Maurya empire, and after the Mauryas their capital Madhurā came under the sway of the Bactrian Greeks and the Kuśāṇas. Whether Mathurā was included in the Śunga dominion or not is a matter of dispute.

Mathurā was the centre of Viṣṇu cult. In the Śaka-Kuśāṇa period the city ceased to be a stronghold of Bhāgavatism.\(^10\) The Mathurā-Nāga Statuette Inscription amply proves the prevalence of serpent-worship in Mathurā which is important in view of the story of Kālīyanāga and his suppression by Kuśāṇa.\(^11\) It was visited by Śrī Kuśāṇa with Akruṣa after attending the Doliṭha ceremony at Vrindāvana. Here he killed a washerman, granted the boon to the garlandmaker named Sudāma, gave the celestial beauty to a hunch-backed named Trivakrā, rewarded a weaver for dressing him and his brother Balarāma (Bhāgavatapurāṇa, Skandha X, Ch. 41-42), broke the Indra-bow, killed the elephant of Kāmśa and at last put an end to the life of Kāṃśa, the tyrant king of Mathurā. Mathurā which was the birthplace of Śrī Kuśāṇa, is considered as the birthplace of Vaiṣṇavism. Buddhism existed also in Mathurā for several centuries. Mahākaccāyana, a disciple of the Buddha, spoke about caste in this city.\(^12\)

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3. Ugrasena was placed on the throne of Mathurā by Kuśāṇa on the death of Kāṃśa according to the Vīṣṇupurāṇa (V. 21).
6. Ibid., p. 241 and f.n. 1.
8. Sten Konow reads the name of the Greek king as Dimita and identifies him with Demetrios but the name of the Greek king cannot be completely made out from Khāravela’s Inscription.
11. Ibid., p. 100.
Upagupta who was the teacher of Aśoka, while at Mathurā, was invited at the Nātavāta vihāra. The Upagupta monastery at Mathurā is very important in the history of Buddhism, as he succeeded in converting in this monastery many people.\footnote{Watters, \textit{On Yuan Chwang}, I, pp. 306-7.} Jainism was firmly established in this city. According to \textit{Vivadhāṭārthakalpa} (pp. 50ff.) Mathurā came to be known as Siddhakṣetra on account of the perfection duly attained by the two sages. The people of Mathurā and ninety-six neighbouring villages installed Jain idols in their houses and courtyards (\textit{Bṛhat Bhāgavata}, I. 1774ff.). This city was visited by Mahāvīra (\textit{Vivāgasūrya}, 6). Numerous inscriptions from Mathurā, which date mostly from the time of the later Kuśāna kings i.e., after 78 A.D., afford sufficient proof that the Jain community was not only established but had become subdivided into small groups at an earlier period.\footnote{Cambridge History of \textit{India}, I, p. 167.}

The artistic traditions of the north-west obtained a strong foothold in the Jain relics of Mathurā.\footnote{Cambridge History of \textit{India}, I, p. 641.} Many dated and undated Buddha and Bodhisattva images have been unearthed here. The temples of Mathurā struck Mahmud of Ghazni with such admiration that he resolved to adorn his own capital in a similar style. For explorations at Mathurā, vide \textit{A.S.I., Annual Report}, pp. 120ff. For further details Vide \textit{Law, Indo-\textit{logical Studies}, Pt. III.}

\textbf{Mālava.}—According to the Jainā \textit{Bhagavatiśūtra} the Mālava country is included in the list of the sixteen Mahājanapadas. The Mālava tribe is mentioned in the \textit{Mahābhāṣya} of Patañjali (IV. 1. 68). The people of this country known as the Mālavas were settled in the Punjab. But it is difficult to locate exactly the territory they occupied. Smith thinks that they occupied the country below the confluence of the Jhelum and the Chenab, i.e., the country comprising the Jhang district and a portion of the Montgomery district (\textit{J.R.A.S.}, 1903, 631). According to McCrindle they occupied a greater extent of territory comprising the modern Doab of the Chenab and the Ravi and extending to the confluence of the Indus and the Akesimes identical with the modern Multan district and portions of Montgomery (\textit{Invasion of \textit{India}}, App. note 357). Some have located them in the valley of the lower Rāvi on both banks of the river (Raychaudhuri, \textit{P.H.A.I.}, 4th Ed., p. 205).

The Mālavas, also called the Malloi, were defeated by Alexander's army. They offered determined opposition from their fortified cities which ultimately fell to the sword of Alexander and his general Perdikas. They then left their city.

The Mālavas seem to have occupied their territory in the Punjab for some time afterwards. The \textit{Mahābhārata} (\textit{Dronāparva}, Ch. X, p. 17; \textit{Sabhāparva}, Ch. 32, p. 7) probably locates them in the same place when it couples them with the Trigarttas, Śivis and Ambaṭhas. But before long they seem to have migrated southwards and settled somewhere in Rajputana where they seem to have held their ground at the time of Śamudragupta. The Mālava occupation of the Nāgar area near Jaipur in Rajputana is proved by the Nasīk Çave Inscription of Uṣavadāta the Śaka, son-in-law of Kṣatrapa Nahapāṇa. The Scythian invasions and conquests could not destroy the tribal organization of the Mālavas, for they are mentioned in the list of tribal states of the western and south-western fringe of Āravārta mentioned in the Allahabad Pillar Inscription of Śamudragupta. The name of the Mālavas is also associated with the well-
known Kṛta or Mālava-Vikrama era (cf. Mandasor Inscription of Nara-
varman, C.I.I., Vol. III). In the Puraṇas we find the Mālavas associated
with the Saurāṭras, Avantī, Ābhīras, Śūras and Arbudas, and are de-
scribed as dwelling along the Pariyātra mountains (Bhāgavatapurāṇa,
XII, I, 36; Viṣṇupurāṇa, Bk. II, Ch. III; Brahmāṇḍa Purāṇa, Ch. XIX,
v. 17). In later epigraphic records we have mention of Śapta-Mālavas,
ī.e., seven countries called Mālavas (E.I., V, 229; A.B.O.R.I., Vol. XIII,
Pts. 3-4, 1931-32, p. 229). For further details vide B. C. Law, Indological
Studies, Pt. I, pp. 27ff.; B. C. Law, Tribes in Ancient India, Ch. VIII.

Mālayavat Mountain.—It starts from the north-western extremity of
the Himalayas, and extends south-westwards, first dividing India includ-
ing Pakistan from Afghanistan and then through north-eastern Afghan-
istan. This mountain is known to modern geographers as the Hindukush.
A number of spurs run from the main range, such as the Badakshan spur
separating the Oxus from the Kokcha, and the Kokcha spur dividing the
Kokcha drainage from that of the Kunduz. The height of the Hindukush
varies between 14,000 and 18,000 ft. in the eastern section above which
rise several giant peaks to an altitude of 25,000 ft. The range is much
dissected and due to steep gradient there is very little soil capping with
the result that nothing but grasses can grow there. (Law, Mountains of
India, p. 7).

Māṇapura.—The Khoh copperplate inscription of Mahārāja Sarva-
nātha (the year 214) mentions this town, which is probably modern Manpur
near the river Son, about 47 miles in a south-easterly direction from

Māṇasasarovara.—King Vibhṛāja repaired to this lake (Harivamśa,
XXIII, 9-10).

Māraṇḍeṣya-āśrama.—It was visited by Bhīṣma who was duly enter-
tained by the dwellers of this hermitage. The Mahābhārata (Vanaparva,
Ch. 84) places it at the confluence of the Gumti and the Ganges. According
to the Padmapurāṇa (Ch. 16) the sage Māraṇḍeṣya practised asceticism
at the confluence of the Sarayū and the Ganges.

Meharauri.—The Meharauri posthumous Iron Pillar Inscription of
Chandra mentions it, which is a corruption of Mihirapuri, a village nine miles
almost due south of Delhi. This Vaiṣṇava inscription is to record the
erection of a pillar called dhvaja or standard of god Viṣṇu on a hill called
Viṣṇupada (the hill containing the footprint of Viṣṇu) (C.I.I., Vol. III).

Meros Mountain.—It is also known as Mar-koh near Jalalabad in the
Punjab (P), which was visited by Alexander the Great.

Mero.—This mountain otherwise known as Ḫemādri and Svarṇacala
(Hultsch, S.I.I., I, 166), is identical with the Rudra Himalaya in Garhwal
(Terigāthā Commy., p. 150) where the Ganges takes its rise (Law, Geo-
graphy of Early Buddhism, p. 42). It is near the Badarikāśrama and is
probably the Mount Meros of Arrian. On the western side of this mountain
stand Nīsadha and Pāripātra; on the southern side stand Kālāsa and
Himavanta, and on the northern side stand Śrīgāvān and Jarudhi (Mār-
kaṇḍeṣya Purāṇa, Vaṅgavāś Ed., p. 240). The great sage Sālaṅkāyana
meditated on this mountain (Kūrnapurāṇa, 144. 10).

Migasammatā.—This river had its source in the Himalayas (Jāt.,
VI, 72).

Morā.—It is a small village, seven miles west of Mathurā city and two
miles to the north of the road leading from Mathurā to Govardhan (E.I.,

Moriyanagara.—This city was built by some Śākyas when they fled
to the Himalayas being oppressed by king Viḍḍadhabha, son of king Pasenadi
of Kosala (Mahāvamsa-ṭikā, Sinhalese Ed., pp. 119–21). It stood around a lake in a forest tract abounding in peepul trees. It is now generally accepted that Candragupta, grandfather of Aśoka the Great, belonged to the Moriyan clan which had its seat of Government at Pippalivana. The place where this city was founded was always resounded with the cries of peacocks. (Mahāvamsa-ṭikā, Sinhalese Ed., pp. 119–21). The Moriyas of Pippalivana obtained a share of the Buddha’s relics and built a stūpa over them. (Digha, II, 167.)

Mousikanos.—The territory of Mousikanos was well known to Alexander’s historians. Alexander took them by surprise and they had to submit to him (O.H.I., I, 377). According to Strabo (H. & F.’s Transl., III, p. 96), they used to eat in public and their food consisted of what was taken in the chase. They made no use of gold or silver. They employed youths in the flower of their age instead of slaves. They studied the science of medicine with due attention. They never liked to go to law-courts by creating constant disputes.

Mukjavant.—Its other equivalent is Muñjavant which occurs in the Mahābhārata (X, 785; XIV, 180; see also Translation of the Rgveda by Ludwig, 3, 198). It is the name of a mountain in the Himalaya. It occurs in the Rgveda, X, 34, 1, where it is read as Manjivata. In the Siddhānta Kaumudi on Paṇini (IV, 4, 110) we get another variant Manjivata. According to some it was a hill from which the people took their name. Zimmer in his Altindisches Leben, 29, says that it was one of the lower hills on the south-west of Kāśmir.

Mukteśvara.—It is the headquarters of the tahsil of the same name in the Ferozepur district in the Punjab. Here a great Sikh festival takes place every year.

Mulaśāna (Mulaśānapura).—It was situated on two islands in the Rāvi. The classical writers mention it as Kaspapyros, Kaspeira, etc. Yuan Chwang visited Mou-lo-san-pu-lu (Skt. Mulaśāna) which he located 900 li to the east of Sindh (Watters, On Yuan Chwang, II, 264), Cunningham has identified Mulaśāna with Multan.

Muruṇḍa country.—The Muruṇḍas are mentioned for the first time by Ptolemy in the 2nd century A.D. under the name of Morundai. They seem to have occupied an extensive territory, probably the whole of North Bihar on the east of the Ganges as far as the head of the delta. They had six important cities, all to the east of the Ganges: Boraita, Koryagaza, Kondota, Kelydna, Aganagora and Talarga. According to St. Martin Kelydna had some relation with the Kālinadi or Kālinī river, and Aganagora with Aghadip (Agradvipa) on the eastern bank of the Ganges a little below Katwā (Ptolemy’s Ancient India, pp. 215-16). According to Cunningham, the Moroundai of Ptolemy were the same as the Moredes of Pliny. The Vāṇupurāṇa speaks of the Muruṇḍas as a meelca tribe. Hemacandra’s Abhirāhācinātimāni (IV, 26—Lampākāṣṭu Maruṇḍah svah) identifies the Muruṇḍas with the Lampākas, the Lambatai of Ptolemy, who were located near the source of the modern Kabul river in the region around Laghmān and it, therefore, follows that the Muruṇḍas had a settlement in this region as well. For further details, vide B. C. Law, Tribes in Ancient India, pp. 93-94.

Nagarahāra.—It is identified with the modern Jalalabad in Afghanistan. Fa-Wei seems to imply that in his time it was a part of the kingdom of Purusapura (L. Petech, Northern India according to the Shui-ching-Chu,

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Nagarahāra was identified by Lassen with Nagara or Dionysopolis of Ptolemy situated midway between Kabura and the Indus. In the beginning of the 5th century A.D. it was simply called Na-kie by Fa-hien, which was then an independent state governed by its own king. In the 7th century A.D. at the time of Hiuen Tsang it was without a king and subject to Kapisene. It was also called Udyanapura (cf. C. A. S. I., 1924, pp. 53-54).

Naimisāraṇya (modern Nimsar).—It is situated on the bank of the Gunti in the Sitapur district. The Vaiṣṇavya (1. 14.) locates it on the bank of the Dṛṣadvati, which, I think, is erroneous. It is an important place of Hindu pilgrimage being one of 51 Pīthasthānas (holy places) and an abode of the ancient Aryan sages who wrote the Purāṇas here. Nārada was honoured by the sages when he visited Naimisāraṇya (Padmapurāṇa, Uttarakaṇḍa vs. 77-78). The Pācavāsa Brāhmaṇa (XXV. 6, 4) and the Jaiminiya Brāhmaṇa (I. 363) mention Naimiṣa which denotes dwellers in the Naimiṣa forest. The Mahābhārata (83. 109-111; 84. 59-64) refers to this holy city. According to the Padmapurāṇa (IV. 219, 1-12) the twelve-year sacrifice was held in the Naimiṣa forest. The Kārma Purāṇa (Purvabhāga, 30. 45-48) makes mention of it among other holy places of India (cf. Bhāgavatapurāṇa, 1. 1. 4; III. 20, 7; X. 79, 30; VII. 14. 31; X. 78, 20; Agnipurāṇa, Ch. 109; Padmapurāṇa, Ch. 16—Tīrthamāhātmya). The Yoqiniśānta (2. 4) mentions it.

Nauhā.—This village is situated about 1½ miles north-west of the Kosam Pillar (E. I., XXIV. Pt. VI, April, 1933, p. 253).

Nābhaka.—Nābhaka, which is mentioned in R. E. V and XIII of Aśoka, was somewhere between the North-Western Frontier and the western coast of India. Some think that Nābhaka and Nābhapamati were central Himalayan states, north of Kālī.

Nānagura.—The Nānagura grant refers to this village in the Panwari-Jaitpur tehsil of the Hamirpur district, U.P.

Nepāla.—The Yoqiniśānta mentions it (1/7, 1/11, 2/2). In the Nepālamahātmya (Ch. I, 30) the former name of Nepāla was Śrēṣṭhākavana. Paśupatīrtha or Paśupatītirtha is on the river Bāgmāti. The boundary of Nepāla is as follows: on the east flows the river Kauši, on the west the Trīśālagā, on the north Śivapuri (Kailāsa) and on the south flows a river, the water of which is cold and pure (Ch. 16, 3. 8-5). Nepāla is mentioned in the Allahabad Pillar Inscription as an autonomous frontier state. It was conquered by Sāmudragupta. Some take it to mean Tippera (J. A. S. B., 1837, p. 973) which seems to be doubtful. The Thantok inscription of the time of Mānadeva Jisńugupta refers to the tax called Mānakara which is collected in the Nepal Valley. This tax is similar to the Taruskadama in the inscriptions of Gahađavāla of Govindachandra; c. 1104-54 A.D. (E. I., II, 361ff.; IV, 11ff.; 98ff.; 104ff.; 116ff.; V, 11ff.; VII, 98ff.; VIII, 15ff.; IX, 32ff.; XI, 20ff.; 155). In the 7th century A.D. Nepal was a buffer state. In the 8th century A.D. she shook off her dependence on Tibet.

According to the Deopara Inscription (E. I., I, 309) Nānayadeva, the ruler of Nepal, about the middle of the 12th century A.D., is said to have been defeated and imprisoned by Vijayaśena with many other princes.

In the Varāhāpurāṇa (Ch. 3), the Nepal valley originally consisted of a lake called Nāga Bāsā. It was 14 miles in length and 4 miles in breadth (of. N. L. Dey, Geographical Dictionary, p. 140). The temple of Paśupatinātha or Paśupati in Mṛgasthala in Nepal is one of the celebrated Hindu temples situated on the western bank of the Bāgmāti river in the town of Devipatan founded by Aśoka's daughter Cārumati, about
threes miles north-west of Katmandu. On the eastern bank of the river
fronting the temple there is a hill covered with lofty trees and jungles.

_Neruparvata._—It is in the Himalayan region (Milinda, p. 129). It is
called the golden mountain as mentioned in the Jātaka (Jāt., III, 247).

_Niglīva._—It lies 38 miles north-west of the Uska Bazar Station of the
Bengal and North-Western Railway in the Nepalese tehsil of Taluhiwā
of the Butaul district (E.I., V, p. 1).

_Nirmand._—The Nirmand Copperplate Inscription of the Mahāsāmanta
and Mahārāja Samudrasena mentions Nirmand, a village near the right
bank of the Sutlej, 21 miles north-east of Plach, the chief town of the Plach
tehsil of the Kulla or Kulu division of the Kangra district in the Punjab
(C.I.I., Vol. III). This village stands close to an ancient temple dedicated
to Paraśurāma. There is another temple here dedicated to the god Tri-
parāntaka or Śiva under the name of Mihireśvara.

_Nisabha._—This mountain which was not far off from the Himalaya,
was situated to the west of the Gandhamādana and north of the Kābul
river, called by the Greeks Paropanisos, now called the Hindukush (cf.
_Apadāna_, p. 67).

_Oxykanos-territory._—Curtius speaks of the people of this territory as
Praestī corresponding perhaps to the Prosthas mentioned in the Mahi-
bhārata (VI, 9, 61). Cunningham thinks that the territory of Oxykanos
lay to the west of the Indus in the level country around Larkhāna (Invasion
of Alexander, p. 158). Oxykanos tried to oppose Alexander but in vain
(Cambridge History of India, I, 377; Law, Indological Studies, Pt. I, p. 36).

_Pabhośī Cave._—The inscriptions record the fact of dedication of the two
Pabhosā caves in the neighbourhood of Kaśāmī to the Kāśyapīya
Arhaṭa by king Aśādhasena of Ṭhācchātra. In one of them the donor
King Aśādhasena is introduced as the maternal uncle of king Bṛhaepati-
mitra (Lāders' List, No. 904; E.I., X, App.) and in the other we have
mention of four generations of kings beginning with Śunakāyana (B. C.
_Law, Pañcālas and their Capital Ahicchatra, M.A.S.I., No. 67, p. 12._

_Padoṭa._—It lies two miles north of the Nepalese tehsil of Bhagavān-
pur of the same district. According to Dr. Fuhrer it is situated about
13 miles from Niglīva (E.I., V, p. 1).

_Pahlava._—It is a corruption of the word Parthava, the Indian name
for the Parthians (Rapson, Coins of India, p. 37, fn. 2). The Vāyupurāṇa
places the territory of the Pahlavas in the north, while according to the
_Mārkandeyeapurāṇa_ and the _Bṛhatāyaṃhitā_ they were located in the south-
western region of India (Vāyupurāṇa, Ch. 45, V, 115; Mārkandeyeapurāṇa
Ch. 58; _Bṛhatāyaṃhitā_, Ch. 14). According to the Rāmāyaṇa the Pahlavas
were created during the dissension between the famous sages Vaśiṣṭha and
Viśvāmitra regarding the possession of the Kāmadhenu (Ādikānda, LIV,
1018–22). They fought on the side of the Kuru in the Kurukṣetra war.
They were the allies of the Hailaya-Talajanghas according to the Epic
and Pauranic traditions. They were annihilated by king Sagara along
with the Śakas, Yavanas and others. The Junāgadh Rock Inscription
refers to a Pahlava official named Śivisaka, and Gautamiputra Śātakarni
is credited in the Nasik Cave Inscription as the uprooter of the Pahlavas,
Śakas and Yavanas. For further details, vide B. C. Law, _Tribes in Ancient

_Pahlāḍpura._—The Pahlāḍpura Stone Pillar Inscription mentions this
village situated near the right bank of the Ganges, six miles east by south
of Dhānāpura in the sub-division of the Gazipur district.

_Pahova._—It is an ancient town and a place of pilgrimage in the
Kaithal tehsil of the Karnal district in the Punjab situated on the sacred
river Sarasvatī, 16 miles west of Thāneśvar. It lies in Kurukṣetra. (Law, Holy Places of India, p. 26).

Paiṭhi.—It is a small hamlet in Paiṭṭī Khās situated in deep valley some 12 miles north-west of Devaprayāga standing at the confluence of the Gangā and the Alakanandā. It contains ancient temples in ruins (vide Siddha-Bharati, Pt. II, pp. 278ff.).

Pali.—It is a village in the Dhuriapar pargana of the Bansgaon tehsil of the Gorakhpur district, where plates of Govindacandra were discovered (E.I., V, 113ff.).

Pañcāladeśa.—It comprised Bareilly, Budaun, Farrukhabad and the adjoining districts of Rohilkhand and the Central Doab in the U.P. It seems to have been bounded on the east by the Gomti and on the south by the Chambal. It extended from the Himalaya mountains to the Chambal river (Cunningham, Ancient Geography, p. 360). In the later Vedic samhitās and the Brāhmaṇas the people of Pañcāla are frequently mentioned (Kāṭhaka-samhitā, XXX, 2; Vājasaneyi samhitā, XI, 3.3; Gopatha-Brāhmaṇa, I, 2.9; Śatapatha-Brāhmaṇa, XIII, 5.4.7; Taittiriya Brāhmaṇa, I, 8.4.1.2). In the Upaniṣads and later works we find that the Brahmins of Pañcāla took part in philosophical and philological discussions (Brhadāraṇyaka Upaniṣad, VI, 1.1; Chāndogya, V, 3.1; I, 8.12; Śāṅkhāyana Śravatī Śūtra, XII, 13.6, etc.). The Vedic literature refers to the kings of this kingdom (Āitareya Brāhmaṇa, VIII, 23; Śatapatha Brāhmaṇa, S.B.E., Vol. XLIV, p. 400). Pāṇini mentions Pañcālaka in his Aṣṭādhyāyī (7.3.13). Patañjali in his Mahābhāṣya (1.2.2, p. 512; 1.1.1, p. 37; 1.4.1, p. 634) also mentions it as a janapada.

The problem of the origin of the name Pañcāla and its probable connection with the number Five struck the authors of the Purāṇas (Bhāgavata, 9–21; Viṣṇu, 19th Chapter, 4th Añka; Vāyu, p. 99; Agni Purāṇa, 278). Many are the stories told about the people of this place in the Mahābhārata (Ādiparva, Ch. 94, 104; Dronaparva, Ch. 22, pp. 1012–1013; Udyogaparva, Chs. 156–157; 172–194, 198; Bhīṣmaparva, Ch. 19, p. 830; Karnaparva, Ch. 6, 1169; Vanaparva, Ch. 253, 513; Viśātaparva, 4, 570).

Pañcāladeśa continued to be one of the great and powerful countries in northern India down to the time when the Buddha lived (Aṅguttara, I, 213; IV, 252, 256 and 260; Jātaka (Cowell, VI, 202). Pañcāla and its princes figure in Jaina literature (Uttarādhyayana Śūtra, Jaina Śūtras, II, pp. 60, 61, 87, etc.). In the post-Aśokan period Pañcāla was invaded by the Greeks.

The great kingdom of Pañcāla was divided into northern and southern Pañcāla having Ahichattra and Kāmpilya as their respective capitals. Northern Pañcāla included districts of the Uttara Pradesa lying east of the Ganges and north-west of Oudh while the southern Pañcāla included the country between the Jamna and the Ganges on the east and south-east of the Kurus and Śūrasenas (Rapson, Ancient India, p. 167).

The kingdom of Pañcāla passed through troublous times after the death of Harṣavardhana but from about the 9th century A.D. under Bhoja and his son it became the principal power in northern India extending from Behar to Sind. In the 12th century A.D. it again became important under the Gaharwar dynasty. For further details vide Law, Pañcālas and their Capital Ahicchatra (M.A.S.I., No. 67).

Parauli.—This village is situated two miles to the north of Bhitārgaon in the Kanpur district containing a ruined temple (A.S.I., Annual Report, 1908/9, pp. 17ff.).

Pariśabha.—It is the name of a place in Kurukṣetra mentioned in the Pañcaviṃśa Brāhmaṇa (XXV, 13, 1), Taittiriya Āraṇyaka (V, 1, 1),
Lāṭyāyana Śrauta Sūtra (X, 19, 1), Kāṭyāyana Śrauta Sūtra (XXIV, 6, 34) and Sāmkhyāyana Śrauta Sūtra (XIII, 29, 32).

Puruṣā.—One of the Vedic rivers (Ṛg., X, 75; VII, 18; VIII, 63, 15).

It has been identified with the Rāvi.

Patala.—It is situated in the Indus delta. It was evidently the capital of the province watered by the lower Indus, whence its Greek designation of Patalene. (J. Ph. Vogel, Notes on Ptolemy, B.S.O.A.S., XIV, Pt. I, p. 84; vide Prasthala).

Pāriyeva (Pali: Pārileyyaka, Skt.: Pareraka).—This was the name of a woodland guarded by the elephant Pārileyyaka. Failing to settle the dispute among the monks at Kauṣāmbi, the Buddha came to live here and spent one rainy season, being attended by the elephant Pārileyyaka and a monkey. The way to this woodland from Kauṣāmbi lay through a village. The Pārileyyakavanasaṇḍa occurs in the Bārhut Jātaka level No. 8 (Barua and Sinha, Bārhut Inscriptions, p. 62). Its location is unknown. Most probably this forest was not very far from Kauṣāmbi (cf. Somayutta, III, 94-95; Vinaya-Mahāvagga, X, 4, 6).

Pārīvāta.—It is the same as the Pāripātra mountain. It occurs in Luders' List No. 1123. The earliest mention of the Pāriyātra or Pāripātra is found in the Bāudhāyana-Dharmasūtra (1, 1, 25) as the southern limit of Āryāvarta. The Skanda Purāṇa also refers to it as the farthest limit of the Kumārīkhaṇḍa the centre of Bhāratavarṣa. The mountain seems to have lent its name to the country with which it was associated. It is known as Po-li-ye-ta-lo to the Chinese pilgrim Huen Tsang with a Vaiśya king as its ruler. Pargiter identifies it with that portion of the modern Vindhya range, which is situated to the west of Bhopal together with the Aravalli mountains (Vide Pargiter, Mārkaṇḍeyapurāṇa, p. 286). Some of the rivers had their sources in this mountain namely, the Veda-smriti, Vedavati, Sindhu, Venvā, Sadānirā, Mahī, Carmanvati, Vetravati, Vedīśa, Siprā and Avarū (cf. Mārkaṇḍeyapurāṇa, 57, 19-20). The Pāriyātra is the western part of the Vindhya range extending from the sources of the Chambal to the Gulf of Cambay. It is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (Bhandarkar, History of the Dekkan, Sec. 3).

Pātām.—It is situated three miles south of Khāṭaṃḍu. It was the capital of a separate principality for a long time before the Gurkha conquest of Nepal.

Pāvā.—Pāvā, Pāpā or Pāvāpuri is the same as Kāśi, situated on the little Gandak river to the east of the district of Gorakhpur. Cunningham has identified Pāvā with Padrauna, a place of great antiquity (A.S.R., I, 74; XVI, 113). It is considered as one of the sacred places of the Jains. Mahāvīra left his mortal existence when he was dwelling in the palace of king Śaśiṅgīa of Pāvā. It was at this city that the Buddha ate his last meal in the house of Cunda the smith and was attacked with dysentery. Mahākassapa while coming from Pāvā to Kuṃṭārā heard of the decease of the Buddha. According to Fa-hien’s version of the Mahāparinirvāṇasūtra he was at Dakṣinagiri, south of Rājaṛgha; according to the Vinaya of the Mahāsāṅghika he was at Grāḍhrākūṭa (Northern India according to the Šuśi-Ching-Chu, by L. Petech, p. 27). The Mallas used to reside in this city, who were devotedly attached to Mahāvīra and Buddha. Four beautiful Jaina temples were built at the spot where Mahāvīra breathed his last.

Pilakkhoṭahā.—This cave existed somewhere in the neighbourhood of Gositārāma and Kauṣāmbi. It appeared like a lake or pool because of the accumulation of rain water in it which was really a large hollow.
It became dried up during the summer. It was visited by a wanderer named Sandaka who was converted to Buddhism by Ananda (Majjhima, I, 513ff.).

Piloshana.—Its limits may be defined approximately as extending from Bulandshahar to Firojabad on the Jumna and Kādirgunj on the Ganges. It was 333 miles in circuit (C.A.G.I., p. 425).

Pimprāmā.—It was the stronghold of the Adraistai who lived on the eastern side of the Rāvi (Hydraotes). Some have identified the Adrijas with the Adraistai of the Greeks. The Adraistai or Adhṛṣṭas are said to have bowed down before Alexander’s army (C.H.I., I, p. 371 and n. 2).

Pipphalivana.—This was the land of the Moriyas (Dīgha, II, 167). One finds an echo of its name in that of Piprāwā, a village in the Birdpur estate in the district of Bāstī.

Piprāwā.—The oldest northern document was supposed to be the dedication of the Buddha’s relics at Piprāwā (I.A., 1907, pp. 117–24). It is situated in the north of the Bāstī district on the Nepal frontier (Archaeological Survey, Vol. XXVI, 1897). The village of Piprāwā (Birdpur Estate), the findspot of the famous Piprāwā Vase, marks, according to Fleet, the site of Kapilavastu (J.R.A.S., 1906, p. 180; C.A.G.I., pp. 711-12). Rhys Davids takes it to be the new city built after the destruction of the old city by Viḍūḍabha (B. C. Law, Geography of Early Buddhism, p. 29).

Potodā.—It may be identified with Potal in the Hindol State (E.I., XXVI, pt. II, p. 78).

Prabhāsa.—The modern village of Pabhosa stands on a cliff overlooking the northern bank of the Yamunā, in tehsil Manjhanpur, 32 miles south-west of Allahabad, which represents the ancient site of Prabhāsa. The hill of Prabhāsa, which is the only rock in the Antarvedi or the Dōab between the Ganges and the Jumna, is three miles to the north-west of the great fort of Kosam-Khīrāj, the ancient Kauśāmbi, where some inscriptions were discovered (E.I., II, 240).

Prastāhala (Patala).—It is supposed to have stood at or near the site of modern Bāhmānābād which is the most ancient and which includes extensive prehistoric remains (J.B.B.R.A.S., Jan., 1856). The little state of Patalene as called by the Greeks is generally identified with the Indus Delta. It was probably named after its capital city Patala. Long after Alexander’s invasion it passed under the rule of the Bactrian Greeks (Hamilton and Falconer, Vol. II, 252-253), and it later on came to the hands of Śaka or Indo-Scythian rulers from the clutches of the Indo-Greek rulers. About the middle of the 2nd century A.D. it was one of the principal Indo-Scythian possessions according to the geographer Ptolemy. For further details vide B. C. Law, Indological Studies, Pt. I, 37ff.

Prayāga.—The Rāmāyana (Ayodhyākanda, sarga 54, vs. 2–5) points out that Rāma, Laksmana and Sītā saw smoke coming out of this holy city when they came to the confluence of the Ganges and Jumna after Ayodhya. According to the Mahābhārata (85. 79–83), it is the holiest of all places in the whole world. According to the Harivaṃśa (Ch. XXVI. 9) it is highly spoken of by the great sages. The Yoginiṣṭhitra (2. 2. 119) refers to it. The Ārjavarnama (Pūrvabhāga, 30, 45–48) and Padmapravāṇa (Uttarākhanda, vs. 35–38) also mention this famous holy place. Some inscriptions discovered at Bhīṣa mention the following kings who were associated with Prayāga: (1) Mahārāja Gautamiputra Śrī-Sivamegha, (2) Rājjan Vāsiṣṭhiputra Bīmsena of the 2nd or 3rd century A.D., and (3) Mahārāja Gautamiputra Vṛadhvaj of the 3rd or 4th century A.D. (R. K. Mookerjee, Gupta Empire, p. 13). The Apsasad Stone Inscription of Ādityasena (Fleet No. 42) tells us that Kumāragupta who won victory over the Maukhari
king Īśānavarman, performed religious suicide at Prayāga (D. R. Bhandarkar Volume, pp. 180-81).

Prayāga (Chinese Po-lo-ye-kia) is modern Allahabad. It is a Kṣetra according to the Bhāgavata Purāṇa (VII. 14, 30; X. 79, 10). In the early Buddhist texts Prayāga or Prayāga is mentioned as a ērtha or ghāṭ on the Ganges (Mañjhima, I, 39). Here the palace occupied by Mahāpaniḍa was submerged. (Papañcasūdana, I, p. 178). There is the confluence (saṅgama) of the three rivers: Gaṅgā, Yamunā and Sarasvatī at Prayāga. The saṅgama is considered by the Hindus as very holy. The Saunapuraṇa (Chap. 67, V. 16) refers to Gaṅgā-Yamunā saṅgama. (cf. Rāmāyaṇa, Ayodhyākāṇḍa, 54 sarga, vs. 2-5). Kālidāsa refers to this confluence in his Rāghuvamśa (XII. 54-57). The Sarasvatī saṅgama is, according to the Mahābhārata (Chap. 82. 125-128), universally considered as holy. By bathing at this saṅgama one accumulates much merit. Rāma, Lakṣmāna and Siṭṭa noticed at the confluence of the Gaṅgā-Yamunā two kinds of colour of the water (Rāmāyaṇa, Ayodhyākāṇḍa, sarga 54, v. 6).

The Chinese pilgrim Huen Tsang found this country to be above 5,000 li in circuit and the capital above 20 li in circuit. He praised the country, the climate, and the people. According to him, there were only two Buddhist establishments and many Deva-temples. The majority of the inhabitants were non-Buddhists (Watters, On Yuan Ch’u-wang, I, 361). Here green products and fruit trees grew in abundance. The climate was warm and agreeable. The people were gentle and compliant in their disposition. They were fond of learning (Beal, Buddhist Records of the Western World, I, 230). According to the Brahma Purāṇa (Chs. 10-12), three kings named Kuru, Duṣmanta, and Bhārata ruled it. Pururavā, the hero of the Vikramorvaśī, is said to have been the ruler of this place. Prayāga was in the possession of Dhaṅga, who is reported to have entered into beatitude by abandoning his body in the waters of the Jāñnavī and the Kālindī (E. I., I, 139, 146). According to the Kamauli grant (A.D. 1172), the Gāhadavāla Jayachandra took his bath in the Venī at Prayāga (E. I., IV, p. 122), which gave way to Pratishṭānapura towards the latter part of the Hindu rule (Nevill, Allahabad Dist. Gazetteer, p. 195).

Pupphavatī.—It was one of the names of Vāraṇasī, the capital of the Kāśi kingdom (Bhandarkar, Carmichael Lectures, 1918, pp. 50-51). Canda-Kumāra was the son of Ekarāja of Pupphavatī. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar (Cavyā-Pīṭaka, Ed. B. C. Law, p. 7).

Pūrvaṛīma (Pābārīma).—It was a Buddhist monastery situated in the neighbourhood of Śrāvasti to the north-east of Jetavana and erected by Viśākhā, the daughter-in-law of the banker Migāra. The circumstances which led to the erection of this monastery are related in the Dhammapada Commentary (Vol. I, 384-420). One day Viśākhā returned home from the Jetavana Vihāra, forgetting all about her valuable necklace which she took off her person and left behind in the monastery. On getting it back she refused to wear it and sold it for a big amount. She utilised the money in purchasing a site whereupon she built a monastery and dedicated it to the Order. Wood and stone were the materials used for the construction of the monastery which stood up as a magnificent two-storied building with innumerable rooms on the ground and first floors (Dhammapada Commentary, I, 414). This monastery was known as Pūbārīma-Migāramātupāsāda. The Buddha delivered the Aggaṇa Suttanta while he was dwelling in the palace of Migāramātā (Digha, III, p. 80). For further details vide B. C. Law, Śrāvasti in Indian Literature (M. A. S. I., No. 50).
Puṣkalāvata (Puṣkarāvata, Peukelaotis of Arrian and Peukalei of Dionysius Periegetes).—It was an earlier capital of Gandhāra, situated to the west of the river Indus. It is identified with the modern Chārsadda (Chārsada), a little above the junction of the Swat with the Kabul river (V. S. Agrawala, *Geographical Data in Pāṇini’s Aṣṭādhyāyī*, J.U.P.H. Society, Vol. XVI, Pt. I, p. 18). According to some this city, otherwise known as the lotus city, may be identified with the modern Prang and Chārsadda, 17 miles north-east of Peshwar on the Swat river (Schoff, *The Periplus of the Erythraean Sea*, pp. 183-84; *J.A.S.B.*, 1889, iii; Cunningham, *A.G.I.*, 1924, 57ff.). It is said to have been founded by Puṣkara, son of Bharata and nephew of Rāma (Viṣṇupūrana, Wilson Ed., Vol. IV, Ch. 4). It was the capital of an Indian prince named Hasti (Greek Astes) at the time of Alexander’s expedition (326 B.C.). Ptolemy calls it Prokla, which was a very large and populous city. It came under the Śaka rule during the reign of Maues (cir. 75 B.C.). (Vide *Cambridge History of India*, Vol. I, 560; Brown, *Coins of India*, p. 24). Kaniska’s son used to live here according to Taranāth (vide V. A. Smith, *Early History of India*, 4th Ed., p. 277, f.n. 1). It is mentioned in the *Bṛhat-saṃhitā* as a city (XIV. 26). For further details vide B. C. Law, *Indological Studies*, Pt. I, p. 14.

Raibhya-āśrama.—It was at Kubjāma at a short distance to the north of Hardwar (Haridvāra).

Raṅavāhapatra.—It was a town in Kośala watered by the river Ghargharā. Here Dharmanātha belonging to the Ikṣvāku family was born of Suvratā, wife of king Bhānu. A caitya was built in honour of Dharmanātha (B. C. Law, *Some Jaina Canonical Sūtras*, p. 175).

Rādhākunda.—It is also known as Arī because Śrīkṛṣṇa in the guise of an ox killed the demon called Arīṣṭa. As Rādhā, the consort of Kṛṣṇa, refused to touch his body because he killed a cow, he had a pond dug for his bath and for removing the sins accumulated by him. This pond was called the Śyāmakunda. Rādhā had also a pond dug by the side of the Śyāmakunda called the Rādhākunda.

Rāja-pura (Ko-lo-she-pu-lo).—It has been identified with Rajaori to the south of Kāśmīra. The district of Rajaori is bounded on the north by the Pirpaichal, on the west by Punach, on the south by Bhumar, and on the east by Rihāi and Aknur (*C.A.G.I.*, 148-149).

Rāglyā.—It is in the city of Benaras where two copperplates of Govindaandradeva were unearthed (*E.I.*, XXVI, Pt. VI, April, 1942, pp. 268ff.).

Rāmadāsapurā.—It is Amritsar in the Punjab named after a Sikhguru who built a hut near the natural pool of water which was the favourite resort of Nānak (N. L. Dey, *Geo. Dict.*, p. 165).

Rāmagāngā.—Between Farukkabad and Hardai the Ganges receives a tributary called the Rāmagāṅgā having its origin in the Kumaun range above Almora.

Rāmagāma.—It is Rampur Deoriya in the district of Basti in Oudh. The Koliyas had their settlement here. The Koliyas were one of the republican clans in the Buddha’s time having two settlements, one at Rāmagāma and the other at Devadaha. The *Sumangalavilāsini* (pp. 260-62) records an interesting story of their origin. According to the *Mahāvastu* (I, 352-55) the Koliyas were the descendants of the sage Kola. The *Kuṇala-Jātaka* (Jāt., V, 413) says that the Koliyas used to dwell in the Kola tree. Hence they came to be called the Koliyas. The Buddha brought about a conciliation between the Sākyas and the Koliyas who had

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long been in conflict. (Theragāthā, V. 529; Jāt., Cowell, V, p. 56). The Śākyas and the Koliyas had the river Rohinī confined by a single dam and they cultivated their crops by means of water of this river (Jātaka, Cowell, V, 219ff.). Buddha succeeded in restoring peace among his kinsmen when a quarrel broke out between the Śākyas and the Koliyas regarding the possession of this river (Jātaka, I, 327; IV, 207). Cunningham identifies it with the modern Rowai or Rohwaini, a small stream which joins the Rāpi at Gorakhpur.

Rohinī.—This river formed the boundary between the Śākyas and the Koliya countries (Theragāthā, V. 529, p. 56).

Saḥalatāvi.—See Vatāṭavī.

Sambhu.—The Greek equivalent of this Indian name is Sambos. According to classical writers Sambos ruled the mountainous country adjoining the territory of Mousikanos. There was no other relation save that of mutual jealousy and animosity between these two neighbours. The capital of this country is called Sindimana. It has been identified with Sehwan, a city on the Indus (McCrindle, Invasion of Alexander, p. 404). Sambos submitted to Alexander.

Samkāsāya (Pali: Samkassā).—It has been identified with modern Sankisa, a village in the Farrukhabad district of the U.P., situated 36 miles north by west from Kudārkoṭ, 11 miles south-south-east from Aliganj in the Azamnagar Pargana of the Etawah district, and 40 miles north-north-east from Etawah. According to some Samkasa is Sākksisa or Sānkksisa Basantapura situated on the north bank of the river Iksumati, now called Kālinadi between Atranjī and Kanoj and 23 miles west of Fategharh in the district of Etawah and 45 miles north-west of Kanoj. According to Patañjali’s Mahābhārata (Vol. I, p. 455), it is four yojanas distant from Gavidhumat (2. 3. 21; vide A Stone Inscription from Kudārkoṭa, E.I., I, 179-180). For Archaeological remains, see excavation at Sānkksisa by Hirananda Shāstrī (J.U.P.H.S., III, 1927, pp. 99-118).

Saṭṭa-sindhu.—It is the Punjab where the early Aryans first settled themselves after their migration to India (Ṛgveda, VIII, 24, 27). Patañjali’s Mahābhārata (I. 1. 1, p. 17) refers to it. The seven Sindhus are the following:—Iravati, Candrabhāgā, Vītaśā, Vīpāśā, Śatadrū, Sindhu and Sarasvatī.

Sarabhū (Sarayū).—The Rāmāyaṇa (Ādikāṇḍa, 14 sarga, vs. 1-2) points out that king Dasāratā performed the Abhimedha yajña on the bank of this river. Many foremost Brahmīns took part in it headed by Rāyaśrīńga. Rāma and Lakṣmaṇa visited the confluence of the Sarayū and the Ganges. (Rāmāyaṇa, Ādikāṇḍa, 23 sarga, v. 5). The Mahābhārata (84, 70) refers to this river as Sarayū. There is a mention of the Sarayū in Pāṇini’s Aṣṭādhyāyī (VI, 4, 174). The Yogīntarṭa refers to it. (2/5). The Kālikapurāṇa (Ch. 24, 139) mentions Sarayū as a sacred river. It is also mentioned in the Padmapurāṇa (Uttarakhaṇḍa, vs. 35-38). Kalidāsa mentions it in his Raghuvaṃśa (VIII, 95, IX, 20, XIII, 60-63, XIX, 40). This river issued forth from the Himalayas (Milindapañthika, p. 114). It is mentioned in the Ṛgveda (IV, 30, 18; X, 64, 9; V, 53, 9). Čitrarātha and Arna are said to have been defeated by the Turvaśas and Yadus who crossed this river. It was the Ghagra or Gogrā, a tributary of the Ganges, on which stood the city of Ayodhya. It is the Sarabos of Ptolemy and is one of the five great rivers mentioned in early Buddhist texts. This river joins the Ganges in the district of Chapra, Bihar. At the north-west corner of the district of Bāraich it receives a tributary from the north-east which goes by the name of the Sarayū. The ancient city of Ayodhya stood on this river to which the Bhāgavata Purāṇa often
refers (V. 19, 18; IX. 8, 17; X. 79, 9). According to the Rāmayāna (Uttara-kāṇḍa, sarga 123, v. 1) the Sarayū river is situated at a distance of half a yojana from the city of Ayodhya. For further details, vide B. C. Law, Rivers of India, p. 22.

Sarasvatī.—The Sarasvatī and the Driśadvatī are the two historical rivers of northern India that flow down independently without belonging to the Indus group. Manu locates the region of Brahmapārtha between these two sacred streams. The Sarasvatī is described in the Mūlindapaṇḍha as a Himalayan river. It flows southwards through the Simla and Sirmur States forming a bulge. Manu applies the name of Vinaşana to the place where it disappears from view.1 The Taittirīya Samhitā (VII. 2, 1, 4), Pañcavimśa Brāhmaṇa (XXV. 10, 1), Kauśitaki Brāhmaṇa (XII. 2, 3), Sapatapatha Brāhmaṇa (I. 4. 1. 14) and the Aitareya Brāhmaṇa (II. 19. 1. 2) mention this river. It is also mentioned in the Rgveda (I. 89. 3; 164, 19, 11. 41, 16; 30, 8; 32, 8; III. 54, 13; V. 42, 12; 43, 11; 46, 2; VI. 49, 7; 50, 12; 52, 6; VII. 9, 5; 36, 6; 32, 5; X. 17, 7; 30, 12; 131, 5; 184, 2). The Padmapurāṇa (Śrisūkikhaṇḍa, Ch. 32, v. 105) refers to the Gangodbhedaśīrtha which is the meeting place of this river with the Ganges. The Kātyāyana Śrautasūtra (XII. 3, 20; XXIV. 6, 22), Kātyāyana Śrautasūtra (X. 15, 1; 18, 13, 19, 4), Aśvalāyana Śrautasūtra (XII. 6, 2, 3) and Sūkasūryaṇa Śrautasūtra (XIII. 29) refer to the sacrifices held on the bank of this river as of great importance and sanctity. Kālidāsa mentions it in his Raghuvaṃśa (III. 9). The Yoginiśtra (2/3; 2/5; 2/6) also mentions this river. In the Siddhāntaśiromaṇi the Sarasvatī is correctly described as a river which is visible in one place and invisible in another. The river which still survives flows between the Śatadru and the Yamunā. It was known to the Vedic Aryans as a mighty river which flowed into the sea (Max Müller, Rgvedasaṃhitā, p. 46). This river issued forth from the Himalayas. It rises in the hills of Sirmur in the Himalayan range, called the Sewalik and emerges into the plains at Ād-Badri in Ambala. It is considered sacred by the Hindus. According to the Mahābhārata (83, 151; 84, 66) people offer pīvās to their ancestors on the bank of this sacred river. There existed on its bank a forest sacred to Ambikā known as the Ambikāvana (Bhāgavata-purāṇa, X. 34. 1–18).

Sarda (Sardi).—This holy site is on the right bank of the Kissenganga near its junction with the Madhumati near Kāmrāj in Kāsmira. The sage Śaṇḍilya performed austerities here. When Lalitāditya, king of Kāsmira, treacherously killed a king of Gaṅga, the Bengalies entered Kāsmira on the pretext of visiting this temple and destroyed the image of Viṣṇu mistaking it for that of Pariṇāsakeśava. Even the celebrated sage Śaṅkarācārya was not allowed to enter this temple till he answered the questions put to him.

Śatadru.—It is modern Sutlej, a tributary of the Ganges. This river is mentioned in the Rgveda (III. 33, 1; X. 75, 5) as the most easterly river of the Punjab. It is also mentioned in Yāska’s Nirukta (IX. 26). The Bhāgavata-purāṇa refers to it as a river (V. 19, 18). In Arrian’s time this river flowed independently into the Gulf of Cutch (Imperial Gazetteer of India, 23, 179). Kinnari Manoharā, wife of Prince Sudhanu, who was the son of Subānu, king of Hastināpura, while going to the Himalayas, crossed this river and proceeded to Mount Kailāsa (B. C. Law, A Study of the Mahāvastru, p. 118). The Śatadru is the Zaradros of Ptolemy and the Hesydrus of Pliny. It is a trans-Himalayan river as its basin lies mainly north of the Himalayas. The source of this river is traceable to the western region

1 Cf. Mahābhārata, 82. 3; Padmap, ch. 21.
of the western course of the Mānasā Sarovara. From this region it has a westerly course until it turns a little towards south-west above Mount Kamet. In ancient times it took an independent course to the confines of Sindhu (Pargiter, Mārkandaṇḍya Purāṇa, p. 291, notes). The united streams of the Sutlej and the Beas are known as the Ghaggar. The Śāstrīḍūra is also mentioned in the Mahābhārata (I. 193. 10). For further details vide Law, Rivers of India, p. 114.

Śauripura.—It was another name of Mathurā mentioned in the Jaina sūtras (Uttarādhyayana, S.B.E., XLV, p. 112; Kalpasūtra, S.B.E., XXII, p. 276).

Śāgala.—Śāgala or Śākala, also called Euthydemia by Ptolemy, was the capital of the Madras (Mahābh., II, 32, 14). It is still known as Madra-desa. It has been identified by Cunningham with Sanglawala Tība to the west of the Rāvī river (Ancient Geography, p. 180). Some have identified it with Sialkot or the fort of the Madra king Śalya (Fleet's note in the Proceedings of the Fourteenth Oriental Congress; vide also Cunningham, C.A.G.I., 686). The old town of Śākala (She-kie-lo), according to Huen Tsang, was about 20 li in circuit. Although its wall had been thrown down, the foundation was still firm and strong. There was a monastery here containing 100 priests of the Hinayāna school. There was a stūpa about 200 ft. high built by Aśoka, situated to the north-west of this monastery. According to the Milindapañha (Questions of Manander, pp. 1-2), this city was a great centre of trade. It was the famous city of yore in the country of the Yonakas. It was situated in a delightful country, well watered and hilly. Brave was its defence with many strong towers and ramparts. The streets were well laid out. There were many magnificent mansions. The city is frequently mentioned in the Mahābhārata (atah Śākala (śāgala)-mabhetya Madhrnām-puṣabhedanām). The Dīvīyāvadāna also refers to it (p. 434). Śākala came under the sway of Alexander the Great in 326 B.C., who placed it under the satrap of the adjacent territory between the Jhelum and the Chenab (Cambridge History of India, I, 549-50). The Macedonians destroyed Śākala, but it was rebuilt by Demetrius, one of the Graeco-Bactrian kings, who in honour of his father Euthydemos, called it Euthydemia. (I.A., 1884, p. 350.) During the reign of Menander, a powerful Greek king ruling at Śākala about 78 A.D., the people lived happily. Even before Menander's time Śākala seems to have come under the Buddhist influence (cf. Mrs. Rhys Davids, Psalms of the Sisters, p. 48; Psalms of the Brethren, p. 359). In the early part of the 6th century A.D. Śākala became the capital of the Hūna conqueror Mihirakula who established his authority in that city and subdued all the neighbouring provinces (Cambridge History of India, I, 549, 550). There were matrimonial alliances between the kings of Madra, Kaliṅga and Benaras (Cowell, Jāt., IV, pp. 144-145; Jāt., V, 22). For further details, vide B. C. Law, Tribes in Ancient India, pp. 54ff.; McCrindle, Ancient India as described by Ptolemy, ed. by S. N. Majumdar Śātṛi, 1927, pp. 122ff.

Śāketa.—Śāketa was the capital city of northern Kosala. Patañjali mentions it in his Mahābhāṣya (3. 3. 2, p. 246; 1. 3. 2, p. 608). It is the Sogeda of Ptolemy and Shachi of Pa-hien (Lega, Travels of Pa-hien, p. 54). It became a highly important city in the kingdom of Kosala wherefrom one might travel to Kosambi across the Yaminā. It could be reached from Sāvatthi by a chariot-drive with seven relays of the best of steeds ('Sattarathavimirūtis'—Majjhima, I, 149). It was a town on the borderland of Kosala towards the south-west. It stood out prominently among the six great cities of India (Digha N., II, 146). It was the capital
in the period immediately preceding the Buddha’s time (Carnichael Lectures, 1918, p. 51). It was at this city that the banker Dhanasājaya, the father of Viśkhā-migāramata, lived (Dhammapada Commentary, Vol. I, Pt. 2, pp. 386-7). Saśrīputta once stayed at Saśketa (Vinaya, I, p. 289). Jivaka came here and cured the ailing wife of a banker (Ibid., I, 270ff.). The road from Saśketa to Śrāvastī was frequented by robbers who were dangerous to passers-by. Even the monks were robbed of their belongings and sometimes killed by the robbers. Royal soldiers used to come to the spot where robbery was committed and used to kill those robbers whom they could arrest (Vinaya, I, p. 88). Thirty monks, who were dwellers in the forest, had to stay at Saśketa, being unable to reach Śrāvastī in time, when the Buddha was staying there in the Jetavana of Anāthapiṇḍika (Vinaya, I, p. 253). There was a village named Toranavatthu between Śravatti and Saśketa (Samyutta, IV, 374ff.). The Jātakas refer to Saśketa as an important city (Vol. III, 217, 272; V, 13; VI, 228). Saśketa is especially said to have belonged to the Guptas.

Śālava.—The Gopatha-Brāhmaṇa (I, 2, 9) refers to the country of the Śālvās. In Paṇini’s sītāra (4.1.173, 178) it is stated that the Śālavajana-pada consists of Aduvumvara (Udumvara), Tilakhala, Madarakāra, Yungandhara, Bhūlinā and Śaradaṇḍa. Paṇini also refers to a town named Vaidhumāgni built by Vīdhumāgni in the Śālva country (4.2.76, 4.2.133, 4.1.169). Patañjali in his Mahābhāṣya mentions it (4.2.76). The Śālvās probably occupied the territory now occupied by the native state of Alwar (Cunningham, A.R.A.S.I., XX, p. 120; Matespurana, Ch. 113). The Viṣṇupurāṇa (II, Ch. III, §16-18) and the Brahma purāṇa (Ch. 19, 16-18) place the Śālva in the west. According to the Mahābhārata the Śālva country was situated near Kuruksetra (Virataparva, Chap. I). It was the kingdom of the father of Satyavrān, husband of Śāvitrī (Vanaparva, Chap. 282). The capital of the Śālvās was Śālpurā, also called Sumbhaganagara (Mahābh., Vanaparva, Chap. 14). In the great Bhārata battle, the Śālvas lent their support to Duryodhana against the Pāṇḍavas (Bhāmaparva, Chap. 20, 10, 12, 15).

Śāmagāma.—It was situated in the country of the Śākyas, where the Buddha once dwelt (Aṅg., III, 309; Majjhima, II, 243).

Śāṅgala.—This fortified town may be located somewhere in the Gurudapur district near Pathgar (J.R.A.S., 1903, 687). It was the main centre of the Cāthacaens who were the leading people among the free confederate tribes. For further details vide B. C. Law, Indological Studies, Part I, p. 22.

Sārnāth (Sāraṅganātha).—The Sārnāth Stone Inscription mentions the ancient site of Sārnāth in the Benaras district, situated at a distance of about seven miles from Benaras city, where there is a large collection of Buddhist ruins (C.I.I., Vol. III). The Sārnāth Stone Inscription was dug out to the north of the Dhamek stūpa, to the south of the raised mound running east and west over the remnants of the old monasteries of the Gupta period (E.I., III, 44; E.I., IX, 319-28). Its ancient name is Isipatana-mrigadāya (Ṛṣipatana-mrigadāva) where Buddha first turned the Wheel of Law.1 Cunningham found it represented by a fine wood, covering an area of about half a mile extending from the great tope of Dhamek on the north to the Chaukundi mound on the south (Archaeological Report, I, p. 107). There was a large community of Buddhist monks at Isipatana in the 2nd century B.C. It was a monastic centre in Huen Tsang’s time.

1 Majjhima, I, 170ff.; Samyutta, V, 420ff.; Kathāvatthu, 97, 559.
for he found 1,500 Buddhist monks studying Hinayâna Buddhism there. As regards the origin of the Deer Park at Isipatana, readers’ attention is drawn to the Nigrodhamiga Jātaka (Jātaka, I, 145ff.). The Deer Park was a forest given by the king of Benaras for the deer to wander in it unmolested.

Some of the most eminent members of the Buddhist community seem to have resided in this place from time to time. Among the recorded conversions held at Isipatana, those between Sāriputta and Mahākōṭṭhita and between Mahākōṭṭhita and Cittahaththi-Sīriputta are noteworthy (Sānyutta, II, pp. 112–114; III, pp. 167–69; 173–7; IV, pp. 384–6; Āguttara, III, pp. 392ff.). Isipatana (Ṛṣipatana) Migadāya (Mrgadāva) was mentioned by the Buddha as one of the four places of pilgrimage which his devout followers should visit (Buddhavamsa Commy., p. 3; Dīgha Nik., II, 141). It was so called because sages on their way through the air from the Himalayas, used to alight here or start from here on their aerial flight. In addition to the preaching of his First Sermon several other incidents connected with the life of the Buddha are mentioned in the Buddhist texts as having taken place at Isipatana (Vinaya, I, 15ff.; Āguttara Nik., I, 110ff.; 279–80; III, 392ff., 399ff.; Sāṃ. Nik., I, 105–6; V, 406–8; Dipavamsa, pp. 119–20; Therīgāthā Commy., p. 220; B. C. Law, Ancient Indian Tribes, 1926, pp. 22–25). For a brief account of archaeological explorations at Ṣārnath see J.R.A.S., 1908, 1088ff.; A.S.I.R., I, 105ff.; A.R.A.S.I., 1904/05, 59ff.; 1906/07, 68ff.; 1907/08, 43ff.; 1914-1915, 97ff.; 1919-1920, 28ff.; 1921-22, 42ff.; 1927-1928, 95ff. B. Majumdar’s Guide to Ṣarnath, (1937) may also be consulted.

Sāvatthi (Śravastī).—Saheṭ-Maheṭ1 is the modern equivalent of the ancient site of Śravasti. The entire site lies on the borders of Gonda and Bahraich districts of Oudh in the Uttar Pradesh, and can be reached from the railway station Balarāmpur. It can also be reached from Bahraich which is at a distance of about 26 miles. It occurs in Luders’ List (Nos. 918, 919) as Sāvasti. Some sculptures have been found out at this site, most of them are Buddhist, very few Jaina, and some Brahmanical. According to the Buddhist commentator Buddhaghosa this city was so called because it was originally the dwelling place of Sāvatthā the sage. It was at first a religious settlement, and the city subsequently grew up around it (Papañcasūtanī, I, 59-60; Paramatthajotikā (Sutamipatā Commy.), p. 300; Udāna Commy., Siamese ed., p. 70). Everything was found there which was necessary for human beings; hence it was called Śaavatthī (sabham-athī). This city is said to have been built by king Śravasta or Śravastakā (Vīṣṇupurāṇa, Ch. II, amśa 4). In the Matsya and Brahma Purāṇas (XII, 29-30; VII, 53) Śravasta is mentioned as the son of Yuvanāśva. The Mahābhārata represents Śravastaka as the son of Śrava and the grandson of Yuvanāśva (Vanaaparva, 201, 3-4; Harivamsa, XI, 21, 22). The Harṣacarita (Kane’s ed., p. 50) refers to Śrutavarma who was once the king of Śravasti. The Kāthasiritṣāgara and the Daśakumāracarita (IX, 63–79; Ch. V) refer to two kings of Śravasti named Devasena and Dharmavardhana respectively. King Dharmavardhana had a beautiful daughter named Navyamālikā (Daśakumāracaritam, p. 138). Pramati continued his journey to Śravasti, where being tired he lay down to rest among vines in a part outside the city (Ibid., p. 136). Sāvatthī figures throughout Buddhist literature as the capital of the kingdom of Košala.

and Sāvatthī and Vana-Sāvatthī find mention as two important stopping places on the high road starting from Rājagṛha and extending as far southwest as Ajaka and Assaka. There must have been another high road by which one could travel from Śrāvastī to Benaras via Kīṭāgiri (Majjhima, I, 473).

The city of Śrāvastī was situated on the bank of the Aciravati (Vinaya-Mahāvagga, pp. 190-191, 293; Paramatheatikī, p. 511). The Jetavana and the Pubbārāma were the two well-known Buddhist monastic establishments and influential centres of Buddhism, built in the life-time of the Buddha adjoining and to the south of the city of Śrāvastī. Śrāvastī was also an important and powerful seat of Brahmanism and Vedic learning. It had an important Brāhmanical institution under the headship of Jānussoni (Digha, I, 235; Sumanagalavilāsini, II, 399; Majjhima, I, 16). According to the Bodhisattvavadānakalpatilā (61.2), Svastika, a Brahmin of Śrāvastī, took to cultivation to earn his livelihood. Among the wealthy nobles of Śrāvastī mention may be made of Prince Jeta who laid out, owned and maintained the famous garden bearing his name (Papadacūdani, I, p. 60). There was another famous garden near the city bearing the name of Mallikā, the queen of Prasenajit of Kosala. Sudatta, noted in the tradition of Buddhism as Anāthapiṇḍika, gained an immortal fame as the donor of the Jetavanavihāra, and Visākhā immortalised herself by erecting the Pubbārāmavihāra.

The material prosperity of Śrāvastī was due to the fact that it was a meeting place of three main trade routes and a great centre of trade. The Sohagura copperplate containing an order, either issued by or issued to the Mahāmātras of Śrāvastī, stands out as a clear epigraphic record proving that store-houses were built by the State on public roads at reasonable distances and in suitable localities, stocked with loads of ropes and other things useful to the caravans (Vienna Oriental Journal, X, 138ff.; I.A., XXV, 216ff.; J.R.A.S., 1907, 510ff., I.H.Q., X, 54-6; A.B.O.R.I., XI, 32ff. Sāvatīyam mahāmattanam āsane). According to the Lalitavistara, this city was full of kings, princes, ministers, councillors and their followers, etc. (Ch. I). It accommodated 57,000 families (Samantapāsadikā, p. 614). It must have been surrounded by a wall provided with gates on four or more sides. Within the wall the city must have three broad rings or divisions, namely, central, outer and outermost, the royal palace and the court occupying the centre. The road arrangements must have been so planned as to facilitate patrol duty. There must have been proper allocation of sites for quarters of officials, religious and educational institutions, private houses, markets and even prostitutes' quarters.

Śrāvastī was not only a great emporium of Indian trade but also a great centre of religion and culture. Śrāvastī, otherwise called by the Jainas as Candrapuri or Candrikāpuri, was the birthplace of Sambhavanātha and Candraprabhānātha, the two famous Jaina tirthankaras (Jaina Harivamśapurāṇa, p. 717; Shah, Jainsim of Northern India, p. 26). According to the Vividhatirthakalpa a caitya adorned with the image of Śrisambhavanātha stood in the city of Śrāvastī. Saint Kapila came here for the purpose of acquiring knowledge. Bhadra, son of king Jitaśatru, became a monk in course of his wanderings and afterwards attained perfection (B. C. Law, Some Jaina Canonical Śūtras, 175). It was in this city that Mahāvīra met Gosāla-Mahkhaliputra for the first time after their separation. Mahāvīra visited it more than once and spent one rainy season here (Kalpasūtra, Subodhikāsikā, 103, 105, 106; Avasyakasūtra, 221; Stevenson, Heart of Jainism, 42). The Jaṭilas, the Niganthas, the
Acelakas, the Eka-sātakas and the Paribbājakas were very familiar figures to the people of this city so much so that it was easy for the royal spies to hide their secret mission under the garb of those religieux (Samyutta, I, 78). Many of the Buddha’s most edifying discourses were delivered here. This city contributed a fair number of monks and nuns to the Order (Dhammapada Commentary, I, 3ff.; Ibid., I, 37ff.; Ibid., II, 260ff.; Ibid., II, 270ff.; Ibid., I, 115ff.; Ibid., III, 231ff.; Ibid., IV, 118; Psalms of the Brethren, pp. 7, 13, 14, 19, 20, 25; Psalms of the Sisters, 19-20).

This city was visited by the two famous Chinese pilgrims Fa-hien and Huien Tsang, in the 5th and 7th centuries A.D. When Fa-hien visited this city, the inhabitants were few. He saw the place where the old Vihāra of Mahāpajāpati Gotami was built, the wells and walls of the house of Anāthapiṇḍika and the site where Angulimala attained arahatship (Legge, Travels of Fa-hien, 55-56). According to Huien Tsang although the city was mostly in ruins, there were some inhabitants. The country used to grow good crops and enjoyed an equable climate, and the people were honest in their ways and given to learning and fond of good works. There were some hundreds of Buddhist monasteries, most of which were in ruins. There were some deva-temples, and the non-Buddhists were numerous. There were several topes, many Buddhist monasteries, and many monks who were adherents of Mahayanism. (Watters, On Yuan Chwang, I, 377; II, 200).

Sravasti declined in wealth, population and political importance. Anāthapiṇḍika, the famous donor of the Jetavana monastery, died penniless after having spent fifty-four crores on the erection of the Vihāra, lost eighteen crores in business and eighteen crores by the action of the river Aciravati which swept away his hoarding on its bank (Dhammapada Commentary, III, 10). From the days of Buddha to about the middle of the 12th century A.D. this city with its most important establishment the Jetavana, continued to be the centre of Buddhism linking up with it the vicissitudes of a great religion through a passage of about 1,800 years. For further details vide B. C. Law, Sravasti in Indian Literature (M.A.S.I., No. 50); B. C. Law, Tribes in Ancient India, pp. 129ff.; A.S.I.R., I, 330ff.; XI, 78ff.; A.R.A.S.I., 1907/08, 81ff.; 1910/11, pp. 1ff.

Setavaya.—It was a city of the Kosala country near Ukkaṭtha. There was a road from Ukkaṭtha to Setavaya (Aṅg., II, 37). Kumārakassapa once went to Setavaya with a large number of monks and converted Pāyāsi, the chief of Setavaya, into Buddhism (Dīgh., II, 316ff.).

Set Mahet.—Set or Saheth is on the borders of the Gondā and the Bahraich districts. It is situated on the river Rāpti in the district of Gondā, 58 miles north of Ayodhyā, and 42 miles north of Gondā. An inscription has been discovered here in a Buddhist monastery, which records that a donor after bathing in the Ganges at Vārūnasī and worshipping Vāsudeva and other gods, granted some villages to the Buddhist fraternity (E.I., XI, 20-26).

Sheketch.—This place lies at some distance above the junction of the Jhelum and the Chenab. It is described by Huien Tsang to be 5,000 li in circuit. It is a huge mound of ruins. The foundation of the city is attributed to a fabulous Rājā Sor. This place was bounded on the east by the Sutlej, on the north by the province of Tāki, on the south by Multan and on the west by the Indus. The antiquity of the place may be ascertained approximately by the coins which are found in its ruins (C.A.G.I., pp. 233ff.).

Siddhārāma.—According to the Rāmāyana (Ādiṅkaṇḍa, 29 sarga, vs. 3-4), this hermitage stood before Vāmana came into existence. It was
visited by Rāma and Viśvāmitra. It was an excellent hermitage (Ibid., V. 24). There is a difference of opinion as to the site of this hermitage. According to the Rāmāyaṇa (Kiśkindhyākāṇḍa, Ch. 43), it is said to have been situated in the Himalayas between the Kāñcanaṅghā and the Dhavalāgiri on the bank of the river Mandākini. According to others, it is at Buxar in the district of Sahabad. Viṣṇu is said to have been incarnated here as Vāmana. He attained perfection in austerity according to the Rāmāyaṇa (Ādikāṇḍa, sarga 29, vs. 3-4).

Śīhappāpāta.—It was mentioned in the Kuṇāla Jātaka (Jāt., Vol. V, p. 415) as a lake in the Himalaya.

Śīmapāpavāna.—It was situated to the north of Setavya, where the Venerable Kumārakassapa dwelt (Dīgha, II, 316).

Sindhu (or Indus).—The Sindhu which is the River Indus and the Sintu of the Chinese travellers, is the greatest known river of northern India after which the Indus group is named. The Indus, after passing Attock, flows almost due south, parallel to the Sulaiman Hills. According to the Rgveda (X. 75), the Sindhu surpased all the flowing streams. The Tañitārīya-saṃhitā (VII. 4, 13, 1) uses the term Saindhava which may apply to Sindhu or the Indus. Pāṇini mentions it in his Aṣṭādhyāyī (4. 3. 32-33; 4. 3. 93). Patañjali refers to it in his Mahābhāṣya (1. 3. 1, pp. 588-589). The Mālavikāgnimitraṁ (Ed. S. S. Ayyar, p. 148) refers to the fight of Vasumitra, son of Agnimitra, with the Yavanis on the right bank of the river Sindhu.

According to Alberuni the upper course of the Indus above the junction with the Chenab was known as Sindhu; lower that point to Aror it was known by the name of Paunčādā, while its course from Aror down to the sea was called Mihran (India, I, p. 260). In the Behistun Inscription of Darius it is referred to as Hindu, and in the Vendidād as Hundo. The Sindhu lent its name to the country through which it flowed (cf. Beal, Buddhist Records of the Western World, I, p. 69; cf. J.A.S.B., 1886, II, p. 323). The Brihat-saṃhitā (XIV. 19) mentions it as a river. The Jain Jambudīvapāṇṇati traces the source of the four rivers called the Gangā, Rohitā (Brahmaputra), Sindhu (Indus) and Harikāntā to the twin lotus lakes, one on the side of the lesser and the other on that of the greater Himalayan range.

The Sindhu is a trans-Himalayan river. It is fed by a number of glaciers. It was also known by the names of Sambheda and Saṅgama. The Sindhu group, as known to Pliny, was constituted of the Sindhu (Indus) and nineteen other rivers. The main tributaries of the Indus are said to be the Hydraotes, the Akesines, the Hypasies, the Hydaspes, the Kophen, the Paranis, the Saparnos and the Saonos. For further details, vide B. C. Law, Rivers of India, pp. 6-12.

√Urnavati.—It is an affluent of the Indus mentioned in the Rgveda (X. 75. 8).

Śineru.—It is mentioned in the Buddhist texts and commentaries. (Dham. Commy., I, 107; cf. Jātaka, 1,202). It is the Mount Meru (Therigāthā Commy., 150), which was 68,000 leagues high. It is identical with the Rudra Himalaya in Garhwal, near the Badarikāśrama. It is probably the same as the Mt. Meros of Arrian.

Śinghapura (Seng-ho-pu-lo).—It was situated 117 miles to the southeast of Taxila (C.A.G.T., pp. 142-143).

Śīrā.—It is a town in the Hissar district of the Punjab near which an inscription has been found in a mound (E.I., XXI, Pt. viii).

Śivipura.—According to the Shorkot Inscription the ancient name of Shorkot was Śivipura or Śivapura which was the capital of the Sibis (E.I.,
XVI, 1921, p. 16; Law, Tribes in Ancient India, p. 83). Śivapura or the town of the Śivas is mentioned by the scholiast on Pāṇini as situated in the northern country (see Patañjali, IV, 2, 2). The Śivas or Sibis were a people inhabiting the Shorkot region in Jhang in the Punjab lying between the Trāvati and the Candrabhāgā, and therefore, included in the northern region or Uttarāpatha. They seem to have been a very ancient people, probably alluded to for the first time in the Ṛgveda (VII, 18, 7). They seem to have maintained their independence for some considerable time, for they are referred to not only by the Greek geographers and the historians of Alexander’s time but also by the scholiast on Pāṇini (IV, 2, 109). In later times they seem to have migrated to the extreme south of India (cf. Dasaśāmāśaracarita, Ch. VI; Bhṛata Samhitā, Ch. XIV, v. 12). The Lalitavistara (p. 22) and the Mahāvastu (Law, Study of the Mahāvastu, p. 7) mention the Śivi country as one of the sixteen janapadas of Jambudvīpa. Aritṭhapura was the capital of the Śivi kingdom (Jātaka, IV, p. 401). Ariṭṭhapura (Skt. Aṛṣṭapura) is probably identical with Ptolemy’s Aristobothra in the north of the Punjab and may perhaps be the same as Dvārśabhāvatā (Jātaka, Faśsölō, Vol. VI, p. 421; N. L. Dey, Geographical Dictionary, pp. 11, 187). The Bodhisattvāvajāna-Kalpatarūpā of Kaśmendra mentions the city of Śivavatī, which is identical with the capital of the Sivi country, ruled by King Śivi (91st Pallava). Early Greek writers refer to the territory of the Siboi in the Punjab. For further details, vide B.C. Law, Indological Studies, Pt. I, pp. 24–26.

Śoṇa (Sonā).—It is the greatest known lower tributary of the Ganges. Arrian’s Šona, the modern Son, which takes its rise in the Maikāla (Mekala) range in the district of Jabalpur and flowing north-east through Baghelkhand, Mirzapur and Sahabad districts, joins the Ganges near Patna. According to the Rāmāyana (Ādiśānta, 32 sarga, vs. 8–9), this beautiful (rāmṣā) river was flowing through the five hills eneirling Girivraja and also through Magadh, hence it was called Māgadhī. The Padmapurāṇa (Uttarakhanda, vs. 35–38) refers to this great river. The Purāṇas count it as one of the important rivers that rise from the Rkṣa range. Crossing this river Dadhici reached the site of his father’s seclusion (Harṣacarita, Ch. I). Kālīḍāsa refers to this river in his Raghuvamśa (VII. 36). Its course past Rājarāga in Magadha was probably known as the Śumāgadha or Sumāgadhi. It is fed by five tributaries in the district of Baghelkhand, four tributaries in the district of Mirzapur, one in the district of Palamau and one in the district of Sahabad. This river falls into the Ganges above Patna (cf. Raghuvamśa, VII. 36—Bhāgivathoṣṇa ivottarāṅga). For further details, vide B.C. Law, Rivers of India, p. 26.

Śoren.—Its ancient name was Sukarakṣetra or the place of the good deed. This large town was situated on the western bank of the Ganges, on the high road between Bareli and Mathurā (C.A.G.I., p. 418). It was in Etawah district, U.P. (Inscriptions of Northern India, revised by D. R. Bhandarkar, No. 416, V. 1245).

Śrāvasti.—See Sāvathi.

Śrīṅgaverapura (Śrīṅgiverapura).—Here Rāma is said to have crossed the Ganges. It is identified by Cunningham with Singror built on a very high bluff, 22 miles to the north-west of Allahabad (A.S.R., XI. 62; J.R.A.S., XV, No. 2, 1949, p. 131).

Śrīṇghana.—It was situated 38 or 40 miles from Thaneswar. It was known to Hiuen Tsang as Su-lukia-na. It was 1,000 miles in circuit. On the east it extended to the Ganges and on the north to a range of lofty mountain, while the Jumna flowed through the midst of it. According
to Cunningham, it must have comprised the hilly areas of Sirmor and Garhwal, lying between the rivers Giri and the Ganges with portions of the districts of Ambala and Saharanpur (C.A.O.I., pp. 395ff.).

Sthānēśvara (Sthānīśvara).—It was one of the oldest places in ancient India. The name is said to have been derived either from the śthāna, i.e., the abode of Īśvara or Mahādeva or from the junction of the names of Sthānu and Īśvara. It was known to Huien Tsang as Sa-ta-ni-shi-fa-lo which was more than 1,100 miles in circuit. According to Bāṇa’s Harṣacarita (Ch. III), it was the capital of Śrīkaṇṭha-janapada. The famous battlefield of Kuruksetra is situated on the southern side of Thānēśvara, about 30 miles to the south of Ambala and 40 miles north of Panipat. This town contained an old ruined fort about 1,200 ft. square at the top (C.A.O.I., pp. 376ff., 701). S. N. Majumdar (C.A.G.I., Intro. XLIII) proposes to identify it with Thūna (Sthūna) mentioned in the Vīṇāya Mahāvagga (V. 13, 12) and the Divyāvadāna (p. 22). Thūna was a Brahmin village (cf. Jātaka, VI, 62) forming the western boundary of the Madhyadeśa (Vīṇāya Texts, S.B.E., XVII, 38-39).

Sūktimāti.—The Koaṃ inscription of the reign of Mahārāja Vaiṣṇava of the year 107 refers to this locality, which was probably in the neighbourhood of Kauśāmbi. This city is mentioned in the Cetiyā Jātaka (No. 422) as Sotthivatiningara (E.I., XXIV, Pt. IV). It was the capital of the Čedi king named Dhṛṣṭaketu (Mahābhārata, III, 22). It stood on the river of the name which is described in the Mahābhārata as one of the rivers of Bhāratavāra (Bhāmaparva, VI, 9).

Sumeru.—The Padmapurāṇa (Uttarakhaṇḍa, vs. 35-38) and the Kalikapurāṇa (Ch. 13. 23; Ch. 19. 92) refer to it. Śiva saw the summit of it (Kalikapurāṇa, Ch. 17. 10). The Jambu river flows from this mountain (Ibid., Ch. 19. 32). It is the same as the Sineru or the Mount Meru.

Sūmsumāraṇī (Sūsumāra hill).—It was in the Bharga country (Sāmyutta, III, 1). It was situated in a deep park at Bhesakalāvana. It was a city and its capital was so called because on the very first day of its construction a crocodile made a noise in a lake near by (Popaṇcasādānī, II, 65; Sāratthappakāsīni, II, 249). Prince Bodhi, the son of Udayana, king of the Vatsas by his queen Vāsavadattā, dwelt on this hill, where he built a palace called Kokaṇada. According to the Buddhist tradition, it was the capital of the Bharga kingdom and was used as a fort (Majjhima, I, 392-8; II, 91-97). Some have identified it with the present Chunar hill (Ghosh, Early History of Kauśāmbi, p. 32). A rich householder who used to live on this hill gave his daughter in marriage to the son of Anāthapindika (R. L. Mitra, Northern Buddhist Literature, p. 309).

Sundārikā.—It is one of the seven sacred rivers of ancient India. It was a river in Kosala, which was most probably a tributary of the Aciravati or Rāpī. It was not far from Śravasti (Suttanipāta, p. 79).

Sumer.—It is in ruins in the district of Luhliana in the Punjab, situated three miles south-west of Luhliana town (Journal of the Numismatic Society of India, Vol. IV, Pt. I, pp. 1-2).

Śuvarnagukā.—It is on the Citrakūṭaparvata which lies in the Himalayan region (Jātaka, III, 208).

Śvetaparvata (Setapabata).—It is in the Himalayas to the east of Tibet (Sāmyutta, I, 67).

Takṣaśilā (Chinese Shi-Shi-Ch'eng).—It was the capital city of the Gandhāra kingdom. Pāṇini and Patañjali mention it in the Aṣṭādhyāyī (4. 3. 93) and in the Mahābhārata (1. 3. 1; 4. 3. 93; pp. 588-589) respectively. It occurs in the Kalinga Rock Edict I. In Aśoka's reign a Kumāra was posted as the viceroy at Takṣaśilā, which was always in a state of revolt.
The Edict refers to the early part of Ašoka’s reign when there was no such trouble at Taxila. This city as described by Arrian was great, wealthy, and populous. Strabo praises the fertility of its soil.\(^1\) Pliny calls it a famous city and states that it was situated on a level plain at the foot of hills. About the middle of the 1st century A.D. it is said to have been visited by Apollonius of Tyana and his companion, Damis, who described it as being about the size of Nineveh, walled like a Greek city with narrow but well-arranged streets. About 80 years after Takṣaśīlā’s submission to Alexander, it was taken by Ašoka.

This city was visited by Huêen Tsang in the 7th century A.D. when it was a dependency of Kaśmir. According to the Chinese pilgrim, Takṣaśīlā was above 2,000 li in circuit, its capital being more than 10 li in circuit. It had a fertile soil and bore good crops with flowing streams and luxuriant vegetation. The climate was genial, and the people were adherents of Buddhism. Although there were many monasteries, some of them were desolate. Monks living in a few of them were Mahayanists (Watters, On Yuan Chüang, I, 240).

It figures prominently in Buddhist and Jain stories. It was a great seat of learning in ancient India. Pupils from different parts of India visited this place to learn various arts and sciences. Prasenajit the king of Kośala and Jivaka the renowned physician at the court of king Bimbisāra of Magadhā, were educated here (B. C. Law, Historical Gleanings, Ch. I). A very beautiful picture of the student-life of those days has been given in a Jātaka (Vol. II, p. 277).

This city has been identified with modern Taxila in the district of Rawalpindi in the Punjab. This city was also known as Bhadrāśīlā and later on it came to be known as Takṣaśīlā, because here the head of king Candraprabha was severed by a beggar-Brahmin (Divyāvadānamālā, Northern Buddhist Literature, p. 310). The city named Bhadrāśīlā was rich, prosperous, and populous. It was 12 yojanas in length and breadth, and was well-divided with four gates, and adorned with high vaults and windows. This city was situated to the north of the Himalayas under the rule of a king named Candraprabha (Bodhisattvāvadāna-Kalpalatā, 5th Pallava). There was a royal garden in it (Divyāvadāna, p. 315). According to the Bodhisattvāvadāna-Kalpalatā (5th Pallava), Takṣaśīlā belonged to king Kuñjakarna when Kuṇāla was sent to conquer it. From the Divyāvadāna it appears that this city was included in the empire of Bindusāra of Magadha, father of Ašoka.

Takṣaśīlā, which was one of the early capital cities of Gandhāra, was situated to the east of the Indus. Cunningham says that the site of Taxila is found near Shah-Dheri, just a mile to the north-east of Kālā-kā-sarāī in the extensive ruins of a fortified city around which at least fifty-five stupas, twenty-eight monasteries and nine temples were found out. The distance from Shah-Dheri to Ohind is 36 miles, and from Ohind to Hashtnagar another 38 miles, making 74 miles in all, which is 19 in excess of the distance between Takṣaśīlā (Taxila) and Puṣkālavatī (Puṣkalāotis) as recorded by Pliny. To reconcile the discrepancy Cunningham suggests that Pliny’s 60 miles should be read as 80 miles (LXXX), equivalent to 73½ English miles or within half a mile of the actual distance between the two places (Cunningham, Ancient Geography, p. 121). Dr. Bhandarkar holds (Carmichael Lectures, 1918, p. 54 f.n.) that in Ašoka’s time Takṣaśīlā does not appear to be the capital of Gandhāra, for from his Rock Edict XIII it appears that Gandhāra was not in his dominions proper; while

\(^1\) H. & F.'s Trans., III, p. 90.
from Kalinga Edict I, it is clear that Takṣaśilā was directly under him as one of his sons was stationed there. That Takṣaśilā was not the capital of Gandhāra at that time is confirmed by Ptolemy’s statement that the Gandarai (Gandhāra) country was situated to the west of the Indus with its city Prokla, i.e., Puṣkarāvati (cf. Legge, Travels of Fa-hien, pp. 31-32; B. C. Law, Tribes in Ancient India, pp. 394-95; B. C. Law, Historical Gleanings, Chap. I; B. C. Law, Geography of Early Buddhiam, pp. 52-53; Journal of the Ganaganath Jha Research Institute, Vol. VI, Pt. 4, August, 1949, pp. 283-288). For an account of the ruins and excavations at Taxila, vide A.S.I.R., II (1871), pp. 112ff.; V (1875), 66ff.; XIV (1882), 8ff.; A.R.A.S.I., 1912-1913 (1916); A.S.I., Annual Report, 1929-30, pp. 55ff.; A.S.I., Annual Report, 1930-34, pp. 149-176; Annual Report of the Arch. Survey of India, 1936-37 (1940). For further details, vide J. Marshall, Guide to Taxila, 3rd Ed. (1936); B. C. Law, Indological Studies, Pt. I, pp. 14-17.

Tamasā.—The Khoh Copperplate Inscription of Mahārāja Sarvanātha mentions this river, which is modern Tamas and Tons. It rises in the Mahiyar State on the south of Nagaudh and running through the northern portion of Rewa, it flows into the Ganges, about 18 miles south-east of Allahabad (C.I., Vol. III). The Mārkandeya Purāṇa mentions this river (Canto LVII, 22). According to Pargiter, it flows into the Ganges on the right bank below Allahabad. The Kūrma Purāṇa (XLVII, 30) gives a variant Tāmasā. Some hold that the Tamasā or the east Tons has its origin in Fyzabad. It joins the Ganges to the west of Ballia after flowing through Azamgarh. This is considered as the historical river of the Rāmāyaṇa fame (Rāmāyaṇa, Ādikanda, 2 sarga, v. 3). Rāma made his first halt on the bank of this river which was not far from the Ganges, and after crossing it undertook a journey on road and afterwards reached the river Śrīmati. Rāma praised this river and desired to have a bath in it as it was free from mud (Rāmāyaṇa, Ādik., 2 sarga, vs. 4-6). According to the Raghuvamsa, Dasaratha decorated the bank of this river by erecting many sacrificial posts (IX, 20). The bank of this river was crowded with ascetics (Raghuv., IX, 72). The South Tons flows north-east from the Rkṣa mountain to fall into the Ganges below Allahabad. It is fed by two tributaries on the left and by two on the right.

Tāmasāvanka.—Cunningham identifies it with Sultanpur in the Punjab. It is also known as Raghumūthpura (J.A.S.B., XVII, pp. 206, 479).

Ṭhūṅa (Ṭhūṇa).—See Ṭhāṅkavara.

vTrigarta.—This country which is mentioned in the Mahābhārata (II, 48, 13), was located between the Rāvi and the Sutlej with its centre round Jalandar. It represented Kangra in ancient days (Moti Chandra, Geographical and Economic Studies in the Mahābhārata, Upāyanaparva, p. 94). The Daśakumārācaritaam records an incident in connection with the three rich householders who were brothers living in the country of Trigartta. During their lifetime there was no rain for twelve years, trees bore no fruits, rain-clouds were scarce, many springs and rivers went dry, cities, villages, towns and other settlements decayed (pp. 150-151). For further details, vide Law, Tribes in Ancient India, Ch. 12.

Ṭrṇavindu-āśrama.—It was visited by Pulastya, son of Prajāpati, who came here to meditate. It was situated by the side of the Mount Meru. While he was engaged in repeating the Vedic hymns, the daughter of the sage Ṭrṇavindu appeared before him. Being at first cursed she was eventually married by Pulastya.

Ṭulambha.—This town is situated on the left bank of the Rāvi at 52 miles to the north-east of Multan (C.A.G.I., 1924, p. 257). It was originally known as Kulamba (C.A.S.R., V, pp. 11ff.).
The Tusâm Rock Inscription mentions this village, situated about 14 miles to the north-west of Bhiwani, the chief town of the Hisar district of the Punjab (P.), (C.I.I., Vol. III).

Udyāna.—It was situated on the river Su-p'o-fa-su-tu, the Šubhavāstuvī in Skt., the Suaustus of Arrian, and the modern Švāt river. Udyāna embraces the four modern districts of Pangkora, Bījāwar, Švāt and Bunir. The capital of Udyāna was called Maṅgala (C.A.G.I., 93ff.; J.R.A.S., 1896, p. 655). According to Fa-hien, who visited India in the 5th century A.D., Udyāna or Woo-Chang was a part of North India. Udyāna, meaning the park, was situated to the north of the Punjab (P) along the Subhavāstu now called the Švāt. The law of the Buddha was flourishing here. There were 500 saṅghārāmas or monasteries. The monks inhabiting them were students of Hinayānism. The Buddha visited this country and left his foot-print. Fa-hien remained in Woo-Chang and kept the summer retreat (Legge, Travels of Fa-hien, pp. 28-29). The people of Udyāna (Wu-chang-na), according to Hiuen Tsang, held Buddhism in high respect. They were believers in Mahāyānism but they followed the Vinaya of the Hinayānists. There were many monasteries in ruins along the two sides of the Švāt river and the number of monks, who were Mahāyānists, was gradually reduced. There were more than ten deva-temples and various sectarians lived pell-mell (Watters, On Yuan Chouang, I, pp. 225ff.).

Ugga—It was not far from Śravastī. A certain banker named Uga came to Śravastī for trade from Ugga (Dham. Commy., III, 465).

Ukō.—This river is stated to have been located in the Himavanta (Mālinda Pañha, p. 70).

Upavattanāsīlavana.—It was in the territory of the Mallas. Here the Buddha attained mahāparinibbāna (Dīgha, II, 169).

Uśinara.—Pāṇini refers to this country in his Aṣṭādhyāyī (4.2.118; 2.4.20). Patañjali in his Mahābhāṣya (1.1.8, p. 354; 1.3.2, p. 619; 4.2.118) mentions it. This country was situated to the north of the Kuru country (C.H.I., I, p. 84). The Gopatha Brähmava (II.9) considers the Uśinaras as northerners. The Rīgveda (X.59, 10) refers to them. Zimmer thinks that the Uśinaras earlier lived farther to the north-west. The authors of the Vedic Index do not accept his view (Vol. I, p. 103). Pargiter holds that they occupied the Punjab (A.I.H.T., p. 109). The Buddhist Jātakas often mention king Uśinara (Nimi Jāt., Fausboll, VI, p. 199; Nāradakassapa Jāt., VI, p. 251; Jāt., IV, 181ff.). For further details, see Law, Tribes in Ancient India, pp. 68ff.

Uśināra.—See Uśrīdhvaja.

Uśrīdhvaja.—This mountain may be said to be identical with the Uśrīragiri, a mountain to the north of Kañkhal (I.A., 1905, 179). The Siwalik range through which the Ganges forces her way into the plains, may be identified with the Uśrīragiri.

Uṣhrnarā mentioned in Pali Literature and Uṣhrnaragiri mentioned in the Kathāśārtīsāgara are doubtless identical with the Uṣhragiri of the Dīngalakāma (p. 22) and Uśrīdhvaja of the Vinaya texts (S.B.E., Pt. II, p. 39).

Uttara-Koṣala.—This has been identified with Ayodhyā (cf. Kamavāli Plate of Govindacandra, V.S. 1184; E.I., XXVI, Pt. II, 68ff.; I.A., XV, p. 8, f.n. 48). In the Bhāmāyāva, Ayodhyā is mentioned as the earlier capital of Koṣala, and Śravāstī as its later capital (cf. also Jātaka, Nos. 464 and 385). In later times North Koṣala came to be known as Śravāstī in order to distinguish it from South Koṣala. Hiuen Tsang called North Koṣala by the name of Śravāstī, which was about 600 li in circuit. There
were many Buddhist monasteries in ruins. The people were honest in their ways and were fond of good work. This city was stocked with good crops and enjoyed an equable climate. For further details, vide B. C. Law, Tribes in Ancient India, Ch. XXVIII.

The northern frontier of Kosala must have been in the hills in what is now Nepal; its southern boundary was the Ganges; and its eastern boundary was the eastern limit of the Sākya territory (Cambridge History of India, I, 178). The Kosalas were the ruling clan in the kingdom whose capital was Śrāvasti (Buddhist India, p. 25).

Uttarakuru.—It is mentioned in the Vedic and later Brahmanical literature as a country situated somewhere north of Kashmir. It is mentioned in the Bhāgavata-purāṇa (i. 16, 13) as the country of northern Kurus. Some call it a mythical region. The Kurudīpa mentioned in the Dīpavaṃśa (p. 16) may be taken to be identical with Uttarakuru. Tidaspura was the city of Uttarakuru according to the Vinaya Commentary (Samantapāsādikā, p. 179). The Lalitavistara (p. 19) refers to Uttarakuru as a pratyaṣa-dvīpa (cf. Bodhisattvavādāṇa-Kalpaśā, pp. 48, 50, 71). For further details, vide Law, Geographical Essays, p. 29.

Vaishñuvaparvata.—It is a part of the Kailāsa range at the foot of which the Mānasassarovara is situated.

Vēhika.—The Yogini-trātra (1/14) mentions it. The Muharami Iron Pillar Inscription of Candra proves beyond doubt that the Vēhikas were settled beyond the Indus.1 King Candra, who has been identified by some with Candrarvarman of the Allahabad Pillar Inscription of Samudragupta, as also with the king of the same name mentioned in the Susunia Rock Inscription, is described to have been in battle in the Vanga country turned back with his breast the enemies, who uniting together came against him, and by whom having crossed in warfare the seven mouths of the Indus, the Vēhikas were conquered. The country of the Vēhikas has, therefore, been sought to be identified with the region now known as Balkh. The Vēhikas should be identified with the ‘Baktrioi’ occupying the country near Arachosia in Ptolemy’s time.2 According to the Rāmāyaṇa (Kiskindhā-kāṇḍa, 44, v. 13), the Vēhikas are associated with the people of the north. At any rate, the Vēhīka country should be identified with some region beyond the Punjab.

Vālmiki-śrama.—Vālmiki, the celebrated author of the Rāmāyaṇa, had his hermitage at Bithur, 14 miles from Cawnpore. Here Śiṅga gave birth to her twin sons, Lava and Kuśa. This hermitage was situated in a lovely corner of the Citrakūṭa mountain. Kālidāsa places this hermitage on the way of Satrughna proceeding to kill the demon Lavaṇa from Ayodhyā to Madhupagna, five miles to the south-west of modern Muttara.3 The sage Bharadvāja directed Rāma to go to the confluence of the rivers Gaṅgā and Yamunā. Rāma with Lakṣmana and Śiṅga crossed the Yamunā and reached its right bank. At a distance of two miles from this place they found a forest region on the bank of the Yamunā. In the evening they reached a plain tract in this forest where they spent the night. At day break they continued their journey and came to the Citrakūṭa mountain. They then found the hermitage of Vālmiki. According to the Rāmāyaṇa (1, 2, 3; VII. 57, 3), the hermitage of Vālmiki is said to have been situated near the confluence of the Gaṅgā and the Tamasā (southern

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1 B. C. Law, Tribes in Ancient India, Ch. XI; Geographical Essays, p. 137; Ancient Indian Tribes, II, pp. 68–60.
2 I. A., 1884, p. 408.
3 Raghuvansā, XV, 11, 15.
Tons). It was on the Tamasā (eastern Tons) according to Pargiter. The Rāmdāyana (VII, Ch. 57) points out that Laksmana crossed the Gāṅgā while taking Sītā to Vālmiki's hermitage for banishment. The Tamasā should be the eastern Tons on the bank of which stood Vālmiki's hermitage. This hermitage was also visited by Śatrughna who came here from Madhurā.

Veṇugṛāma.—In the Barhut Votive label (No. 22) occurs Veṇugṛāma or Veṇuvagrāma (= Bamboo town) which may be identified according to Cunningham with the modern village of Ben-Pārva to the north-east of Kosam.

Veṇaṇjā.—Veṇaṇjā was a place near Madhurā (Mathurā) which was visited by the Buddha at the invitation of some Veṇaṇjā Brahmins. The Buddha once stopped on the way leading to Veṇaṇjā from Mathurā and delivered a discourse to a householder. Once Buddha accompanied by monks stayed at Veṇaṇjā when a famine broke out. The monks could not procure food for them, but they were afterwards helped by some horse-dealers. A Veṇaṇjā Brahmin questioned the Master why he did not show respects to the aged Brāhmaṇas. The Buddha gave him a suitable reply with the result that the Brahmin was converted to Buddhism. The Master spent the rainy season at Veṇaṇjā. At the end of the rainy season he left it and reached Benaras (Vinaya, III, 11).

Vetrawati.—This river is identified with the modern Betwa, a small tributary of the Ganges. It flows into the Jumna.

Vetawatī.—This city according to the Jāt. (Vol. IV, p. 388) was on the bank of the river of the same name.

Vibhṛata.—It is a big mountain near the Himalaya mountain (Kālīkāpurāṇa, Ch. 78, 37).

Vindhyācala.—This hill is near Mirzapur on the top of which stands the celebrated temple of Binduvasī. The town of Vindhyācala also known as Pampāpura lies five miles to the west of Mirzapur (Bhaṭṭaṭṣyaṇap, Chap. IX). It is mentioned in the Yognītātra (2, 9, pp. 214ff.) and in the Kālīkāpurāṇa (Ch. 58, 37).

Vindusarovara.—The Yognītātra mentions it (2, 5, 141ff.). It is situated on the Rudra Himalaya, two miles south of Gaṅgātī where Bhagiratha is said to have performed asceticism for bringing down the Gaṅgā from heaven (Rāmdāyana, I, 43; Matsyaśsutraṇa, Ch. 121). The Brahmāṇḍapūrāṇa (Ch. 51) points out that this lake or sarovara is situated on the north of the Kailāsa range. (N. L. Dey, Geographical Dictionary, 2nd ed., p. 38).

Vipāśa.—The name of this river, occurs in Pāṇini's Aṣṭādhya (4, 2, 74). It is the Beas, identified with the Vipāśa or Hypas or the HYpphasis of the Greeks, which is a tributary of the Śatadru or the Sutlej. It was in ancient times most probably an independent river. The Mahābhārata refers to the origin of this river. Vasūṣha, broken in heart due to the death of his sons at the hands of Viśvāmitra, wanted to kill himself. He, therefore, tied himself hand and foot and threw himself into the river, but the strong current of the river unfastened him (vi = vijata-+pāda) and saved him by throwing him on the banks. The Mārkandeya Purāṇa

3 Rāmdāyana, Uttarakhanda, Sarga 84, v. 8.
5 Vinaya, III, 6.
6 Jātaka, III, 494.
7 Aṅguttara Nikāya, II, 57.
8 Aṅguttara Nikāya, IV, 172.
refers to this river (Canto LVII, 18). The Bhāgavata-purāṇa (X. 79, 11) and the Padmapurāṇa (Uttarakhaṇḍa, vs. 35-38) also mention it. This river rises in the Pir Pañjāl range at the Rhotang Pass near the source of the Rāvi. It is fed by a number of glaciers. From Chambā it flows in south-westerly direction to meet the Śatadru.

Vitastā.—This river which is mentioned in the Rgveda (X. 75, 5; Nirukta, IX, 26; cf. Kāśika Vṛtti on Pāṇini, I. 4. 31) is the most westerly of the five rivers of the Punjab. It is the Hydaspes of Alexander’s historians and the Bidespas of Ptolemy. Among the four main eastern tributaries of the Indus, the most western is the Vitastā (Pali: Vitasā) or the Jhelum. It takes its rise in the Pir Pañjāl range in the State of Kashmir and flows towards the west in a zigzag course below Punch, and then turns south to flow in a south-westerly direction. It turns west a little to the east of the town of Jhelum and to the west of Mirpur and flows southwards after forming a bulge between Pir Dadan in the north-east and Khesab in the south-west. It meets the Chenab below Jhang and Jhang Maghiana. This river is known in Kashmir under different local names, Vīrnag, Adīpal and Sāndran, and flows through Śrinagar. It was known to the Rgvedic Aryans (X. 75) by the name of Vitastā. The Bhāgavata-purāṇa (V, 19, 18) mentions it as a river.

Vṛṇḍāvana.—It is a place of Hindu pilgrimage. It is situated six miles to the north of Mathurā. It is described in the Harivamśa (Ch. LXII, 22-23) as a charming forest on the bank of the Yamunā abounding in grass, fruits and kadamba trees. Here Kṛṣṇa sported with the milkmaids. The Bhāgavata-purāṇa mentions it (X, 11, 28, 35, 36, 38; X, 22, 29; X, 46, 18).

Vṛṣāparva-āśrama.—It was near the Gandhamādana-parvata which is a part of the Rudra Himalaya, but according to the epic writers it forms a part of the Kailāsa range.

Vyāsa-āśrama.—The hermitage of the sage Vyāsā, the author of the Mahābhārata and the Purāṇas, is situated at a village called Manal near Badrināth in Garhwal in the Himalayas.

Yamunā.—This river is mentioned in the Rgveda (X. 75; V. 52, 17; VII. 18, 19; X. 75, 5); Atharvaveda (IV. 9, 10) and the Aitareya Brāhmaṇa (VIII. 14, 4). It is known as Kalindakanyā because it takes its rise from the Kalindagiri. According to the Rgveda (VII. 18, 19), the Tritus and Sudās defeated their enemies on this river. The territory of the Tritus lay between the Yamunā and the Sarasvatī on the east and the west respectively. According to the Aitareya Brāhmaṇa (VIII, 28) and Śatkāpatha Brāhmaṇa (XIII. 5, 4, 11), the Bharatas are famed as victorius on the Yamunā. The Pañcavimsā Brāhmaṇa (IX. 4, 11; XXV. 10, 24; 13, 4), Śṅkhyāyāna Śravasāitra (XIII. 29, 25, 33), Kātyāyāna Śravasāitra (XXIV. 6, 10, 39), Śṅkhyāyāna Śravasāitra (X. 19, 9, 10) and Āśvalāyāna Śravasāitra (XXI. 6, 28) mention this river. Patañjali also mentions it in his Mahābhāṣya (1.1.9, p. 436; 1.4.2, p. 670). The Yoginītantra (2.5. 139-140) and the Kālikāpurāṇa (Ch. 15, 8) refer to it. This river also known as the Kālindī occurs in the Bhāgavata-purāṇa (III. 4, 36; IV. 8, 43; VI. 16, 16; VIII. 4, 23; IX. 4, 30; IX. 4, 37; X. 68, 22) as well as in the Mahāvaṅcī (III, 201). Bāṣa in his Kādāmbarī (p. 62) also calls it the Kālindī because its water appears to be dark. It rises on the slopes of Bandarpunch, a peak situated on the watershed between the Yamunā

and the Ganges. The shrine of Yamunotri stands at the base of the Bandarpunch. The first and great western tributary of the Ganges is the Yamunā proper, which takes its rise in the Himalayan range below Mount Kamet. It cuts a valley through the Siwalik range and Garhwal before it enters the plains of northern India to flow south parallel to the Ganges; from Mathurā downwards it follows a south-eastern course till it meets the Ganges forming the famous confluence at Prayāga or Allahabad. In the district of Dehra Dun it receives two tributaries on the west side, the upper one of which is known as northern Tons. Between Agra and Allahabad it is joined on the left side by four tributaries, called Carmanvati (modern Chambal), Kālisindh, Vetrawati (modern Betwa), Ken and Payaṣpi (modern Palsuni). Many holy places are situated on this river. Śrābhaṅga, a district of Kāśyapa, was present at a great sacrifice held at a place between the Ganges and the Yamunā. The Yamunā is known to the Chinese as Yen-mok-na. It served as the boundary between Śūrasena and Kōśala, and further down between Kośala and Vaipasa; Madurā, the capital of Śūrasena, and Kosambi, the capital of Vamsa standing on its right bank. The Yamunotri which is eight miles from Kursoli is considered to be the source of the river Yamunā. It is identical with the Greek Erannabas (Hiranyavāha or Hiranyavāhā). Yamunā is one of the five great rivers mentioned in early Buddhist texts. It is modern Junna. The Śkanda Purāṇa mentions the Vānavāhini as a tributary of this river.

Yauvanadura.—It may be identified with the Jhind State of the southern Punjab states lying to the north-west of Delhi. It is mentioned in Pāṇini’s Astādhyāyī (4. 2. 130) and in the Mahābhārata (III. 129, 9) and is called a gateway to Kurukṣetra.

Yavana Country.—The Yonas or Yavanas were the Greeks on the north-western frontier. They were the most esteemed of the foreigners, but all the Yavanas were regarded as sprung from Śōdra females and Kṣatriya males. The Rāmāyaṇa (I. 54, 21) refers to the struggle of the Hindus with mixed hordes of Sakas and Yavanas (cf. Śakānyavanamātri-tān). In the Kiśkindhyākāṅga (IV. 43, 11-12) Sugrīva places the country of the Yavanas and the cities of the Sakas between the countries of the Kurs and the Madras and the Himalayas. Pāṇini mentions it in his Astādhyāyī (4. 1. 175). The Bṛhatasmhitā of Varāhamihira also mentions it (XIV. 18) as inhabited by the Mlechcha people (Mleccha hi Yavanā). The existence of a Yona or Yavana state during the days of Gautama Buddha and Assalāyana is evident from the Majjhima Nīkāya (II. 149). The Milindapañha refers to the land of the Yonas as the place fit for the attainment of Nirvāna. The Mahāvastu (Vol. I, p. 171) speaks of the assembly of the Yonas where anything which was decided was binding on them. Dr. D. R. Bhandarkar (Carmichael Lectures, 1921, p. 29) observes that there is nothing strange in Pāṇini flourishing in the 6th century B.C. and in his referring to Yavānāni, the writing of the Greeks. Pāṇini does not of course mean by Yavānāni any writing but only a feminine form of Yavana. Kātyāyana distinguishes between Yavānāni and Yavani, restricting the use of the first to some form of Greek writing. It is difficult to determine the exact situation of the Yavana country (Bhandarkar, Carmichael Lectures, 1921, p. 26; Ray Chaudhuri, Political History of Ancient India, 4th Ed., p. 253). The existence of a pre-Alexandrian Greek (better Ionian) colony may be inferred from the

1 Mahāvastu, I. p. 160.
2 Anguttara, IV, 101; Sannyutta, II, 135; V, 401, 460, 461.
3 Gautama-Dharmakīstra, IV, 21.
4 Tronckner Ed., p. 327.
evidence of the coins similar to those of the earliest type of Athens which are known to have been collected from the North-Western Frontiers of India (Numismatic Chronicle, XX, 191; J.R.A.S., 1895, 874). The Yavanās are classed with other peoples of Northern India (Uttarapatha) like the Kāmbojas, Gandhāras, Kārātas and Barbaras (cf. Mahābhārata, XII, 207, 43). They are mentioned also in the Bhāgavata-purāṇa (II. 4, 18; 7, 34; IV. 72, 23; IX. 8, 5; 20, 30). They are referred to in Aśoka's Rock Edict V, and in the Nāgārjunikonda Inscriptions of Virapurusadatta. In R.E. V and XIII, the Yonas are mentioned along with the Kāmbojas (Inscriptions of Aśoka by Bhandarkar and Majumdar, 53-54). In the Nasik cave inscription of Vāsiṣṭhiputra Pulumāyi, Gautamiputra Sātakarni is extolled as the destroyer of the Śakas, Yavanas and Pahlavas (Parthians) and as the Sātavāhana king, who had exterminated the Kṣaharāta dynasty (B. C. Law, Ujjainī in Ancient India, p. 18). The Yavana country is the same as Ionia of the Naqsh-i-Rustum Inscription of Darius. Not only the Yonas are mentioned in the Inscriptions of Aśoka, but also a Yavana official or a vassal Yavanarājā named Tuṣāpha ruled as governor of Surāśtra (Kāthiāvār) with his capital at Girinagara (Girmar) during the reign of Aśoka, as it is evident from the Junāgadh Rock Inscription of Mahākṣatraka Rudradāman (about 150 A.D.). For further details, vide O. Stein, Yavanas in Early Indian Inscriptions in I.C., Vol. I, pp. 343ff.; B. C. Law, Tribes in Ancient India, Chap. XXXI; B. C. Law, Indological Studies, Pt. I, sff. Bhandarkar points out that it is impossible to identify the Yonas of R.E. XIII with the Greeks of Bactria, because the same edict was promulgated when Antiochus Theos, king of Syria, was alive. He holds the view that in all likelihood the Yavanas of R.E. XIII must have come and settled in large numbers in some outlying provinces of India long before Alexander (Carmichael Lectures, 1921, 27, 28ff.). Such a view is also supported by numismatic evidence.

According to Patañjali's Mahābhāṣya (3.3.2, p. 246—Kielhorn's Ed.—Arunad Yavanas Śāktaṃ; Arunad Yavano Madhyamikāṃ), Śākta or Ayodhyā as well as Madhyamikā (near Chitor) were besieged by a certain Yavana or Greek. There was a conflict between the Śuṅga prince Vasumitra and the Yavana on the southern bank of the Sindhu. The extension of Yavana power to the interior of India was at first thwarted by the Śuṅgas. In western India the last vestiges of Yavana power were swept away by the rising ascendency of the Andhras or Śatavāhanas of the Deccan. In the north-west of India the Yavanas were finally swept away by the onrush of the Parthians.

Yāmadañgi-āśrama.—This hermitage is situated in the district of Gazipur in the United Provinces. According to some it is said to have been situated at Khairadi, 36 miles north-west of Balia in the United Provinces.

Yugandhara.—According to the Mahābhārata (Virātarpava, Ch. I; Vanaparva, Ch. 128) this country which was near Kurukṣetra, appears to have been situated on the west bank of the Yamunā and south of Kuruksetra.

Zeda.—It is a village near Und (Ohind) in the North-West Frontier Province (E.I., XIX, p. 1).
CHAPTER II

SOUTHERN INDIA

Acutapuraṃ.—It is near Mukhalingam in the Ganjam district, where plates of Indravarma were discovered. These plates record a gift of land, which was at Kalinganagar, by one of the kings of Kalinā of the Gangā family (E.J., III, 127).

Adhiraṇḍravalaṇaṇaṇa.—It is the name of a district (S.I.I., I, 134).

It is in the Jayaṅkoṇḍa-sora-maṇḍalaṃ.

Agaiyāru.—It is the name of a river which passed through the village of Mandoṭṭam (Ibid., II, 62).

Agastya-malai.—It is a hill in the Travancore State. The river Tāmraparnī has its source on this hill (W. W. Hunter, The Imperial Gazetteers of India, Vol. I, p. 46).

Aimbuṅḍi.—It is the old name of the modern village of Ammundo (S.I.I., I, pp. 87, 135, 136). A plot of land was given by the inhabitants of this place to their god Śiva.

Atravatta.—This has been identified with Ratagārha in the Banki Police Station of the Cuttack district (Bāripādā Museum Plote of Devānandaṇe; vide also E.J., XXVII, Pt. VII, July, 1948, p. 328).

Ajantā.—The two caves of Ajantā are situated 60 miles north-west of Aurangabad and about 35 miles south of Bhosaval on the main railway. The caves of Ajantā are approached from Phardapur, a small town at the foot of the Ghāṭ. There is a good motorable road from Aurangabad to Phardapur. The 29 caves at Ajantā have been cut, carved and painted at different times. According to V. A. Smith, the bulk of the paintings at Ajantā must be assigned to the 6th century A.D. The resulting political conditions must have been unfavourable to the execution of costly work of art dedicated to the service of Buddhism. Cātya and Viḥāra caves are the two types of caves found at Ajantā. The caves Nos. 9 and 10, which are the earliest, date back to the 1st and 2nd century B.C. The huge images of the Buddha found in the inner cells of the Viḥāras are almost in the preaching attitude. The frescoes and paintings at Ajantā are the most important features of Buddhist architecture. Decorative painting and ceiling decorations are the earliest specimens of ancient Indian fine arts. The Jātaka scenes are well depicted in these caves. In the cave No. 26 the most notable sculpture on the walls is the large and crowded composition representing the temptation of the Buddha by Māra. The wheel of life, flying Gandharvas and Apsaras can be found here. The caves present a vivid picture of the feelings and aspirations of the Buddhists during the period to which they belong. Figures of birds, monkeys, wild tribes, etc., are all depicted in these caves. Rivers, seas, rocky shores, fishes, etc., have a very high artistic value. The majestic figure of the Buddha on the wall on the left of the corridor at the back has attracted universal appreciation. Palaces and buildings are represented by a flat roof over the heads of the figures supported by slender pillars. Men of higher rank wear little clothing above the waist, but much jewellery, armlets, necklaces, fillets, etc., and men of lower rank are more covered but they have no jewellery. Monks are clothed in their usual dress. Ladies of distinction wear much jewellery. In the cave No. 10, the paintings between the ribs of the aisles are of much later date. The cave No. 16
is one of the Vihāras of great importance. In the cave No. 20 the flight of steps with a carved balustrade leading to a verandah and the pillars with capitals of elegantly sculptured strut figures of girls, the threshold of the shrines recalling the ancient toraṇa, serve as aids to understand the evolution of domestic and socio-religio architecture of India. The portico in front of the shrine is similar to a pavilion (maṇḍapa). The group of worshippers in the cave No. 1 is really very artistic. Soldiers are armed with spears, bows, arrows, etc. A high turban with a knob in front is worn by males. A broad heavy neck-chain is prominent. All these remind us of the style of early sculptures of Sāñchī and of the oldest sculpture discovered at Mathurā.

Ālanāḍu.—It is a sub-division of Arumoridevavājanāḍu (S.I.I., Vol. II, pp. 333–456). Here was Rājaçauḷāmanioiturvedimāṅgalaṁ (vide Raṅgāchārī’s List 326, Madura District).

Amarakūṇḍa.—It is a town in Āndhra. Nearby there is a mountain on which stands a beautiful temple adorned with the images of Rṣabha and Śāntinātha. For further details, vide B. C. Law, Some Jainā Canonical Sūtras, p. 185.

√Amaravati (Pali: Amaravatī).—This is the name of a town which contains the Amarāsvāra temple (E.I., Vol. VII, p. 17). Its old name is Dhānyaghaṭa or Dhānyaghaṭaka, which is identical with Dhānyakaṭaka (corn-town), (Hultzsch, S.I.I., Vol. I, p. 25). It is noted for its stūpa (E.I., VI, 146–157; cf. C.I., VI, 17ff.). It was the capital of Āndhāpatiya (N. L. Dey, Geog. Dict., p. 7). Buddha in one of his previous births was born in this city as a Brahmin youth named Sūmedha (Dhammapada-Aṭṭhakathā, I, p. 83). This city may be identified with the modern city of Amaraoṭi close to the Dharaṇikoṭṭa river, a mile west of ancient Amaraṭāvati on the Kṛṣṇa, famous for its ruined stūpa. The Amaraṭāvati stūpa is found about 18 miles to the west of Bezwada and south of Dharaṇikoṭa on the right bank of the river Kṛṣṇa, about 60 miles from its mouth in the Kṛṣṇa district of the Madras Presidency. The Amaraṭāvati tope was built by the Andhrabhṛtya kings who were Buddhists (J.R.A.S., III, 132). The Amaraṭāvati caitya is the Pūrvaśaila monastery of Hüen Tsang. For excavations at Amaraṭāvati, vide A.S.I.R., 1905-6, 116ff.; A.S.I., Annual Report, 1908-9, 88ff.

Ambattūr-nāḍu.—It is the name of a village in the Sānīpeta taluk of the Chingleput district (S.I.I., Vol. III, p. 287).

Ambāsamudrām.—It is situated on the northern bank of the Tāmraparnī river and is the headquarters of the taluk of the same name in the Tinnevelly district. Iļagoykuṭi was the ancient name of Ambāsamudrām. It was a brahmadeva in Mūllināḍu. (Ambāsamudrām Inscription of Varagunapāṇḍya, E.I., IX, 84; E.I., XXV, Pt. I, pp. 35ff.).

Āndhāpatiya.—In the Mayidavolu Copperplate Inscription of the early Pallava king Śivakandavarman occurs Āndhāpatiya (Andhrāpatha, Ep. Indica, VI, 88). The Sanskrit equivalent of the place-name may as well be Āndhavati. Āndhāpatiya or Andhrāpatha is the Andhra country between the Godāvari and Kṛṣṇa, which is the eastern Andhra territory as distinguished from the Andhra dominions in western India (Hultzsch, S.I.I., I, p. 113; for details vide Law, Tribes in Ancient India, pp. 164ff.). In the Pali texts the Andhakas are mentioned along with the Maṇḍakas, Kolakas and Cinas (Apadāna, Pt. II, p. 359). The five Drāvīdas are the following; Drāvida proper (Tamil), Andhara (Telugu), Karnāṭa (Kanarese country), Maḥārāṣṭra and Gurjara. Dhanakṣaṭaka or Dhānyakaṭaka or Āmaravatī at the mouth of the Kṛṣṇa is its capital (N. L. Dey, Geographical Dictionary, p. 7). In the Harāhā Inscription of the Mankhari
king Kumāragupta III (554 A.D.) a certain lord of the Andhras (Andhrā- dhipati) is said to have given the Maukhari king a great trouble by his 'thousands of threefold rutting elephants' (Ep. Indica, XIV, pp. 110ff.). H. C. Raychaudhuri suggests that the Andhra king referred to was probably Mādhavavarma I (Yanaśraya) of the Polamuru plates belonging to the Viṣṇukundin family (P.H.A.I., 4th Ed., p. 509). This suggestion seems to have been in agreement with the fact that the Jaumpur Inscription of Īśvaravarman, father of Īśānavarman Maukhari, refers to the victory over the Andhras on behalf of Īśvaravarman (C.I.I., III, p. 230).

At the time of the Pallava king Śivaskandavarman, the Andhrāpataḥ or the Andhra country seems to have come under the sway of the Pallava dynasty whose headquarters were at Dhammakaḍa (Dhānākakata). In the thirteenth Rock Edict of Aśoka occurs the expression Bhoja-Patinikeśu Andhāra-Palideṣu.

The Pulindas of the Andhra region are always associated with the Andhras who probably inhabited the whole land from the Vindhya to the Kṛṣṇa. Vādīśchhiputra Pulumāyī was the first king who extended Sātavāhana power over the Andhā country. Stray references to the Andhra country and people are found in the later epigraphic records. The Indian Museum Inscription of the 9th year of Nārāyaṇapāldeva of the Pāla dynasty refers to the Andhra Vaisayika Śākyabhikṣu sthavira Dharmamitra who erected an image of the Buddha.

Ammalapuṇḍa.—This village may probably be identified with Anam- arlapuṇḍiągrahārāṇa, 12 miles to the south-east of Tāḍikonoḍa (E.I., XXIII, Pt. V).

Anadupālīcala.—This is a hill (S.I.I., II, 373).

Anamalai Hills.—They merge into the Travancore hills (The Imperial Gazetteers of India, by W. W. Hunter, Vol. I, pp. 190ff.).

Anantapura.—It is situated in Trivandrum, the capital of Travancore, which contains the celebrated temple of Padmanātha, which was visited by Śricaitanya and Nityānanda.

Andhravarmāṇḍala or Andhraviṣaya.—Telegu country (S.I.I., III, p. 128).

The Mayidāvolu plates of the early Pallava ruler Śivaskandavarman prove that the Andhrāpataḥ or the region of the Andhras embraced the Kṛṣṇa district with Dhaṇēkakaḍa or Bezwada as its capital (E.I., VI, p. 88). In the Harāhā Inscription of Maukhari king Kumāragupta III (554 A.D.) a certain lord of the Andhras (Andhrādhipati) is said to have troubled the Maukhari king (Ep. Ind. XIV, pp. 110ff.). The Andhra king referred to was probably Mādhavavarma I Yavaśraya of the Polamuru plates belonging to the Viṣṇukundin family. This is supported by the fact that the Jaumpur Inscription of Īśvaravarman, father of Īśānavarman Maukhari, refers to the victory over the Andhras on behalf of Īśvaravarman (C.I.I., III, p. 230). The Andhras are mentioned in the Aitareya Brāhmaṇa (VII, 18) and the Śatapatha Brāhmaṇa. V. A. Smith holds that they were a Dravidian people and were the progenitors of the modern Telugu-speaking people occupying the deltas of the Godāvari and the Kṛṣṇa (I.A., 1913, 276–8). According to some they were originally a Vindhyān tribe that extended its political power from the west gradually to the east down the Godāvari and the Kṛṣṇa valleys (Ibíd., 1918, 71).

The Mahābhārata (XII, 207, 42) points out that they were settled in the Deccan. The Rāmāyana (Kiskindhākāṇḍa, 41, Ch. 11) connects them with the Godāvari. The epigraphic evidence proves that they occupied the Godāvari-Kṛṣṇa valley. The Mārkaṇḍeya Purāṇa (LVII, 48-49) mentions the Andhras as a southern people. The R.E. XIII of Aśoka
mentions the country of the Andhras as a vassal state under Aśoka. There is a reference to the Andhra country in a Jātaka (Jāt., I, 356ff.) where a Brahmīn youth came after completing his education at Taxila to profit by practical experience. According to Pliny the Andhras possessed a large number of villages, 30 towns defended by walls and towers, and supplied their king with a huge army consisting of infantry, cavalry and elephants (I.A., 1877, 359).

The Sītāvāñhānas are claimed by the Purāṇas to have been Andhras or Andhrabhṛtyas. They ruled even the whole of Andhradeśa and the adjoining regions (B. C. Law, Tribes in Ancient India, 164-5).

This country as known to the Chinese as An-ta-lo was about 3,000 li in circuit. The soil was rich and fertile. It was regularly cultivated. The temperature was hot. The people were fierce and impulsive. There were some Sāṅgharṣikās and Deva temples (Beal, Buddhist Records of the Western World, II, 217-18).

The capital of the Andhradeśa seems to have been Dhanakaṭaka which was visited by Yuan Chwang. The earliest Andhra capital (Andhapura) was situated on the Telavāḥa river, probably identical with Tel or Telingiri, both flowing near the confines of the Madras State and the Madhya Pradeśa (P.H.A.I., p. 196, f.n. 4). For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 47ff.; Law, Tribes in Ancient India, p. 166; Imperial Gazetteers of India (W. W. Hunter), Vol. I, p. 198; Buddhist remains in Andhra and Andhra History, 225-610 A.D. by K. R. Subramanian.

Aṅgarāyunkuppaṁ.—This is the modern village of Aṅgarāṅkuppaṁ, six miles north of Viricīpurāṇa (S.I.I., I, p. 133).

Aṅgavā.—A southern country mentioned in the Brahmapadmāpa., II, 16, 59.

Annadevavaram.—This village founded for the habitation of the Brahmans is said to have been situated at Visarī-nāṇḍu at the junction of the Pinnasāni and the Gaṅgā (another name of the Godāvari) (E.I., XXVI, Pt. I, January, 1941).

Annawaram.—It is near Tuni in the east Godāvari district, where the Rajahmundry Museum plates of the Telugu Coḍa Annadeva were discovered (E.I., XXVI, Pt. I, January, 1941).

Antaravadī.—It forms the last of the seven sacred places on the Godāvari (Imperial Gazetteers of India, by W. W. Hunter, Vol. I, p. 204).

Aragiyanasoruparam.—It is a sub-division of Rājarājavālanāḍu. It is a village in Poyirkūrara (S.I.I., II, pp. 449, 492).

Araśīr.—It is the name of a village on the banks of the Pennar (Ibid., III, 448).

Araṇatapura.—It may be the same as modern Arcot. It was conquered by King Khydravela as we learn from the Hāthigumpha Inscription (B. C. Law, Geography of Early Buddhism, pp. 61-62).

Araśīr.—It is the name of a river. It is also known as Ariśīl of Arasileiyāru (S.I.I., II, p. 52).

Arikameḍu.—It is on the east coast of India, two miles south of Pondicherry. Some places at the site were excavated by the A.S.I., in 1945.

Aruqūr.—This is modern Ariyūr (Ibid., I, p. 71) near Velūr.

Arunadhala.—It is a village. Its modern name is Arunadāla. It was in Kirśengilināḍu, a sub-division of Pāṇḍyakulāsaniṇaṭeṇāṇaḍu (Ibid., Vol. II, p. 479).

Asaka.—It is generally supposed to be identical with Aṣamaka on the Godāvari (Śāma Śāstri’s Tr. of the Arthasāstra, p. 143).
Assaka or Aśmaka Country.—The Assaka or Aśmaka country is mentioned in the Suttanipāta (P.T.S., p. 190) as situated on the bank of the river Gōdāvari immediately to the south of Pāṭiṣṭhāna (v. 977). Dr. Bhandarkar points out that according to the Suttanipāta a Brahmin guru called Bāvari having left the Kośala country settled near a village on the Gōdāvari in the Assaka territory in the Dakṣināpatha (Carmichael Lectures, 1918, pp. 4, 53, f.n. 5). Rhys Davids points out that Aśmaka was situated immediately north-west of Avantī. The settlement on the Gōdāvari, according to him, was a later colony (Buddhist India, pp. 27-28). Aśaṅga in his Sūtrālankāra mentions an Aśmaka country in the basin of the Indus.

According to Kuṭṭiyal’s Arthaśāstra Assaka (Assaka) is generally supposed to be identical with Aśmaka on the Gōdāvari, i.e., Mahārāṣṭra (Shama Śāstri’s trans., p. 143, n. 2). The Aśmakas fought on the side of the Pāṇḍavas in the Kurukṣetra war (Mahābhārata, VII, 85, 3049). Pāṇini mentions Aśmaka in one of his sūtras (IV, 1, 173). There was a connection between the Ikṣvākus and the Aśmakas (Byānunaśraddya Purāṇa, Ch. 9).

The capital city of the Aśmakas or Assakas was Potana or Potali, the Paudanya of the Mahābhārata (I, 77, 47). At one time the city of Potali was included in the kingdom of Kāśi. According to the Assaka-Jātaka (Jāt., II, 165) there was a king named Assaka who reigned in Potali which is stated therein to be a city in the kingdom of Kāśi.

The people called Aspasians by the Greeks may be regarded as denoting some western branch of the well-known Aśvaka or Aśmaka-tribe. The Iranian name Aspa corresponds to Sanskrit Āśva or Āsvaka (C.H.I., Vol. I, p. 352, n. 3; B. Ch. Law, Indological Studies, Part I, pp. 1-2; Law, Tribes in Ancient India, pp. 180ff.).

Atri-āśrama.—This hermitage was visited by Rāma with Lāṅkaṇa and Śīlā, while the sage was living there with Anusūyā. Many hermits were engaged in spiritual practices there.

Attili.—This town is at present situated in the south-west of the Tanuku taluk of the west Gōdāvari district. The Coḷa king Amadeva defeated on the borders of Attili all the southern kings, who were hostile to him, and offered protection to 10,000 of the enemy’s forces who took refuge within the walls of that town (E.I., XXVI, Pt. I).

Ayodhyā.—This is the name of a country (S.I.I., I, p. 58). Fifty-nine emperors sat on the throne of Ayodhyā. Vijayāditya, a king of this family, went to the Deccan to conquer it.

Ayyampalayam.—This village is in the Palladam taluk of the Coimbatore district, about 4½ miles to the north-east of the Somanur railway station, containing a small shrine (Journal of the Indian Society of Oriental Art, Vol. XV).

Aḍhivijayānagālīyapuram.—It is Tiruvādi in the Cuddalore taluk. It is 14 miles west by north of Cuddalore and one mile south of Panruti railway station. It is also called Adīgaimānagar. It is situated on the north bank of the Gōḍilām (E.I., XXVII, Pt. III, p. 98).

Aḍipur.—It is a village in the Pāṇicapir sub-division of Mayurbhanj State (E.I., XXV, Pt. IV, p. 147).

Aḷampuṇḍi.—It is a village in the Seji division of the Tirūdivanam taluk of the South Arcot district (E.I., III, 224).

Aḷappakkam.—It is a village in the Cuddalore taluk of the South Arcot district (E.I., XXVII, Pt. III, p. 97).

Aḷūr.—This village is in Padināṭu and may be identical with Āḷūr in the Ĉāmarājanagar taluk in the Mysore district (S.I.I., Vol. II, pp. 425-7).
Āmūr (Āmbūr).—This is a town in the Velūr taluk of the North Arcot district (Ibid., Vol. III, p. 165). It is in the Tirukkoiyilur taluk of South Arcot district. Two Tamil inscriptions were discovered here (E.I., IV, 180ff.).

Āmurkoṭṭam.—It is a district (Ibid., Vol. II, Intro. p. 28) in Jayakonḍa-koṭṭamandalam.

Ānaimalai.—This is a sacred hill in the Madurā district (Ibid., III, p. 239). It is known as the ‘elephant hill’. It runs from north-east to south-west nearly parallel to the Madura-Melur road from the 5th milestone from Madura (Madras Dist. Gazetteers, Madura, by W. Francis, pp. 254ff.).

Ānandūrū.—It is the headquarters of the Ānandūrū Three Hundred (district) mentioned in the Akkalkot inscription of Šīlāhara Indarasa (E.I. XXVII, Pt. II, April, 1947, p. 71). It may be identified with modern Anandūrū, chief town of the taluk of that name in the Usmanabad district in the Hyderabad State. It is about 20 miles to the north of Akkalkot.

Ānāṅgur.—It is two miles south-east of Villupuram (E.I., XXVII, Pt. III, p. 98). It must have been the principal place in Ānāṅgur-nādu.

Andhra.—This is present Telugu country (Ibid., Vol. II, Intro., p. 4).

Ānannadavaram.—It was a village on the bank of the Gaṅgā to the west of Pallūri-Śailavaram. King Annadava granted this village to the Brahmaṇas (E.I., XXVI, Pt. I—Rajahmundry Museum plates of Telugu Coḍa Annadava).

Ārāma.—It was not far from Sonepur where the royal camp was often pitched. It is described to be a prosperous city with palatial buildings, temples, gardens, tanks, etc., (E.I., XXIII, Pt. VII).

Āsuvulappura.—This village stood on the Kṛṣṇā river in Bezwada taluk (E.I., XXIII, Pt. V).

Āvūrkuṟṟam.—It is a district, a sub-division of Nittavinda vaḷaṇādu (S.I.I., Vol. II, p. 95).

Badakhamedī.—It is in the Ganjam district. In a village of this estate a set of copperplates of Gaṅga Indravarman were found (E.I., XXVI, Pt. V, October, 1941, p. 165).

Bāṅgavāḍī.—It is in the Kolar district of the Mysore State (E.I., VI, 22ff.; vide also E.I., VII, 22).

Basīṅikonda.—It is a village near Madanapalle (E.I., XXIV, Pt. IV, 183ff.—Three Inscriptions of Vaidumba-Mahārāja Gaṇḍatrinetra).

Bāvōṭī Hill.—It is situated near Velapādi, a suburb of Vellore in the North Arcot district (S.I.I., Vol. I, p. 76). A rock inscription of Kannaradeva has been found below the summit of this hill (E.I., IV, 81ff.).

Bāḍāmī.—It is a village. It is also called Vatāpi (S.I.I., Vol. II, p. 399, n. 504). Siruttonḍar invaded it in 650 B.C.

Bāhūr.—It is the modern name of the village called Aragiyaśora-caturvedimāṅgaḷaṇa, same as Bāhugrāma. It is near Pondicherry. It is included in the district of Aruvā-nādu. The village of Bāhūr is the head-quarters of a commune in the French territory and was the site of a battle between the English and the French in 1752 A.D. (Ibid., Vol. II, pp. 27 (Intro), 505, 513, 514, 519). It is in the French territory (Vide Raṅgāchārī’s List, pp. 1693-94, 1–18).

Belugula.—The Kap Copperplate of Keladi Sadāśiva-Nāyaka refers to Belugula which is Śravaṇa Belgola in the Mysore State.
Bhara; ipüdu.—Kamaraja, a Coja king, subdued king Simga near this town in a battle (E.I., XXVI, Pt. I).

Bhogavardhana.—This is the same as the river Gaṅga (Hultzsch, S.I.I., Vol. I, p. 28).

Bhaskarakesa.—It is Hampi in the Bellary district, which was the capital of the Vijayanagar kings (E.I., XXX, Pt. IV, October, 1939, p. 190).

Bhethisṛgga.—It is mentioned in the Indian Museum plates of Gaṅga Indravarman, which may possibly be identified with Barsinga on the Brāhmaṇi river (E.I., XXVI, Pt. V, October, 1941, p. 168).

Bhimarathī (or Bhimarathī).—The river Bhimarathī, mentioned in the Daulatabad plates of the Western Cānukya king Jayasimha II, may be identified with the modern Bhīmā, the main tributary of the Kṛṣṇā (I.C., VIII, p. 113). On the north bank of this river a battle was fought between Pulakeśin and Appāyika and Govinda (E.I., VI., 9). The Vāyu (XLIV, 104) and Varīha Purāṇas mention this river. It figures prominently as a Sahya river in the Purāṇas, which appears to flow in the north-western portion of the district of Poona, from which place it takes a south-easterly course and flows into the Kṛṣṇā north of the district of Raichur, Hyderabad. It is fed by many streams (vide B. C. Law, Rivers of India, p. 49).

Bhogavadhana (Skt. Bhogavardhana, the wealth-increaser; Barua and Sinha, Barhat Inscriptions, p. 15).—According to the Purāṇas, it is one of the cities in the Deccan. It seems that Bhogavardhana was situated in the Godavari region but the location of the place is unknown. The Bhogavardhanas (Bhogavādam) are placed in the southern region along with the Maulikas, Aśmakas, Kuntalas, etc. (cf. Markandeya Purāṇa, LVII, 48-49).

Bhojakatā and Bhojakatāpura (Skt.: Bhojakaṭa or Bhojya; Bhojya; Barua and Sinha, Barhat Inscriptions, p. 7).—The Arulala-Perumal Inscription and the Raṅgānātha Inscription of Ravivarman refer to a Bhoja king belonging to the Yadu family of the Kerala country in South India (E.I., Vol. IV, Pt. III, 146). The Khalimpur grant of Dharmapāladeva of Gauḍa (c. 800 A.D.) speaks of the king of Bhoja along with the kings of Matsya, Kuru, Yadu and Yavana as having uttered benedictions at the coronation ceremony of the king of Kānyakubja. The next important mention of the Bhojas is made in the Hāthigumpha Inscription of the Ceṣa King Kāṛavela (1st century B.C.), which informs us that Kāṛavela, the Mahārāja of Kāliṅga, defeated the Rāṭhikas and Bhojakas and compelled them to do homage to him. The Rāṭhikas and Bhojakas are evidently the Rāṣṭrikas and Bhojas of Aṣoka’s Rock Edicts V and XIII (vide B. C. Law, Tribes in Ancient India, p. 372). The R.E. XIII refers to the Bhojas and Pitinkaras who held the present Thāna and Kolabā districts of the Bombay Presidency. The Śabhāparva of the Mahābhārata (Ch. 30) mentions Bhojakatā and Bhojakatāpura as two places in the south conquered by Sahadeva. If Bhojakatā be the same as Bhoja and Bhojya of the Purāṇas, then it must be a country of the Vindhyā region. The expression Daṇḍakayabhoja in the Brāhmaṇas may indicate that this Bhojakatā was either included in, or within the reach of Daṇḍaka. It is clear from the Mahābhārata list that Bhojakatā (= Elichpur) was distinct from Bhojakatāpura or Bhojapura, the second capital of Vidarbha (modern Berar). Bhoja coincides with Berar or ancient Vidarbha and Channsaka, four miles south-east of Elichpur in the Amaracti district. In the Khāla-Harivamśa, Bhojakatā is expressly identified with Vidarbha (cf. Vijnu-purāṇa, LX, 32). In the Barhat Votive label No. 45 occurs Bhojakatā (Barua and Sinha, Barhat Inscriptions, p. 131). Aṣoka’s R.E. XIII refers to the Bhojas, Pàrīndas or Pàladas. Bhoja is mentioned in the Rgveda
(II, 53, 7) as well as in the Aitareya Brāhmaṇa (VIII, 14). The Śatapatha Brāhmaṇa (XIII, 5, 4, 11) seems to imply that the Sātvatas were located near the Gaṅga and the Yamunā, which locality was the realm of the Bharātas. The Bhojas spread over central and southern India in very early times. According to the Purāṇas the Bhojas and the Sātvatas were allied tribes both belonging to the Yādu family (Matsya Purāṇa, Ch. 43, p. 48; Ch. 44, pp. 46–8, Vāyu Purāṇa, Ch. 94, p. 52; Ch. 95, p. 18; Ch. 96 pp. 1–2; Viṣṇu Purāṇa, IV, 13, 1–6). The descendants of Sātvata, son of Mahābhōja, were known as Bhojas (Bhāgavata Purāṇa, Ch. IX, p. 24; Kūrma Purāṇa, Ch. 24, sl. 40; Harivamśa, Ch. 37). The Bhojas were related to the Hāilayās who were a branch of the Yādavas (Agni Purāṇa, Ch. 275, sl. 10; Vāyu Purāṇa, Ch. 94, pp. 3–54; Matsya Purāṇa Ch. 43, pp. 7–49). The Jain sacred books refer to the Bhojas as Kṣatriyas (Jaina Śūtras, S.B.E., II, p. 71, f.n. 2). The Bhojas along with the Andhakas and Kukuras helped the Kuru in the Kurukṣetra war (Mahābhārata, Udyogaparva, Ch. 19). They were associated with the Śrīñjayans and the Cedas (Mahābhārata, V. 23). The Jaina Uttarādhyayana-Cūrṇī (II, p. 53) mentions that a ruler of Ujjaini came to Bhogakāda after becoming an ascetic. For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 43ff.; Law, Tribes in Ancient India, pp. 366ff.

Bhuvanesvara.—It is a village in the Khurda sub-division, 18 miles south of Cuttack and 30 miles north of Puri town. It is mostly inhabited by the Hindus. It is built on rocky soils composed of laterites overlying small mounds of sandstone. On account of the exposed rocks in the neighbourhood of the place, it becomes hot in summer. This place is not only holy but very healthy, situated on the Balianti river. It enjoys a mild but bracing winter and is not unpleasant during the rains. It is full of nux vomicas trees. There are many tanks, some of which may be mentioned, namely, Kedārgauri near Kedāreshvara, Brahmagauri near Brahmesvara, Kapilahradā outside the Kapileśvara temple. The biggest of the tanks is Vindusāgara. The water of the Kedārgauri tank is quite good for dyspepsia. The Liṅgarāja temple which is the main temple, is unique from the architectural standpoint. Liṅgarāja is otherwise called Bhuvanesvara or Tribhuvanesvar. The probable date of its construction is Śaka 588 (A.D. 666–7). Yayūti Kesārī began the construction of the temple, which was completed by Lalāṭa Kesārī. It covers an area of 4½ acres and is surrounded by a high thick wall of laterite and oblong in shape. A courtyard inside is flagged with stone and is crowded with 60 or 70 side temples. The temple of Bhagavati, wife of Śiva, in the north-west corner is important. The main temple consists of four structures, namely, the dancing hall, the refectory hall, the porch and the tower.

At Bhuvanesvara there stands the Parasūrāmēsvara temple, which according to some, has been dated the 5th or 6th century A.D. (M. M. Ganguli, Orissa and her Remains, 270ff.). Scholars differ as to the date of this temple (vide J.B.A.S.B., XV, No. 2, 1949, Letters, 109ff.). The Udyotakesarī of the Bhuvanesvara Inscription has been identified with the prince of the same name whose inscriptions have been discovered in Orissa in the Lalatendu Kesari and Navamuni caves (E.I., XIII, 165–66). The Bhuvanesvara Stone Inscription of Narasimha I of the 12th century A.D. refers to the building of a Viṣṇu temple by Candrikā, sister of Nara- simha, at Ekāmra or modern Bhuvanesvar in the Utkalavisaya (Brahma- purāṇa, Ch. 40). The Bhuvanesvara Stone Inscription incised on a slab of stone is on the western wall of the courtyard of the temple of Ananda Vasudeva at Bhuvanesvara in the Puri district (E.I., XIII, 198–203).

Birajākṣetra.—According to the *Brahmapurāṇa* (42.1–4), it contains the deity named Birajā. It is on the sacred river Vaitaranī. The temple of Birajā is situated at Jajpur. There are eight holy places in this kṣetra, e.g., Kapila, Gograha, Soma, Mṛtyunjaya, Siddhāśvara, etc. (*Brahmapurāṇa*, 42.6–7). The *Yogini Antāra* mentions it (2.2, p. 120).

Bobbili.—It is in the Vizagapatam district of the newly founded Andhra State (*E.I.*, XXVII, Pt. I, p. 33).

Bommēkāṭu.—It may be identified with Bommeparti, situated at a distance of seven miles from Anantapura (*E.I.*, XXV, Pt. IV, p. 190).

Brahmagiri.—For details, vide *Half Yearly Journal of the Mysore University*, Sec. A, I, 1940. In it a survey of the site is given before the excavation has been made. A set of Minor Rock Edicts of Aśoka has been discovered here.

Buguḍa.—It is in the Gumsūr taluk of the Ganjam district (*E.I.*, III, p. 41).

Candaka.—It is a mountain near the Mahīṃsaka kingdom, where the Bodhisattva built a leaf-hut at the bend of the river Kannapeṇḍu. It is the Malaya-giri or the Malabar ghats.

Candānampuri.—It is the modern Candānampuri, a small town on the Gīrṇā river, three miles to the south-west of Malegaum, about 45 miles to the north-west of Ellora (*E.I.*, XXV, Pt. I, January, 1939, p. 29).

Candāvara.—This capital city may be identified with modern Candāvar, situated in the Honavar taluk and about five miles south-east of Kuntā, north Kanara district (*North Kanara Gazetteer*, Pt. II, p. 277; *E.I.*, XXVII, Pt. IV, p. 160).

Candraqirı.—It is a hill at Śravaṇa-Belgola, the well-known Jaina town in the Hassan district of the Mysore State (*E.I.*, III, 184). It was known to the ancients as Deyā Durgā.

Candravallı.—It was situated at a distance of 45 miles to the south-west of Brahmagiri. For details of the excavations at the site, vide M. H. Krishna, *Excavations at Chandravalli* (*Supplement to the Annual Report of the Archaeological Dept. of the Mysore State*, 1929).

Cape Comorin (Śkt. Kanyākumārī).—Its Tamil name is Kannī Kumārī or Kannīya Kumārī (*E.I.*, II, p. 236 f.n. 3), famous in early Tamil classics.

Cauduar.—The extensive ruins of Cauduar spread on the northern bank of the Birupa, a branch of the Mahānadī about four miles to the north of Cuttack. Jayakesarîn, the 25th King of the Kesaṇin dynasty, made Cauduar or the city with four gates his capital. It was once a śaiva centre. Buddhism flourished side by side with Śaivism at Cauduar. A seated image of Prajñāpāramitā with a smiling face has been discovered here. A seated image of two-armed Avalokiteśvara has been acquired from this place for the Indian Museum. Most of the sculptures found here seem to mark the initial stage of the later mediaeval sculptures of Orissa. For further details, vide R. P. Chanda, *Exploration in Orissa*, M.A.S.I., No. 44, pp. 20ff.

Cārāla.—It is in the Punganur taluk of the Chittoor district (*E.I.*, XXV, Pt. VI, p. 241).

Čebrōla.—It is in the Bāpaṭlā taluk of the Kistna district (*E.I.*, V, 142ff.).
Cellur.—It is the name of a village in the Coconada taluk of the Godavari district (S.I.I., I, pp. 50, 51). A copperplate grant of Visuvardhanaviracoda, now in the Madras Museum, throws light on the connection between the eastern Calukyas and the Cojas.

Celluru.—This is a modern village of Cellur (Ibid., I, p. 52, f.n. 3).

Cendalur.—It is in the Ongole taluk of the Nellore district, where some copperplates of Sarvalokasraya, dated 673 A.D., were discovered (E.I., VIII, 236ff.).

Cera.—This country comprised present Malabar, Cochin and Travancore (S.I.I., Vol. II, p. 21). Cera is a corruption of Kerala. The people of Kerala are known as the Kairalaka (Brhat-Samhita, XIV, 12). Originally its capital was Vanji, now Tiru-Karur on the Periyar river near Cochin, and its later capital was Tiruvahikkalam near the mouth of the Periyar. It had important trading centres on the western coast at Tondi on the Agalappulai about five miles north of Quilandi, Muchiri, Palaiyur (near Chowghat) and Vaikkarai. After the Cojas the Ceras became the leading power in the south. Keralaputra finds mention in Asoka’s R.E.II. The Tamil kingdom of Chera is mentioned in the Sanskrit Epics and Puranas. (Mahabharata, IX. 352, 365; Sahaparva, XXX, pp. 1174-75; Ramayana, IV, Ch. 41 (Bombay Edition); Markandeya Purana, Ch. 57, 45; Vayu Purana, XLV, 124; Matsya Purana, CXIII, 46). For further details, vide B. C. Law, Tribes in Ancient India, 193ff.

Ceram.—This village in Pulinadu may be identified with Carala in the Pungannur taluk of the Chittoor district (E.I., XXV, Pt. VI, April, 1940, p. 254).

Cerupuru.—This village may be identified with the modern Chipurupalle in the Vizagapatam district. Some think it to be identical with Cerupuru of the Chipurupalle copperplate of Visuvardhana I, situated in the Plakvisaya.

Cevuru.—This village lies in the Kaikalur taluk of the Kistna district, where a set of copperplates was discovered (E.I., XXVII, Pt. I, p. 41).

Cidambaram.—It is situated between the Velar on the north, the Bay of Bengal on the east, the Coleroon on the south, and the Viraṇam tank on the west. This is a town in the South Arcot district (S.I.I., Vol. I, pp. 64, 86, 92, 97, 98, 168), noted for its temples.1 Sirrumbalam is the Tamil name of Cidambaram. It is also known as Tillai (Ibid., II, pp. 268, 279, etc.) and as Cidambalam according to the Devi-Bhagavata (VIII, 38). It was a subsidiary capital of the Cojas, many of whom had their coronations performed in the sacred hall of the temple. It played an important part in the Carnatic and Mysore wars. South India has five elementary images of Mahadeva, one of which is the sky image (vyoma) at Cidambaram. The idol of Naṭarāja (the dancing attitude of Śiva) is the most important. According to the Liṅgapurāṇa (Uttara, Ch. 12), Śiva has eight images of which five are elementary.

Cidivalasa.—It is near Narasannapeta in the Ganjam district, near which three plates were found (E.I., XXVII, Pt. III, p. 108).

Cikmagalur.—It is the headquarters town of the Kadur district and the Cikmagalur taluk of that district in Mysore (E.I., VIII, 50ff.).

Cingleput.—This is the name of a district (S.I.I., Vol. II, p. 340) of which Cingleput is the headquarters.

Cirappalli.—It is the ancient name of Trichinopoly (Annual Report for 1937-38 of South Indian Epigraphy, p. 78).

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1 Chidambaram, by L. N. Gubil, Modern Review, LXXI, 1942.
Cittāmūr.—It is in the Ginge taluk of the South Arcot district, containing two Jain temples (Annual Report for 1897-98 of South Indian Epigraphy, 109).

Cola.—The Cola country (Soramanḍal) includes the Tanjore, and Trichinopoly districts (S.I.I., I, pp. 32, 51, 59, 60, 79, 92, 96, 97, 100, 111, 112, 118, 134, 135, 139, etc.). It was watered by the river Kāverī (Ibid., Vol. II, pp. 21, Introduction, and 503). The Cola kingdom stretched along the eastern coast from the river Penner to the Vellar and on the west reaching to about the borders of Coorg. It included the modern districts of Trichinopoly and Tanjore and part of Pudukkottai State (K. A. Nilkanta Śāstri, The Colas, Ch. II, p. 22). Its capital was Uraiyyur (Old Trichinopoly) which corresponds to Sanskrit Uragapura. Daṇḍin in his Kāvyādarsa (III, 166—Rāmacandra Tarkavāgīśa’s Eds) mentions Cola country but the commentator includes it in Karnāta. The country of Cola known to the Chinese as Chālli-ye was about 2,400 li in circuit. The population was very small. It was deserted and wild. The climate was hot, and the people were dissolve and cruel. They were fierce by nature. There were some sāṅghārāmas in ruins and deva temples (Beal, Buddhist Records of the Western World, II, 227). Rājarāja desirous of the Cola kingdom conferred the Veṅgi country on his paternal uncle Vijayāditya. The origin of the name Cola is uncertain. The name Cola indicated from the earliest times the people as well as the country subject to the Cola dynasty of rulers. The Cola kings were alleged to belong to the tribe of Tiraiyar or ‘men of the sea’. Ptolemy refers to the kingdom of Sora (Cola) ruled by Arkatos, and the kingdom of Malanga ruled by Bassarongas. Ptolemy calls the Colas by the name of Soringae whose capital was Orthoua (McCrindle, Ancient India as described by Ptolemy, Majumdar Ed., pp. 64-65, 185-186). Pāṇini mentions Cola in his Asṭādhyāyī (4.1.175). Asoka’s Rock Edicts II and XIII mention the Colas along with others as forming outlying provinces (Pracaṃta) outside his empire. The Rāmāyaṇa (IV, Ch. 41, Bom. Ed.), the Mārkandeya (Ch. 57, v. 45), the Vāyu (Ch. 45, v. 124) and Matsya (Ch. 112, v. 46) refer to Colas. The Brhataspratīta (XIV.13) mentions it as a country. The early history of the Cola country is obscure.

According to the Mahāvaṃsa (166, 197ff.) the Damilas who once invaded Lanka came from the Cola country. The Colas are mentioned in the Vārtikas of Kātyāyanas. Cola is Tamil Sora, and is probably identical with Sora of Ptolemy (cf. Sora Regia Arcoti). The Cola capital was Uraiyyur (Uragapura), and their principal port was at Kāviripatnam or Pugār on the north bank of the Kāverī. For further details, vide B. C. Law, Tribes in Ancient India, pp. 186ff.

Coleroon (Kollidam).—It is the name of a river (S.I.I., Vol. II, pp. 60 and 282 f.n.) which passes the village of Settimangala. It issues from Trichinopoly and falls into the Bay below Porto Novo.

Conjeeveram.—It is the modern name of the village Kacci or Kāñcī or Kāñcipuram (Ibid., II, p. 259 f.n.). Patañjali in his Mahābhāṣya (IV.1.4; IV.2.2) mentions Kāñcipuram. It was one of the notable centres of Buddhist learning in South India (B. C. Law, Geographical Essays, I, pp. 79-80). This ancient place in South India is divided into two parts: Śivakāñcī and Viṣṇukāñcī. Some have divided it into three parts: Large Kāñcī, Small Kāñcī and Pilayar Kōliyam. The temple at Śivakāñcī is the most ancient, and the temple at Viṣṇukāñcī was built later. The city of Kāñcī was influenced by Śaivism, Buddhism and Jainism. The Kāmākṣī temple at Conjeeveram is the most important. In the temple of Kailāsa-
nāth there is a figure of Ardhanārīśvara. In the temple of Kacchapeśvara, Viṣṇu in the form of Kūrma is shown worshipping Śiva. There are many Viṣṇu temples. In the western part of the town which is called Viṣṇu-Conjeeveram various forms of Viṣṇu are depicted in sculptures in the temple of Baikunṭha-perumāl.

Cranganore.—It is the modern name of the village called Koḍuṅgolūr (S.I.I., Vol. II, p. 4, Intro.). It is known as the capital of the ancient Ceras.

Dādiṇaṇḍala.—Fleet thinks that Taḍigaipāḍī may probably be identical with Dādiṇaṇḍala (Ibid., Vol. II, p. 3, Intro.; cf. Indian Antiquary, Vol. XXX, pp. 100ff.).

Dādiṇa.—It is an ancient district identical with Taḍigaipāḍī located in the Mysore district (S.I.I., Vol. II, p. 3, Intro.).

Dakṣiṇa Jhārakhaṇḍa.—The Kendupatna copperplate grant of Narasimhadeva II refers to Dakṣiṇa Jhārakhaṇḍa, the northern portion of which covers the Ganjam Agency. It is also known as the Mahākāntāra in the Allahabad Praśasti of Śamudragupta who came into conflict with its chief Mahākāntāra Yakṣghararāja.

Damila.—It is mentioned in the Sāasanavamsa (p. 33) that it was a kingdom where Thera Kassapa lived. The Damilas or the inhabitants of Damila were a powerful south Indian tribe. They were disrespectful to the Buddhist stūpas (Mahāvamsa Comm., p. 447). They came into conflict with the Ceylonese kings. For further details, vide Law, Geographical Essays, pp. 76–80.

Dāṇḍapalle.—It is a village in the Palamner taluk of the Chittoor district where the places of Vijayabhabhupati were discovered (E.I., XIV, 88ff.).

Dantapura.—It was the capital of Kaliṅga (Jōt., II, 367, 371, 381; III, 376; IV, 230–32, 236). The Jirjingi plates of Gaṅga Indravarman refer to Dantapura (E.I., XXV, Pt. VI, April, 1940, p. 285) which is a beautiful city, more beautiful than Amaravatī, the city of gods. It is the Dantapur or Dantakura of the Great Epic (Udyogaparva, XLVII, 1883) and Pālura of the Nāgārjunikonda Inscriptions, which is near Chicacole. It is also mentioned in the Pali Mahāgovinda Suttanta (Dīgha, II, p. 235) as the ancient capital of Kaliṅga. Dantapura really means 'Tooth City' which is believed to have been an important city even before the days of the Buddha (Mahāvastu, III, 361 and Jātaka, II, 387). The sacred tooth of the Buddha is said to have been taken to Ceylon from this place (cf. Dāṭhavamsa, B. C. Law, Ed.). The Jaina Āvāsyaaka Niriyukti (1275) refers to Dantavakka as the ruler of Dantapura. This town has been identified with Rājmahendri (Rajahmundry) on the Godāvari. Some have identified it with Puri in Orissa (Dey, Geographical Dictionary, p. 53). S. Levi identified it with Paloura of Ptolemy. According to Subba Rāi it is in the ruins of the fort of Dantapura, situated on the southern bank of the river Vamsadharā, three miles from Chicacole Road Station.

Darsi.—It is in the Nellur district of the Madras State where a Pallava copperplate grant was discovered (E.I., I, 397).

Deuli.—This village is situated at Jājpur sub-division, two miles west of police station of Dharmshala. It contains a temple situated on the bend of river Brāhmaṇ. The roof of the pillared hall has fallen. In front of the temple there is a banyan tree, at the foot of which stands a life-size monolithic image of Viṣṇu (B. and O. Dist. Gazetteers, Cuttack, by O’Malley, 1933).
Devapura.—It may be identified with one of the two villages, Devāḍa in the Srungavarsapukōṭa taluk or Devāḍi in the Chicoaco taluk (E.I., XXIV, Pt. II, p. 50).

Devārākṣa.—It is the Yellamaṇcili taluk of the Vizagapatam district (A.S.R., 1908-09, 123; 1934-35, 43, 65).

Dharaṇikōṭa (Dhannakada).—The Jaina Āvāṣyaaka Nīryuktī (324) mentions it. It is in the Guntur district, where the Dharmakṣakra Pillar Inscription has been discovered (E.I., XXIV, Pt. VI, April, 1938, p. 256). This was known as Pityundrā by Ptolemy as the capital of Mainolia. It was situated about 20 miles above Bezwada on the Kṛṣṇā (McCrindle, Ptolemy’s Ancient India, Majumdar Ed., p. 187). The Bāhmaṇi invasion was checked by the Reddis at the Dharaṇikōṭa and turned back (E.I., XXVI).

Dhau-li.—This village is situated four miles south-west of Bhubaneswara on the south bank of the Dayā river. Close to this village two short ranges of low hills exist running parallel to each other. On the north face of the southern range the rock has been hewn and polished. Here some rock edicts of Aśoka are inscribed. The inscription is deeply cut into the rock and is divided into four tablets. Above the inscription there is a terrace, on the right side of which is the forepart of an elephant hewn out of the solid rock. There are some caves, natural and artificial, and temples. The edicts of Aśoka are the most interesting remains of Dhau-li, which show a broad catholic view and inculcate a lofty ethical doctrine (B. and O. District Gazetteers, Puri, by O'Malley, 1929, pp. 278ff.).

Dhavalapet.—This village is situated about 12 miles from Chicoaco in the Vizagapatam district of Madras where copperplates of Mahārāja Umāvarman were discovered (E.I., XXVI, Pt. III, p. 182).

Dībbidā Agrahāram.—It is a village in the Viravili taluk of the Vizagapatam district (E.I., V, 107).

Dinakādu.—It is a village mentioned in the Dinakādu Inscriptions. Some lands of this village were given by Vijayāditya to Mādava (Journal of the Andhra Historical Research Society, Vol. V, Pt. I, p. 56).

Dirghāśi.—It is a village four miles north of Kalingapatam in the Ganjam district, where an inscription of Vanapati (Saka Samvat 997) was discovered (E.I., IV, 314ff.).

Dommaru-Nandigāla.—It may be identified with the two villages of Nandigāma and Pasimdidikuru (E.I., XXVII, Pt. VI, p. 274).

Drāṣṭāvāma.—It is the name of a village. It is described as ‘the great-jewel of the Andhra country’. It stands on the northern bank of the Ījārām canal in the Rāmacandrapuram taluk of the east Godāvari district. It is one of the most sacred places in the Godāvari district with a big temple dedicated to Bhimesvara (S.I.I., I, pp. 53, 61; E.I., XXVI, Pt. 1). The Coda king Annadeva caused the pinnacle of the temple of Bhimesvara to be overlaid with gold. Two sattras for Brahmins were founded here (cf. Sewell, Lists of Antiquities, I, p. 25).

√Drāvaṭa.—It is the name of a country (S.I.I., I, p. 113). It is the Sanskrit name of the Tamil country. It is mentioned in the Mahābhārata (Ch. 118. 4), the Bhāgavata-Purāṇa (IV. 28, 30; VIII. 4, 7; VIII. 24, 13; IX. 1, 2; X. 79, 13; XI. 5, 39) and in the Bṛhat-samhitā (XIV. 19). The Jaina Bhrihatkalpa-bhāṣya also mentions it (Vr. I, 1231).

Duvviśīṭhā.—It was a Brahmin village in the kingdom of Kalinga (Jāt., VI, 514).

Edeṭa.—It is the name of a village (E.I., V, 118; Ibid., I, p. 36) near Akiripalle in the Kistna district, 15 miles north-east of Bezwada. It is also known as Iḍāra Nuzvid taluk, Kistna district.—
Ekadhīra-Caturvedimangalam.—It is the name of a village somewhere near Tirumānā-nallūr in the South Arcot district. The name Ekadhīra-mangalam corresponds to Ekadhīra-Caturvedimangalam (S.I.I., Vol. II, p. 529; vide Rangāchārī’s List, p. 1695, F.T. 21, for another version).

Elāpura.—The Ellora plates of Dantidurga mention it. It is Ellorā, where Dantidurga built the Daśāvatāra cave temple and where his successor Prasena built the Kailāsa temple (E.I., XXV, Pt. I, p. 29, January, 1839).

Ellorē.—It is also known as Ellūra or Ilvalapura. It is probably the modern name of Kamalākara-pura or Kolam in Telugu. It is on the bank of the Kolleru lake in the Godāvari district (S.I.I., Vol. II, p. 308). It is famous for its Kailāśanātha temple. The caves at Ellorē or Ellorē in the north-west of the Nizam’s territory, about 16 miles from Aurangabad, are some of the most important Buddhist caves of India. Bhikṣugrihas, known as Dūnaleṣas are the first excavations made at the site. There are Brahmin and Jain caves in addition to the Buddhist caves. The Buddhist caves contain distinct signs of later Mahāyana sect. The cave No. 2 contains galleries full of images of the Buddha, seated on a lotus in a preaching attitude. In the north-east corner there is a figure of the Buddha very rough and almost unfinished. There is also a colossal Buddha seated on a Sihāsana. In these caves the Buddha is seen in the attitude of preaching or in the Dharmacakrā-mudrā. The walls are covered profusely with images of Buddha and Buddhist sages. The cave No. 3 is a Vihāra cave containing twelve cells for monks. The walls have also many carvings of Buddhist sages. The cave No. 4 is in ruins. At the north end of this cave there is a prominent figure of Padmapāṇi attended by two females. The cave No. 6 contains an ante-chamber in front of a shrine full of sculptures. In the cave No. 9 there is an image of the Buddha with various attendants. The cave No. 10 is a beautiful Caitya-cave, where there is a large open court in front. The carvings are very beautiful and the façade is highly ornamental. The inner side of the gallery within the chapel is divided into three compartments, full of figures. A gigantic figure of the Buddha is carved in front of the dagoba. The cave No. 11 is two-storied, and this cave is similar to the cave No. 13 in outer appearance. The caves Nos. 11 and 13 contain an open court, cells in the walls, and show signs of Mahāyānism.

The copperplates of the earliest Rāṣṭrakūta Emperor Dantidurga were discovered at Ellorā (ancient Elāpura) (E.I., XXV, Pt. I, pp. 25ff.).

Elumbur.—It is the same as Egmore, a part of Madras (S.I.I., Vol. III, 133).

Elūr.—It is the name of a village (S.I.I., I, p. 108). It contains some temples.

Elurū.—A village in the west Godāvari district in the Venigviṣayā.

Enādapādi.—It is the name of a village (S.I.I., I, p. 83).

Erandapalla.—It has been identified by Fleet with Eranḍol in east Khandesh and by Dubreuil with Erandapali, a town near Chicacole in the Ganjam district. Some have identified it with Yandipalli in Vizagapatam (Rai Bahadur, P.H.A.I., 5th ed., p. 540; Journal of Indian History, Vol. VI, Pt. III, pp. 402-403).

Eyil.—It is the name of a village, in the Tīndivanam taluk of the South Arcot district (S.I.I., I, pp. 128, 147). This village seems to have given its name to Eyirkottam.

Eyirkottam.—This district was probably called after Eyil (fort), a village in the Tīndivanam taluk of the South Arcot district (Ibid., I, p. 128). It is a district of Jayaṅkaṇḍasalāmamandalam. Conjeevaram is said to be situated in it.
Gaḍaviṣaya.—It is identical with Khiṇjaliyagaḍaviṣaya of the Antimagam plates of Jayabhāṇjadeva (E.I., XXIV, Pt. I, January, 1937, p. 18).

Gaṅgā.—This is the name of a river (S.I.I., I, pp. 57, 58, etc.). This river is also called Mandākini which descends from the sky with all the fury of its rushing waters and which is borne by the God Śiva on one of his matted locks (S.I.I., II, p. 514). The Puruṣottamapura plates of Rāmacandra mention this river which is the Gaḍavaṛī (E.I., XXV, Pt. V, p. 208).

Gaṅgāpāḍī.—It is included in the modern Mysore State (S.I.I., Vol. II, pp. 8, 17).

Gaṅgāpura.—This village is identified with the modern Saṅgūr situated at a distance of about eight miles south-west of Hāverī on the road to Sirsi in the North Kanara district. This was included in the Candraguttaṅgūḍu belonging to Goveyārājya (E.I., XXIII, Pt. V, pp. 182ff.).

Gautami.—It is another name of the Gaḍavaṛī river (E.I., XXVI, Pt. I, January, 1941). It may be identified with the Akhaṇḍa-Gautami, i.e., the Gautami before it divides itself into the seven branches collectively known by the name of the Saptagodāvarī (E.I., XXVI, Pt. I, p. 40).

There is a village by the name of Gautami, which is in the Badakhmedi Estate of the Ganjam district, where three copperplates were discovered (E.I., XXIV, Pt. IV, 180ff., Gautami Plates of Gaṅgā Indravarman, year 4).

Gaṅganur.—It is the name of a village near Velūr (Ibid., I, pp. 77, 128). It is the same as Gaṅgaya-nallūr in Karaivari-Andināḍu in Vellore taluk of North Arcot district.

Gaṅgaya-nallūr.—This is modern Gaṅganūr (Ibid., I, p. 77), a village in Karaivari-Andināḍu, a division of Paḍuvurkoṭṭam.

Geśiṭam.—The Sendamaṅgalām Inscription of Manavallapparumal refers to this river, which rises in the Kallakurci taluk of the South Arcot district and flows into the Bay of Bengal under the ruined bastions of Fort St. David near Cuddalore in the same district (E.I., XXIV, Pt. I, January, 1937, p. 27). On the bank of this river the two villages of Tiruvadi and Tirumāṇikulī are situated (E.I., XXVII, Pt. III, p. 97).

Ghanasela mountain.—It is in the kingdom of Avanti in South India (Avantidakkhiṇāpatha: Jātaka, V, 133).

Gaṇḍasālā.—It is a small village in the Kistna district, 13 miles west of Masulipatam. Ikhasarivadhhamāṇī appears to be its ancient name (E.I., XXVII, Pt. I, 1947-48, 1ff.). Five Prakrit Inscriptions have been discovered here.

Gaṭikacala.—It is the name of a hill. It is at Sholinghur in the North Arcot district (Ibid., II, p. 502).


Godāvarī.—It is the name of a river (Mahābh., 85, 33; 88, 2; Bhūgavata Purāṇa, V, 19, 18; Brahmandaṇop, 1. 12, 15; Matsya, 22. 46; Padmapurāṇa, Uttarakhaṇḍa, vs. 35–38). According to the Rāmāyaṇa (Aranyakanda, Sarga 15, vs. 11–18, 24), it was full of lotuses and not far from it antelopes freely moved about. Śwans, kāraṇḍavas and cakravākas sported themselves in this river. This beautiful river had trees on both sides. Lakṣmaṇa took his bath in this river and returned to the leaf-hut taking with him many lotuses and fruits. Kālidāsa refers to it in his Rāghuvanḍa (XIII, 33). The Paṅcavaṭi forest was situated on it. According to the Brahmapurāṇa (Ch. 77, vs. 9-10; Saunaka, Ch. 60, v. 26) it has its source in the Trayamvaka-tīrtha. Many holy places are situated on the bank of this river: Kuśāvatītīrtha, (Brahmap. Ch. 80), Daśāvamedhikatīrtha (Mahābh., Ch. 83, 64), Govardhanatīrtha (Ibid., Ch. 91), Sāvitritīrtha (Ibid., Ch. 102), Vidarbha (Ibid., 121), Mārkandeya-tīrtha (Ibid., Ch. 145)
and Kiśkindhyātīrtha (Ibid., 157). It is mentioned in the Suttanipāta (p. 190). It is the largest and the longest river in South India, the source of which can be traced to the Western Ghats. It flows in a south-easterly direction below the Vindhya range cutting a valley through the Eastern Ghats. It falls in three distributaries into the Bay of Bengal in the district of Godāvari forming a large delta at its mouth. In its course through Hyderabad and Madras State it is joined by many tributaries. It issued from the Sahya mountains along with the Tuṅgabhadrā, Kāverī, Bhimarathā (or Bhimarathi), Kṛṣṇaśekhara, etc. This river which is considered to be one of the holiest in South India had really its source in Brahmagiri situated on the side of a village called Travanvaka which is 20 miles from Nasik. It is near the Kaviṭṭha forest (Jātaka, V, 132). This river is known in the Jain Literature as Goyāvarī (Bṛihatkalpa-Bhāṣya, 6. 6244ff.). The Mahābhārata has a reference to Śaptā-Goḍavāri (Ch. 85. 44).

Gokarna.—The Kāp copperplate of Keladi Sāḍēśa-nāyaka refers to Gokarna which is a village of that name in North Kanara. It is not far from the river Revā (Saurapurāṇa, Ch. 69, sl. 29). The Gokarna copperplates of Kadamba Kāmadeva, Saka, 1177, were discovered at Gokarna (cf. E.I., XXVII, Pt. IV, pp. 157ff.). The Rāmāyana (Ādik. 42 sarga v. 12) points out that the sage Bhagiratha came to this place and engaged himself in asceticism because he was childless for a long time. The Mahābhārata (85. 24–27) and the Padmapurāṇa (Ch. 21) refer to it as a holy place. The Kūṁarpurāṇa (30. 45–48; cf. Agnipurāṇa, 109) and the Padmapurāṇa (Ch. 133) also mention it as such. The Saurapurāṇa (Ch. 69, sl. 33) mentions southern Gokarna which, according to it, is situated on the river Śindhu (Indus).

Gokarnaśvara.—It is a village at Deuli in the Jajpura sub-division of the Cuttack district situated two miles west of the police station of Dharamsāla. It contains a small temple of Gokarnesvara which is picturesquely situated on a bend of the river Brāhmaṇi. It is one of the ancient temples of Orissa. A life-size monolithic image of the four-handed Viṣṇu can be found here at the foot of a Banyan tree.

Gollapuṇḍi.—It may be identified with the village of Gollapuṇḍi on the northern bank of the Kṛṣṇa river near Bezwada in the Kistna district, about 12 miles to the north of Tāḍikonda (E.I., XXIII, Pt. V—Tūṇḍikonda Grant of Ammarāja, II).

Gomukhagiri.—It is the name of a hill with a temple dedicated to the Gomukhagiriśvara by king Annadeva (E.I., XXVI, Pt. I).

Gonṭūru.—It is the name of a village (S.I.I., Vol. I, 38). It is doubtful to identify Golṭūra with the modern town of Gunṭūr in the Kistna district. This village is bounded on the east by Gōṅguva, on the south by Gōṇayūr, on the west by Kālucevrulu and on the north by Maḍapalli (Ibid., I, p. 43).

Gottaikeḷa.—This village also known as Gotarkela is about three miles from the town of Stonepur (E.I., XXIII, Pt. VII, July, 1936, p. 250).

Govindavāḍī and Dōmar.—Two villages in the Conjeevaram taluk of the Chingleput district. Govindavāḍī is close to Tirumalpuram in the Arkanam taluk of the North Arocl district and is identical with Govinda-pāḍi of the inscription at Tirumalpuram (S.I.I., Vol. III, p. 254). Govindapāḍi is in Vellanaḍu which is a district of Damarkottam.

Guddavāṭiviṣaya.—This is the same as Goddessi- viṣaya (Ind. Ant., Vol. XIV, p. 53). Guddavāṭi- viṣaya or Guddavāṭi- viṣaya is perhaps identical with Gudavara, Gudavara or Gudra-hāravisaya and connected with the modern Gudvāḍā, the headquarters of a taluk of the Kistna district (Hultzsch, S.I.I., Vol. I, p. 52 and f.n.)
**Guḍła-Kaṇḍeruvāṭi.**—It was the ancient name of a tract of country lying on the southern bank of the Kṛṣṇā river round Amarāvati, which was noted for its beautiful temples and caityas of Amarasavaśeśvara and the Buddha. The term ‘Guḍła’ means ‘of the temples’, and the district Kaṇḍeravāḍi or Kaṇḍeruvāṭi seems to acquire its name from the Gaṇṭur taluk of the ancient township Kaṇṭeru or the modern Kaṇṭeru, a village in Guntur district, which must have been a very important place in former times. Guḍła-Kaṇḍeruvāṭīvīsaya was the name for the northern portion of Gaṇṭur and eastern portion of Sattenapalli taluk. The central portion of Gaṇṭur together with the south-eastern part of Sattenapalli taluk was called the Uttara-Kaṇḍeruvāṭīvīsaya. *(E.I., XXIII, Pt. V, p. 166.)*

**Guḍrāvāṭīvīsaya.**—It has been identified with Guḍūru near Masulipatam as well as with Guḍivāḍa, the headquarters of the taluk of the same name in the Kistna district *(E.I., XVII, No. 10, p. 45).*

**Guḍrū.**—It is a town near Masulipatam. It is Koddoura of Ptolemy (McCrinlde, *Ancient India as described by Ptolemy*, Majumdar Ed., p. 68).

**Guṇḍaḍugolanu.**—It is a village in the Veṅgiripalavūdisvāya granted to a Brahmin inhabitant of Kalluru, where a number of plates was found *(I.A., XII, 248).*

**Guttī.**—It is the headquarters of a taluk in the Anantapur district, known as Gooty *(E.I., XXV, Pt. IV, p. 190).*

**Hadaḍuaka.**—It is a village, which is evidently the same as Sudava, situated in the eastern division of the Parlakimedi State in the Gaṅjam district of the Madras Presidency *(E.I., XXVI, Pt. 2, April, 1941, p. 63).*

**Hagari.**—This river formed the common boundary of the Kadamba country and the Naḷavāḍi in the north and the Kaḷamba country and Sire 300 in the south *(Q.J.M.S., January and April, 1950, p. 88).*

**Halampura.**—The Gurzala Brāhmi Inscription refers to this place. According to some it may be identified with Allūru in the Nandigama taluk of the Kistna district. According to others it seems to be identical with Alampūr in the Nizam’s dominions. The latter place is situated at the apex of the Raichur Doab on the western bank of the Taṅgabhadra, a little distance before its junction with the Kṛṣṇā. It abounds in antiquities, temples and other structures *(E.I., XXVI, 124ff.; Annual Report of the Archaeological Department of Nizam’s Dominions, 1926-27).*

**Haṃsaḍrapatana.**—It is a holy place situated to the left of the Bhāgratī and north of Pratiṣṭhāna *(Kürmap., Pürvabhaṅga, Oh. 36, sl. 22).*

**Hamumkoṇḍa** (Anmakonda).—It is near Warangal in the Nizam’s State, wherein the inscription of Prola was discovered. To the south of this place stands a hillock on the top of which a small temple of Padmākṣi was built *(E.I., IX, 256ff.)*.

**Hemāvati.**—It is the name of a village. It was the ancient capital of Nulambapāḍi also called Nigarili-Śorapāḍi which appears to have extended into the Anantapur district *(S.I.I., Vol. II, p. 425).*

**Idaiṭuravīnḍu.**—This is the country of Eḍatore, the headquarters of a taluk in the Māsgar district *(Ibid., I, p. 96).*

**Ilangoykkūḍi.**—It is the ancient name of Ambāsamudrām. It was a brahmadeya in Mūlinaḍu *(E.I., XXV, Pt. I, January, 1939).*

**Irāmāndal.**—Ira was called Mummudisoramandalam after the well-known surname Mummudicoḷa of Rājarāja *(S.I.I., Vol. II, pp. 108, etc.)*.

**Iraṭṭa-pāḍi.**—It is the western Calukyan empire. Its revenue amounts to 7½ lakhs *(Ibid., I, p. 65).* It was invaded by the Coḷa king mentioned in 1365 of Tanjore inscriptions *(vide Raṅgūchārī’s List).*
Isila.—It was a seat of government in the Deccan ruled over by a mahāmātra. It may have been the ancient name of Siddāpura in the Chitaldroog district of the Mysore State (Asoka’s M.R.E., I; E.I., II, No. 4, p. 111).

Jayannāthapura.—This may be identified with Jagannāthapuraṃ which is the portion of the town of Cocanada lying south of the river (S.I.I., I, pp. 51-60; Sewell, List of Antiquities, Vol. I, p. 24).

Jagguvāga.—This city was captured by the Coṭa King Annadeva (E.I., XXVI, Pt. I).

Jambūgrāma.—The Kālibhāna copperplate inscriptions of king Mahābhavagupta I Janamejaya mention it, which may be the same as the modern Jāmgaon near Kālibhāna (I.H.Q., XX, No. 3).

Jambukēśvara.—It is Śrīraṅgaṃ according to some (cf. Devipurāṇa Ch. 102). It is two miles away to the north of Trichinopoly. It contains a temple having the water-liṅga. The deity is so called because it remains in water. Śiva stands in the middle with Brahmā and Viṣṇu to the right and left respectively.

Jāṭinga-Rāmēśvara.—It is a hill near Siddāpura in the Moḷakālmuru taluk of the Chitaldroog district in Mysore State (E.I., IV, 212).

Jayaṅkondaḷaṇḍaḷam.—It is the Coṭa country (S.I.I., I, pp. 79-80, 102, 123).

Jayapuraṇa.—The Cuttack Museum plates of Mādhavavarmā refer to it, which is the same as Jayakāḷaṇḍaḷa of Koṅgodaṇḍaḷam mentioned in the Dharakota plate of Subhākaradeva. It may be identified with the present Jeypore contiguous to the Ganjam district in Orissa (E.I., XXIV, Pt. IV, October, 1937, p. 151).

Jāṭpur.—It is an old site in the Jeypur district of Orissa. This place is called Birajākṣetra in the Mahābhārata. It was a sacred spot as early as the 2nd or 3rd century A.D. It contains a temple having the image of Śatī under the name of Birajā or the passionless one. This temple cannot be of an earlier date than the 14th century A.D. Jāṭpur, also known as Birajākṣetra on the Vaitaranī in the Cuttack district, is a place of historical importance. Four colossal images which are the notable objects of anti-quarian interest have been discovered here. One of them is an image of the Bodhisattva Padmapāṇi of decomposed Khondalite of the later Gupta period, 18 ft. in height. The other three are the images of Vārāhi, Cāmuṇḍā and Indrāṇi. Of these images, those of Cāmuṇḍā and Indrāṇi are very badly mutilated. The colossal image of Vārāhi at Jāṭpur has lost both the right fore-arms, and both of her left arms are mutilated. She is seated in easy posture on a throne. Her vehicle, buffalo, is carved on the base. As pointed out by R. P. Chanda the makers of the images of the mothers and of the allied gods and goddesses found at Jāṭpur followed the Devi-māhātmya, which knows only seven mother-goddesses. All the old temples of Jāṭpur are said to have been destroyed by Mahommedan invaders. Jāṭpur was the capital of Orissa at the time of Hiuen Tsang, as rightly pointed out by Waddell and R. P. Chanda. It may be recognized as an old centre of the cult of Birajā or Durgā. The magnificent images of the mothers and the allied deities, e.g., Śivadūti and Ganesa, found at Jāṭpur, are the best specimens of the early mediaeval Buddhist sculptures. The early mediaeval stone-temples of Jāṭpur are not of much architectural importance. For further details, vide R. P. Chanda, Exploration in Orissa, M.A.S.I., No. 44.

Jeypore.—It is in the Vizagapatam district of the newly formed Andhra State (E.I., XXV, Pt. V, January, 1940).
Jijjika.—This village is the same as the modern village of Jirjingi in the Tekkali Zamindari of the Ganjam district where some plates of Gaṅga Indravarman were found out (E.I., XXV, Pt. VI, April, 1940, pp. 281 and 286).

Jurāḍa.—It may be identical with Jaraḍa, a village in the Kodola taluk of the Ganjam district. Surada the headquarters of a taluk of the same name in the Ganjam district, represents Jurāḍa (E.I., XXIV, Pt. I, January, 1937, p. 18).

Kacei.—This is modern Conjeevaram (S.I.I., Vol. III, p. 206).


Kadaba.—It is in the Tumkur district of the Mysore State, where copperplates of Prabhūtavāra (Saka saṃvat 735) were discovered (E.I., IV, 322ff.).

Kadabhra.—It is the name of a country (S.I.I., Vol. II, pp. 343, 356).

Kadaikkottūr.—It is the name of a village (Ibid., I, p. 105). Arisṭa-nemi ācāra belonged to it.

Kadalḍi.—It is in the North Aroot district (E.I., XIV, 310).

Kadapā.—Ptolemy calls it Karige. It is situated five miles from the right bank of the North Pennar on a small tributary of that river (Ptolemy's Ancient India, Majumdar Ed., p. 186).

Kadāraṇ (or Kidaḍaṇ).—It is now the headquarters of the taluk of Ramnad Zemindary district (S.I.I., II, p. 106). Kadāraṇ, being the first port of call for ships from India to Further India and China, was the place best known to the people of the Tamil country and, therefore, Tamil inscriptions refer to the conquest of Kadāraṇ. The smaller Leyden copperplates dated 1090 A.D. record an embassy from Kadāraṇ to the Coa court at Ayiraṭṭali (E.I., XXII, 267–71).

Kalāṇjiyam.—It is the name of a village (S.I.I., I, p. 83).

Kalavaiṇāḍu.—The Tiruppūvanam plates of Juṭāvarman Kula-sêkhaṉa I refer to it. It was divided into two parts, north and south (E.I., XXV, Pt. III, p. 98).

Kajavapiṇḍā.—The Koduru grant of Ana-vota-reddi (Saka 1280) refers to it, which may be identified with modern Kalavapadi in the Gudiyâḍa taluk of the Kistna district (E.I., XXV, Pt. III, p. 140).

Kaliṅga.—This is the name of a country (E.I., Vol. II, pp. 8, 17, 35, 123, etc.).

Kaliṅganagara.—In the Narasîṅgapalli plates of Hastivarman and the Sântabommâli plates of Indravarman, Kaliṅganagara has been identified with modern Kaliṅgapatam at the mouth of the Vamśadârâ river or Mukhalingam near Chicaole (E.I., IV, 187). According to some, Mukhalingam is a place of pilgrimage, 20 miles from Parakimedi in the Ganjam district (E.I., XXIII, Pt. II, April, 1935, p. 76). Fleet has identified it with Kaliṅgapatam (Ind. Antiquary, XVI, p. 132) as a kingdom. Kaliṅga occurs in Pāṇini's Âṣṭāṅgaśāstra (IV, I, 170). Patañjali mentions it in his Mahâbhâṣya (3, 2, 2, p. 191). It was a well-known country on the eastern coast of India lying between the Mahânâdi and the Godâvârī (J.U.P.H.S., XV, Pt. II, p. 34). It is also mentioned in the Trilîṅga Inscription of Devendravarman, son of Gunârāva (Gaṅga year 192). The Indian Office plate of Laksmanasena refers to Kaliṅga (E.I., XXVI, Pt. I; XXV, Pt. V, January, 1940) which also occurs in the Tekkali plates of Anantavarman of the Gaṅga year 358 (E.I., XXVI, 174ff.) and the Indian Museum plates of Gaṅga Devendravarman, year 308 (E.I., XXXIII, Pt. II). Randle is right in pointing out that the tribute on the pratipad days in the shape of a
gift of woman was paid by the ruler of Kāliṅga to Lakṣmanasena while he was young (E.I., XXVI, Pt. I, p. 11., F.N. 4.). The kingdom of Kāliṅga included Pithudaka, Pithudaga or Pithunda on the sea-coast, which existed near the river Lāṅguliya. The Kāliṅga Edict I tells us that a Kumāra was in charge of Kāliṅga with his headquarters at Tosali (Tosala) or Samāpa (Law, Geography of Early Buddhism, p. 64 f.n.). According to the Hāṭhigumpha Inscription king Kāhravela brought back to his realm the throne of Jina from Aṅga-Magadha. He stormed a stronghold of the Magadhan army in the Barabar hills, known as the Gorathagiri, and caused a heavy pressure to be brought to bear upon the citizens of Rājagṛha, the earlier capital of Magadha. He also compelled king Bahasatimita of Magadha to acknowledge his suzerainty. Kāhravela repaired the buildings, walls, and gates in the city of Kāliṅga, which were badly damaged by the stormy wind, raised the embankments of the Isitāla tank, and restored all the damaged gardens. According to the Hāṭhigumpha Inscription King Kāhravela is said to have defeated the Bhojakas and Rāṭhikas (i.e., the Bhujas and Rāṭhikas of Aśoka’s inscriptions) in the 4th year of his reign and to have compelled them to do him homage. King Kāhravela has been described in his own Inscription as Kāliṅgadhipati, and as Kāliṅga-cakkavatī in the Inscription of his chief queen. The Hāṭhigumpha Inscription clearly shows that Kāliṅganagara was the capital of Kāliṅga during Kāhravela’s reign. It has been satisfactorily identified with Mukhalingam on the Vanśadharā and the adjacent ruins in the Ganjam district. Khibira was really the capital of Kāliṅga in Kāhravela’s time. It had its connection with a river near it by a canal opened up three hundred years back by a king named Nanda. It was brought into the heart of this capital by its further extension from the Tanasuliya road. It appears from the location of the new royal palace that the capital was situated on the bank of a stream known by the name of Prācı, which flows on the northern part of the Puri district showing many temples in ruins on its both banks. The river Prācı flows southwards within five or six miles east from the Līṅgiṅa temple (B. M. Barua, Kāhravela as King and Builder published in the Journal of the Indian Society of Oriental Art, Vol. XV, p. 52).

The ancient Kāliṅga country seems to have comprised modern Orissa to the south of the Vaitarani and the sea-coast southwards as far as Vizagapattam (cf. Mahābhārata, III, 114. 4). It also included the Amarakanṭaka range which is said to be in its western part (Mahābhārata, Vanaparva, CXIV, 10086-10107; Kārma-Purāṇa, II, XXXIX, 19; Cunningham, A.G.I., pp. 734-35; for further details, vide Law, Geography of Early Buddhism, pp. 63-64). The Mātyap. refers to Jalesvara which is airtha in the Amarakanṭaka hill of Kāliṅga (186. 15-38; 187. 3-52). The Bhagavata Purāṇa refers to it and to its people (IX, 23. 5; X, 61, 29, 37) and the Brhat-samhitā also mentions it (XIV, 8). The Kāliṅga country lies between the Godāvari and Mahānadi rivers (Hultsch, S.I.I., I, pp. 63, 65, 95, etc.). The capital of Kāliṅga was Dantapuranagara (E.I., XIV). Many other Kāliṅga capitals existed in the Ganjam district (E.I., IV, 187). The Sonepur grant of Mahāśivaguptayāti refers to Kāliṅga, Königoda, Utkala and Kośala ruled by Lakṣmanasena of Gaṇḍa. Kāliṅga formed a geographical unit by itself, and had its own rulers from the earliest times. Two eastern Gaṅgā copperplate grants from Sudava (E.I., XXVI, Pt. II, p. 63) also refer to Kāliṅganagara which has been variously located at modern Kāliṅgapatam or at Mukhalingam. According to this copperplate Kāmarūpa is located in ancient Kāliṅga.

1 Barua, Old Brāhmī Inscriptions, pp. 272-273.
In the Aihole Inscriptions of the seventh century A.D., Pulakesin II claims to have subdued the Kaliṅga and took the fortress of Piśaptapura (E.I., VI, pp. 4ff.). Harṣadeva or Śrīharṣa is described in a Nepalese inscription to have been the king of Kaliṅga, Oṇḍra, Gauḍa and other countries (J.R.A.S., 1898, pp. 384-5; I.H.Q., 1927, p. 841). Another reference to Kaliṅga is found in the Bheraghat Inscription of Alhaṇadevi, the queen of Gauḍya-karna of the Kālauci dynasty, the grandson of the famous Lākṣmikarna. It informs us that when Lākṣmikarna gave full play to his heroism, Vāṇga trembled with Kaliṅga (E.I., II, p. 11).

Most of the early Gauḍas of Kaliṅga like Ḥastivarman (E.I., XXIII, 65), Indravarman (E.I., XXV, 195), Devendravarman (E.I., XXVI, 63), who described themselves as lords of Kaliṅga issued their grants from the victorious camp at Kaliṅganagara. (E.I., XXVI, 67). The plates of the early Gauḍa kings of Kaliṅga, like Jayavarmadāva and Indravarman, refer to the victorious residence of Śvetaka (E.I., XXIII, 261; XXIV, 181; XXVI, 167), which has been identified with Cīkāṭi, in the Ganjam district. For a list of ancient districts of Kaliṅga country as mentioned in the different Kaliṅga inscriptions of various dates, vide Indian Culture, XIV, p. 137.

In the fifth century A.D. the well-known Komaṇṭi grant introduces us to a Śri Mahārāja named Candrarvarman, who is described as Kāliṅgadhipati or the lord of Kaliṅga (Sewell, Historical Inscriptions of Southern India, p. 18). To this dynasty Umāvarman and Viśākhavarman, who were the lords of Kaliṅga, probably belonged. To about the same date as that of the Komaṇṭi grant may be ascribed the inscription of a certain Kaliṅgadhipati Vaiśīṣṭhiputra Śaktivarman of the Mathara family who granted from Piśaptapura (Piśhapuram) the village of Rākaluva in Kaliṅga-visaya (E.I., XII, pp. 1ff.). A copperplate grant of eastern Calukya king Bhima I mentions a village in Elamāṇi-Kaliṅgadēsa, which formed part of a province called Devarīstrā. According to the Kharod Inscription of Ratnadeva III, the lord of Kaliṅga was the youngest son of Kokaḷa (E.I., XXI, p. 159). According to some Kaliṅgarāja came to be regarded as the son and not merely a descendant of Kokaḷa. The Kharod Inscription further says that Kaliṅgarāja became the Lord of Tummāṇa, which has been identified by some with Tumana in the Bilaspur district (I.A., LIII, pp. 267ff.). According to the Amoda plates, Kaliṅgarāja churned the king of Utkala and contributed prosperity to the treasury of Gāṅgadeva (E.I., XIX, p. 75). According to a South Indian Inscription dated 1135 A.D., a Gauḍa king of Kaliṅga was defeated by Durjaya Maṇḍa II (E.I., VI, 276). The ruler of Kaliṅga along with those of Kañci, Kośala, Mālava, Lāṭa, Taṅka, etc., was defeated by Danṭidurga, according to the Ellora Inscription, V. 23, and the Begumra plates of Indra III (E.I., IX, 24ff.).

Govinda III came to the bank of the Narmadā and conquered Kaliṅga and other countries including Mālava, Kośala, Vengi, Dāhala and Oḍraka (E.I., XXIII, Pt. VIII, p. 297—Manna Plates of Stambha). Kaliṅga was visited by Hiuen Tsang in the 7th century A.D. According to him, it was 5,000 li in circuit. It was regularly cultivated and it produced abundant flowers and fruits. It contained extensive forests. It was thickly populated. The climate was hot. The people were vehement and impetuous, mostly rough and uncivilized. There were some saṅghārāmas and deva temples (Beal, Buddhist Records of the Western World, II, 209-10).

According to the Mahāvastu (Vol. III, p. 361), Danṭapura was the capital of the Kaliṅga kingdom, and it existed ages before the Buddha
(Jāt., II, p. 367). Probably it was the Dantapura where the Kaliṅgas were destroyed by Kṛṣṇa (Mahābhārata, Udyogaparva, XLVII, 1883). Dandagula or Dandaguda, the capital of Calingoe, mentioned by Pliny, shows that the original form was Dantakura and not Dantapura (C.A.G.I., p. 735). According to the Kauṭiliya Arthashastra (p. 50), the elephants of Kaliṅga and Anaṅga were excellent. According to the Daśakumāra-carita, Mantragupta came to Kaliṅga. At a little distance from this city he sat on the slope of a hill in a wild forest adjoining a cemetery. The daughter of the king of Kaliṅga named Kanakalekhā was sent for (pp. 167-168). A Brahmin came from the Andhra capital, who told a story about Kardana, the king of Kaliṅga and the father of Kanakalekhā (Ibid., p. 172). Kālidāsa styles the king of Kaliṅga as the ‘Lord of the Mahendra’ (Baghuvanśa, IV, 43; VI, 54). According to him Kaliṅga was extended up to the Godāvari. For further details, vide S. K. Aiyangar’s Ancient India and South Indian History and Culture, Vol. I (1941), Ch. XIII, pp. 396ff.

Kaliṅgapatṭanam.—It was a flourishing seaport at the mouth of the Godāvari.

Kaliṅgaraṇya.—This forest which finds mention in the Mitindapāṇḍha (p. 130) lay between the Godāvari river on the south-west and the Gaoliya branch of the Indrāvatī river on the north-west (C.A.G.I., p. 591). According to Rapan, it was between the Mahānadi and the Godāvari (Ancient India, p. 118).

Kalluru.—This ancient village is situated in the Repalle taluk of the Guntur district (I.A., XII, 248).

Kalpatī.—It is in Pālghāṭ, where a stone inscription was discovered (E.I., XV, 145ff.).

Kallurariṅga.—It is the modern Gulbargā in the Hyderabad State (E.I., XIII, 157).

Kaluceruvulu.—It is the name of a village (S.I.I., I, p. 43).

Kalyāṇa.—This city was founded by the Coḍa king Kāmarāja, which became famous as Kāmapuri, ‘the crest-Jewel of the Andhra country’ (E.I., XXVI, Pt. I).

Kamakapalli.—It is situated in the Girigaḍa village of the Karvan-nāḍga district (E.I., XVI, 270).

Kamalapādaṇa.—It is the name of a village (S.I.I., I, p. 83).

Kamalāpuram.—It is in the Cuddappah district where an inscription of Indra III was discovered.

Kampili.—This is modern Kampli, a town on the southern bank of the Tungabhadra in the Hospet taluk of the Bellary district (S.I.I., Vol. III, p. 194; Madras District Gazetteers, Bellary, by W. Francis, pp. 282ff.). Dantivarman’s grant records the donation of a village to a Buddhist monastery at Kamppilaya (E.I., VI, 287). It will not be safe to identify this Kāmpilaya with Kāmpilaya, the capital of Southern Paṅcāla, for lack of proper evidence.

Kanaḍa (or Kannada).—This is Kārnāṭa country (S.I.I., Vol. II, pp. 117, 311), a portion of the Carnatic between Rāmnāḍ and Seringapatam. It is also called Kuntaladesa. The Mysore State was also called Kārṇaṭaka (J.R.A.S., 1912, p. 482). The kingdom of Vijayanagara was also called Kārṇaṭa (Imperial Gazetteers of India, Vol. IV).


Kaṇḍarādityyam.—It is the name of a village (Ibid., I, p. 112) on the northern bank of the Kāveri in the Trichinopoly district. A chieftain of this name occurs in the inscriptions.
Kanéderuvádi.—It is Kanéderuvátivisaya district (Ibid., I, pp. 38, 44). An order was issued to its inhabitants by the Calukya Bhima II (vide 98 of Kistna district in Raṅgácharí’s List). Kanéderuvátivisaya seems to have been subdivided into three or four small districts. It comprised apparently the whole of Guńtúr taluk, the eastern portion of Satténapallí and the northern parts of Tenáli taluk. The central portion of Guńtúr together with the south-eastern part of Satténapallí taluk was called Uttara Kanéderuvátivisaya (E.I., XXIII, Pt. V).

Kayanamangalam.—It is the name of a village which is situated in the Ārni Jágir about half way between Ārni and Vellore (S.I.I., I, p. 83).

Kanvi.—It is the name of a river which flowed in ancient times near Cape Comorin (Vaiḻūr Inscription of Kopperunjígadeva, E.I., XXIII, Pt. V, p. 180).

Kanteru.—The Kanteru plates of Sālankáyana Vijayaskandavarman refer to this village in the Guńtúr taluk, Guńtúr district (E.I., XXV, Pt. I, January, 1939, p. 42). According to some it is situated a few miles northeast of Guńtúr near the main road leading to Bezwáda (E.I., XVIII, p. 56).

Kanyá.—It is the same as Kanyákumári, the Tamil name of Cape Comorin (S.I.I., Vol. III, p. 22 f.n.). It is also called Gaṅgaikondacácilpuram. Here an inscription of Koluttungacála I has been discovered (E.I., XXVI, Pt. VI, April, 1942, pp. 274 ff.). It is a very ancient place of great reputation. It was known to the Greek writers as Komária Akon or Cape Komaria. The temple of the Goddess Kanyákumári is situated on the very brink of the Indian Ocean. Here the inscription of Vira Rájendaradeva was discovered (E.I., XVIII, p. 21).

Karaivari-āndi-náḍu.—It is the name of a district (S.I.I., I, pp. 77, 78, 129).

Karamadai.—This town is on the railway line between Coimbatore and Metturapalayam, about 17 miles from Coimbatore containing the Śrīraṅgaṇáthá Perumal Temple.

Karapippakkam.—It is also spelt as Kaḷanipákaṃ. It is a village situated in Vellore taluk in North Arcot district, near Virúkótipuram (S.I.I., I, 136).

Karaṇágudu.—This village may be identical with Kománda or with Karadá situated about 16 miles north of Kománda (E.I., XXIV, Pt. IV, p. 173).

Karavandapuram—This is the same as the village now known as Ukkirankótai in Kalakkuḍi-náḍu in the Timnevelly taluk. It was of great strategic importance in the time of the early Pánḍyas. Vestiges of a fort and a moat are even now visible, which give evidence to its former greatness. There are two Śiva temples called Arikeśáriśvaram and Rájaśiśvaram, in the vicinity of the village named after the Pánḍya kings, Arikeśari and Rájasíma (E.I., XXIII, Pt. VII, p. 284).

Karkattur.—It may be identified with Kalakattur near Palamaner in the Chittoor district (E.I., XXII, p. 113).

Karkudi.—This is the ancient name of Uyyakkoḍán Tirumalai in the Nandipannamamáṅgalam on the southern bank of the Káverí (S.I.I., III, p. 231). It is in Rájasírayacaturvedimáṅgalam in Pándikulasáṃvájanáḍu (vide Raṅgácharí’s List, 1952).

Karñáṭa country.—This country (S.I.I., I, pp. 69-70, 82, 130, 160, 164) figures prominently in Tamil classics. It is also mentioned in the Bhágavata Puráṇa (V, 6, 7). It has been described as a vast country (dhárāmaṇḍalá). It is occupied by the Kanarese speaking people. The kings of Karñáṭa were nominally dependent on the kings of Vijayaganára.
Karnāka.—A branch of the Kāverī. It is the Coleroon surrounding Śrīraṅgam (Pudumprāya, Ch. 62).

Karur or Karuvēr.—It is a village of the Coimbatore district (S.I.I., p. 126, f.n.1). It is also called Vaṇji which was the old capital of the Chera kingdom. Ptolemy calls it Karur the capital of the prince of Kerala (Burnell, South Indian Paleography, 2nd ed., p. 38, note 2; Z.D.M.G., Vol. XXXVII, p. 99; Hultzsch, S.I.I., I, p. 106 f.n. 2). It is a town in the present Trichy district prominently mentioned in Tamil classics. According to Ptolemy, Karoura was the capital of Kerobothros, i.e., Keralaputra. Karūra means the black town (McCrindle, Ancient India as described by Ptolemy, S. N. Majumdar Ed., p. 182).

Karuvēr.—It is the name of a village in the Coimbatore district. It is also the name of a town in the same district (S.I.I., II, pp. 250, 260, 288, 305; Vol. III, p. 31).

Kaurāla.—It has been identified by some with Colair lake and according to others with Sonpur district of C.P., and Korāda in South India.

Kālāhasti.—It is in the North Arcot district, a place of pilgrimage on the river Suvarnamukhari (E.I., I, 368).

Kālībhāna.—The Kālībhāna Copperplate Inscriptions of king Mahābhāradanāgupta I Janamejaya (I.H.Q., XX, No. 3) mention this village, lying about nine miles to the north-east of Bolangiri, the chief town of the Patna State in the Sambalpur district.

Kālīdvērga.—This is modern Calicut, a town (S.I.I., Vol. II, pp. 364–72). The Tamil form of this name is Kaḻīkoṭai.

Kilīyırkoṭam.—It is the name of a district (S.I.I., I, pp. 116, 117, etc.). Its subdivision was Erikkalnadu (vide 236 of Raṅgāchārī’s List).

Kāmāpurī.—It is also known as Kalyāṇa, the crest-jewel of the Anadhra country (E.I., XXVI, Pt. I, January, 1941). This city was founded by the Coḍa king Annadeva in the Anadhra country, which perhaps became the capital of his principality (Ibid., XXVI, Pt. I).

Kāṁkaraṇorī (Kāṁkaraṇarti).—It stands on the bank of the Gautami (another name of the Godāvari). It may be identified with the modern village of Kākaraṇappurē on the west bank of the Godāvari. It is at present included in the Tanuku taluk of the West Godāvari district (E.I., XXVI, Pt. I, January, 1941).

Kāṇaṇidēda.—It is stated to be a division of Pāṇḍimaṇḍalam. The western part of Tirumēyyam taluk, which is the southernmost part of the Pudukkoṭai State, had in it the ancient district of Kānanēdu. It was contiguous to Keraḷaśingavālanaṇḍu (E.I., XXV, Pt. II, April, 1939).

Kāṇapper.—It is the name of a village in the Pāṇḍya country (S.I.I., Vol. II, p. 149). It is famous for its temple.

Kāṇeṣpurā (Kāṇçi or Kāñcipurā):—Vide Conjeevaram.—It was an important place of pilgrimage from very early times. The Bhāgavataraprāya (X, 79, 14) refers to it as a city. Patañjali mentions it in his Mahābhāṣya, II, p. 298. The Skandaṇapurāṇa (Ch. I, 19–23) mentions it among other places as holy. The Yoginiṭantra (I. 17) also mentions it. In the Drāvīḍa country there existed a city called Kāñcī where lived a rich merchant’s son named Śaktikumāra who was anxious to find out a virtuous wife. For this purpose he went to the Sīri country on the right bank of the river Kāverī (Daśakāmaracaritam, p. 153). Kāñcipurā finds mention in the Mayidadavala Copperplate Inscription of Śivakandavarman (cf. E.I., XXV, Pt. VII, p. 318). Kāñcipurā mentioned in the Aiḥole Inscription was conquered by Pulakeśin. The Taḷaṅgūḍa Inscription of Śāntivarman also refers to Kānci. (It is known as Kāñcipeṇḍu. It is Conjeevaram, the
capital of Drāviḍa or Coḷa on the river Palār, 43 miles south-west of Madras (cf. Mahābhārata, Bhīṣmaparva, Ch. IX). Śiva Kāṇeś and Viṣṇu Kāṇeś form the western and eastern parts of the city. There is also Jaina Kāṇeś, called Tiruppatutti-kunram. Of all the temples at Conjeevaram the Kāmākṣī temple is the most important. In this temple the only peculiarity is the Cakra placed in front of the deity. This city is said to have been founded by Kulottunga Coḷa on the site of a forest, called Kurumbharbhūmi, afterwards called Toṇḍamandala. It was one of the capitals of the ancient Coḷas and the capital of the later Pallavas (vida S. K. Aiyangar, Ancient India and South Indian History and Culture, Vol. I, 1941, pp. 520ff.). It was one of the notable centres of Buddhist learning. The geographer Ptolemy (McCrinlde, Ancient India as described by Ptolemy, pp. 185-86) refers to the kingdom of Malanga, ruled by Bassarongana, which, according to some, was Kāṇeś. According to Ptolemy, Malanga was the capital of Arouarnoi (Arvarnai) (McCrinlde, Ancient India as described by Ptolemy, p. 185). Kāṇeśpurana contains the temple of Kailāśanāthasvāmin built in the Pallava style of the 6th century architecture. There is another temple by the name of Rājasimhavarmesvara temple. Besides there are numerous small temples both Śaiva and Viṣṇu (Hultzsch, S.I. Inscriptions, I, pp. 1, 2, 3, 19, 28, 77, 113, 116, 118, 120, 123, 125, 129, 139, 140, 141, 145, 146, 147).

Kāṇeś was attacked by the Rāṣṭrakūṭa king Govinda and his father. As soon as it was invaded by Govinda, the then ruler of Kāṇeś was defeated some time before 803 A.D. as far as we can learn from the British Museum plates of Govinda III (I.A., XI, 126). The Siddhalingamādam inscription from South Arcot district, as old as the fifth year of Kṛṣṇa’s reign, refers to the conquest of Kāṇeś and Tanjai or Tanjore (Madras Epigraphical Collection for 1909, No. 375). An inscription from the Ukkala Viṣṇu temple in the North Arcot district mentions the king Kannaradevavallabha as the conqueror of Kāṇeś and Tanjore (E.I., IV, 82).

Kāṇḍatāur.—It is the name of a village. It may be identified with Čidambaram (S.I., I, pp. 63-65, 95, 140). Rājarṣa I is said to have destroyed the ships here.

Kāp.—This village is in the South Kanara district of the Madras State where a copperplate was discovered (E.I. X., X., p. 80).

Kāraikkuḷ (Karikal).—This is a sea-port town. It is the French settlement in the Tanjore district (Hultzsch, S.I., Vol. II, p. 295).

Kuṟuvagrāma.—It is either Koregaon or Karva about six and four miles respectively from Karāḍ on the right bank of the Kṛṣṇā (E.I., XXVI, Pt. VII, p. 323).

Kāṭāppāṭṭi.—It is a village close to the Vellore station of the Madras State (E.I., I, p. 139, f.n. 3).

Kāṭūṭtumbūr.—It is the name of a village. It was in Paṅgalanāḍu, a division of Paṭuvūrkoṭṭam (E.I., I, pp. 78-79). It is really in the Vellore taluk of the North Arcot district.

Kāvavāţu (Kavannur).—It is the name of a village in the Gudiyāṭṭam taluk of the North Arcot district (E.I., I, p. 133; E.I., XXIII, Pt. IV, October, 1935, p. 147). It is in the Saidpet taluk, Chingleput district.

Kāvērī (or Kāvīrī).—It is the name of a river which starting from Coorg passes through the districts of Coimbatore, Trichinopoly, and falls into the Bay of Bengal. It is called ‘the beloved of the Pallavas’. This means that a Pallava king ruled over the country along the banks of the Kāveri river (S.I., I, p. 29). This river is mentioned in the Rāmāyana (Kiskindevākānda, XII, 21, 25; cf. Harivanśa, XXVII, 1416-22; cf.
Mahābhārata, Bhīṣmaparva, IX, 328; Vanaparva, LXXXV, 8164, 5 etc.) and in the Yogisita (2/6, pp. 178ff.). According to the Kālīśīvarūṇa (Ch. 24, 130–135) this river has its origin in the Mahākāla lake. The Kāvyādāra of Daṇḍin refers to the lands on the bank of the Kāverī (III, 166). The Tirthayātra sections of the Purāṇas and Epics mention this river as very holy. It is the Khabers of Ptolemy, which is said to have its source in the Aesiaion range which may be identified with the southern portion of the Sahya. The Bhāgavatapūrāṇa refers to this river (V. 19, 18; VII. 13, 12; X, 79, 14; XI, 5, 40; cf. Padmapūrāṇa, Uttarakhaṇḍa, vs. 35–38). It is also mentioned in the Bhāgavatapīthita (XIV. 13) as well as in Kālidāsa’s Rāghuvamśa (IV. 45). In the South Indian inscriptions the river Kāverī is associated with the name of the Colas. Hara asked Guṇabha: ‘How could I stand in a temple on earth view the great power of the Colas or the river Kāverī?’ (Hultsch, S.I.I., I, 34). The Cālukya King Pulakesin II crossed this river with his victorious army to enter the Coḷa country when this river had her current obstructed by the causeway formed by his elephants. The glory of the Kāverī forms an inexhaustible theme of early Tamil poetry. According to the Maṇimekhalai (I. 9–12; 23–4) this noble stream was released by the sage Agastya from its waterpot at the request of the king Kānta and for the exaltation of the ‘children of the sun’. She was the special banner of the race of the Colas and she never failed them in the most protracted drought. The yearly freshes in the Kāverī formed the occasion of a carnival in which the whole nation took part from the king down to the meanest peasant. It is a famous river in South India, which rises in the Western Ghats and flows south-east through Mysore, and falls into the Bay of Bengal in the district of Tanjore in the Madras State. In ancient times, this river, noted for pearl-fishery, flowed down into the sea through the southern portion of the ancient kingdom of Coḷa. The principal Coḷa port was at Kāverī-paṭṭanam or Pugār on the northern bank of the Kāverī, while Uragapura, the ancient capital of Coḷa, was situated on the southern bank of this river. For further details, vide B. C. Law, Rivers of India, p. 51.

Kāverīppuṁbaṭṭanam.—It is the full Tamil name of Kāverīpaṭṭanam at the mouth of the Kāverī river (S.I.I., II, p. 287). It must be Kāverīppuṁpaṭṭanam, ancient sea-port capital of the Colas, washed away by the deluge according to Tamil classics (vide also V. R. R. Dikshitar, Pre-Historic South India, p. 31).

Kendrāpārā.—It is the headquarters of the Kendrāpārā subdivision of the Cuttack district.

Kerakera.—The Ādipur copperplate of Narendrabhaṅjadeva refers to this village in Ghoshapir in Ādipur pargana, situated about 12 miles to the south-south-east of Khoing. (E.I., XXV, Pt. IV, p. 158.)

Kerala country.—Kerala is the Kanarese form of the Tamil Ceraḷa. Pāṇini mentions it in his Aṣṭādhyāyī (4. 1. 175). The Bhāgavata Purāṇa refers to it (X. 79, 19; X. 82, 13). The country was anciently called Ceraḷam or Ceraḷam-nāḍu. Ceraḷam means mountain range. The Kerala country (S.I.I., I, pp. 51, 59, 86, 90, 92, 94) is the same as Cera. According to V. A. Smith, Kerala generally means the rugged region of the Western Ghats south of the Candragiri river (E.H.I., p. 466). It was conquered by Rājendra-Coḷa. It is present Malabar, Cochin and Travancore.

Keralaputra (variant Ketalaputo).—It is the Kerala country in South India. Pataṅjali in his Mahābhāṣya (IV, I, 4th añika) mentions Kerala (or Malabar). Keralaputra was situated at the south of Kupāka (or Satya), extending down to Kannati in Central Travancore (Karunagapalli
taluk). South of it lay the political division of Mūṣika (J.R.A.S., 1923, 413). It was watered by the river Periyār on the bank of which stood its capital Vaṉji near Cochin and at its mouth there was the seaport of Muchirī (C.H.I., I, 595). The Chera or Kerala country comprised Travancore, Cochin and the Malabar district. The Kongudeśa (corresponding to the Coimbatore district and the southern part of Salem district) was annexed to it. Its original capital was Vaṉji, now Tiru-Karur on the Periyār river near Cochin; but its later capital was Tiru-Vaṉjikkalam near the mouth of the Periyār. It had important trading centres on the western coast at Tondi on the Agalappulai about five miles north of Quilāndi, Muchirī near the mouth of the Periyār, Palaiyār Chowghat and Vaikkarī close to Koṭṭavāṃ.

In his second and thirteenth Rock Edicts Asoka mentions Katalaputras or Keralaas as a people living on the border though outside his own realm. Later on, during the age of the Periplus Cerobothra (i.e. Keralaputra) was included within Damirica. Subsequently during the time of Ptolemy the kingdom of Karoura was ruled by Cerobothros (Keralaputra).

The Kerala country finds mention in the Epics and Purāṇas. According to the Mahābhārata (Sabhāparva, XXX, 1174-5; Ch. XXXI; cf. Bhīṣmaparva IX, 362, 365; Rāmāyana, Bombay ed., IV, Ch. 41) the Keralas were a forest tribe. The Vayupurāṇa (XLV, 124), Matsyapurāṇa (Ch. CXIII, 46) and Aṃkaṇḍeṣa-purāṇa (Ch. 57, 45, Bibliotheca Indica Series) mention the Coḷas, Pāṇḍyas and Keralas among the peoples of the Dakṣināpatha.

Senguttavan Cera was the first notable Cera monarch. From the Coḷas the hegemony of the south was wrested for a time by the Ceras, but it soon went to the Pāṇḍyas and ultimately to the Pallavas. For further details, vide B. C. Law, Tribes in Ancient India, pp. 193-94; Cambridge History of India, I, 595; B. C. Law, Indological Studies, Pt. I, pp. 58-59.

Keralasīṅga-vaḷanāṉūḥ.—The Tiruppuvanam plates of Jatāvarman Kulaśekhara I refer to it, which covered a very large portion of the Tirupattūṟ tāluk of the Ramnad district, a part of the Pudukkottai State and it seems to have extended into the Śivagāṅa Zāmdarī (E.I., XXV, Pt. II, April, 1939, p. 98).

Keśapūrī.—It may be identified with the modern Keśapūrī (E.I., XXV, Pt. V, January, 1940).

Khashpāda.—It is a small village, about 24 miles to the south-east of Bhadrak, a sub-divisional town in the Balasore district and about eight miles to the north-west of Jaipur, an important town in the Cuttack district, where an image inscription of the time of Śubhākara was discovered (E.I., XXVI, Pt. VI, April, 1942, p. 247).

Khasha-dipa.—The Bodhisattvāvadāna-Kalpalatā mentions this country which was burnt by the king of Kalinga (8th Pallava, p. 27).

Khandagiri and Udāyagiri.—The twin hills of Khandagiri and Udāyagiri were known to the authors of the Häthigumpha Cave Inscriptions as the Kumāra and the Kumāri hills. The two hills form part of a belt of sandstone rock, which, skirting the base of the granite hills of Orissa, extends from Aūtgar and Dekknāl in a southerly direction past Kharudah and towards the Chilka lake (J.A.S.B., Old Series, Vol. VI, p. 1079). In the north-west of the Khurdah subdivision stands the Khandagiri hill at a distance of three miles north-west of Bhuvaneswar in the Puri district. The Khandagiri (broken hill) is the name applicable to three peaks, Udāyagiri, Nīlagiri and the Khandagiri. The crest of the Khaṇḍagiri is the highest point, being 123 ft. high, while the crest of the Udāyagiri is 110 ft. high. The Udāyagiri has a small Vaiṣṇava hermitage at its foot. It has forty-
four caves, the Khaṇḍagiri has nineteen and the Nilagiri has three. In the Udayagiri the caves are divided into two groups, one higher and the other lower. In the Khaṇḍagiri all the caves except two lie along the foot track. Among the Udayagiri caves the Rāṅgumpha or the Queen’s Palace is the biggest. The other important caves are the Ganesghumpha, the Jaya-Vijaya cave, the Maṭcapuri, the Bāghgumpha (the Tiger cave) and the Sarpagumpha (the Snake cave). In addition to these the Hāṭhigumpha or the elephant cave and the Anantagumpha are noteworthy.

The crest of the Khaṇḍagiri has been levelled so as to form a terrace with stone edges. In the middle of this terrace stands a Jain temple. The main temple consists of a sanctuary and a porch. Sir John Marshall points out that the Hāṭhigumpha cave which is the earliest of all these caves is a natural cavern enlarged by artificial cutting. The next in point of time was the Maṭcapuri cave which seems to have been the prototype of all the more important caves excavated on this site. Next again was the Anantagumpha. All these caves may be dated not much earlier than the middle of the first century B.C. (Cambridge History of India, Vol. I, pp. 639-640). Next in chronological sequence comes the Rāṅgumpha. (For details vide Asiatic Researches, Vol. XV (1824); Fergusson, Illustrations of the Rock Cut Temples of India (1845); R. L. Mittra, Orissa, Vol. I, Ch. I; A.S.I., Vol. XIII; Fergusson, History of Indian and Eastern Architecture (1876) and Cave Temples (1880); Cambridge History of India, Vol. I, Ch. XXVI; B. M. Barua, Old Brāhmi Inscriptions in the Udayagiri and Khaṇḍa-
giri Caves, 1929; B. C. Law, Geographical Essays, Ch. X).

Khedrapur.—It is situated south-west of Mirağ containing an ancient temple. Two sculptures decorate the pedestal of the Koppeśvara temple which was repaired by the Yādava king Singhanađeva (J.R.A.S., Pts. 3 and 4, 1950, pp. 105ff.).

Kil-muttağür.—It is a village in the Guḍiyattam taluk of the North Arcot district where three Tamil inscriptions were discovered (E.I., IV, 177ff.).

Kil-vemba-nāḍu.—It is a subdivision of the Pāṇḍya country in which Timnevelley is situated (S.I., III, p. 450).

Kiṇdeppa.—This village was situated in the Tellavallisayya (E.I., XXIII, Pt. II, April, 1935, p. 59).

Kisanpurā.—It is a village in the Padmapur pargana of the district of Cuttack. An inscription on a stone slab has been discovered in the temple of Siva Cāteśvara. This temple is about 12 miles north-east from Cuttack. The stone inscription discovered here traces the genealogy of the Gaṅga-rulers from Coḷaṅga to Anangabhīma (J.A.S.E., LXVII, 1898, pp. 317-27).

Kisarakellā.—It may be identified with the village of Kesarakelā about six miles to the east of Bolangir in the Patna State of the Sambalpur district (E.I., XXII, p. 136).

Koḍāru.—It is in the Guḍivāḍa taluk of the Kistna district where a set of plates (five in number) were discovered (E.I., XXV, Pt. III, p. 137).

Koḷāru.—It is the name of a village. Elliot reads it as Kaleru. The name of the village may have something to do with the Kolar or Kolleru lake in the Guḍivāḍa taluk (S.I., I, pp. 52, 62; cf. I.A., XIV, p. 204).

Koḷāulapura.—It has been identified by Rice with the modern Koḷār in the east of Mysore (E.I., XXVI, Pt. V, October, 1941, 167; Rice, Mysore and Coor from the Inscriptions, p. 32).

Kolleru.—It is the name of a lake in the Godāvari district (E.I., II, p. 308; VI, 3). It is a great lake in the Veṅgimāndala.
Kollippākkai.—This is a village, same as Killippāka. Its walls are surrounded by Śulī trees (S.I.I., I, p. 99). There is a Killippāga in Guntur district (vide 92 of Kāngādhāri’s List).

Konāḍa.—It is a village in the Nayūgarth State of Orissa where three copperplates were unearthed (E.I., XXIV, Pt. IV, p. 172—Konāḍa Copperplates of Nettabharja).

Konarī.—This village is situated two miles south-west of Narasannapeta, the headquarters of a taluk in the Ganjam district, where three copperplates of Candalvarman of Kaliṅga were discovered (E.I., IV, 142).

Konāramangalā.—This village is to be identified with Komāramgala in the Tirucengode taluk in the Salem district. It lies at a distance of about 30 miles from Salem (Salem Plates of Gaṅga Śṛiṇavasya: Śaka 693—E.I., XXVII, Pt. IV, p. 148).

Konamanḍala.—It is a country in the Godāvari delta with which the Haihayas were closely connected (E.I., IV, 84, 320). The chiefs of Konamanḍala trace their descent from Haihayas, Kṛṭāviryas and Kārtāviryas, who belonged to the race of the Yadus.

Konāḍu.—This is one of the ancient provinces of the Tamil country, a part of Pudukkottai State. Koṭumāḻur in the Pudukkottai State was its chief town (S.I.I., II, p. 458).

Konārkā.—This sandy tract also known as Konārka is situated on the beautiful and holy sea-shore. It is situated near the northernmost end of the sandy strip stretching from the Chilka lake to the Prāchī river. One can come near this site by motor-car in cold weather from Pipili. It contains a deity named Konāḍitya (Brāhma Purāṇa, 28, 18). It is famous for the Hindu temple which is one of the best specimens of Indian architecture. This temple which has been dedicated to the Śun-god is commonly known as the Black Pagoda, which is situated at a distance of 21 miles north-east of Puri town. The sea is about a mile and a half to the south-east of the temple. The erection of the temple has been ascribed to the king Narasinghadeva of Khurda of the 13th century A.D. (J.A.S.B., LXXII, 1903, Pt. I, p. 120). The compound of the Black Pagoda (Konārk Temple) is enclosed by a wall and the principal gateway is to the east. A fine hall has been excavated with elaborate carvings in front of the porch. The magnificent temple has sunk down considerably and much has been done to protect it from mischief. The porch is a massive building on a high basement. The stone slab representing 9 planets known as the Navagraha slab is an important discovery. (For details vide Burnier, Konarāk (Marg, Vol. II, Nos. 2 and 4); B. and O. Dist. Gazetteers, 1929, Puri, by O’Malley, 308ff.; Jarrett’s Tr. of Abul Fazl’s Ain-i-Akbari; Ferguson, History of Indian and Eastern Architecture, Book VI, Ch. 2; A.S.I.R., 1902-03, pp. 48-49; 1903-04, p. 9; Hunter, Orissa, I; R. L. Mittra, Antiquities of Orissa, II, 145).

Konigoda.—This has been identified by Kielhorn with Kung-yū’-t’o of Yuan Chwang. Cunningham identifies it with Ganjam. Ferguson places it somewhere between Cuttack and Aska in the Ganjam district. Konigodamanda mentioned in the inscriptions (E.I., VI, 136) was under Saśāṅka and its inhabitants defied Harṣavarman of Kanauj.

Konigu.—It comprises the modern districts of Salem and Coimbatore (S.I.I., III, p. 450).

Konkān.—According to the Mārkanaḍeya Purāṇa (25) it lies on the river Veṇā. Southern Konkān was conquered by the Vijayanagar General Madhava. Madhava gained celebrity as a Śaiva through the favour of his master Kāśivilāsa (E.I., VI and VIII; I.A., XLV, 17). His
zeal for his religion is attested by the Mañcalapura plates. For further epigraphic references regarding southern Koṅkān, vide E.C., VII, 313, 375; E.C., VII, No. 34; E.C., VIII, 152, 166, 382.

Koṅkānda.—It is a village five miles north of Rāmaṇandrapuram in the Godāvari district (E.I., V, 53ff.).

Koṇḍevullu.—It is a village on the bank of the river Pērāru (Pāḷāru) (S.I.I., I, p. 134). Here Rājendra is said to have a victory over Alavamalla.

Koppaṇa.—It is in the Narasaraopet taluk of the Guntur district, where the copperplate of Pulakesin II was discovered (E.I., XVIII, 257).

Korakai.—Its Sanskritised form is Korgāra in the Tennevelly district, the ancient capital of the Pāṇḍyas (S.I.I., I, p. 168). It is generally spelt in Tamil classics as Korkai. It was a flourishing seaport (V. R. R. Dikshitar, Pre-Historic South India, p. 31).

Kori or Koli.—It is the same as Uraiyyur, a suburb of Trichinopoly, supposed to be the ancient capital of the Coḷa (S.I.I., II, pp. 252, 459).

Korosanḍa.—This village also named as Korosanṇḍa lies six miles to the south of Parlakimedi in the Ganjam district of the Madras State (E.I., XXI, p. 23).

Korukonḍa.—It is a hill fort in the Godāvari valley situated at a distance of about nine miles to the north of Rajahmundry (E.I., XXVI, Pt. I, January, 1941).

Koṇḍalai-nāḍu (Koṇḍalai-nāḍu).—This is southern Koṇḍalai which, according to Cunningham, corresponds to the upper valley of the Mahānadi and its tributaries (S.I.I., I, p. 97; Archaeological Survey of India, Vol. XVII, p. 68). According to the Kuruspal Stone Inscription of Someśvara deva, Mahākoṇḍalai or Daksinā Koṇḍalai extended from Berar to Orissa and from Amarakṣaṇaka to Bastar (E.I., X, No. 4). In the Ratanpur Inscription of Jājalladeva we find that Kālingarāja acquired the land of Daksinā Koṇḍalai and fixed his capital at Tūmmāṇa. According to the Bihari Inscription, Laksmanaraṇa is stated to have defeated the lord of Daksinā-Koṇḍalai (E.I., II, p. 305; I, p. 254). Daksinā-Koṇḍalai is generally taken to represent the modern division of Chattisgarh, while Tūmmāṇa has been identified with the modern village of Tumana in the Bilaspur district (E.I., I, 39ff.; 45ff.).

According to the Jaina Jambudīvapāṇapattī Kuṇāvati was the capital of Daksinā-Koṇḍalai. It may have been precisely the city which is associated with the Vaiśādhya range along which there were sixty Vidyādhar towns (sattīṃ viśādhya-garāvāśā, I, 12).

Koṭṭāru.—It is a well-known town near Cape Comorin. This ancient town belongs to the Travancore State and is about 10 miles north of Cape Comorin (S.I.I., III, p. 147).

Koṭṭura.—It is identified with Kothoor, 12 miles south-east of Mahendragiri in Ganjam. There is another Koṭṭura in the Vizagapatnam district (Vizagapatnam District Gazetteer, I, 137).

Kotyārana.—It is the hermitage of Vaśistha, which has been identified with Kytīng, 32 miles from Baripada (E.I., XXV, Pt. IV, p. 154).

- Kṛṣṇa-kuttrāṭi-Viṣaya.—It is the name of a district mentioned in some of the early and later Gaṅga records. This has been identified by Hultsch with modern Chiccaco (E.I., XXVI, Pt. II, pp. 66ff.; E.I., XXV, Pt. V, January, 1940, p. 196). This district (viṣaya) also occurs in the
Chicacoile plates of Devendrarvarma. It has been identified by some with the country to the north of the river Vaṃśadharā in the Ganjam district (Journal of the Mythic Society, XIV, p. 263).

Kṛṣṇaśīr. — It is the Karakorum or the Black mountain (Vāyu, Ch. 36). The Karakorum was known to the ancient geographers as the Kṛṣṇaśīr. This mountain is continuous with the Hindukush on the west. According to modern geographers, it is older than the Himalayan proper. It is of Hercynian age (Law, Rivers of India, pp. 4 and 7; Rapson, Andhra Coins, XXXIII; Bombay Gazetteer, I, ii. 9; cf. Rāmāyaṇa, VI. 26-30).

Kṛṣṇaṅgā. — This is modern Kṛṣṇā river (S.I.I., I, p. 28). The Kṛṣṇaṅgā in the Purāṇas, Kaṅhāpurnā in the Jātakas and Kaṅhāpeṃnā in the Hāthigumpha Inscription of Khāravela, is a famous river in South India. It occurs in the Rāmāyaṇa (Kīśkindhyākāṇḍa, XLI, 9) as Kṛṣṇaṅgā or Kṛṣṇaṅgā (cf. Indische Alterthumskunde, Vol. I, p. 576). It has its source in the Western Ghats. It flows east through the Deccan plateau and breaking through the Eastern Ghats in a gorge, it falls into the Bay of Bengal. (For further details, vide B. C. Law, Rivers of India, p. 48.)

Its variant readings are Veṇa (Varāha-Purāṇa, LXXXV), Veṇā or Varṇā (Kīrṇa Purāṇa, XLVII, 34), Vaiṇi (Vāyu Purāṇa, XLV, 104), Vīṇā (Mahābhārata, Bhāgavatpara, IX, 328), and Veṇū (Bhāgavata Purāṇa, XIX, 17). Persiger suggests its identification with the river Penner between the Kṛṣṇa and the Kāveri (Māṛkandeya Purāṇa, p. 303, notes).

Kṛṣṇ. — It is a river which is the same as Kṛṣṇaṅgā as in the Purāṇas or Kṛṣṇaṅgā as in the Yoginītratna (2. 5, pp. 139-140; Hultsch, S.I.I., II, 232). It is also mentioned in the Bhāgavatapurāṇa (V. 19, 18) and in the Brhad-samhitā (XIV. 14). It survives in its modern name Kṛṣṇa. It issues from the Sahya mountains according to the Māṛkandeya-purāṇa (57, 26, 27). It is also known as Kaṅhāpeṃnā as in the Jātakas and Kaṅhāpeṃnā as in the Hāthigumpha Inscription of Khāravela. It has its source in the Western Ghats; flowing east through the Deccan plateau and breaking through the Eastern Ghats in a gorge, it falls into the Bay of Bengal. Its course lies through the Bombay State, the State of Hyderabad and the Madras State. From the north-east of Alampur to a place below Jaggaya-yapeta the Krishnā flows forming the southern natural boundary of Hyderabad. Near about Athni the river is joined by the combined waters of several streams of which the Yerla, the Kond and the Varṇā are well-known. Before it enters Hyderabad it receives the Māḷprabhā on its right bank below Muddibihal. In its course through Hyderabad and Madras it is joined by many tributaries including the Dhon, the Bhīmā, the Dindi, the Peddavagu, the Musi-Aler, the Paler, the Mumer and the Tunagabhadra. (For details, vide Law, Rivers of India, p. 48.)

Kṛṣṇāpura. — It is a deserted village at the western extremity of the ruins of Vijayanagara, where an inscription of Kṛṣṇaraya engraved on a rough stone-tablet dated saka 1461 was discovered (E.I., I, 398). There is a village by this name situated six miles south-east of Tinnevelly, where copperplates of Sadāśīvaraya were discovered (E.I., IX, 328ff.).

Kṛṣṇāmā. — This river is identified with the Vaigai which flows past the town of Madhurā, the capital of the kingdom of Pāṇḍya.

Kṛṣṇāmalaināḍu. — It is the same as Coorg (S.I.I., I, p. 63; II, p. 8, 17, 35; III, p. 144). According to Hultsch it is Malabar.

Kṛṣṇamukkil. — It is Kumbhakonam (S.I.I., III, p. 450).

Kṛṣṇāntandal. — This village is in the Chingleput district (E.I., XIV, 232).

Kudahāra. — It is probably the same as Kudūrahāra of the Konḍa-muḍi with its plates of Jayavarman. It is the name of a district head-
quarters at Kudura, which is the same as the modern Kudur in the Bandar
taluk of the Kistna district (E.I., XXV, Pt. I, January, 1939, p. 46).
Kalambandal.—It is a village which lies on the road from Conjeeveram
to Wandiwash at a distance of five miles south of Mamanth (S.I.I., III,
p. 1). It is in Cheyyar taluk, North Arcot district.
Kumararamagalam.—It is the name of a village, situated east of Kor-
ramaingalal, north-west of Ambunth which lie to the north of Poyyai
(Rajendra-Cojanallur) and south of the river Palaru (S.I.I., I, pp. 87-88).
Kumarapura.—In the Jura grant of Nettabhajadova Kumarpura
is identified with the village of the same name in the Berhampur taluk
Kumaravalli.—This is the modern name of Kumarravallalaturvedi-
maingalal (S.I.I., II, Intro., p. 23).
Kumari.—It is the Tamil name of a sacred river near Cape Comorin,
and it corresponds to the Sanskrit Kumari (S.I.I., I, p. 77).
Kumbhakonam.—It is situated on the river Kaveri, a great educational
centre and one of the oldest cities of South India. The Sarrangapani temple,
Kumbhesvara temple, Nagesvara temple, and Ramaaswami temple
deserve mention. The city derived its name from the deity Kumbheshvara.
The Nagesvara temple contains a separate shrine for Surya. Sarrangapani is a
Vaisnavite deity and an incarnation of Vishnu. The Ramaaswami temple
is said to have been built by a king of Tanjore in the 16th century A.D.
Kummapa.—It is situated in the Doravadinai. It may be identified
with Kumara-Ramasana Kummapa, situated at a distance of about eight
miles from Anegondi (E.I., XXIII, Pt. V).
Kuniyur.—This village is in the Ambasamudra taluk of the Time-
velly district, where copperplates of the time of Venkaat II were discovered
(E.I., III, 236).
Kuntala.—This is a district of the Karna country (S.I.I., I, 156,
160). According to some Mysore Inscriptions (Rico, *Mysore and Coorg
from Inscriptions*, p. 3; Fleet, *Dynasties of the Kanarese Districts*, p. 284,
f.n.2), the Kuntala region included the southern part of the Bombay
Presidency and the northern portion of Mysore. The identity of the Gon-
daloi with Kuntala proposed by Yule may be accepted. It is so called
because it resembles the hair (kuntala) of the goddess of the earth. It
was ruled at one time by the kings of the Nanda dynasty. The Kuntalas
of the Deccan appear to have risen to a considerable importance in historical
times. The Kuntala country is frequently referred to in the inscriptions
of the 11th and 12th centuries, when it consisted of the southern Maartha
country and the adjoining Kanarese districts (E.I., XXIV, pp. 104ff.).
Literary and epigraphic references prove beyond doubt that there were
several families of the Satakarni of the Deccan, and one or more of these
families ruled over Kuntala of the Kanarese districts before the Kadambas.
An Ajanta Inscription mentions a Vakataka king Prathyasena I, who con-
quered a Kuntalasvara (lord of Kuntala). Prathyasena extended his
sovereignty over Nachne-Kitalai and Ganj in Bundelkhand as well as over
the borders of Kuntala (E.I., XVII, 12; I.A., 1876, p. 318). A Vakataka
king Harisena claimed victory over Kuntala. (For further details, vide
B. C. Law, *Tribes in Ancient India*, pp. 176ff.). The Rewah Stone Inscrip-
tion of Karna refers to Kuntala, which was the country of the later Cului-
kyas (E.I., XXIV, Pt. 3, July, 1937, p. 110). According to some, Kuntala
is situated between the Bhma and Vedavati, comprising the Kanarese
districts of Bombay and Madras States and of Mysore State, and also
perhaps a part of Maharashtra with Vidarbha having its capital at Prati-
shtana on the Godavari (Vide V. V. Mirashi, *Hyderabad Archaeological*
Memoir, No. 14, p. 9 f.n.). The Tālāγūṇḍa Pillar Inscription informs us that a Kadamba king of Vaijayantī in Kuntala gave his daughters in marriage to Gupta and other kings. Some mediaeval kings of Kuntala traced their lineage to Candragupta (R. K. Mookerjee, Gupta Empire, p. 48).

Kūra.—It is a village which possessed 108 families that studied the four Vedas (S.I.I., Vol. I, p. 154).

Kūraṃ.—This is a village near Kāṅkūpuraṃ. The village of Kūraṃ belonged to the nādu (country) or in Sanskrit Manavāntaraśāra of Nirvāṇur, a division of Uṛukkāṭṭukkōṭṭam (S.I.I., I, 144, 147, 154, 155). An inscription records the sale of land by the sabhā of Kūraṃ alias Šolamāṭṭuṇḍu Caturvedimahāgalaṃ in Nirvelārṇādu, a district of Uṛukkāṭṭukkōṭṭam.

Kuvalayasinganallīr.—It was situated in the Anḍāṇādu subdivision which is represented by Periyakoṭṭai and its vicinity in the Madura district (E.I., XXV, Pt. I, January, 1939, p. 40).


Lālguḍi.—It is in the Trichinopoly district where the three Tamil inscriptions were found (E.I., XX, p. 46).

Lāmū.—It is situated two miles to the south of Tādikōṇḍa in the Guntur district (E.I., XXIII, Pt. V, p. 166).

Lāṅgulīya.—This river, also known as the Nāgāvatī, lies between the delta of the Godāvari and the Mahānadī. It rises in the hills at Kalahandi and flows south through the district of Ganjam to empty itself into the Bay below Chicaloo in Madras. It is called the Lāṅgulīnī in the Mīrkaṇḍeyapurāṇa (LVII, 29). It is the river Lāṅgali mentioned in the Mahābhārata (Sabhāparva, IX. 374).

Lekumūrī.—It may be identified with Lokamudi in the Kaikalur taluk of the same district (E.I., XXV, Pt. I, p. 40).

Lohitāgiri.—This is a hill (S.I.I., II, p. 372).

Lokālōka mountain.—It is the name of a mountain which is supposed to be beyond the ocean of fresh water and beyond which again is the cell of the mundane egg. (S.I.I., III, p. 414; cf. Viṣṇu Purāṇa (Wilson), p. 202 note 6).

Luputūrā.—Lupatūrā or Luputurā is probably the same as Lipatūṅga of the Patna plates of the 6th year (E.I., III, 344). Some have identified it with Lepta, six miles south-east of Bolangir in the Patna State while others are inclined to think that either Nuptara or Nuparsinga within the Sonepur State should be identical with Luputurā. (Ep. Ind., XXIII, Pt. VII, July, 1936, p. 250).

Madhyama-Kaliṅga.—It was the name of the territory which roughly corresponds to the modern district of Vizagapatam (E.I., VI, 227, 358; Annual Report of the South Indian Epigraphy, 1909, p. 106; Ibid., 1918, p. 132). According to some it seems to be identical with Modocalingae of Mogaethenes (I.A., VI, 333).

Madura.—This is Madura (S.I.I., Vol. III, p. 206), capital of the Pāṇḍya.

Maduramandalam.—It is the name of a country (S.I.I., I, pp. 97, 99, 112). It is the ancient Pāṇḍya country, the capital of which was Madura. This is known as Modoura by Ptolemy. It is situated on the bank of the river Vaigālī.

Madurā.—According to the Rāmāyaṇa (Uttarakāṇḍa, Sarga 83, v. 5) this beautiful city was full of Rākṣasas (demons) for a long time. This city is situated on the right bank of the river Vaigālī. It stands on the
main line of the Southern Railway, 345 miles from Madras. (Madras Dist. Gazetteers, Madura, by W. Francis, pp. 257ff.) It is full of temples, and is undoubtedly a religious city. The temple of Viṣṇu is within a mile from the railway station, and the inside of it is made up of black marble with a pathway for circumambulation. The biggest of all temples at Madurā is that of Mīnākṣī, who is Lākṣmī. This temple covers a very large area, a portion of which is dedicated to Mīnākṣī and the other to Śiva. Madurā was the capital of the Pāṇḍya kings. It was the capital of Jatāvarman who ascended the throne in the 13th century A.D. and conquered the Hoysala king Somesvara of Karnāṭaka (E.I., III, 8). Prof. Dikshitār in his Studies in the Tamil Literature and History (p. 13) distinguishes Dakṣinā Madurā from the modern city of Madurā.

Madurodaya-valanādu.—It is one of the districts of the Pāṇḍya country (E.I., XXV, Pt. II, April, 1939, p. 96).

Mahābalipuram.—This place is situated on the sea at a distance of about 35 miles to the south of Madras and 20 miles on the south-east of Chingleput. According to a Vaiṣṇava saint Śiva lived here with Viṣṇu and hence we find shrines of both these deities situated close to each other. It is a place of seven pagodas. Besides there are several caves, natural and artificial. In some of them we find very attractive cultural representations of Paurānic scenes. Mention may be made of the sculptures representing Maḥiṣa-mardini destroying the Rākṣasas, Arjuna’s penance, Śrīkanṭṭa supporting the hill to protect the cattle from the anger of the rain-god, etc. The Varāha or the boar incarnation of Viṣṇu is of great importance. This deity is seen standing with his right foot, resting on the god of snakes, and the goddess of the earth resting on his right thigh (Law, Holy Places of India, p. 39).

Mahā-Gaurī.—The Märkanḍeya Purāṇa (LVII, 25) refers to it which is a synonym of Brāhmaṇī. It is the modern river Brāhmaṇī in Orissa (cf. Mahābhārata, Bhīṣmaparva, IX, 341).

Mahākāntāra.—According to some Śambalpur on the Mahānadi was probably its capital. It is identified with the eastern Gaṇḍāvana or with the southern Jhārakhandā.

Mahāraṣṭra.—The Mahāraṣṭra country or Mo-ho-la-cha is the Deccan in the narrowest sense (S.I.I., I, p. 113, f.n. 3). Mahāraṣṭra is really the country watered by the upper Godāvari and that lying between this river and the Kṣuṇā. According to the Aihole Inscription there are three divisions in it, each called Mahāraṣṭraka in the 7th century A.D. (I.A., XXII, 1893, p. 184).

According to Hiuen Tsang this country was about 5,000 li in circuit. The soil was rich and fertile and it was regularly cultivated. The climate was hot and the people were honest and simple. They were of tall stature and vindictive in nature. There were some Śaṅghārāmas and Deva temples (Beal, Buddhist Records of the Western World, II, 255ff.). It is said to be the Arike of Ptolemy (p. 39). It was 6,000 li in circuit, and the capital was on the west of a great river. The ancient capitals of Mahāraṣṭra were (1) Pratiṣṭhāna or Paṭiṭhāna on the Godāvari, (2) Kalyāna on the eastern shore of the Bombay harbour, (3) Vatāpi of the early Cālukyas, (4) Bādhāmi which was the real capital in Yuan Chwang’s time. According to Saupāra and Mäški inscriptions the Mahāraṣṭra country formed a part of the empire of Aśoka. One of the missionaries sent by Aśoka to spread the gospel of the Buddha in the Mahāraṣṭra country was Dhammarakkhita (Mahāavamsa, Ch. XII, p. 97, Geiger’s Ed.). For further details, vide C.A.G.I., notes, pp. 745ff.; N. L. De, Geographical Dictionary, p. 118; S. R. Shende, How,
whence and when Mahārāstra came into being published in the Siddha-
Bhārati, Pt. II, pp. 285ff; H. D. Sankalia, Ancient and Pre-historic Mahā-

Mahāvināyaka hill.—It is in the Jaipur subdivision. It is worshipped
by the followers of Śiva as the union of Śiva, Ganeśa and Gaurī. (B. and
O. Dist. Gazettes, Cuttack, by O’Malley, 1933).

Mahendravādī.—It is a village three miles east-south-east of the Sholing-
ghur railway station on the line from Arkonam junction to Arcot, where
an inscription of Gunabhara written in Archaic Pallava alphabet was
discovered (B.I., IV, 152).

Mahendrācalā.—The Yoginītantra (2.4.128ff.) has a reference to the
Mahendra mountain. The Gautami plates of Ganga Indravarman mention
it. It probably refers to the hills of this name in the Ganjam district
(B.I., XXIV, Pt. IV, October, 1937, p. 181). The Mahendra range of
mountains extended from Ganjam as far south as the Pāṇḍya country to
the whole of the Eastern Ghat range. The Mahendrādri or the Mahendra
mountain was situated between the Gaṅgāśagāraśāṅgama and the Saptā-
Godāvari. A portion of the Eastern Ghats near Ganjam is still called the
Mahendra hill. Pargiter thinks that the name should be limited to the
hills between the Mahānadi, Godāvari and Wen Gaṅgā, and may perhaps
comprise the portion of the Eastern Ghats north of the Godāvari. (Mār-
kandaṇḍyapravṛṣa, p. 305 note). According to Bāṇa’s Harṣacarita (Ch. VII)
the Mahendra mountain joins the Malayaparvata. The Raṅghuvaṃśa
(IV. 39, 43; VI. 54) places it in Kalinga. The name is principally applied
to the range of hills separating Ganjam from the valley of the Mahānādi.
Kālīḍiśa styles the king of Kaliṅga as the Lord of the Mahendra (Raṅgu-
vaṃśa, IV. 43; VI. 54).

The minor hills associated with the Mahendra mountain were the
Srīparvata, Puspagiri, Venkaṭādri, Aruṇācalā and Rṣabha.

The whole range of hills extending from Orissa to the district of
Madura was known as the Mahendraparvata. It included the Eastern
Ghats. It joined the Malay mountain, Parasurāma retired to this
mountain after being defeated by Rāmacandra.

The Eastern Ghats must have been known to the geographers of ancient
India as the Mahendragiri, as the highest peak of the Eastern Ghats is still
called by that name. They run as detached hills more or less parallel to
the eastern coast of India, which are known by different names in different
parts of the country. For details vide B. C. Law, Mountains of India,
Calcutta Geographical Society Publication No. 5, p. 22.

Mahiṣa.—Rice has identified it with Mysore (Mysore and Coorg from
Inscriptions, p. 14). Some have identified it with Mahiṣmati and others
with Mahāśvara on the northern bank of the Narmadā in the Nīmar district
of the old Indore State.

Mainākarpurava.—The Rāmāyana locates it in South India. Accord-
ing to Aśvaghosha it entered the river to check the course of the ocean
(Sarvadaranandakāvya, Ch. VII, verse 40). This legendary account is also
found in the Rāmāyana, which locates the Mainākarpurava in the
Daksināpatha. This mountain also known as the Malayagirī had
three cavities crowded with serpents (Daśakumāraracarita, p. 36).

Malabar.—It is the Kerala country (S.I.I., II, pp. 4, 241).

Malaiikkūram.—This is a district which may be identified with the
Malakūta (Mo-lo-Kū-t’ā) (Watters, On Yuan Chhuan, II, pp. 228ff.), of
Hūen T’āng which he located in the delta of the Kāvēri (S.I.I., III, p.
197).
Malainādu.—It is confined to Malayalam or Malabar. It comprises the territory of the Pāṇḍyaśabda śāhāyaśa, and is mentioned in the inscription of Rājendra Cola (S.I.I., II, pp. 236, 242, etc.).

Malaiyūr.—It is situated on a fine hill with a fort (Ibid., Vol. III, p. 469).

Malayagiri.—It is the name of a hill (Ibid., III, p. 422). It is mentioned in the Brihat-samhita (XIV, 11). A Pāṇḍya king leaving his own country sought refuge in this hill. Pargiter correctly identifies this range of hills with the portion of Western Ghats from the Nilgiris to the Cape Comorin. The hermitage of Agastya was situated on the Malayakūṭa which was also known as Śrīkhanḍi śāhāyaśa or even as Candānaśāhāyaśa (cf. Dhoyi's Pavanaśāhāyaśa). The southern extension of the Western Ghats below the Kēveri, now known as the Travancore hills, really forms the western side of the Malayagiri. According to some the mount Candaka mentioned in the Jatakas (V, 162) is the Malayagiri or the Malabar State.

Malayācala.—The Epic tradition locates it in South India. Jmūtāvāhana took shelter on this mountain after renouncing his sovereignty (Bodhisattvāvādana-Kalpalakā, 108 Pallava, p. 12). The Padmapurāṇa (Ch. 133) mentions Kalyāṇatīrtha in Malayācala. Dākṣiṇādēśi mentioned in the Kēyādārā (III, 150) by Daṇḍin is the same as the Malayācala according to the commentator.

Malkhed.—The Salotgi Inscription of Kaśāya III describes this imperial capital of the Rāṣṭrakūṭaśas as 'Śāhāyaśa-Kaṭake', i.e., the place where the military forces were located (E.I., IV, 66; XIII, 176ff.).

Mallai.—This is modern Mahābalipuram in the Chingleput district (Vaiātā Inscription of Kopperumjindēna, E.I., XXIII, pt. V, 180).

Managoṭi.—This village is situated about 11 miles to the north-west of Bagewādi, the chief town of the Bagewādi taluk of the Bijapur district (E.I., V, p. 9).


Manasipūṭam.—It is the name of a district (S.I.I., I, p. 147).

Mandārthi.—This village is situated in the Udipi taluk of the South Canara district containing a temple of Śrī Durgāparamesvarī (J.I.S.O.A., Vol. XV).

Manikallu.—An ancient site in the Guntur district of the Madras Presidency where an early Brāhmī inscription was discovered.

Manimāṅgalam.—It is a village at the eastern extremity of the Congeevaram taluk of the Chingleput district, about six miles west of Vāṇḍalur, a station on the Southern Railway. In Sanskrit verse the name of the village is Ratnāgārā (S.I.I., Vol. III, pp. 48, 49, 50). In the inscriptions Naṣirīshāpuram (Chingleput) came to be known as Kidārangondasolapuram (Madras Epigraphical Reports, 244 and 245 of 1910). A battle was fought here by Naṣirīshāvarman, the Pallava king, in which Pulakeśin was defeated (S.I.I., Vol. I, 144, 145; Vol. II, 363).

Inscriptions of the reign of Rājāraja I refer to Manimāṅgalam as Lokāmahādevi-Caturvedimāṅgalam called after his queen Lokāmahādevi, but the inscriptions recorded after his fifteen year and in the reigns of his successors down to the reign of Kulottunga I, call the village by the name of Rājācīśāmanīcaturvedimāṅgalam (M.E.R., 289 and 292 of 1897 and of 1892; cf. S.I.I., Vol. III, Nos. 28–30).

Marījārā.—It is a tributary of the Godāvari, which rises from the Bālāghāt ranges and flows south-east and north to join the Godāvari. It
is fed by three streams on the left and by five on the right. Its another variant is Vaśijur (Vēyu-Purāṇa, XLV, 104).

Mannur.—It is a river in the Nellore district (S.I.I., II, p. 4).

Marudur.—It is a village in the Kovilpatti taluk of the Tinnevelly district (E.I., XXIV, Pt. IV).

Makṣepā.—It is a village in the Ongole taluk of the Guntur district, where the inscription engraved on five copperplates of Dāmodaravarman was discovered (E.I., XVIII, 327ff.).

Mādackukulam.—It lies to the west of Madurā (E.I., XXIV, Pt. IV, p. 170).

Māhiṣaka (Māhiṣikā).—It is in the south and the people inhabiting it are referred to in the Purāṇas (Mārkandeya, LVII, 46; Matsya, CXIII, 47; cf. Mahābhārata, Sahāparva, IX, 366) as a South Indian people.

Māhiṣmati (Pali: Māhiṣsati).—It is mentioned in the Sahāparva of the Mahābhārata (XXX, 1026–68). Some say that it was situated about 40 miles to the south of Indore. It seems to have been situated on the right bank of the river Narmadā between the Vindhyā and the Rākṣa and it can be safely identified with the modern Mandhātā region, where there was a river called the Māhiṣikī mentioned in the Rāmāyana (Kśīrśāṅgala, XLI, 16). According to the Harivamsa (XLV, 5218ff.), the founder of Māhiṣmati seems to have been Mucukunda. Some consider Māhiṣmati to be its founder. According to the Purāṇas (Matsya P., XLIII, 10–29; XLIV, 36; Vēyu, 94, 26; 95, 35), Māhiṣmati was founded by a prince of the Yadu lineage. The Bhāgavata Purāṇa refers to it as a city of the Haihayas (IX, 15, 26; IX, 16, 17; X, 79, 21). The Padma Purāṇa (153.2) points out that Māhiṣmati was situated on the river Narmadā. The Daśakumāracarita (p. 194) tells us that Queen Vasundharā and the royal children were conducted to this city and presented to Mitravarma. Bhandarkar says that Avanti-Dakṣinapatha had Māhiṣmati or Māhiṣsati as its capital. The Purāṇas style the first dynasty of Māhiṣmati as Haihayā (Matsya P., 43, 8–29; Vēyu P., 94, 5–28). The Mahābhārata distinguishes between Avanti and Māhiṣmati (II, 31, 10). Patañjali's Mahābhārata mentions Māhiṣmati along with Vaidarbha and Kaśiçīpura (IV, 1, 44th Åhnika).

Māmañgālam.—It is a village which is generally called the seven pagodas situated on the sea coast, 32 miles south of Madras, famous for the Pallava remains (S.I.I., I, p. 1; Fergusson and Burgess, Cave Temples, pp. 105–159). It also served as the sea port of the Pallavas.

Mārupuram.—It is in the Tinnevelly district. Māraneri and Mārañgālam were called in ancient times Mārañgālam (E.I., XXI, Pt. III).

Māviniru.—It is the name of a village which is perhaps identical with Māviniru of the Konnūr Inscription (E.I., VI, 28). Kiellhorn has identified it with the modern Mannoor, eight miles east by south of Konnūr. The Venkaṭāpur Inscription of Amoghavarsa (Saka 828) records the gift of a garden with one thousand creepers at Māviniru to one Candrateja-Bhaṭṭāra (E.I., XXVI, Pt. II, p. 60).

Miyirudñgān.—This is an island surrounded by the deep sea as a moat (S.I.I., II, p. 109).

Melpāti.—It is in the Gudiyāṭṭam taluk of the North Arcot district, where the inscription of Vijaya-kampa-Vikrama Varman has been found (E.I., XXIII, Pt. IV, October, 1935, p. 143).

Melpidi.—It is a village in North Arcot district, six miles north of Tiruvallam (S.I.I., II, pp. 222, 249, etc.). It is situated on the western bank of the river Nīvā (Ibid., III, p. 23). According to the Ambūsamudram
Inscription of Solanralaikonda Virapāṇḍya, it is in the Chittoor district (E.I., XXV, Pt. I, January, 1939). The Karhad plates of Kṛṣṇa III were issued when the Rāṣṭrakūṭa king Govinda III was encamped here, engaged in taking possession of all the properties of the defeated feudatories (E.I., IV, p. 278).

Methur.—It is a village, about 16 miles north-west of Madurā (E.I., XXI, Pt. III, July, 1931). According to Francis it is situated at a distance of 18 miles north-east of Madura on the road to Trichinopoly. (Madras District Gazetteers, Madura, p. 288).

Meru.—This is a mountain which contains gold deposits, and is supposed to be situated to the north of the Jambudvīpa. The temple at Cidāmbaram seems to have been looked upon as the southern Meru, as it contained a large amount of gold on the roof of its golden hall (S.I.I., I, p. 160; II, p. 235).

Mīndagal.—It is a village about 11 miles north-west of Cintāmaṇi, the headquarters of the Cintāmaṇi taluk of the Kolar district in Mysore State (E.I., V, 205ff.).

Miyāru-nāḍu.—It included the present Tiruvalam in the North Arcot district and the surrounding region (E.I., XXIII, Pts, II, IV, October, 1935).

Morounda.—Ptolemy speaks of this city as an inland town of the Aioi (Ptolemy’s Ancient India, by McCrindle, pp. 215-216). The country of the Aioi was probably some region south of the Kerala country, but this city has not yet been identified. It was probably a city of the Muruṇḍas, and the Moroundai had another settlement in the farthest south (Law, Tribes in Ancient India, 93).

Mṛṣika (Mūsika or Mūsaka) Country.—The Mārkanḍeya Purāṇa (LVIII, 16) mentions the country of the Mṛṣikas in the south-east. Pargiter suggests that the Mṛṣikas were probably settled on the bank of the river Musi on which stands modern Hyderabad (Mārkanḍeya Purāṇa, p. 366). Both in the Mahābhārata (Bhāşmaparva, IX, 366) and the Mārkaṇḍeya Purāṇa the Mṛṣikas are mentioned as a people living in the south.

Mudumadugu.—The Inscriptions of Vaidumba Mahārāja Gaṇḍatrinetra mention it, which may be identified with Mudimadugu in the Anantapur district (E.I., XXIV, Pt. IV, October, 1937, p. 191).

Mugianadū.—This is a district, a division in the middle of Paṅgalanādu (S.I.I., I, pp. 97, 99, 101), forming part of Jayaiṅaṅḍa-Cōlaṁaṅḍalām.

Mūlaka.—The country of the Mūlakas seems to have been mentioned as Maulika in Varāhamihira’s Bhāt-samhīṭā (XIX, 4). The Mūlakas were a small tribe very closely related with the Aśmakas of the south. According to Bhaṭṭaśvāmi, the commentator of Kauṭilya’s Arthasastra, their country was identical with Mahārāṣṭra. In the Vāyu Purāṇa (Ch. 88, 177-8) the Mūlakas and the Aśmakas are said to be scions of the same Ikṣvāku family. Mūlaka, the originator of the Mūlaka tribe, is described in the Garuda Purāṇa (Ch. 142, 34) as the son of king Aśmaka, a descendant of Bhagiratha. The Godāvari formed the border line between the territories of the Assaka and Alaka or Mūlaka (B. C. Law, Geography of Early Buddhism, p. 21; Paramathakotikā on the Sattanipāta, p. 581). Opinions differ as to the peoples of these two countries. The Pauranic tradition as recorded in the Viṃśudharmottara (Pt. I, Ch. 9) proves that they were different. According to the Sona-Nanda-Jātaka (Jātaka, V, 317) the Assaka country is associated with Avanti. According to D. R. Bhandarkar (Carmichael Lectures, 1918, pp. 53-54) the contiguity mentioned in the Sonananda-Jātaka can only be explained, if it is assumed that in later times Mūlaka was included in Assaka, and that the latter country was thus
contiguous with Avantí. As late as the second quarter of the 2nd century A.D. we find the Mūlakas distinguished from the Aśmakas in the Naśik Inscription of Gautami. For further details vide B. C. Law, Indological Studies, I, 49ff.

Mūndā-rāṣṭra.—It is mentioned in the Urvupalli and Pikira grants of Simhavarman. It is identical with the later Mūnda-nāḍu or Mūndaināḍu of the Nellore Inscriptions (E.I., XXIV, Pt. VII, p. 301).

Muralā.—It is a river flowing in Kerala (Raghuv., IV, 54-55).

Murappu-nāḍu.—It is a village in the Sīvalkūtpatam taluk of the Tinnevelly district, six miles east of Palamcottah and is situated on the right bank of the river Tāmraparṇī (E.I., XXIV, Pt. IV, p. 166; Sewell, List of Antiquities, I, p. 312).

Murāsiman.—The Kālihannā copperplate inscriptions of King Mahābhavagupta I Janamejaya mention it, identified with Murasing in the Jarsinghā Zemindari in the Patna State, Orissa (I.H.Q., XX, No. 3).

Mūrīr.—This village may be identified with the modern Mūrīr, about 10 miles north of Kumta in the Kumta taluk of the North Canara district (E.I., XXVII, Pt. IV, p. 160).

Mūsakā (Mūṣika).—See Mrisika.

Mūsikāmaraya.—It is referred to in the Hāthigumpā Inscription of king Khāravela of Kālinga, who, in the second year of his reign, is said to have struck terror into the heart of the people of that place (E.I., XX, 79, 87; Barua, Old Brāhma Inscriptions, p. 176; J.R.A.S., 1922, p. 83). Dr. Thomas finds no reference in the passage to any Mūsika city (J.R.A.S., 1922, p. 83; B. C. Law, Tribes in Ancient India, p. 384).

Mūtī.—It is a village in the Bāgawāḍi taluk of the Bijapur district. It is situated some 6½ miles to the south-west of the Bāgawāḍi town. Its ancient name is Muritage, where two inscriptions were found (E.I., XV, 25ff.).

Mūtiba.—It is located in the south (Mahābhārata, XII, 207, 42; cf. Vāyu Purāṇa, 45, 126; Matsya Purāṇa, 114, 46-8). The people inhabiting it were known as the Mūtibas who were probably the same as the Modubae of Pliny. For details vide Law, Tribes in Ancient India, p. 173.

Nadaqām.—It is a village in the Narasannapet taluk of the Ganjam district (E.I., IV, 183).

Nakkavāraṃ.—This is the Tamil name of the Nicobar Islands (S.I.I., III, p. 195).

Nālatigiri or Nāltigiri or Lalitagiri.—It lies about six miles to the south-east of Balicandrāpura on the Birupa river. It is near Dhanmandal railway station. It is a big village within which there are three hills. A standing image of the Bodhisatva Vajrapāṇi, two armed Padmapāṇi Avalokiteśvara and four armed Tārā have been discovered here. For a detailed study, vide R. P. Chanda, Exploration in Orissa, M.A.S.I., No. 44, pp. 8-9.

Nandāgiri.—The Indian Museum plates of Gaṅga Indravarman refer to Nandāgiri, which is identified with Nandidrug, the well-known fortified hill to the west of the Kolar district, Mysore State (E.I., XXVI, Pt. V, October, 1941, 167).

Nandipuram.—It is the name of a village identical with Nāthankovil near Kumbakanam (S.I.I., III, p. 233).

Nandivelugu.—It is in the Guntur district where an inscription has been found engraved on the roof of a Śiva temple (Annual Report of South Indian Epigraphy, 1921, p. 47).

Narasapalām.—It is a taluk of the Vizagapatam district (E.I., XI, 147-58).
Narasíngapalli.—This village is in the Chicocele taluk of the Ganjam district, where the plates of Hāstivarmā of Kalinala of the year 79 were discovered (E.I., XXXII, Pt. II, April, 1935, p. 62).

Naravana.—This village was given to some Brahmins by a Cālukya king at the request of Rāstrakūta Govindaśa, according to the Naravana plates of Vikramāditya II dated Śaka 684. According to the Narwan plates of Cālukya Vikramāditya II it is a village on the seashore in the Guhāgarpet of the Ratnagiri district (E.I., XXVII, Pt. III, p. 127).

Navagrāma.—The Ganjam copperplates of Vajrayasta III mention it which may be identified with modern Naogam in the Tekkali taluk of the Ganjam district (E.I., XXXII, Pt. II, April, 1935, p. 69).

Navakhaṇḍavāda.—According to the Pithāpuram Inscription of 1186 A.D. this village, situated about a mile and a half from Pithāpuram, was dedicated to the god Kuntimahādeva (E.I., IV, p. 53).

Navatula or Navatulā.—The Trilīnga Inscription of Devendravarman, son of Guṇārava, refers to this village situated in the Korasodaka-pañcāla-visaya, which has been identified with the hamlet of Nantala, situated about six miles to the south-west of Parlakimēdi. The Korashanḍī plates of Viśākhavarma and the Chicocele plates of Indravarman (I.A., XIII, pp. 122ff.) mention Korasodaka-pañcāla, which may be identified with the modern Korashanda, a village six miles to the south of Parlakimēdi in the Ganjam district (I.H.Q., XX, No. 3).

Nayanapalle.—This village is situated about three miles from Mutupalle in the Bapatla taluk of the Guntur district where a stone inscription of Gaṅapatideva has been discovered (E.I., XXVII, Pt. V, p. 193).

Nāgārjunikonda.—This hill belongs to the Palnad taluk of the Guntur district of the Madras State. It overhangs the right bank of the river Kṛṣṇā. Nāgārjuna's hill which is a large rocky hill, lies 16 miles west of Macherla railway station. This remarkable site was discovered in 1926. Several brick-mounds and marble-pillars have been discovered. Some of the pillars bear inscriptions in Prakrit and in Brāhmī characters of the 2nd and 3rd centuries A.D. A number of ruined monasteries, apsidal temples, stūpas, inscriptions, coins, reliefs, pottery, statues, and more than 400 magnificent bas-reliefs of the Amaravati type are the discoveries made here. The inscriptions recovered from Nāgārjunikonda go to show that in the 2nd and 3rd centuries A.D. the ancient city of Vijayapuri must have been one of the largest and most important Buddhist settlements in South India. The stūpas, monasteries and temples were built of large bricks, the bricks being laid in mud-mortar and the walls covered with plaster. The mouldings and other ornamentation of these brick-structures were usually executed in stucco and the buildings were whitewashed from top to bottom. At Nāgārjunikonda each monastic establishment was complete in itself. For a detailed study vide A. H. Longhurst, The Buddhist Antiquities of Nāgārjunikonda, Madras Presidency (M.A.S.I., No. 54).

Nāndikāda.—It is mentioned in the Basim plates of Vākṣṭaka Vindhyaśakti II (E.I., XXVI, Pt. III, July, 1941). It may be identified with Nanded, the chief town of a district of the same name in the Nizām's dominions.

Nagapatam taluk.—It is a seaport in the present Tanjore district, once famous for the Buddhist images (S.I.I., Vol. II, p. 48). It is situated about 10 miles south of Kārṇikākāl known to Ptolemy as an important town. It became a centre of trade and of many religions including Buddhism long before it attracted the attention of European merchants and missionaries (Law, Tribes in Ancient India, p. 186).
Nellur.—It is modern Nellore, the headquarters of the district of the same name in the Madras Presidency. The eastern Câlukyas ruled the northern portion of this district (S.I.I., II, 372).

Nēṭpur.—A village of this name is situated in the Śivagaṅgā Zamindari, five miles west of Naiyanguḍi (Ibid., III, p. 206).

Nidār.—This village is situated on the north bank of the Kāveri in the Māyāvaram taluk of the Tanjore district (E.I., XVIII, p. 64).

Nīla-Gaṅgāvaran.—It is in the Vinukonḍa taluk of the Guntur district, where an inscription has been found (E.I., XXV, Pt. VI, April, 1940, p. 270).

Nīlakanṭha-caturvedi-maṅgalan.—This is also known as Gaṅgeyanal-lur, Nellore talu, North Arcot district. It is a village in Karavari-āndi-nāḍu (S.I.I., I, pp. 77-78).

Nīṭākala.—This village stands in the centre of Utkala (Skandap., Ch. I, 12-13).

Nīlgū. dh.—This village is in the Bellary district, Madras State, where the plates of Vikramūḍīya VI were discovered (E.I., XII, 142ff.).

Nīśī.—It is the name of a river, a tributary of the Pāḷāru (S.I.I., III, p. 88).

Nuoīmaḍug.—This village is in the Anantapur district where some copperplates were discovered (E.I., XXV, Pt. IV, p. 186).

Oḍḍavīṣaya.—The country of the Udras or Oḍḍas or Oḍrās (Telugu Oḍhrulu; Kanares Oḍḍaru and the U-Cha of Huien Tsang) is the modern Orissa (S.I.I., I, p. 97). It is mentioned in the Bṛhat-samhitā (XIV. 6) as Udra. The Yogisāntara (2. 0. 214ff.) mentions it as Odrā. In the Mahābhārata the Udras are associated with the Utkalas, Mekalas, Kalīngas, Puṇḍras and Andhras (Vanaprava, LI, 1988; Bhīṣmaparva, IX, 365; Droṇapurava, IV, 122). The Pāli Apādīna (II, 358) mentions Oḍḍakas who were the same as Odrā or Udrā. According to the Brahmaṇpurana (28, 29, 42) the country of the Odras extended northwards to Bīrājanāḍa (Jāipur), and consisted of three kṣetras called Purusottama or Śrī-kṣetra, Śāvitu or Arkakṣetra, and Bīrājākṣetra through which flew the river Vaitarani. Huien Tsang who visited this country travelled from Karnasuvarna south-west for about 722 li and then reached the Wu-t’u or U-Cha country. The Tirumalai Rock Inscription of the 13th year of king Rājendračoḷa refers to the conquest of Oḍḍavīṣaya by king Rājendračoḷa.

Oḷḷaṅga.—This village may be identified with Delang situated in the Ānadaṉpur sub-division of the Keonjarh State (E.I., XXV, Pt. IV, p. 173).

Oṃti-nāḍu.—It is otherwise known as Vījayarājendravalanāḍu, the district of Jayaṅkondacolaṁḍalam. It is the tract of the country in which the modern town of Tīḍivanaṁ in the South Arcot district is situated (S.I.I., II, 423).

Paṭṭuvir-koṭiam.—The Melpaṭṭi Inscription of Vījava-Kampavikrama-varman refers to it which existed in Tondaimandaḷam. It roughly comprised the modern Vellore and Guḍiyāṭṭam taluks in the North Arcot district (E.I., XXXIII, Pts. II and IV, October, 1935, p. 147).
Paithān.—It is the modern name of ancient Pratiṣṭhāna which was a flourishing city during the rule of the Sātavāhana kings. It is on the north bank of the Godāvari in the Aurangabad district of Hyderabad. In the Suttanipāta (P.T.S., p. 190) this city is mentioned as the capital of the Assaka or Asnaka country. It is the same as Potana which is described as the (capital) city of the Assakas in the Pali Nīkāyās (Digās Nik., II, 235). It was also the capital of king Śatakarni (Sātavāhana or Śālivāhana) and his son Śaktikumāra who are generally identified with the king Śatakarni and the prince Śakti-4 of the Nāṅgāṭ Inscriptions (Cambridge History of India, Vol. I, p. 531). According to the Jain tradition Sātavāhana defeated Vikramāditya of Ujjayinī and made himself the king of Pratiṣṭhānapura. He conquered many territories between the Deccan and the river Tāptī. He embraced Jainism and established the image of Mahālakṣmi on the bank of the Godāvari. (Law, Some Jainī Canonical Śūtras, p. 185.) For further details vide B. C. Law, Indological Studies, Pt. I, 46. See Pratiṣṭhāna.

Palakkāda-sthāna.—It was the place of issue of the Urvupalli plates of Simhavaran. Some have tried to identify it with Palātkaṭa. But this identification is doubtful. Palakkāda may be identified with the modern village of Palakalūru in the Guntur taluk. Some suggest that Palukuru in the Kandukīr taluk of the Nellore district might be the ancient Palakkāda or Palātkaṭa (E.I., XXIV, Pt. III, July, 1937).

Palm.—It is the sacred hill of Muruga, Madras. For details vide J. M. Somasundaram, Palm, 1941.

Pampāpadī.—It is known to the modern geographers as Hampe, situated on the southern bank of the Tuigabhādrā river and at the north-western extremity of the ruins of Vijayanagara, where an inscription of Kṛṣṇarāya was discovered (E.I., I, 351).

Panamalāī.—This is a village which is situated in the Villupuram taluk, South Arcot district (S.I.I., I, p. 24). The Panamalāī cave was founded by Rājaśīha. The Pallavas ruled as far south as Panamalāī at the time of Rājasimha.

Paṅcadhāra.—Here Kāmarāja, a Coḍa king, fought a battle with Gajapati and won victory over the latter (E.I., XXVI, Pt. I, Rājahmundry Museum Plates of Telugu Coḍa (Annadeva).

Paṅcadhārala.—It is in the Yellamancili taluk of the Vizagapatam district (E.I., XXV, Pt. VII, p. 335).

Paṅcapūravamalai.—(or the hill of the five Pāndavas).—About four miles to the south-west of the town of Arcot stands a rocky hill called the Paṅcapūravamalai, which, according to the popular belief, is connected with the five Pāndavas (E.I., IV, 136ff.).

Panmānāḍu.—It is a division of a Manavirkoṭīam or Manayirkoṭīam in South Arcot district (S.I.I., I, pp. 120, 147, 155).

Parivinīḍu.—It owes its name to the Bāṇa capital Parival of Parivipuri which may be identified with Parigi in the Anantapur district (Ibid., II, p. 425).

Paruvīṣayā.—It is the same as Paruvī-vaṣaya of the Penukoṇḍa plates. It may be identified with Parigi, seven miles north of Hindupur in the Anantapur district (E.I., XXIV, Pt. V, p. 238).

Paṭṭesam.—This village stands on a picturesque island in the Godāvari and is at present included in the Rājahmundry taluk (E.I., XXVI, Pt. I, 40). It is famous for the shrine of Virabhadra (Ibid., XXVI, Pt. I, p. 40).
Payalipaṭṭana.—This village is situated in the western boundary of Mānyakheṭa or Malkhed, the Rāṣṭrakūṭa capital (E.I., XXIII, Pt. IV, October, 1935).

Pāguṇarāviṣaya.—It is the same as Pāvunavarāviṣaya of the Vanda-ram plates of Ammarāja II. The village named Tāṇḍivāḍa is situated in Pāguṇarāviṣaya, which appears to have comprised the modern Tanuku taluk of the Kṛṣṇa district (E.I., XXIII, Pt. III, July, 1935, p. 97).

Pālakka.—This kingdom, mentioned in the Allahabad Pillar Inscription, has been identified by V. A. Smith with Pālhāṭ or Pālakkāḍu in the south of the Malabar district.

Pāḷuru.—It is the chief river of the North Arcot district named Pāḷār (S.I.I., I, pp. 87, 88, 134 and 155) which flows to the south of little Kāṇchī.

Pāḷor (Pāḷer).—It is also known as the Milk river (Kṣīraṇḍi). This river has its origin in the hills of north of Nalgondā. It flows into the Kṛṣṇā just at the point where the latter enters the Madras State. It runs through the North Arcot district and falls into the Bay of Bengal near Sadras in the Chingleput district. Vellore, Arcot and Chingleput are situated on its bank.

Pāḷura.—This is the same as Dantapura, a town in Kaliṅga.

Pāṇḍapāli.—It may be identified with Pāṇciupāli situated in the Anandpur sub-division of the Keonjhar State (E.I., XXV, Pt. IV, p. 173).

Pāṇḍya.—The Pāṇḍya country to which Pāṇini refers in his Astā- ḍhyāyi (4. 1. 171) comprised Madura and Timnevelly districts (S.I.I., I, pp. 51, 59, 63, etc.). According to Ptolemy it was known as Pandion with Modoura as its royal city (McCridle, Ancient India as described by Ptolemy, Majumdar Ed., p. 183). It was conquered by Rājaendra Čāda. The Pāṇḍya kingdom also comprised Travancore in the 1st century of the Christian era. Originally it had its capital at Kolkai on the Tāmrappārṇi river in Timnevelly, and its later capital was Madura (Dakṣina Mathurā). In the Mahābhārata and in many Jātakas the Pāṇḍus are spoken of as the ruling race of Indraprastha. Kātyāyana in his Vārttika derives Pāṇḍya from Pāṇḍu. The country of the Pāṇḍyas is also mentioned in the Rāmāyana (IV, Ch. 41), where Sugriva is said to have sent his monkey-soldiers in quest of Sitā. In the Mahābhārata (Sabhāparva, Ch. 31, V. 17) it is stated that Sahadeva, the youngest of the Pāṇḍu princes, went to the Dakṣināpatha after having conquered the king of the Pāṇḍyas. The Purāṇas also refer to the Pāṇḍyas (Mārkandēya, Ch. 57, V. 45; Vīgī, 45, 124; Matsya, 112, 46). Asoka’s Rock Edicts II and XIII mention the Pāṇḍyas whose territory lay outside his empire. Asoka was in friendly terms with the Pāṇḍyas who probably had two kingdoms, one including Timnevelly on the south and extending as far north as the highlands in the neighbourhood of the Coimbatore Gap, the other including the Mysore State. Strabo (XV, 4, 73) mentions an embassy sent to Augustus Caesar by a king ‘Pandion’, possibly a Pāṇḍya of the Tamil country. (For further details, vide B. C. Law, Tribes in Ancient India, pp. 190ff.)

The Jaina legends connect the sons of Pāṇḍu with the Pāṇḍya country of the south with Mathurā or Madhurā (modern Madoura) as its capital. Dr. Barnett rightly observes ‘The Pāṇḍiyans, however, were not Pāṇḍavas, and the Jaina identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor’s Oriental Historical MSS. (Vol. I, pp. 195ff.) which states that Madura at the time of the Bhārata war was ruled by Bahhruvahana, the son of Arjuna by the daughter of the Pāṇḍiyan king of Mathurā. The Mahābhārata on the other hand makes Bahhru-
vāhana, the son of Arjuna by Citrāṅgadā, the daughter of Citravāhana, the king of Manipura.

The association of the Pāṇḍiyas of the south with the Śūrasenas of Mathurā and the Pāṇḍu of northern India is probably alluded to in the confused statement of Megasthenes regarding Heracles and Pandraia (B. C. Law, *Tribes in Ancient India*, p. 190; Raychaudhuri, *Political History of Ancient India*, 4th ed., p. 272; McCrindle, *Ancient India* (Megaethenes and Arrian), pp. 163-164). In the Pali Chronicles of Ceylon the Pāṇḍiyas are invariably represented as Pāṇḍu or Pāṇḍu (Mahāvamsa, Ch. VII, v. 50; *Dipavamsa*, Ch. IV, v. 41).

The distinction between the Pāṇḍya and the Coḷa divisions of the Tamil country is well known. Damila, mentioned in the Nāgārjunikonda Inscriptions of Virapurucharadatta, is the Tamil country. According to the Mahāvamsa, Vijaya married a daughter of the Pāṇḍu king whose capital was Madhurā in South India. Madhurā is Madura in the south of the Madras Presidency. Another capital was probably at Kolli. The rivers Tāmuraparū and the Kritamaḷā or Vaigāi flowed through it.

Pārada.—The country of the Pāradas, according to some, may be located in the Deccan but Pargiter places it in the north-west (A.I.H.T., pp. 206, 268 and f.n.). The Pāradas seem to have been a barbarous tribe (Mahābhārata, Sabbathārva, L. 1832; Ll., 1869; Dronaparva, CXI, 4819). According to the Hārvanasā (XII, 763-4) king Sagara degraded them. For further details, vide B. C. Law, *Tribes in Ancient India*, pp. 364-65; B. C. Law, *Indological Studies*, Pt. I, p. 48.

Pārikul.—It is in the Puri district, where the plates of Madhyamarājadēva were discovered (E.I., XI, 281ff.).

Pedakomadapuri.—Kāmarāja, a Coḷa king, vanquished Daburukhānu and others with their Rākṣasa forces near this place (E.I., XXVI, Pt. I).

Pedda-maddali.—It is a village in the Nuzvid taluk of the Kistna district, where inscriptions were found (I.A., XIII, 187).

Pedda-Vegi.—This village may be identified with the ancient Vengipura in the vicinity of Ellore, where a number of plates were discovered (E.I., XIX, 258).

Penner.—The North Penner flows north-north-east up to Pampidi in the district of Anantapur, Madras, from which place it turns south-east and reaches the Bay of Bengal. The South Penner, otherwise known as the Ponnaiyar, flows into the Bay of Bengal.

Perambair.—This village is situated in the Chingleput district containing many prehistoric remains (A.S.I., Annual Report, 1908-9, pp. 92ff.).

Peravali.—It is identical with the village of Peravali where an inscription was found (Annual Report of South Indian Epigraphy, 1915, p. 90).

Perumugai.—It is the modern Perumai near Velūr (S.I.I., I, p. 75). It is in the present Vellore taluk, North Arcot district.

Perumagar.—It is a village about 13 miles from Conjeeveram on the road to Wandiwash (E.I., XXIII, Pt. IV, October, 1935, p. 146).

Perungari.—It is known as Peringkarai by Ptolemey. It is situated on the river Vaigāi, about 40 miles lower down its course than Madurā (McCrindle, *Ptolemey’s Ancient India*, Ed. S. N. Majumdar, p. 183).

Pherava.—This village according to some is the modern Barna in the Sompeṭa taluk but this is doubtful (E.I., XXVII, Pt. III, p. 113).

Phulasa.—It is a village in the Athagada taluk of the Ganjam district, where an inscription has been discovered (E.I., XXIV, Pt. I, January, 1937, p. 15).
Pippalī.—It is the name of a river, also called the Pennai, which flows through the South Arcot district (E.I., XXIII, Pt. V).

Pippalī.—It is the modern Pimpal, 12 miles south-east of Cundanpur and about 33 miles from EIlora (E.I., XXV, Pt. I, January, 1939, p. 29).

Pirānmalai.—It is in the Rammad district. It contains the Manānginhāthaśvara temple. (E.I., XXI, Pt. III, July, 1931.)

Pīṭhājipadaka (Pīṭcjpārdaka).—It occurs in the Lüders’ list No. 1123. It is on the west side of the mount Tiruṇū (Trīṣṇī).

Pīṭhapūrī.—It is the same as Pīṭhāpuraṇī, a sacred place containing the residence of a rāja in the east Godavari district (S.I.I., I, pp. 53, 61; cf. E.I., XII, p. 2). The Tāṇḍivāda grant of Prthivī Mahārāja refers to Pīṭhapūra which is the ancient name of Pīṭhāpuraṇī (E.I., XXIII, Pt. III, July, 1935, p. 97). Pīṭhapūra formed part of the kingdom of Devarāṣṭra during the reign of its king Guṇavarman (E.I., XXIII, 57). Pīṭhāpuraṇī is a provincial town in the Godāvāri district. It contains a Vaiṣṇava temple named Kuntimādāvaha. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone-piller bearing four inscriptions of different dates. The kings belonged to a dynasty which Hultzsch calls ‘chiefs of Velanāṇu’. The chiefs of Velanāṇu trace their descent from the fourth Śīdra caste. A distant ancestor of Prthivīvara named Malla I subdued the kings of the Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras, Pulindas, etc. (E.I., IV, 32ff.).

Pithunāḍa.—In the Hāṣṭigumpha inscription of Kṛhavala there is a mention of a place known as Pithūḍa or Pithuda, founded by the former kings of Kaliṅga. Pithuṇḍa is the shortened form of Pithuṇḍa which is the same as Sanskrit Prthudaka, which is a holy place according to the Paṇḍapurāṇa (Ch. 13—Tīrthamāhātmya). The Gaṇḍavyūha refers to Pṛthūrīstra which is not different from Pitundra mentioned by Ptolemy in his Geography. Sylvain Levi points out that in the Jaina Uttarādhyāyana Sūtra (Sec. XXI) there is a mention of Pithuṇḍa (Pithuṇḍa) as a seacoast town, reminding us of Kṛhavala’s Pithuṇḍa (Pithudaga) and Ptolemy’s Pitunda. Ptolemy locates Pitunda in the interior of Maisola between the mouths of the two rivers, Maisolos and Māṇandas, i.e., between the delta of the Godāvāri and the Mahānādi, nearly at an equal distance from both. (McCrindle, Ancient India as described by Ptolemy, pp. 68, 185 and 388-387). It may be located in the interior of Chicacoel in Kaliṅgapatam towards the course of the river Nāgāvaṭi, also known as the Lāṅgulīya. Kṛhavala is said to have rehabilitated Pithuṇḍa or Pithuda. Pithuṇḍa was caused to be ploughed with an ass plough, i.e., reclaimed according to some.

Podiil.—It is a hill in the Tinnevelly district. It is also called the southern mountain. It is said to have been the seat of Agastya (S.I.I., III, 144, 464).

Poliyār-nāḍu.—It may be identified with the present Polur village, three miles north-north-west of Arkonam Junction (E.I., VII, p. 25).

Ponnī.—This is the same as Kāveri (S.I.I., I, 94-95).

Ponmulūra.—This village is situated on the northern bank of the river Vāmśadhārā about a mile from Somarājaipuram in the Parlakimedi State in the Pātapaṭnam taluk of the Vizagapatam district, where a set of plates of Gaṅga Śamantavarman, year 64, was discovered (E.I., XXVII, Pt. V, 216).

Pottip.—It is on the western bank of the Ceyyuru river and north of Tangalṭuru in the Rājampet taluk of the Cuddapah district. (E.I., Vol. VII, p. 121, n. 5.)
Praśravanagiri.—The hills of Aurangabad were situated on the bank of the Godāvari, graphically described by Bhavabhūti in his Uttararımacarita (Act III, 8). This hill has numerous streams and caves (Uttararımacarita, Act III, 8). According to the Hemaköya, Mālyavanagiri is the same as Praśravanagiri which extends up to Janaṭhāna (Uttararımacaratam, Act I, 26). But according to Bhavabhūti (Uttararımacarita, I) they are two different hills.

Pratiṣṭhāna.—Pratiṣṭhāna (modern Paiṭhān), on the north bank of the Godāvari in the Aurangabad district of Hyderabad, is famous in literature as the capital of king Śatakarni (Śatavāhana or Śālivāhana) and his son Śaktikumāra, who are generally identified with the king Śatakarni and the prince Śaktiśīri of the Nāṅghāṭ inscriptions. Paiṭhān, or ancient Pratiṣṭhāna or Supratiṣṭhāhāra or Supratiṣṭhita on the Godāvari1 in the Nizam’s dominions, is the place where three plates of Govinda III (Śaka samvat 716) were discovered (E.I., III, 108). Pratiṣṭhāna also occurs in the Poona plates of the Vākāṭaka Queen Prabhāvatiguptā (E.I., XV, 39). The Petenikas of Asokan inscriptions, as mentioned in R.E., V and XIII, have been identified with the Paiṭhānikas or inhabitants of Paiṭhāna on the Godāvari. Paiṭhān is the present name of ancient Pratiṣṭhāna, a flourishing city during the rule of the Śatavāhana kings. Some suggest that they were the ancestors of Śatavāhana rulers of Paiṭhān (J.R.A.S., 1923, 92; Woolner, Asoka, p. 113). According to the author of the Periplous Paiṭhān is situated at a distance of 20 days’ journey to the south of Barygaza (identified with Bharukaccha, modern Brosch). It is spoken of as the greatest city in Daksināpatha. Śatavāhana defeated Vikramādiya of Ujjayini and made himself the king of Pratiṣṭhānapura. He conquered many territories between the Deccon and the river Tapti. He embraced Jainism, built many caityas and established the image of Mahālakṣmī on the bank of the Godāvari (B. C. Law, Some Jainā Canonical Sūtras, p. 185). According to the Jaina Vividhāṅgarhakalpa (pp. 59-60) this town which was in Mahārāṣṭra became in course of time an insignificant village.

Puduppikkan.—It is in the Walajapet taluk of the North Arocl district. (Vailur Inscription of Kopperunjingadeva—E.I., XXIII, Pt. V).

Pugar.—It is the modern Kāviripattimā in the Tanjore district (E.I., XXIII, Pt. V, p. 180).

Pulikkunnam.—It is a village on the west of the river Nūgā, on the north of Kukkāṇur and on the south of Pālaimellur (S.I.I., Vol. III, p. 26). A hamlet is given as gift to Perunjigai Īśvara shrine.

Pulinādu.—It is said to be in Tyagabharanaṭalānādu in a 36th year record of Rājarāja, I. It is included according to some in Paduvurkoṭṭam of Jayaṅgonaṭalāṣaṅgalā in a 4th year record of the later Chola king named Viraṅgendra. It was the western-most part of Paduvur-koṭṭam lying adjacent to the Mysore country. It comprised the whole of the modern Punganur taluk and that part of the adjoining Palamner taluk in the south which lay north of the Devarakonda and the Karavери hill ranges.

Pulinādu was surrounded by the divisions of Tondaimandalam in the east and south-east, by the Mahārājaṇādi country and Rattapadikondaśolamandalam in the north, by the Ganga country in the west known as Gangarauṣasir, and by the Nigariśolamandalam in the south and southwest (Indian Geographical Journal, Vol. XXV, No. 2, pp. 14-18).

1 Cf. Padmapurīna, Ch. 176, śl. 20. There was a king named Vikrama in this town of Pratiṣṭhāna.
Pulindarajasrasta.—The Navagrām grant of Maḥārāja Hastin refers to it, wherefrom it is clear that the dominion of the chief of the Pulindas may be located within the territory of the Nṛpatiparivrajaka family (E.I., XXI, Pt. III). The Pulindas are referred to in R.E., XIII of Asoka as a vassal tribe. The Aitareya Brāhmaṇa (VII, 18) tells us that the Pulindas are mentioned along with the Andhras. In the Purāṇas (Māyā, 114, 46-48; Viṣṇu, 45, 126) they are mentioned with the Śāvaras and are referred to as Dakṣināpathavaisinab together with the Vaidarbhas and Daṇḍakas. The Mahābhārata (XII, 207, 42) refers to them as the people of the Dakṣināpatha. Pulindanagara, the capital of the Pulindas, was situated near Bhilsa in the Jubbulpore district in the Central Provinces. The Pulindas must have certainly included Rāpnāth, the findspot of a version of Asoka's Minor Edicts.

Puljamangala.—It is the same as Puljamāngai, a village near Paṣupati koil, about nine miles south of Tanjore (The Udaiyarguḍi Inscription of Rājakṛṣṇarivarman, S.I.I., Vol. III, p. 460).

Pūnaka (Puṇya).—According to two copperplate grants of the Rāṣtrakūta king Kṛṣṇa I, Pūnaka or Puṇya was the ancient name of modern Pūnaka. In the second half of the 8th century A.D. Pūnaka was the headquarters of a district (vīṣṇaya) and as such it corresponded to the Haveli taluk. Early in the 16th century A.D. the city of Poona was known as Pūṇa-nagara which was visited by Śrī Caitanya and his party as mentioned in Govindādāsa's Kālī (J.B.B.R.A.S., N.S., Vol. VI, 1930, pp. 23ff.).

Parandara.—This town is in the south according to the Padmapurāṇa (Ch. 176, sl. 2).

Pūri.—(Puruṣottamakṣetra).—It is in the Puri district of Orissa. According to the Brahma Purāṇa (42, 13-14) this holy city stands on the sea. The Yogīnitra mentions it as Puruṣottama (2, 9, 214ff.). The Kalikāpurāṇa (Ch. 58, 35) also calls it by the same name (Puruṣottama). It is sandy and ten yojanas in extent containing the famous deity, Puruṣottama. It includes two distinct portions, the Bāḷukhaṭṭa lies between two sacred tīrthas: Svargadāvīra and Cakrasārītha. It is famous for the Hindu temple of Jagarnātha and it lies exactly on the shore of the Bay of Bengal. It is otherwise called Śrīkṣetra which is one of the most sacred places of the Hindus. It is also known as Puruṣottamakṣetra. It extends from the Lokanātha temple on the west to the Balesvara temple on the east and from Svargadāvī or the Gate of Heaven on the south to the Matia stream on the north-east. It is said to resemble in shape a conch-shell in the centre of which lies the Jagarnatha temple. From the architectural standpoint the temple is not as important as that of Bhubaneśvara. Besides the main temple there are many other minor temples, such as Mārkaṇḍeśvara, Lokanātha, Nālakanṭheśvara and some tanks. About two miles from the great temple lies the Gundośabāri. (For details vide B. and O. Dist. Gazetteers, Puri by O'Malley, 1929, pp. 326ff.; Jarrett's tr. of the Ain-i-Akbari, II, 127; Stirling, Orissa, 1824.)

Purikā.—It is the name of a city (Barua and Sinha, Barhut Inscriptions, pp. 17, 21), and is the same as Pulika of the Mahābhārata, Purikā of the Khila-Harivāmśa, and Paulika Paurika and Sollika of the Purāṇas. In the Purāṇas it is included in the list of countries of the Deccan. In the Khila-Harivamśa (XCV, 5220-28) the city of Purikā is placed between two Vindhyā ranges, near Māhiṃsati and on the bank of a river flowing from the Rāgavanta mountain (cf. Viṣṇupurāṇa, XXXVIII, 20-22).

Puruṣottamapuri.—In the Puruṣottamapuri plates of Rāmacandra (E.I., XCV, Pt. V, p. 208) Puruṣottamapuri is mentioned as lying on the southern bank of the Godāvari in the Bhir district.
Puškari.—It is situated in the Podāgadh region of the Jeypur State now in the Koraput district of Orissa (E.I., XXVIII, Pt. I, January, 1949).

Puṣpaṇgiri.—It lay eight miles to the north of Cuddapah (E.I., III, 24).

Puṣpaṇjālī (or Puṣpajā or Puṣpavati).—This river is mentioned in the Vāyu-purāṇa (XLV, 105; cf. Kūrma-purāṇa, XLVII, 25) which rises from the Malaya mountains.

Raṇḍūwallī.—It is a village in the Gudrahāravaisya granted to a Brahmin, where an inscription has been found (Annual Report of South Indian Epigraphy, 1914, p. 85).

Raṇḍuṇgiri.—It is an isolated hill of the Asia range, four miles to the north-east of Gopalpur, and stands on a small stream called Kelua, a branch of the Birupa. This hill really stands on the eastern bank of the Kelua and has a flat top. It contains the ruins of a big stūpa. For details, vide R. P. Chanda, Exploration in Orissa, M.A.S.I., No. 44, pp. 12-13.

Raṭṭapādikonaṇḍa—Śoḷamanḍalam.—It is represented by the tract of country round about Puṅganur in the Cittor district and the adjoining Cintāmaṇi taluk of the Mysore State (E.I., XXV, Pt. VI, April, 1940, p. 254).

Rēgolu.—It is near Chicacole in the Ganjam district (E.I., XII, p. 1).

Rējagambhirā hill.—It is also called Rājagambhiran-malai. This hill was probably called after Rājagambhirasambuvārāyan (S.I.I., I, p. 111). It is in the North Arcot district.

Rīkaluva.—This village may be identified with Regolu near Chicacole in the Ganjam district where the plates of Śaktivarman were discovered (E.I., XII, 11f).

Rīmaṭarkāti.—It may be identified with the village called Rāmasahi in Kiapir in Josphur Pargana (E.I., XXV, Pt. IV, p. 158).

Rāmakīrtha.—It is a village in the Vizagapatam district where an inscription has been found on the wall of a cave in a hill, belonging to Viṣṇuvardhana Mahārāja (Annual Report of South Indian Epigraphy, 1918, p. 133).

Rāmēśvaram.—It is a sacred island in the Bay of Bengal. The temple of Rāmanāthasvāmin is the famous temple here. According to tradition it was built by Rāmacandra when he crossed over to Ceylon to save his captivated wife Sītā from the clutches of Rāvana, the tyrant king of Laṅkā. It is a fine specimen of Dravidian architecture with big towers, carved walls and extensive corridors. The temple is surrounded by a high wall on all sides covering an area of about 900 square feet. It contains many gopuraam built of hewn stones. There are tanks inside the temple. A śivalinga and images of Annapūrṇā, Pārvatī and Hanumāna are found in the temple. (B. C. Law, Holy Places in South India, Calcutta Geographical Review, September, 1942).

Rānī-Jāharāl.—This village is situated at a distance of 21 miles west of Tīṭilagarh in the Patna State of Orissa (E.I., XXIV, Pt. V, p. 239).

Rāṣṭrakūṭa territory.—It included at least the Aurangabad district and parts of Nasik and Khandesh districts as early as the 5th century A.D. (E.I., XXV, Pt. I, January, 1939).

Rennāṅstu.—This country roughly lies between the two tributaries of the river Pennār, namely the Citravati in the north-west and the Ceyyuru in the south-west comprising a major portion of the Cuddaph and parts of Kolar and Cittor districts (E.I., XXVII, Pt. V, p. 225).

Rohāna.—It is the Adam’s peak in Ceylon (S.I.I., I, p. 164).

Rohānaka.—The Narasingapalli plates of Hastivarman mention it, which may be identified with modern Rōṇāṅka (E.I., XXIII, Pt. II).
Rayamukha.—This mountain is situated eight miles from Anagandi on the bank of the river Tungabhadra. The river Pampā rises in this mountain and falls into the Tungabhadra after flowing westward. It was at this mountain that Hanumāna and Sugrīva were met for the first time by Rāmacandra (Rāmāyana, Ch. IV, Kiśkindhāyākāṇḍa). The Mūrkaṇḍeva Purāṇa (translated by Pargiter, Canto LVII, 13) refers to Raymukha which has been identified by Pargiter with the range of hills stretching from Ahmadnagar to beyond Naldrug and Kalyāni dividing the Maṉijra and the Bhima rivers (J.R.A.S., April, 1894, p. 253). The Brhat-Saṃhitā mentions it as a mountain in the south (XIV, 13).

Rudragayi.—According to the Padma Purāṇa (186.1) it is Kolapur in Dakināpatha.

Sagara.—Here the Coḻa king Annadeva overcame the Kaṇañṭa army (E.I., XXVI, Pt. I).

Saḥyādri.—This is a mountain lying on the Western Ghats (S.I.I., I, pp. 168-69). The Western Ghats were known to the ancients as the Saḥyādri, which form the western boundary of the Deccan and run continuously for a distance of about 1,000 miles from the Kundaibari Pass in the Khandesh district of the Bombay State down to Cape Comorin, the southernmost point of India. The Western Ghats are known by different local names. There are important passes too. (For details, vide B. C. Law, Mountains of India, Calcutta Geographical Society Publication, No. 5, pp. 22-23.

Śaṭiyam.—This is the Tamil name of the Sahya mountain and the Sanskrit name of the Western Ghats (S.I.I., III, p. 147).

Salem.—It is a well known district in South India, where an inscription was found in the 26th year of Rājarāja (Inscriptions of the Madras Presidency, 73).

Samālipada (Luders’ List, 1134).—It was a village on the eastern road in the Gavdharna district in the Godāvari region (Gavdharna, Luders’ list, 1124-1126, 1133, etc.).

Śaṅgukotiṃ.—It is the name of a country (?) on the sea (S.I.I., Vol. I, p. 99).

Śaṅgūr.—Śaṅgūr, which is variously called as Saṅgavuru, Caṅgūra and Caṅgāpura, is a village situated at a distance of eight miles south-west of Haveri taluk on the road to Sirsi in the north Kānara district, where an inscription has been found engraved on the Nandipillar standing near the temple of Viṇabarhadra (E.I., XXIII, Pt. V, 189).

Śanōkampalli.—It is the modern Sankaraśanapura in the Ğūḍivāda taluk of the Kistna district (E.I., XXV, Pt. III, p. 140).

Śavīkaram.—It is near Anakapalli in the Vizagapatam district. For archaeological exploration at the site during the period 1907-8, see J.R.A.S. 1908, pp. 1113ff.

Śarapadraka.—The village of Saradaha in Karanjia Pargana may be the modern representative of Śarapadraka (E.I., XXV, Pt. IV, p. 158).

Śaravatī.—This is the name of a river (S.I.I., Vol. I, p. 57).

Śariphā.—The Balasore plate of Bhāṇudatta refers to it, which may be identified with Soro in the Balasore district of Orissa (E.I., XXVI, Pt. V, January, 1942).

Śatījāpurā.—The Rock Edicts II and XIII of Aśoka refer to it. It lay to the west of the territories of Colas and Pāṇḍyas and extended along the western sea-coast of south India (Barua, Aśoka and his Inscriptions, p. 111). Some have identified it with Satyavratajksetra or Kāñpolepura (J.R.A.S., 1918, 541-42). Aiyangar agrees with R. G. Bhandarkar in
identifying Satiyaputra with Satpute. According to him Satiyaputra is a collective name denoting the various matriarchal communities like the Tulus and the Nayars of Malabar (J.R.A.S., 1919, 581–84). Vincent Smith identifies it with the Satyamangalam taluk or sub-division of Coimbatore district lying along the Western Ghats and bordering on Mysore, Malabar, Coimbatore, and Coorg (Asoka, 3rd ed., p. 161). According to some Satiyaputra is the same as Satyabhumi of the Kemaloppatti, i.e., a territory roughly equal to North Malabar including a portion of Kasergode taluk, South Canara (J.R.A.S., 1923, 412). According to Barnett and Jayaswal the names Sātavāhana and Sātakarni are derived from that of Satiyaputra (cf. Raychaudhuri, P.H.A.I., 4th ed., p. 343, n. 2.) All the identifications based upon the equation of satiya of Satiyaputra with satya meaning truth are questionable. For further details vide B. C. Law, Indological Studies, I, p. 58).

Sattenaṇapalli.—It is in the Guntur district where a set of four copper-plates was discovered (E.I., XXIII, Pt. V, p. 161).

Satyamangalam.—This village is the Vellore taluk where the plates of Devaraya II were discovered (E.I., III, p. 35).

śavaraṇa.—It is somewhere in the Daksināpatha (Matsya Purāṇa, 144, 46–8; Vāyu Purāṇa, 45, 126). The Mahābhārata (XII, 207, 42) places it in the Deccan. Ptolemy (McCrindle, Ptolemy’s Ancient India, ed. S. N. Majumdar, p. 173) mentions a country called Sabarai which is generally held to be identical with the region inhabited by the Śavaras. Cunningham identifies the Sabarai of Ptolemy with Pliny’s Suari. According to him Savaradesa extended as far southward as the Pennar river. For further details vide Law, Tribes in Ancient India, p. 172.

Śavari-ākrama.—It was formerly owned by the sage Mātaṅga and his disciples. Rāma and Lākṣmanā visited it and were greeted with respect by Śavari. With her matted lock, meagre garment and skin of black deer as wrapper, she maintained the tradition of this hermitage (Rāmāyana, I, 1. 55ff.; cf. S.I., III, 77, 6ff.)

Śiḍule.—It is Śadolā about three miles south by east (E.I., XXV, Pt. V, p. 208).

Śiṅgopāla.—It is a village situated within 10 miles of Puri. There is a tradition that here Kṛṣṇa stopped and turned himself to stone. This village contains a temple which is frequently visited by pilgrims (Law, Holy Places of India, p. 17).

Śālaiagrama.—It is a village in the Paramagudi taluk of the Ramnad district where two Pāṇḍya records of the 10th century A.D. have been discovered (Ancient India, Bulletin of the A.S.I., No. 5, January, 1949). This village contains an old temple of Śiva (E.I., XXVIII, Pt. II, April, 1949, pp. 85ff.).

Śānta-Bommāli.—This village is in the Ganjam district, where copper-plates were discovered (E.I., XXV, Pt. V, January, 1940, p. 194).

Śāraḍḍi.—It may be conveniently identified with Āraḍḍ about 10 miles east of Komanda (E.I., XXIV, Pt. IV, p. 173).

Śāsanakotā.—This village is in the Hindupur taluk of the Anantapur district, where plates of Gārīga Mādhabavarman were discovered (E.I., XXIV, Pt. V, January, 1938, p. 234). Specimens of old pottery, beads and other relics were collected from a big mound here.

Śeṇbogā-Perumāl-nallūr.—It is modern Śumaṅginellūr (S.I.I., Vol. I, p. 74).

Śeṇmangalām.—It is identical with the village of the same name, where the Śeṇmangalām Inscription of Manavalapperumal has been
discovered (E.I., XXIV, Pt. I, January, 1937). It is in the Tindivanam taluk of the South Arcot district.

Śeṅgama.—It is in the South Arcot district (S.I.I., Vol. II, p. 497).

Setapadu.—It is in the Ganțur taluk (Setapadu Inscription, Annual Report of South Indian Epigraphy, 1917, 116).

Śimācālam.—About nine miles from Waltair stands this place where there is a celebrated Hindu temple on the top of a hill, dedicated to god Varāha-narāsiṃhasvāmī.

Śīṃhapūra.—The Komarti plate of Candavarman and the Bhṛṭapṛṣṭhā grant of Umavarman mention it, which may be identified with Śingupuram between Chicacole and Narasannapeta (E.I., IV, p. 143; E.I., XXVII, p. 35).

Śiripūram.—It is a village near Chicacole, where the plates of Anantavarman, lord of Kalinga, were discovered (E.I., Pt. I, XXIV, 47ff.).

Śiritāna.—It appears to be the Prakrit for Śriśāna or Śriśāhā. It is the well-known Śriśāla in Telengana on the bank of the Kṛṣṇā.

Śiriyādrur.—It may be identified with Śittāṭār of the Walajapet taluk of the North Arcot district (S.I.I., Vol. III, p. 289).

Śirukadambūr.—It is the name of a village (Ibid., I, pp. 80, 82).

Śiśūpālāgaḍ.—It is in Orissa where excavations are being carried out by the Archaeological department. The historical site of Śiśūpālāgarh is situated near Bhuvanesvar in Orissa. It is famous for its mediaeval temples and a square fort having an elaborate system of gateways. The ruins of Śiśūpālāgarh are located about 1½ miles to the east-south-east of the town of Bhuvanesvar in the Puri district of Orissa. The traces of ancient habitation in the form of pottery and other objects are noticeable outside the fort. The fort is circumscribed by the waters of a streamlet called the Gandhavatī. The main current which flows past the western side of the fort has its source in the hilly tracts to the west of Mancośvar, some six miles north of Śiśūpālāgarh and joins the Dayā river, seven miles further south. To the south-south-east of the fort at a distance of about three miles the Dhaiuli hills lie containing the Edicts of Aśoka. About six miles to the west-north-west of Śiśūpālāgarh stand the Khandagiri and Udayagiri hills. The excavations at the site have brought to light some objects among which may be mentioned several beads, a terracotta bulla, terracotta ear-ornaments and plain pottery. The Śiśūpālāgarh had no defences in the early period of its history. At the beginning of the early middle period the most significant event was the construction of the defences. (Ancient India, Bulletin of the A.S.I., No. 5, January, 1949, pp. 62ff.). A rare gold coin of Kuśaṇa-Roman type belonging to king Dhamadamasadhara has been discovered. As to the date of the coin it is later than 200 A.D. (J. Numismatic Society of India, Vol. XII, Pt. I, June, 1950, pp. 1-4).

Śivaneśāyal.—It is a village situated about nine miles north-east of Tiruvallur, the headquarters of the taluk of the same name in the Chingleput district, Madras State (E.I., XXVII, Pt. 2, p. 59).

Śivīndiram.—The ancient name of the present Śucīndiram near Cape Comorin (S.I.I., Vol. III, p. 159).

Śalāpuram.—It is a village about eight miles south of Vellore, where four inscriptions were discovered (E.I., VII, 192ff.).

Somalītpura.—It is in the Bellary taluk of the Bellary district where three copperplates were discovered (E.I., XVII, 193ff.).

Śorai.—This is a village near Ürtti (E.I., XXV, Pt. IV).
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Śoraikāvūr.—It is near Kuttālam in the Tanjore district, where the three copperplates of Virupākṣa of the Śaka Samvat 1308 were discovered (E.I., VIII, 298 ff.).

Śorapuram.—It is the name of a village near Velūr (S.I.I., Vol. I, pp. 78, 128).

Soremati.—It may be located in the Nolamba territory adjoining Madanpalle (E.I., XXIV, Pt. IV, p. 191).

Śrīvāṇa-Belgolā.—It is situated between two hills named Candrabetta and Indrabetta in the Channarāyapāṭṭa taluk of the Hassan district, Mysore, where the inscription of Prabhācandra was discovered (E.I., IV, 22ff.; cf. E.I., III, 184). It was an ancient seat of Jainism which was visited by Bhadrabahu, the Jain teacher, who died there (Law, Holy Places of India, p. 54). Chandragupta Maurya who embraced Jainism is said to have died here (Rice, Mysore Gazetteer, I, 287).

Śrikanetra.—It is Puri in Orissa, famous for the temple of Jagannātha built in the 13th century A.D. Śricaitanya visited this place (Devi Bhāgavata, Book VII, Ch. 30; Hunter, Orissa. A.S.R., 1907-8).

Śri-madhurinātha-caturvedī-maṅgalam.—This is an independent village in Kalatturkoṭṭam, a district of Jayāngondasolamanḍal (S.I.I., III, p. 204).

Śri-Mallinātha-caturvedī-maṅgalam.—It is the name of a village in North Arcot district (Ibid., I, pp. 77, 78 and 129), the people of which have been described as great.

Śripuravata.—The Mārkandeyā Purāṇa (LVII, 15), the Kurma Purāṇa (30, 45-48; cf. Agni Purāṇa 109), and the Saura Purāṇa (69, 22) refer to this mountain. It is also called Śrisaila. According to the Padma Purāṇa (Ch. 21, sl. 11-12) the summit of this holy mountain is beautiful where the deity called Mallikārjuna resides. This lofty rock overhangs the river Kṛṣṇā in the Kurnool district. It is usually identified with Śiriṣṭana of the Nasik Prāasti. It is the site of a famous temple called Mallikārjuna, one of the twelve linga-shrines (A.S.S.I., Vol. I, p. 90; A.S.W.I., p. 223). The Agni Purāṇa (CXIII, 3, 4) places it on the river Kāverī. According to it, it was dedicated to the goddess Śri by Viṣṇu because she had once performed some austerities (Arch. Sur. of South India, by Sewell, Vol. I, p. 90; Pargiter, Mārkandeyā Purāṇa, p. 290). The introductory verses of Baṇa’s Harṣacarita mention Śripuravata which is the name of a range of mountains in Telengana. (Harṣacarita, Tr. by Cowell and Thomas, p. 3 f.n.).

As to its location it may be said that on the southern bank of the river Kṛṣṇā stands this ancient religious shrine on the Rṣabhagiri hill (vide B. C. Law, Holy Places of India, Calcutta Geographical Society Publication, No. 3, p. 41).

Śripura.—This is modern Sirpur which lies north-west of Mukhalingam on the left bank of the Vāṃsadharā river, 18 miles from Paralakimedi in the Ganjam district (E.I., XXIII, Pt. IV, p. 119). The Pāṇḍyas ruled over Kōşala from Śripura in the 8th and 9th centuries. It may also be Siripura which now forms part of the Zemindari of Vāvilavala in the Vizagapatam district. It is only three miles south of the Nāgaswāli river on whose northern bank Varahavardini, the well-known district of Kalinga, was situated (Korasanda Copperplates of Viṣṇukavarnan, E.I., Vol. XXI, pp. 23-24).

Śrīraṅgam.—It is the name of an island near Tirucirappalli or Trichinopoly (S.I.I., III, p. 168; cf. E.I., III, 7f.; Raṅganātha Inscription of
Sundara-Pandya; Sripurangam Plates of Madhava Nityaka (E.I., XIII, 211ff.; cf. The Sripurangam Inscription of Kalkitiva Pratitapuda: Saka 1239; E.I., Vol. XXVII, Pt. VII, July, 1948). Here stands the Raunagatha temple. It was the place where Ramanuja and Manavala-mahamuni dwelt for some time. The Sripurangam Inscription of Aiyutaraaya refers to the well-known place of pilgrimage in South India, especially sacred to the Vaishnavas (E.I., XXIV, Pt. VI, April, 1938, p. 285). The Sripurangam Inscription of Garuda-vahana Bhatta dated the Saka 1415 has the object of registering a gift of land made by Srinivasa (E.I., XXIV, Pt. II, April, 1937). This island contains the Saiva temple of Jambukesvara where an inscription of Valakakamayya (Saka samvat 1403) was discovered (E.I., III, p. 72). This island is situated three miles to the north of the town of Trichinopoly between the two branches of the river Kaveri. The great temple stands in the centre of this island, which was built by the Nityaka rulers of Pandya. It is a great place of pilgrimage as mentioned in the Mutsyapurana, Padmapurana and Sripurangamaditmya, forming a part of the Brahmanda-Purana. The celebrated Vaishnava reformer Ramanuja lived and died here in the middle of the 11th century A.D. Rama Chandra is said to have lived here on his way to Lakshmi. The great temple which is a very old one, was renovated and improved by the Coja, Pandya and other kings of South India. The Sripurangam copperplates of Harihar-Raya belong to the Sripurangam temple at Sripurangam (E.I., XVI, 222ff.). This place contains an inscription of Coja Kulottunga (Ancient India, Bulletin of the A.S.I., No. 5, January, 1949). For further details vide Law, Holy Places of India, p. 40.

Srungavarapu-kota.—This village is in the district of Vizagapatam where a set of three copperplates of Andutavarman, king of Kalinga, was found (E.I., XXXIII, Pt. II, April, 1935, p. 56).

Sudasa (or Sudisana).—This was the name of a village on the southern road in the Govardhana district in the Godavari region (Luders’ List, 1134).

Sudava.—This village is also known as Sudava situated in the eastern division of the Pralakmedhi State in the Ganjam district where two sets of copperplates were discovered in course of excavations near the temple of Dharmalingesvara (E.I., XXVI, Pt. II, p. 62).

Sudaguparai-malai.—This is the name of a mountain (S.I.I., I, pp. 76, 77). It must have been the old name of the Bavaji hill. It was situated in the north of Paingalanaedu, a division of Poovurkoottam.

Suprayog.—This river is mentioned in the Mahabharata (Bhismaparva, IX, 28; Vanapurva, CCXXI). It was one of the western tributaries of the Kshipra.

Surankudi.—It is a village in the Kovilapatti taluk of the Tinnevelly district (E.I., XXIV, Pt. IV).

Surevaran. —Here Annadeva, a Coja king, won victory over a certain king named Annavote (E.I., XXVI, Pt. I).

Surulimalai.—It is the name of a hill (S.I.I., III, p. 450) wherefrom the Suruliyuru takes its rise.

Suruliyuru.—This river takes its rise from the Surulimalai, seven miles from Cumbum in the Periyakalam taluk of the Madura district and flows past Cumbum and Sinnamanur and joins the Vaigai (Ibid., III, p. 450).

Suvarnagiri.—As to the location of Suvarnagiri mentioned in the Minor Rock Edict I of Asoka (Brahmagiri text) we may have some hint
from the inscriptions of the later Mauryas of Koṅkān and Khaṇḍesh (E.I., Vol. III, p. 136). Hultsch identifies it with Kanakagiri in the Hyderabad State, south of Māski, and north of the ruins of Vijayanagara (C.I.I., Vol. I, XXXVIII). Bühl is inclined to look for it somewhere in the Western Ghats. Krishna Śāstri has identified it with Māski, situated to the west of Siddāpur in Mysore. It was most probably situated in the neighbourhood of Vāda in the north of the Thāna district and at Waghil in Khaṇḍesh, as the later Maurya inscriptions of Koṅkān and Khaṇḍesh have been found at Vāda. An Āryaputra was stationed at Suvarṇagiri as a viceroy. He was either the son or brother of Āśoka. (Barua, Āśoka and His Inscriptions, p. 62; V. A. Smith, Āśoka, 44).

Suvarṇamukhā.—It is a famous river according to the Skandapurāṇa (Ch. I, 41, 36–48), 5 yojanas in extent, situated to the north of the Hastinapura mountain.

Suvarṇapura (Suvarṇapura).—It is the modern town of Sonepur situated at the confluence of the rivers Tel and Mahānadi (Tel-Mahānadi-saṅgama-vimalajalapavitrikāta); cf. Sonepur Plates of Mahābhavagupta II, Janamejaya; E.I., XXII, Pt. VII, July, 1936, p. 250; Kharod Inscription of Ratnadeva III, J.B.O.R.S., II, 52; E.I., XIX, p. 98).

Śvetaka.—Śvetaka is mentioned in the Indian Museum Plates of Gaṅga Indravarman (E.I., XXVI, Pt. V, October, 1941, pp. 165ff.; XXIV, Pt. IV, October, 1927; XXIII, Pt. I, January, 1935, pp. 29-30). The Gaṇjam Grant of Jayavarmadeva was issued from Śvetaka (E.I., IV, pp. 199–201). It may be identified with modern Cikaṇi Zamindari in the Sompeta taluk of the Gaṇjam district. It seems to have been situated in the northern part of the Gaṇjam district (vide also E.I., XXVII, Pt. III, p. 112). According to some Śvetaka was perhaps the country adjoining Kaliṅga to the west (E.I., XXIV, Pt. IV, p. 181).

Tadapatri.—This town is in the Anantapur district on the edge of the river Pennar, containing an ancient temple called Śrī Baggu Rāmāliṅga Īṣvara temple (J.I.S.O.A., XV).

Tagara.—This city has been identified with Ter, 12 miles to the north of modern Osmanabad in Hyderabad State (E.I., XXII, Pt. II—Kolhapur Copperplates of Gaṅḍāruṇiyadeva, Śaka 1048). Fleet has identified it with Ter, 96 miles south-east of Paithān (J.R.A.S., 1901, pp. 537ff.; Bombay Gazetteer, Vol. I, Pt. II, p. 3, n.6; Iboi‘, p. 16, n. 4). It has been identified by some with Devagiri, by others with Junnar, and by R. G. Bhandarkar with Dharru in Hyderabad. Ptolemy places it to the north-east of Bhīṭāna and Paithāna and the author of the Periplus, to the east of it at a distance of ten days journey. Yule places it at Kulurga lying to the south-east of Paithāna at a distance of about 150 miles. Duff identifies it with a place near Bhir on the Godavāri. The Periplus mentions it as a very great city. For further details, vide J.R.A.S., 1902, p. 230; A.S.R., 1902-3; Important Inscriptions from Baroda State, Vol. I, pp. 43-44. It may be noted here that the original home of the Śilāhāras was Tagara (E.I., III, p. 269).

Takkaṇṭalādaṃ.—It is southern Lāṭa (Gujarat), Daksīṇa Lāṭa (S.I.I., I, p. 97). It is southern Lāṭa in Gaṅḍadeśa. Umāpatideva alias Jñānaśivadeva of Daksīṇa Lāṭa was granted the village of Ārpakkam in the Chingleput district by one Edirilisola Sambuvērayan.

Takkōḷam.—Two records of Parantaka I from Takkōḷam refer to this village in the Arkanam taluk of the North Aroc district (E.I., XXVI, Pt. V, January, 1942, p. 230). It is stated to have been situated in the
Tonḍainādu (E.I., XIX, p. 81). It contains an old temple of the Coḷa type. The god of this temple was, in ancient times, called Tiruvūral-Mahādeva.

Tañḷapikkaṭam.—It is on the west of Attirāla and south of the Cheyyeru (S.I.I., V, No. 284). Taḷḷāṟu.—The Vaiḻūr Inscription of Kopperunjingadeva (E.I., XXIII, Pt. V, p. 180) refers to Taḷḷāṟu, which may be identified with the village of the same name in the North Aroct district.

Tambapāṇṭī (Tāmrarpanī).—It is Taṇṇopundaṟu according to the Timevelly Inscription of Māravarmar Sundara II Pāṇḍya (E.I., XXXIV, Pt. IV, p. 166). It is generally identified with Tāmrarpanī which name was generally applied to Ceylon. In the Kauṭiliya Arthasaśṭra (II, XI) it has been referred to as Pārasamudra. It is called Tappobane by Greek writers. It is mentioned in Aśoka’s Rock Edicts II and XIII. Vincent Smith thinks that the name Tāmrarpanī does not denote Ceylon but merely indicates the river Tāmrarpanī in Timevelly. He refers to the Girnar text a Tambapāṇṭī which, according to him, indicates the river and not Ceylon (Aśoka, 3rd Ed., 162). The Bhāgavatapurana refers to it as a river (IV, 28, 35; V, 19, 18; X, 79, 16; XI, 5, 39). Opinions differ as to this point. This river must have flowed below the southern boundary of the kingdom of Pāṇḍya, and may be identified with the modern Tāmravāri. The port of Korkai was situated, according to Ptolemy, at the mouth of this river, which was well-known for its pearl-fishery. According to Kāliṇī’s Baghavamsa (IV, 49-50) the Tāmrarpanī locally called Tambaravari is celebrated for its pearl-fishery. According to the Bhāt-saṃhitā pearls are obtained at Tāmrarpanī (XIV, 16; LXXXI, 2, 3). It may justify us in identifying this river with the Gundur, the name under which the combined waters of the three streams flow into the sea in two streams. This river is also called Tāmravarṇa (Brahmāṇḍapurīga, 49). It was a sacred river according to the Mahābhārata (Vanarpava, LXXVIII, 8340). In the Rock Edict XIII the people of Tāmrarpanī are expressly mentioned as Tambapāṇṭīyā, i.e., Tāmrarpanīyas. In this edict Tāmrarpanī or the country of the Tāmrarpanīyas is placed below Pāṇḍya. In the great Epic also Tāmrarpanī is placed below Pāṇḍya or Drāvīḍa and the mount Vaiḍūryaka is mentioned as its rocky land-mark. The ādramas of Agastya and his disciple and the Gokarnaśīrtha are located in it. All these facts enable us to identify Tāmrarpanī with Huien Tsang’s Malayakūta also placed below Drāvīḍa with Mount Potalaka (Vaiduryaka) as its land-mark. By Tāmrarpanī or Tappobane Ceylon is meant, the word dvīpa or island is associated with it. In one of the Nāgarjunikonda Inscriptions Tambapama is clearly distinguished from the island of Tambapama (Barua, Aśoka and His Inscriptions, Ch. III). For further details vide Law, Indigenous Studies, Pt. I, pp. 59-60.

Tanaḷuli.—Tanasuli or Tanasuliyā was situated not far from the kingdom of Kaliṅga. It was from this place that a canal opened by king Nanda was led by extension into the city of Kaliṅga (vide Hīḍhīgumpha Inscription of Khāravela, Barua, Old Brāhmī Inscriptions, p. 14).

Tāṇḍamotṭam.—It is a village near Kumbhakonam (E.I., XV, 254).

Tangaṭṭūr.—This village is situated in the Produttur taluk of the Cuddapah district (E.I., XIX, p. 92).

Tanjore (Taṇṭai).—It is the name of a village (S.I.I., I, p. 92; E.I., XXVII, Pt. VII, July, 1948—Tiruvorriyur Inscription of Caturvamana Parṇītī). The Tanjore temples contain a small shrine of Čaṅḍeśvara. It was the capital of the Coḷa kings, Nayar rulers, and the Māhāṭhā rājās. It is noted for its great Brahadisvara (Bṛhadēśvara) temple which is the
highest temple in India. Inscriptions of the Hoysala kings, Someśvara and Rāmanātha, are found as far south as Tanjore (Madras Archaeological Report, 1896-97). Puñjai (Tanjore district) came to be known as Kīḍāramgonḍān (M.E.R., 188, 191 and 196 of 1925). The ancient town of Tanjore is situated on the Kāverī river, about 218 miles south-west of Madras. The Brhadēśvara temple contains a very big Śivalinga. It is 217 ft. high and is a wonderful specimen of Indian architecture. It is surrounded by a big moat on all sides. The massive stone-built Nandi bull is found seated in front of the big temple. The temple contains massive toraṇa (gate) and maṇḍapa (pavilion), all built of stone. This temple was built at the time of king Rājendra Coḷa. (Law, Holy Places of India, p. 41.)

Tānika (Taṅgana).—It is mentioned in the Brihat-samhītā as a country (XIV, 12).

Taṇṇorunda-āru.—It is the name of the river Tāmraparṇī mentioned in the Tinnevolly inscription of Maravarman Sundara-Pāṇḍya II (E.I., XXIV, Pt. IV, p. 166).

Taraṇḍamsakaḥboṣa.—The Mellār Plates of Mahāśivagupta mention it, which may be identified with Talahārīmanḍala (E.I., XXIII, Pt. II).

Tāḷāguna.—It is in the Shikarpur taluk of the Shimoga district of the Mysore State, where a pillar inscription of Kakustha-varman was discovered (E.I., VIII, 24ff.).

Tāḷāpuramakṣa.—It is a village situated in the district of Nāgapura-Nandivardhana, granted to a Brahmin. The grant was made by Kṛṣṇa III (alias Akālavarsa) of the Rāstrakūṭa family of the Deccan in the name of his brother Jagatungsa Kṛṣṇa II. Akālavarsa frightened the Gurjaras, destroyed the pride of Lāṭa, taught humility to the Gauḍas, and his command was obeyed by the Aṅgas, Kaliṅgas, Gaṅgas and Magadha (E.I., V, 192ff.).

Tāḷāthera.—It is the name of a village situated in the district of Kṛṣṇa-varṣṭānti. An eastern Gaṅga Copperplate Grant from Suḍava records the gift of this village to a learned Brahmin Vīṇusomaścārya by Mahārāja Anantavarman, son of Mahārāja Gāndharivāraṇa Varman of the Gaṅga dynasty (E.I., XXVI, Pt. II, 65ff.).

Tāmbar.—It is a village identified with the modern Dāmal (S.I.I., II, 390). It is also known as Nittavinodanallur, Chingleput district.

Tāmbaraceru.—This village is in Varahavartti mentioned in an early Gaṅga Grant (I.A., XIII, 275).

Tāṇḍikōṇḍa.—It is the modern village of Tāḍigōṇḍa or Tāḍikōṇḍa in the Guntur taluk of the Guntur district and is situated at a distance of about eight miles to the north of the headquarters of the district. Among the boundaries of Tāṇḍikōṇḍa the two tanks known as Cāyitataśaka and Bhimasamudra are still existing. Bhimasamudra is a big tank on the bank of which there is a large mound where there are extensive ruins of a Śiva temple. Cāyitataśaka seems to be the ancient name of a big tank, which occupies an area of about three or four square miles adjoining the village. It is the source of irrigation for an extensive area in the vicinity. (Tāṇḍikōṇḍa Grant of Ammanājja II—E.I., XXIII, Pt. V, p. 166).

Tāṇḍivāḍa.—It is a village in the Konurināṇḍuvīṣaya granted to a Brahmin of Vangiparu where an inscription was found (Annual Report of South Indian Epigraphy, 1917). It may be identical with Tāṇḍipuru in Tanuku taluk of the Kṛṣṇa district (E.I., XXIII, Pt. III, July, 1935, p. 97).

Tekkali.—It is in the Gajjam district. Three plates have been discovered here belonging to the Saḷlodbhavas of Koṅgoda (J.B.O.B.S., IV,
162–167; E.I., IX, 41–47). Some plates of Rājendravārma’s son Devendravārman were discovered here (E.I., XVIII, 311).

Telavāha.—This river is mentioned in the Ītāka (I, p. 111; vide also S.I.I., Vol. I, p. 111) on which stood Andhapura which was visited by the traders who came from the Śrīva Kingdom after crossing this river. Some have identified it with the modern Tel or Telingiri (I.A., 1918, 71; Bhandarkar, Āsoka, p. 34).

Tiruccendur.—It is in the Tinnevelly district where an inscription has been found belonging to Varaguṇa Mahārāja II (E.I., XXI, Pt. III).

Tirukkalukkunram.—It is a large village in the Chingleput district where four ancient Tamil Inscriptions were discovered. It is well known as Pakśīrtham (E.I., III, 278).

Tirukkoṇikkunram.—The Piranmalai Inscription of Kṛṣṇadevarāya refers to it, which is said to have been in Tirumalaiṇāḍū, named after the modern village of Tirumalai in the Śivagupta taluk (E.I., XXI, Pt. III, July, 1931).

Tirukkuṭāmakkil.—The Tamil name for Kumbhakonam (S.I.I., III, p. 283), which is in the Thanjavur district. It was one of the capitals of the Coḷa kingdom and a great seat of learning. The temple of Kumbhakonam containing the image of Śiva is famous in Southern India.

Tirumalai hill.—This is the name of a hill, also called Arhasugiri and Engunavirai-Tirumalai (S.I.I., I, p. 108). It is in the North Arcot district, about 96 miles south-west of Madras (E.I., XXVII, 24).

Tirumalai village.—It is the name of a village (S.I.I., I, pp. 94, 97, 100, 101, 105, 106, 108). It is much closer to the Pālava country than to the modern Chalukya country. It is noted for its temples. It is a Vaisnava centre sacred to God Venkatesa. The temple on the top of the hill was patronized by successive dynasties of rulers in South India.

Tirumale.—The Kap Copperplates of Kadali Sadāsiva-Nāyaka refer to Tirumale which is Tirupati in the Chittoor district (vide E.I., XIV, p. 83).

Tirumāṇikuli.—This village is situated on the bank of the river Gedilām. It is also known as Udavi Tirumāṇikuli which is situated not far from Cuddalore. Here the ancient Coḷa king Seṅgannān is said to have worshipped the god Śiva. A part of Tirumāṇikuli was constituted as Perambalampommeṇḍanṉaperumalnallūr (E.I., XXVII, Pt. III, p. 97).

Tirumulukkunram (ancient holy mountain).—Its Sanskrit equivalent is probably Vṛddhācalam, the headquarters of a taluk in the South Arcot district (S.I.I., Vol. I, p. 123).

Tirumāṇiṉallūr.—It is situated in the Tirukkoḷalur taluk of the South Arcot district (Ibid., Vol. III, pp. 197–98; cf. E.I., VII, 132ff.). It was formerly known as Tirumāṇulur. It is 194 miles south-east of Tirukkoḷalur (E.I., XXVII, Pt. III, p. 98).

Tirupati.—Tirupati or Tripati or Tripadi is in the North Arcot district, 72 miles north-west of Madras. On the top of a cluster of seven hills stands the Tirupati temple. The seven hills are said to represent the seven heads of a serpent on which Venkatācalapati stands; the centre of the serpent’s body is that of Narasimha and the tail-end is the abode of Mallikārjuna. The beginning, middle and end presided over by Brahmā, Viṣṇu and Śiva, form a wonderful specimen of south Indian architecture (Law, Holy Places of India, 41–42).

Tiruppūvanam.—The Tiruppūvanam Plates of Jaṭāvarman Kulaśekhara I refer to this village in the Śivagaṅgā Zamindari of the Ramnād district. It is situated on the south bank of the river Vaigai (Skt. Vēga-
vāti). It is 12 miles south-east of Madurā and 16 miles west of Śivagaṅgā (E.I., XXV, Pt. II, April, 1939, p. 64).

**Tiruvadī.**—It is in the Cuddalore taluk of the South Aroor district near Paurūt where an inscription of Rāvivarman was discovered (E.I., VIII, 88f.). This village is situated on the river Geḍilam (E.I., XXVII, Pt. III, p. 97).

**Tiruvadikundram.**—This village may be identified with the village of the same name in the Gingutaluk of the South Aroor district (E.I., XXVII, Pt. VII, July, 1948, p. 311).

**Tiruvallam.**—This is a village in the North Aroor district (S.I.I., I, p. 169). It contains a number of Coḷa Inscriptions. It contains Bilva-nāthaśvara shrine (E.I., III, 70).

**Tiruvayindirapuram.**—It is the modern Tiruvendipuram in the Cuddalore taluk (E.I., XXVII, Pt. III, p. 98).

**Tiruvendipuram.**—It is a village 4½ miles west-north-west of Cuddalore, the headquarters of the South Aroor district (E.I., VII, 160ff.).

**Tiruvurriyūr.**—An inscription found here dated in the 3rd year of Vijayaganadagopala, a contemporary of Rājarāja III, records a gift of land to a Saiva monastery by a certain Kidārattarasiyāyana (Madras Epigraphical Reports, 239 of 1912; B. C. Law Volume, Pt. II, p. 423).

**Tōndi.**—This is a sea-port in the Madura district (S.I.I., III, 197).

**Tōntāpura.**—This village has its representative in the modern village named Toṭāḍa in the Chicacole taluk (E.I., XXIV, Pt. II, p. 50).

**Tosali.**—Tosali is mentioned in Aśoka’s Kaliṅga Rock Edict I and the Nāgarjunikonda Inscriptions of Vīrappuruṣadatta. It is the Tosale of Ptolemy. According to some it was ancient Kośala. Tosali is the same as Dhauli in the Puri district in Orissa. Hultzsch refers to two copper-plate inscriptions found in the Cuttack district, where occur northern and southern Tosali (E.I., IX, 286). A viceroy was stationed there in Aśoka’s time. As regards Uṭṭara Tosala and Dakaśiṇa Tosala (E.I., XV, 1–3, v. 5; IX, 286–7, v. 4), Dakaśiṇa Tosala is perhaps the same as the country of Amita Tosala of Dakaśiṇapatha, which, according to the Gopālayūha, had a city named Tosala. It was, therefore, the name of a wide territorial division. Some inscriptions point out that it consisted of a viṣaya called Anarudra and a maṇḍala of the name of Koṅgoḍa (E.I., VI, 141, 21). Uṭṭara Tosala appears to have been smaller in extent than Dakaśiṇa Tosala, and its viṣayas were Paścoḷa, Vubhyudaya and Sarephāhāra (E.I., V, 3, 6; E.I., XXIII, 202). The Neulpur Grant mentions some villages of Uṭṭara Tosala which have been located in the Balasore district (E.I., XV, 2-3). The copperplates of Soro (Balasore district) record the grant of land in a village adjoining Sarephā in Uṭṭara Tosala (E.I., XXIII, 199). It seems that the Balasore region was the centre of the Uṭṭara Tosala country. Uṭṭara Tosala formed only a part of Oḍravīṣaya (Indian Culture, Vol. XIV, pp. 130-131).

**Tribhuvanam.**—It is near the Tiruvidiyaradūr railway station in the Tanjore district, where a Sanskrit inscription of Kulottuṅga III has been found engraved in two copies at two places in the Kampaharesvara temple. This inscription mentions Cidāmbaram and records the construction of a muhāmaraṇa before Natarāja’s shrine. It also mentions the Ekāmmesvara of Kāṭṭipuram, the Sundaresvara temple of Madura, the temple of Madhyārjuna and the Rājarājesvara. It also records the extension of the Vālmīkesvara temple by the addition of a maṇḍapa and a gopura (D. R. Bhandarkar Volume, pp. 3-4).

_Trikāliṅga._—The Jirjingi Plates of Gaṅga Indravarman refer to it (E.I., XXV, Pt. VI, April, 1940, p. 286). It comprised within it the tracts
of country anciently known as Kālinga, Tosala and Utkala, while some believe that it included Udra (Orissa proper), Kongoḍa, and Kālinga (J.B.O.R.S., Vol. XIV, p. 145). Ramdas holds that Trikaliṅga denoted the highlands intervening between Kālinga and Dakṣiṇa Koṣala or the modern Chatūsgarh (Journal of the Andhra Historical Research Society, Vol. I). Trikaliṅga mentioned in the Kumbhi Copperplate Inscription (J.A.S.B., 1839) comprised, according to Pliny, the regions inhabited by the Kālingas, Macco-Kaliṅga and Ganarides-Kaliṅga (Cunningham, A.G.I., p. 519). The kings of South Koṣala were called the Trikaliṅga kings. According to Cunningham (Ancient Geography, 1924, p. 591) the three Kālingas were the three kingdoms of Dhanakaṭaka or Amaravatī on the Kṛṣṇā, Andhra or Warangal and Kaliṅga or Rāja-mahendrī (McCrindle, Ptolemy, p. 233). Trikaliṅga country in the Godāvari district (S.I.I., Vol. I, p. 46) was ruled by Vikramāditya for one year. According to some Trikaliṅga means high or hilly Kaliṅga, i.e., the highland intervening between Kaliṅga proper and Dakṣiṇa Koṣala. Trikaliṅga country extended from the river Ganges in the north to the river Godāvari in the south (J.A.H.R.S., Vol. VI, p. 208).

Trīpurī.—The Ratnapūrī Stone Inscription of Jājalladeva of the Cedi year 866 refers to Trīpurī, which was ruled by one of the eighteen sons of the Cedi ruler named Kokalla (E.I., I, 33). For literary references vide Law, Tribes in Ancient India, pp. 50, 399.

Trīsāmā.—The Trīsāmā, otherwise called Tribhagā or Pīṭsomā, and the Rṣikulīyā are mentioned in the Purāṇas as two separate rivers. But it seems that they were one and the same river, the Rṣikulīyā bearing the descriptive name of Trīsāmā-Rṣikulīyā. The Rṣikulīyā and the Pīṭsomā issued from the Mahendra ranges according to the Mārkaṇḍeyapaṇḍa (Tr. by Pargiter, pp. 57, 28-29). The Kūrmapurāṇa (XLVII, 36) speaks of the Trīsāmā, Rṣikulīyā and Vamsadhārīnī as the rivers that issued from the Śuktimāt range.

Trīsīrāppali.—This is modern Trichinopoly (S.I.I., I, 28) situated on the bank of the Kaveri. Two cave inscriptions engraved on two pillars in a rock-cut cave not far from the summit of the Trīsīrāppali rock, were discovered (E.I., I, 58). Originally Uruyur, a suburb of the place, was the capital of the early Coḷas. Later Trichinopoly was for some time the capital of the Nāyaka rulers of Madurā. It played a great part in the Caṅnatic wars.

Trīvṛddakaniṣaya (or Trīvṛddakaniṣaya).—This is the same as Toṇḍaiman-ḍalam (S.I.I., I, pp. 108, 146).

Tūṅgabhadrā.—This river is mentioned in the Padma Purāṇa (187.3) as flowing in the south with the tower called Hariharpura standing on it. The Bhāgavatapurāṇa mentions it as a river (V. 19, 19). This is the most important among the lower tributaries of the Kṛṣṇā. The two streams, called the Tunga and the Bhadrā, have their origin in the Western Ghats on the western border of Mysore. The Tūṅgabhadrā meets the Kṛṣṇā north of Nandikotkur in the district of Kurnool. Within the belt of the Kṛṣṇā and the Tūṅgabhadrā are to be found the four sets of Āsoka's edicts.

Uḍāppī.—This has been taken to be a Pāṇḍya city. The king Rājarāja I is stated to have burnt it during his Malainādu campaign (cf. Caraka Plates of Virarājendradeva, E.I., Vol. XXV).

Udayapīrī.—See under Khandagiri.

Udayapīrī.—It is the most easterly peak of the Asia range, situated in the Jaipur sub-division, three miles north of Gopalpur on the Patamundai canal. There is a two-armed image of the Bodhisattva Avalokiteś
vara bearing an inscription written in characters of the 7th or 8th century
(B. and O. District Gazetteers, Cuttack, by O’Malley, 1933).

Udayagiri.—It is in the Nellore district containing the temple of

Udayendiram.—It is in the Gudivatam taluk of the North Arcot
district, where the copperplates of the Bana king Vikramaditya II were
discovered (E.I., III, 74).

Usmcharavanam.—It is a river in Southern India mentioned in the
Harivamsha (CLXVIII, 9511).

Ulagi.—It seems to have been a city of the Pandyas. The Takkolam

Upalada.—It is otherwise known as Upalabhadha. It is a village in the
Parlakimedi taluk of the Ganjam district, where a set of copperplates of
Ranaika Ramadeva have been discovered (E.I., XXIII, Pt. IV, October,
1933, p. 141).

Uragapuram.—It was situated on the southern bank of the Kaveri.
Some have identified it with Uraiya which is near Trichinopoly and on
the southern bank of the Kaveri. Hultzsch has identified it with
Negapatam which is a coastal town about 40 miles to the south of the
mouth of the Kaveri (E.I., XXVII, Pt. III, p. 116). It is mentioned in
Raghuvamsha (VI, vv. 69-60).

Urlem.—It is in the Chicacole taluk of the Ganjam district (E.I., XV,
p. 331).

Uttivisaya.—It may be identified with the village named Urtti in the
Keonjhar State about 12 miles to the north-west of Khicing on the
right bank of the river Vaitaran (E.I., XXV, Pt. IV, p. 154).

Utkalavisaya.—According to the Skandapurana, Utkala is situated on
the southern sea, containing sirthas or holy places (Ch. VI, 2-3; Brahmmanda-
purana, II, 16. 42; III, 7. 353). A twelfth century epigraph of Gahaavadala
Govindacandra refers to Utkaladesa where lived a Buddhist scholar named
Skaryakshita. The Bhuvanesvara Stone Inscription of Narasimha I
refers to the building of a Visnu temple by Candrika, sister of Narasimha,
at Ekamra, modern Bhuvanesvara in the Utkalavisaya. It is clear from
this inscription that Utkalavisaya comprised the Puri and Bhuvanesvara
regions. In the Bhagalpur Grant of Narayana, a king of the Utkalas
(Utkalnammadhi) fled from his capital at the approach of Jayapala of the
Pala dynasty. The Badal Pillar Inscription of the time of Gujavamantra
credits king Devapala with having destroyed the race of the Utkalas along
with the pride of the Hunas and the conceit of the rulers of Dravid and
Gurjara. A Sonpur Grant of Mahasivagupta Yayati distinguished Utkala-
desa from Kaliaga and Kogoda. The Brihatsamhita (XIV, 7) mentions it
as denoting modern Orissa. According to the Skandapurana (Ch. VI, 27)
Utkala comprises the territory from the river Rskulya to the rivers Suvarnrekha and Mahanadi. The eastern boundary of Utkala seems to have
extended up to the river Kapii and to the realm of the Mekalas in the
west (Raghuvamsha, IV, 38). For further details, vide B. C. Law, Tribes in
Ancient India, pp. 333ff.; Exploration in Orissa (M.A.S.I., No. 44).

Utpalavati (Sutpalavati).—This river is mentioned in the Mahabharta
(Bhismaparva, IX, 342). The Harivamsha (CLXVIII, 9610-12) gives
another variant which is Utpala. It rises from the Malaya mountains
(vide B. C. Law, Geographical Essays, p. 102).

Uttama-Ganada-Codannadevaran.—This is a village called after the
name of the Coda king Annadeva in the district of Visari and situated at
the confluence of the rivers Ganada and Pimasa (E.I., XXVI, Pt. I).
Uttama-Kākula.—This is northern Kākula. This appears to refer to Chicoole in the Ganjam district as distinguished from the more southern Śrīkākulaṁ in the Kistna district (S.I.I., II, p. 373).

Uttirālaṇḍam.—This is northern Lāṭa (S.I.I., I, pp. 97-99).

Vaigavīr.—This is a village at the foot of the Tirumalai hill. It belonged to the Mugaī-ṇaḍu, a division of Panīl-ṇaḍu (Ibid., I, p. 97).

Vaiğiī.—It is a mountain which is the same as Tirumalai (S.I.I., I, pp. 94-95). It is also the name of a river which flows past Madhurā (cf. Caityançarivātīmṛta, Ch. 9, p. 141). It has been identified with the Kṛta-māḷa (cf. Kārnāpurāṇa, XLVII, 35; Varāhapurāṇa, LXXXV, etc.).

Vaiṣaṅkha.—It is a place of pilgrimage, about 22 miles to the east of Tinnevelly on the river Tāmraparṇī, visited by Śrīcaitanya according to the Śrīcaitanya-caritāmṛta.

Vaiśīr.—This village is situated in the Wandiwash taluk of the North Arcot district, where an inscription has been found engraved on a rock. It is different from Vāyalīr in the Chingleput district (E.I., XXIII, Pt. V, p. 174—The Vaiśīr Inscription of Kopperunjingadeva).

Vaitaraṇī.—This river rising among the hills in the north-west of the Keonjhar State, flows first in a south-westerly and then in an easterly direction, forming successively the boundaries between the Keonjhar and Mayurbhanj States and between Keonjhar and Cuttack. It enters the district of Cuttack near the village of Balipur and after flowing in a winding easterly course across the delta, where it marks the boundary line between Cuttack and Balasore, it joins its waters with the Brāhmaṇī and passing by Cāndbāli finds its way into the sea under the name of the Dharma river. The principal branches flown off from the right bank of the Vaitaraṇī are cross-streams connecting it with the Khasua. According to the Hindu tradition Rāma when marching to Ceylon to rescue his wife Sītā from the clutches of the ten-headed demon Rāvaṇa, halted on its bank on the borders of Keonjhar. In commemoration of this event large number of people visit this river every January. (Law, Holy Places of India, p. 15.) This river which is mentioned in the Mahābhārata (Vanaparva, Ch. 113; cf. Mahābh., 85, 6-7) is situated in Kāliṅga. According to the Padma and Matsya Purāṇas, this sacred river is brought down to the world by Parasurāma. The Padmapurāṇa (Ch. 21) refers to it as a holy river. It is referred to in the Samyutta Nikāya (I, 21), where it is stated to be the river Yama (Yamasa Vataramiṇī). The Buddhist tradition therefore seems to support the Brahmanical tradition of the Vaitaraṇī being the Yama's river.

Vallavāḍa.—It is to be identified with Vālayavāḍa, also called Vaḷa-
vāḍa, the site of the present Rādhanagar, about 27 miles to the south-west of Kolhapur (E.I., XXIII, Pt. I, January, 1935).

Vaiṭāṭā.—It may probably be identified with Tiruvallam in the Gudiyāttam taluk of the North Arcot district (E.I., XXVI, Pt. III, July, 1941) which was an important place in the old Bāṇa territory.

Vallimala.—This is a hill situated about a mile west of Melpādi in the Chittur taluk of the North Arcot district. It was an ancient site of the Jain worship (S.I.I., III, p. 22). Here Jain rock inscriptions have been found out mentioning the names of two Jain preceptors and the founder of the two images (E.I., IV, 140).

Vaiṭāru.—It is a village in the modern Cuddapah district (S.I.I., III, p. 106). It was the capital of Trailokyamalla Mahīdeva Mahārāja.

Vamsadalāra.—It is an internal river of Ganjam, which flows through the district from north to south and receives a tributary on the left. It falls into the Bay at Kalināgapataṁ (Law, Rivers of India, p. 44).
Vanapalli.—This village is in the Amalapuram taluk of the Godāvari district (E.I., III, 59ff.).

Vanavasi country.—The Brihat-samhita (XIV, 12) refers to it as the country included in the southern division. Vanavasi is in the North Kanara district of the Bombay Presidency (S.I.I., I, p. 96). It is the name of a village in the Shimoga district of Mysore State (E.I., XX). Formerly it was a seat of splendid royalty. It is a decayed village in the Sirsi taluk of the North Kanara district where the two inscriptions of the Kadamba Kirtivarman were discovered (E.I., XVI, 353ff.). It contains the temple of Madhukeshvara, the ancient tutelary deity of the Kadamba princes. It is identical with Vanavasi mentioned in the Nāgārjunikonda Inscriptions of Vira purusadatta. The elder Rakkhita was sent as a missionary to this country for the spread of Buddhism (Mahāvamsa, Ch. XII, v. 4). During the Buddhist period and later North Kanara was known as Vanavasi. According to Bühler, it was situated between the Ghats, Tuṅgabhadra and Baroda. This country was known to the author of the Harivamsa (XCV, 5213, 5231–33). The Vāyupurāṇa (XLV, 125) refers to the Vanavasikas, and the Bhāgavata-purāṇa of the Mahābhārata (IX, 366) mentions Vanavasakas. According to the Daśakumāraca-ritam (pp. 192–193) Vasantabhānu instigated Bhānuvarmā, the lord of Vanavasi, to make war on Anantavarmā who mobilized his forces as soon as his boundary was violated. Of all his vassals the first to help him was the lord of Asmaka. When the others gathered they made a short march encamping on the bank of the Narmadā. The kingdom of Vanavast is ancient Vaijayantipura, also known as Jayantipura, capital of the Kadambas, and Vejayantī of the epigraphic records, situated on the river Varadā on the western frontier of the Scaraie taluk (Rice, Myore and Coorg, I, pp. 289 and 295). It is held to be the same as the Busant of the Periyār. It is known as Banousasei by Ptolemy. According to Saint Martin, this city was visited by Hiuen Tsang, which was called by him as Kon-Kin-na-pu-lo, i.e., Konkanapura. (McCrindle, Ancient India as described by Ptolemy, Ed. S. N. Majumdar, p. 179). Such was the name of Varadā.—This river which retains its Puranic name, rises from the Western Ghats, north of Anantapur, and meets the Tuṅgabhadrā, east of Karajgi. The Varadā, also known as Vedavaṇi, is a southern tributary of the Kṛṣṇa. The Vāyū of the Mārkaṇḍeya Purāṇa is the Varadā of the Agnīpurāṇa (Law, Rivers of India, pp. 46, 50).

Varagnamaṅgalam.—It is also called Rājasīnaṅgalakki. It may be identified with Rājasīngamaṅgalam in the Sivagangā Zemindari (S.I.I., Vol. III, p. 450). It is one of the 18 sacred places of the Vaiṣṇavas in the Pāṇḍya country. It is 18 miles north-east of Tinnevelly (E.I., XXI, Pt. III).

Varahavarttani.—It probably lies near Chicacole. The Narasimhapalli Plates of Hasta varman refer to it (E.I., XXIII, Pt. II, April, 1935, p. 65). The village of Rohanakki, situated in the district of Varahavarttani may be identified with modern Ronaikt, a hamlet of Śingupura of Chicacole taluk. The Varahavarttani district roughly corresponds to the coastal region between Chicacole and Tekkali. (E.I., XXIII, Pt. II, April, 1935, p. 65).
**Vatsagulma.**—The Bāsim Plates of Vākṣṭaka Vindhyaśakti II refer to this place which was probably the capital of Vindhyaśakti (*E.I.*, XXVI, Pt. III, July, 1941). Rājaśekhara in his *Karpuramahājāri* (p. 27) mentions Vachomi which corresponds to the Sanskrit Vatsagulma. Vacchomi is derived from the name of its capital Vachoma (Vatsagulma) and is identical with Vaidarbhī. Rājaśekhara tells us that Vachoma was situated in Daksināpatha. It was a centre of learning in Rājaśekhara's time. This place is identical with Bāsim, the headquarters of the Bāsim taluk of the Akola district in Berar (vide *Akola District Gazetteer*, pp. 325ff. for the derivation of this place-name).

**Vāghaura.**—It is Wāghur, four miles south by west (*E.I.*, XXV, Pt. V, p. 208).

**Vātāpi.**—It is the name of a village (*S.I.I.*, I, pp. 144, 152). The battle of Vātāpi was fought in 642 A.D. Siruttonḍa was present in the battle.

**Vēḷkā.**—This is the Tamil name of the river Vēgavatī which passes Conjeeveram and joins the Pālāru river near Vīllivallām (*Ibid.*, III, 188).


**Vēḷpāḍā.**—This is a suburb of Vellore in the North Arcot district (*S.I.I.*, I, p. 76; cf. *E.I.*, IV, p. 81).

**Vellūrā.**—It is a town in the south mentioned in the *Brihat-samhitā* (XIV, 14). It is the same as Vērul, Yerulā, Ellurā or Ellora in the Nizam's dominions well-known for the cave temples.

**Vēḷukāntaka.**—This forest was in the Daksināpatha (*Ang.*, IV, 64).

**Vēḷungagunṭa.**—It is modern Veligallu in the Chittoor district (*E.I.*, XXIV, Pt. IV, p. 191).

**Veḷura.**—There are two villages of this name, one small and the other large, according to the Svalpa-velura Grant of Gaṅga Anantavarman (*E.I.*, XXIV, Pt. III, July, 1937, p. 133).

**Vēṇā.**—It is a river in the south mentioned in the *Brihat-samhitā* (XIV, 12).

**Vēṇā.**—It is taken to include the present Travancore State with its capital at Kollam (Quilon). It is sometimes used to include the territories ruled by all the branches of the Vaṅchi dynasty (*E.I.*, XXVII, Pt. VII, July, 1948, p. 305 f.n.).


**Veṅgi (Veṅgipura).**—It is identified with Pedda-Vegi, a village near Ellore in the Godāvari district (*E.I.*, XXV, Pt. I, January, 1939, p. 45; *E.I.*, IX, p. 58). It stands between the Godāvari and Krṣṇā. According to the Kuruspal stone inscription of Someśvaradeva, Viracoda was the viceroy of this country appointed by his father. The Carala Plates of Vira-Rājendra deva (*Saka 991*) refer to Veṅgi country which was reconquered by King Vallabha-Vallabha (*E.I.*, XXV, Pt. VI, April, 1940). Hastivarman, king of Veṅgi, is supposed to have belonged to Śaṅkārayana dynasty according to the Peḍḍa-vegi Plates of Nandivarman II. The Teki Plates dated c. 1087 A.D. of Kulottunga I show that his son Vira-coḍa
was the governor of Veṅgi. The sons of Kulottuṅga ruled Veṅgi as viceroys by turn. The boundary of Veṅgi is given as the Mahendra mountain in the north and Manneru in the Nellore district in the south (E.I., VI, 346; vide also S. K. Ayyanar, Ancient India, p. 145).

Venkaṭaṅgiri.—It is the Tirumalai mountain near Tirupati in the North Arcot district, about 72 miles to the north-west of Madras, where Rāmānuja, the celebrated Vaishṇava reformer, performed the worship of Viṣṇu in the 12th century A.D. (Law, Mountains of India, p. 21). It is known as the Venkāṭaścaḷa according to the Skanda purāṇa, (Ch. I, sl. 36-48), which is seven yojanas in extent and one yojana in height.

Veyyambattu.—It belonged to Āndi-nādu, a division of Agāraparṇa (S.I., Vol. I, pp. 80-82, 131), North Arcot district.

Vijayanagara.—Vijayanagara is the same as Bijānagar, situated in the midst of the Kānḷadēsa. In its glorious days this kingdom included the whole of the present Madras State, Mysore and the districts of Dharwar and North Canara in the Bombay Presidency excepting the districts north of the Kṛṣṇa river, the district of Malabar in the West Coast, Travancore and Cochin. Its lovely palaces were as high as mountains (S.I., Vol. I, pp. 69-70, 161, 164). There were in it many populous and flourishing towns besides villages. Many of the towns were old and only some sprang up in the Vijayanagara period. The vast population of the empire may be divided into different classes. Broadly speaking they may be brought under two classes: the consumers and the producers. Certain classes of people took a great part in the social activities of the age, such as games and amusements, and were patronized both by the state and by the people. There was a village Sabha. There were professional associations and guilds. It was the capital of the Vijayanagar kings, noted for temples, palaces, etc. partially destroyed in 1665 by the Muslims. The Vijayanagara Inscriptions in Mysore are nearly as numerous as those of the Hoysalas. From some inscriptions in the famous Kṛṣṇa temple at Vijayanagar it is known that when in 1514 A.D. Kṛṣṇa Deva Rāy, the greatest of all the Vijayanagar rulers, captured the fortress of Udayagiri from Pratāsprudra, the Gajapati king of Orissa, he took with him from that place an image of Bālakṛṣṇa and enshrined it in a Kṛṣṇa temple in his own capital (A.S.I., Annual Report, 1916/17, Pt. I, p. 14; The Second Vijayanagar Dynasty by Krishna Shāstri, A.S.I., Annual Report, 1908/9, Pt. II; Economic Life in the Vijayanagar Empire, by T. V. Mahalingam, published by the University of Madras, 1961). The ancient Pampā, now known as Hampe, was the name of the site of Vijayanagara.

Vijayavāḍi.—It is modern Bezwada on the river Kṛṣṇa (E.I., XXXII, Pt. V, 163).

Vikramapura.—It is the ancient name of Kauṇ通行证r in Musuri taluk, Trichy district (E.I., III, pp. 8-9).

Vīlaṅga.—It is possibly the village Vavvernu. According to some it may be the village Vīlāvalūr about 12 miles east of it (E.I., XXIV, Pt. VII, p. 301).

Vīlām.—This is a port in the Travancore State (S.I., III, p. 450).

Vinnakotta.—It may have been modern Vinnakotta in the Gūḍi-vāḍa taluk of the Kistna district (E.I., XXV, Pt. III, p. 140).

Vīṣamuḍri.—This village is situated in the Aska taluk of the Ganjam district (E.I., XIX, p. 134—Vīṣamaṇḍri Plates of Indravarmadeva).

Visavīnaḍu.—It figures in an epigraph belonging to the middle of the 13th century among the countries conquered by Eruva-Bhima, one of Annadeva’s ancestors (E.I., XXVI, Pt. I, p. 40; No. 308 of 1935-36 of the Madras Epigraphical Collection; Bhārati, XV, p. 158).
Vyāgrāgraḥāra.—It is the Sanskrit equivalent of Puliyūr (Tiger Village), one of the names of Cidāmbaram (S.I.I., Vol. I, 112 f.n.).

Vyāsa-sarovara.—It is a tank which is now silted up, situated at a distance of two miles from Jajpur Road station. (B. and O. District Gazetteer, Cuttack, by O’Malley, 1933).


Yayātinagara.—It is the ancient name of Kaṭaka in Orissa (E.I., III, 323ff.). Some have identified it with Jajpur in Orissa but it seems to be unacceptable on the ground that Yayātinagara was on the Mahānadi while Jajpur is on the Vaitaraṇī. Moreover the charter contained in the Inscription was issued from the city of Kaṭaka which is evidently the modern town of Cuttack (E.I., III, p. 341).

Yeṣatore (Idalituraināḍu).—This is a small village in the Mysore district. Fleet identifies it with the territorial division of Eḍedore (S.I.I., Vol. III, 465).

Yewur.—It is a village in the Sorapur taluk of the Gulbarga district of the Nizam’s territory, where inscriptions of the time of Jayasimha II and of the time of Vikramāditya VI were discovered (E.I., XII, 268ff.).
CHAPTER III

EASTERN INDIA


Ahirari.—This village is situated a little to the south-east of Kamtsul about 15 miles north-west of Darbhanga. As traditionally known this place was the shrine of the sage Gautama whose wife Ahalya was remarkable for her beauty (Darbhanga, by O’Malley, p. 141, Bengal District Gazetteers).

Avinvatiptamanjala.—This was included in the Patdavigaya. It has been identified with Ratagarh in the Banki Police Station of the Cuttack district (E.I., XXVI, Pt. 2, p. 78; J.B.O.R.S., XVII, 4).

Ajaya.—This river joins the Bhagirathi at Katwa in the district of Burdwan and forms a natural boundary between the districts of Burdwan and Birbhum (Law, Rivers of India, p. 27). It is also known as Ajamati. It is Amyastis flowing past the city of Katakdvipa according to the Indika of Arrian (Ancient India as described by Megasthenes and Arrian, p. 191). Jayadeva the great Bengalee poet was born on the bank of this river near Kenduli (Kenduvilva).

Allakappa.—Allakappa lay not very far from Veṭhadipa which is stated to be situated on the Masar in the Shahabad district to Vaisali. It was ten leagues in extent and its king was intimately related to king Veṭhadipaka of Veṭhadipa (Dhammapada Commentary, English Transl., Harvard Oriental Series, No. 28, p. 247). The Bulis who were a republican people belonged to Allakappa. They obtained possession of a portion of the Buddha’s relics and built a stupa over them (Digha Nikaya, II, p. 167). According to some the Bulis dwelt in the modern Muzaffarpur and Shahabad districts on both banks of the Ganges (L. Petech, Northern India according to the Shui-Ching-Ohu, p. 52).

Ambalathihika.—It was a Buddhist site in and about Rājagrha, mentioned in the Digha Nikaya (I, 1). The Rājagüraka at Ambalathihika was a garden-house of king Bimbisāra (Sumangalavilāsini, I, 41). According to Buddhaghosa it was an appropriate name for the royal park with a young mango-grove at its door (Sumangalavilāsini, I, 41). This royal garden-house stood mid-way between Rājagṛha and Nālandā (Vinaya, II, p. 287). It was the first halting place on the high road extending in the Buddha’s time from Rājagṛha to Nālandā and further east and north-east (Digha Nikaya, I, 1; Ibid., II, 72ff.).

Ambapālivana.—This mango-orchard was in Vaisali where Buddha dwelt for some time. It was a gift from the courtezen named Ambapāli (Digha, II, 94).

Ambasandha (= Āmrakhaṇḍa).—It was a Brahmin village situated to the east of Rājagṛha to the north of the Vediyaka mountain and the Indasālaguhā (Digha Nikaya, II, 263). It was so called because there were mango-orchards not far from it (Sumangalavilāsini, III, 697).

Ambavana.—It was a thicket of mango trees (Sumangalavilāsini, II, 399). It was a mango-orchard at Rājagṛha, belonging to Jivaka, the royal physician. Here Buddha dwelt for some time (Digha, I, 47, 49).

King Ajātasattu of Magadha came here to see the Buddha.
Andhakavindā.—It was in Magadha, where Buddha once dwelt. Brahmā Sahampati met the Master here and uttered some verses in his presence. (Sam. Nik., I, 154). It was connected with Rāja-gaha by a cart-road (Vinaya-Mahāvagga, I, 109).

Andhapura.—The inhabitants of the kingdom of Seri, who were dealers in pots and pans, crossed the river Tolavāhā and entered this city.

Anāga.—Anāga was one of the sixteen Mahājanapadas of ancient India and was very rich and prosperous (Anāga, I, 213; B. C. Law, India as described in early texts of Buddhism and Jainism, p. 19; cf. Mahābhārata, 822, 49; Mahāvastu, II, 2; Vinaya Texts, S.B.E., II, 146 note). It is mentioned in the Yoginītantra (2. 2. 119). The Atharvaveda refers to the Anagas as a distinct people along with the Magadhas, Mūjavants and Gandhārais without specifying their territories (V, 22. 14). They were despised as Vṛūyas or peoples who lived outside the pale of orthodox Brahmanism (J.R.A.S., 1913, 155ff.; J.A.S.B., 1914, 317ff.). In the Gopatha-Bṛāhmaṇa they are mentioned as Anāga-Magadha (11. 9). Pāṇini groups together Anāga, Vaṅga, Kaliṅga, Pundrā, etc., all placed in the Midland (VI, 1. 170; II, 4, 82). The Mahābhārata makes the races of Anāga, Vaṅga, Kaliṅga, etc. to be the descendants of the saint Dirghatamas by Sudeśnā, wife of Bāli (I, 104). According to Zimmer and Bloomfield the Anagas were settled on the rivers Son and Ganges in later times but their early seat was presumably there also (Altindisches Leben, 35; Hymns of the Atharvaveda, 446, 449). Pargiter regards them as a non-Aryan people that came over-sea to eastern India (J.R.A.S., 1908, p. 852). Ethnographically they were connected with the Kalingas and other peoples of the plains of Bengal (Cambridge History of India, I, p. 534). According to the Belāva Copperplate of Bhojavaran, the Varman kings extended their power over this country (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 156ff.). The Rewal Stone Inscription of Karnā refers to Anāga along with Kīra in the Kangra valley, Lāṭa Kuntala and Kulaṅka. Anāga comprised the country round the modern Bhagalpur (E.I., XXIV, Pt. 3, July, 1937). According to the Sarnath Inscription of Kūmaradevi, Queen of Kanauj, Anāga was governed by a viceroy named Mohana under king Rāmapāla who was the maternal grandfather of Kumāradevi (E.I., IX, p. 311). The Nīlīng Stone Inscription of Amoghavarśa of the 9th century A.D. states that the rulers of Anāga, Vaṅga and Magadha worshipped him (E.I., VI, 103). In the Deoli Grant of Kṛṣṇa III, Kṛṣṇa II is said to have been worshipped by the Anagas, Magadhas and others (E.I., V, 193).

The Anagas were named after an eponymous king Anāga.1 According to the Rāmāyana, Anāga was so named because the cupid God, Madana, fled to this country to save himself from the wrath of Rudra and became anānga or bodiless by giving up his anāga here—an amusing philological explanation of the origin of the name.2 The Anava kingdom, the nucleus of which was Anāga, became divided into five kingdoms said to have been named after five sons of king Bāli. Pargiter points out that the Anavas held all East Bihar, Bengal proper and Orissa comprising the kingdoms of Anāga, Vaṅga, Pundrā, Suhma and Kaliṅga.3 This statement of Pargiter is not corroborated by any other reliable evidence. The princes of Anāga were very beautiful and their dwelling place was known as Anāga.4 The

1 Anāga. Vairocana is included in the list of anointed kings in the Atthareya Brāhmaṇa (VIII, 22).
2 Rāmāyana, 47, 14.
3 A.I.H.T., p. 293.
4 Sumanagalaavildivi, Pt. I, p. 279.
Aṅgas occupied the territory corresponding to the district of Bhagalpur and probably including Monghyr.  

The capital of the Aṅgas was first called Mālinī which name was changed to Campā or Campāvati in honour of a king namedampa, Lomapāda's great grandson. The city of Campā was built by Mahāgovinda. It was here that the Buddha was compelled to prescribe the use of slippers by the monks. At the time of the Buddha Campā was a big town and not a village. It was once ruled by Aśoka's son Mahinda and his sons and grandsons of the Ikṣvāku race. The Udayagiri, a Jain work, points out that a temple called Caitya Puṇṇabhadda existed at Campā at the time of Sudharman, a disciple of Mahāvira. This city was hallowed by the visits of the Buddha and Mahāvira. Mahāvira spent three rainy seasons here. It was the birthplace and the place of death of Vāsupūjya, the twelfth Thirthankara of the Jains. It is said to have been the headquarters of Candana and her father. It was a great centre of Jainism. It was visited by Prabhava and Sayambhava. It was here that Sayambhava composed the Daśavākikālika Śīra. A Brahmin of Campaupsur presented to Bindusāra, king of Pāśaliputra, a daughter named Subhadrā. 

Campāpurī or Campānagara or Campamālinī is described as a place of pilgrimage in the Mahābhārata. Yuan Chwang calls this city as Chanp'o. It is a sacred place of the Jains. The city of Campā is situated at a short distance from modern Bhagalpur. The river named Campā formed the boundary between Aṅga and Magadhā. It was surrounded by groves of Campaka trees even at the time of the Mahābhārata. Buddha-ghosa, a Buddhist commentator, refers to a garden near the tank called Gaggerā which was full of five kinds of Campaka flowers. According to the Jaina Campakasreṣṭhakathā Campā was in a very flourishing condition. There were perfumers, spice-sellers, sugar-candy-sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, etc. It was a seat of Magadhan viceroyalty from the time of Bhattiya, father of Bimbisāra. Near Campā there was a tank dug by queen Gaggerā of Campā known as Gaggerāpokkharanī which was famous as a halting place of the wandering ascetics and recluses, resounding with the din of philosophical discussions (Samayapavādakā). In the Daśakumāracarita we find that Campā has been described as abounding in rogues. Campā was besieged by Candrabhaga whose king Sinhabhaga was indomitable as a lion (Daśakumārācaritam, p. 52). There lived a great sage named Māriol in the Aṅga country on the bank of the river Ganges outside the capital city of Campā (Ibid., p. 59). In this city there was a prosperous merchant named Nidhipālīta.

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1. B. C. Law, India as described in early texts of Buddhism and Jainism, p. 50. 
2. Mahābhārata, XII, 5, 134; XIII, 42, 2359; Vāyu Purāṇa, 19, 1068; Māteya, 48, 97; Brahmānīda, 13, 43; Vāyu, IV, 18, 4. 
3. Harivamśa, XXXI, 1689-1700; Mahābhārata, Śāntiparva, 34, 35. 
10. C. J. Shah, Jainism in North India, p. 26, f.n. 5. 
11. Indian Culture, Vol. III. 
12. Hemachandra's Pariśiṣṭaparvan, Cantos IV and V. 
14. Vanaparva, Ch. 85. 
15. Jātaka, IV, 454. 
16. Aṇuśāsanaparva, Ch. 42. 
18. Shah, Jainism in North India, p. 95. 
19. (Madanmohan Tarkalankāra Ed.), Ch. I, pp. 3, 6; Ch. II, pp. 7, 11, 12.
who had a quarrel with Vasupālita on the subject of good looks and of cash (Ibid., p. 67).

Fa-hien, a Chinese pilgrim, who visited India in the fifth century A.D., followed the course of the Ganges, and descending eastwards for 18 yojanas, he found on the southern bank the kingdom of Campā, where he saw some topes.¹

Yuan Chwang who came to India in the seventh century A.D., visited Campā which was situated on the south side of the Ganges and more than 4,000 li in circuit. He saw the monasteries mostly in ruins and there were more than 200 Hinayāna monks in the city of Campā, which was visited by the Buddha.

Anaga included Īrānaparvata which along with Campā supplied war elephants.² According to the Rāmāyaṇa Sugriva sent his monkey followers in quest of Sitā to the countries lying on the east among which Anaga was one.³

There were 80,000 villages in Anaga, which is an exaggerated traditional figure.⁴ Anaga was the country of the well-known author (Aurava) of the Rīg Veda.⁵ There was a distinct local alphabet of Anaga according to the Lalitavistara.⁶ A Brāhmana youth named Kapila referred to the riches owned by the king of Anaga.⁷

Ancient Anaga is said to have included the hermitage of the sage Rṣyaśringa, Karnagad or the fort of Karna, Jahnū-ārāma or the hermitage of the sage Jahnū and Modāgiri or Monghyr. The Mahābhārata mentions Anaga and Vanga as forming one visaya or kingdom (44.9). The kingdom of Anaga was in the Buddha’s time a centre of activities of some well-known heretical teachers.⁸

In the kingdom of Anaga there were many towns, such as Apana⁹ and Bhaddiyanagara where Viśakhā, the daughter of Sumana-devī, lived.¹⁰ The way from Bhaddiya to Apana lay through Aniguttarāpa, obviously a lowland.¹¹ There was another town of the Anagas named Assapura which was visited by the Buddha.¹²

In the Buddha’s time there were in Anaga-Magadhā several Mahāsālas or Sattaka institutions maintained on royal fees granted by the kings Pasisadhi and Bimbisāra. According to the Mahāgovinda Suttanta seven such colleges were founded by Mahāgovinda in seven main kingdoms of his time including Anaga with Campā as its capital. These were all theological colleges granting admission only to the Brahmin youths (māṇavakāś). The numerical strength of each of them was no less than three hundred students. The high reputation of the head of the institution attracted students from various quarters and various localities.¹³

The sale of wives and children and the abandonment of the afflicted were prevalent among the Anagas.¹⁴ There was a custom-house between Campā and Rājagaha for the realization of taxes from the public.¹⁵

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¹ Legge, The Travels of Fa-hien, p. 100.
³ Rāmāyaṇa, 663, 22-23.
⁴ X, 138; Fa-hien, A.I.H.T., p. 132.
⁵ X, 138; Forget, A.I.H.T., p. 132.
⁶ Rockhill, Life of the Buddha, p. 129.
⁸ Dhammapada Commentary, I, 384ff.
⁹ Vinaya, I, 243ff.; Dhammapada-āṭṭakathā, III, 383.
¹⁰ Majjhima Nikāya, I, 281ff.
¹¹ Nāmadā, Nāmadāpanādā māṇavakā āgucchani—Dīgha, I, 114.
¹² Mahābhārata, VIII, 45, 14-16; 28, 34.
¹³ Dīvyāvadāna, p. 275.
¹⁴ Vinayapitaka, I, p. 179.
¹⁵ Lalitavistara, 125-26.
¹⁶ Majjhima Nikāya, II, p. 2.
The king of the Aṅga country was invited at the horse-sacrifice of King Daśaratha. The sage Ṛṣyasringa, son of Bhīmāṇḍaka, came to Aṅga at the invitation of Romapāda, who was then the powerful king of the Aṅga country. King Romapāda received him cordially and gave his daughter Sāntā in marriage to him because the sage succeeded in removing drought from his kingdom. At the request of king Romapāda of Aṅga, Ṛṣyasringa with his wife Sāntā came to Ayodhyā to perform the sacrifice of king Daśaratha who was a great friend of Romapāda.

Karna was placed on the throne of Aṅga at the instance of his ally, Duryodhana and other Kaurava chieftains. The Pāṇḍavas, especially Bhīmasena, banned him as lowborn (śūtaputra), whom Bhīmasena declared as no match for his brother Arjuna with the result that Karna became an inveterate enemy of the Pāṇḍavas. At the Svayamvara ceremony of Draupadi, daughter of king Drupada of the Pañcāla-country, Karna was present with other Kṣatriya princes, such as Śālīya of Madra and Duryodhana of Hastināpura. It was here that Arjuna won the hand of Draupadi by a wonderful feat of archery. Bhīma and Arjuna were then disqualified as Brāhmaṇas. A quarrel ensued over the acquisition of Draupadi and a duel took place between Arjuna and Karna with the result that the latter was defeated. Arjuna on his way to Manipura (in Assam) visited Aṅga as a pilgrim and distributed riches there. Bhīmasena fought with Karna, king of Aṅga, and convinced him of his prowess prior to the Rājasūya sacrifice of Yudhīṣṭhira. He killed the king of Modāgiri (Monghyr). Karna is said to have attended the Rājasūya sacrifice of Yudhīṣṭhira at Indraprastha. On the eve of the Paunḍarika sacrifice of Duryodhana, the Aṅga country is referred to in connection with the dīgavijaya or military campaign of Karna. Bhīma, while lying on a bed of arrows in the battle-field of Kurukṣetra, asked Karna to refrain from this fratricidal war, as he was not the son of a charioteer. His mother was Kuntī. But Karna said that he had already promised to fight for Duryodhana against the Pāṇḍavas. He was made the commander-in-chief of the Kaurava army by Duryodhana. Arjuna went to the Aṅga country in quest of the sacrificial horse. The kings of Aṅga, Kāśī and Kośala and Kirātas and Taṅgas were compelled to pay him homage. King Jarāsandha is said to have extended his supremacy over the Aṅgas, Vaṅgas, Kalīugas and Punḍras. The Aṅgas were also defeated in a battle by Vāsudeva as we learn from the Dronaparva of the Mahābhārata. In the Śāntiparva of the Mahābhārata, we find Vaśispama, king of Aṅga, visiting a golden mountain called Yuṣjavat on the ridge of the Himalayas.

Seniya Bimbisāra was the king of Aṅga-Magadha when the Buddha renounced the world and Mahāvīra became a Jīna. During the reign of king Bhāṭiya of Magadha, his son Bimbisāra ruled Aṅga as his viceroy. Throughout Jaina literature Kūṅika Ajātaśatru is represented as a king of Aṅga, but the fact is that he was only the viceroy of Aṅga, which

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1 Rāmdīrāna, 27, 25.
2 Ibid., 9th and 10th sargas, pp. 20-22; cf. Purgiter, Mārkaṇḍeya Purāṇa, p. 464 and notes.
3 Ibid., 24, 10-31.
4 Mahābhārata, Vaṅgavāś ed., p. 140.
5 Ibid., I, 25, pp. 140-141.
6 Ibid., 9, 105; 105, 10.
7 Ibid., 7, 243.
8 Ibid., 1-39, 993-4.
9 Ibid., 4-5, p. 2093.
10 CXXII, 4469-75.
formed a part of the kingdom of Magadha. The annexation of Aṅga to Magadha was a turning point in the history of Magadha. It marked the first step taken by the king of Magadha in his advance to greatness and the position of supremacy which it attained in the following centuries. The *Campeyya Jātaka* records a fight between the two neighbouring countries of Aṅga and Magadha. From time to time Aṅga and Magadha were engaged in battles. Once the Magadhan king was defeated and pursued by the army of Aṅga but he escaped by jumping into the river named Campā flowing between Aṅga and Magadha. Again he defeated the king of Aṅga, recovered his lost kingdom and conquered Aṅga as well. He became intimately associated with the Aṅga king and used to make offerings on the bank of the Campā every year with great pomp. The *Vinaya Mahāsagga* goes to prove that Aṅga came under Bimbisāra's sway. Immediately prior to the rise of Buddhism there were four powerful monarchies in northern India, each of which was enlarged by the annexation of neighbouring territories. Thus Aṅga was annexed to Magadha, Kāśi to Kośala, Bhagga to Vatsa and probably Śrāsenā to Avantī.

The *Sonanda Suttanta* of the *Dīgha Nikāya* refers to the bestowal of Campā, the capital of Aṅga, as a royal fief on the Brāhmin Sonanda. Magadha was brought under the sway of Aṅgarāja. Dhatarattha, king of Kāśi and Aṅga, was a contemporary of Sattabha, king of Kaliṅga, and Reṇu, king of Mithilā. It is interesting to note that Aṅga and Magadha were conquered by the king of Benaras. Bindusāra married the daughter of a Brāhmin of Campā, who gave birth to a son named Aśoka. Sri Hārṣa mentions a king of Aṅga named Drīḍhavartan being restored to his kingdom by Udāyana, king of Kauśāmbi. According to the *Harivamśa* and the *Purāṇas* Dadhivāhana was the son and successor of Aṅga. This Dadhivāhana could not have been the same king Dadhivāhana who was represented by the Jainas as a contemporary of Mahāvīra and a weak rival of king Sātānaka of Kauśāmbi. From the Hāthigumpha inscription we learn that after the defeat of king Bahasstimita, king Kharavela of Kaliṅga carried back to his capital the riches collected from Aṅga-Magadha.

Pali Buddhist literature gives us some information about the religion of the Aṅgas. The monks of Campā, the capital of the Aṅgas, were in the habit of performing some acts contrary to the rules of *Vinaya*. The Buddha, while he was dwelling at Campā, heard Vāngisa, a famous disciple of the Buddha, uttering a stanza in praise of him. Many sons of the householders of Aṅga and Magadha followed the Buddha in course of his journey from Rājagriha to Kapilavastu. The chaplain of king Mahākośala, father of Pāsenadi, became his disciple with many others. An Ājīvika declared himself to be a disciple of the Buddha. Bimbisāra was converted to Buddhism with many Brāhmaṅin householders of Aṅga and

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1 Cf. *Nirayaṅvali sūtra*, *Sthavīravālīcarita*, etc.
3 *Dīgha*, I, pp. 111ff.
4 *Dīgha*, II, 220ff.
5 *Dīgha*, pp. 269-70.
6 *J.A.S.B.*, 1914, 320ff.
10 Jātaka, VI, p. 272.
11 Jātaka, Fausboll, V, 316.
12 *Priyadarśika*, Act IV.
13 *Vinayapitaka*, I, 311ff.
14 *Samyutta*, I, 195-96.
16 *Dhammapada Commentary*, III, 241ff.
Magadha.Visākhā was converted by the Buddha, while dwelling in Aūga. All the available evidence points to the fact that within the first decade of the Buddha's enlightenment, Buddhist headquarters were established in various localities adjoining many important towns including Campā. As everyone of these places sprang up a community of monks under the leadership and guidance of a famous disciple of the Buddha.

The inhabitants of Aūga and Magadha evinced a keen interest in the annual sacrifice performed by the Jaṭilas of the Gaya region under the leadership of Uruvela Kassapa.

Aṅgūra.—This village has been identified either with Mangraon or its neighbour Sangraon (E.I., XXVI, Pt. VI, April, 1942, p. 245).

Aūjanavāna.—It was at Sāketa where the Buddha once dwelt (Sam., I, 54; V, 73, 219). It was a grove in which the trees were planted (Samanata pāśādikā, I, p. 11).

Antaraṇgīra.—It is in the Rajamahal hills in the district of Santal Pargana (Matsya Purāṇa, Ch. 113, v. 44; Pargiter's Mārkaṇḍeya Purāṇa, p. 325 note).

Apara-Gayā.—It was near Gayā. Buddha came here at the invitation of Sūdrasana (Mahāvastu, III, pp. 324-325; B. O. Law, A study of the Mahāvastu, pp. 165-167).

Aṣṭāpūpūrī.—See Pāvāpūrī.

Aṣṭāsad.—The Aṣṭād or Aḥṣāṇd Inscription of Ādityasena refers to Aḥṣad or Aḥṣānd, also called Jafarpur, a village near the right bank of Sakarī river about 15 miles towards the north-east of Nawādā in the Gayā district (C.I.I., Vol. III).

Aṣokārāma.—It was a Buddhist establishment at Pāṭaliputra built by Aṣoka (Mahāvamsa, V, v. 80). The building of the establishment was looked after by an elder (thera) named Indagutta (Samanata pāśādikā I, pp. 48-49). Here the third Buddhist council was held in Aṣoka's time (Ibid., p. 48). According to the Mālipaṇiḥ (pp. 17-18), a merchant of Pāṭaliputra said to the revered Nāgasena standing at the cross-road not far from Pāṭaliputra, 'This is the road leading to the Aṣokārāma. Please accept my valuable blanket.' Nāgasena accepted it and the merchant departed therefrom being very much pleased. Nāgasena then went to the Aṣokārāma to meet the revered elder Dhammarakkha. He learnt from him the valuable words of the Buddha occurring in the three Piṭakas and also their deep meanings. At this time many elders, who assembled at the Rakkhitatala on the Himalayan mountain, sent for Nāgasena who left the Aṣokārāma and came to them.

The Mahāvamsa refers to a tank in the Aṣokārāma (V, 163). Aṣoka sent a minister to this ārāma asking the community of monks to hold here the Uposatha ceremony (Ibid., V, 238). A compilation of the true Dhamma was made in this ārāma (Ibid., V, 276). From this ārāma the elder named Mīttinā came to Pāṭaliputra with many monks (Ibid., XXIX, v. 36).

Aṣṭamvasikā.—The Vappaghosavāsa Inscription of Jāyanāga (E.I., XVIII, pp. 60ff.) mentions this viśaya. Some have established the geographical connection between Udumaya of Sarkar Audambār (cf. E.I., XIX, pp. 286-287) and the south of the village of Mallasārul, Burdwan Division, Bengal (E.I., XXIII, Pt. V—Mallasārul Copperplate of Viṣayasaṇa).

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1 Petavathi Commentary, p. 22.
2 Dhammapada Commentary, I, 384ff.
3 Law, Historical Gleanings, p. 45.
4 Vinaya, I, 27ff.
Adipur.—This village is in the Panchpir sub-division of Mayurbhanj in Orissa (E.I., XXV, Pt. IV, October, 1939).

Alavī.—As a principality it was included in the Kosalan empire. This town was 30 yojanas from Sravasti and 12 from Benaras (Watters, On Yuann Chwang, II, 61). It lay between Sravasti and Rājagṛha. The way from Sravasti to Alavī lay through Kitiṣāgiri (Vinaya, II, 170ff.). Some think that Alavī was on the Ganges. According to some, it is identical with Newal or Nawal in Unao district in U.P., while according to others, it is Avīwa, 27 miles north-east of Etawah. There was a shrine called the Aggālava Cetiya near the town of Alavī where the Buddha once dwelt (Jātaka, I, 160).

Āmācī.—It is a village in the Dinajpur district of Bengal, where the copperplate inscription of Vigrāhapālā III was discovered (E.I., XV, 293ff.).

Āmrāgartikā.—It may be the modern Ambahulā also called Simāsimī to the south of Mallāsārul (E.I., XXIII, Pt. V, p. 158).

Ārāṇaḥāṭi.—It is a village situated about six miles north of Rānāghāṭ in the district of Nadia. The river Cūrṇī flows by the village and on its bank stands the Hindu temple of Jugalkishore. It is a holy place of the Hindus. (For further details, vide B. C. Law, Holy Places of India, p. 2).

Ārāma.—It is described to be a prosperous city in Orissa with palatial buildings, temples, gardens, tanks, etc. It seems to have been situated not far from the town of Sonpur. Really speaking, it was a pleasure-garden where the king occasionally lived (E.I., XXIII, Pt. VII).

Āriyālkhal.—From the right side of the Padmā, which in its lower course becomes known as the Kirtināsā or the destroyer of memorable works amongst the monuments and buildings of Rājā Rājvallabh at Rājnagar in the district of Faridpur, issues the Āriyālkhal river below the town of Faridpur. It flows down into the Bay of Bengal through the Madaripur sub-division of Faridpur and the district of Backerganj. This khal and the Madhumati are connected by a small river which flows from the former a little above the town of Madaripur and joins the latter a little above Gopālganj in Madaripur sub-division (Law, Rivers of India, p. 28).

Ātrejī.—The river Ātrejī and the lesser Yamunā meet together in the district of Rajshahi, and then the united stream receives two small tributaries, one on the right and the other on the left. Then it bifurcates east of Nator. The main stream flows into the Ganges south-east of Boalia in the district of Rajshahi and the lesser stream into the Karatoya (Law, Rivers of India, p. 29).

Bādgānaṅga.—It is a small rivulet about 14 miles north-west of Dabokā (E.I., XXVII, 18).

Bāḍāl.—It is in the Dinajpur district of North Bengal. A pillar inscription of the time of Narayanapāla has been discovered at a distance of three miles from this place. A pillar containing the figure of a mythical bird Garuḍa was found here (E.I., II, 160–167). The Bāḍāl Pillar Inscription of the time of Gudavamīśa credits king Devapāla with having eradicated the race of the Utkalas along with the pride of the Hānas.

Bādkāṁtā.—It is situated near the northern bank of the river Meghna. It was known as Karmānta near Comilla town in East Bengal. The modern village of Bādkāṁtā (Jaya-Karmāntavāsakāta, E.I., XVIII, p. 35), is situated 12 miles west of the town of Comilla.

Bāhuputta.—It was a caitya (shrine) in Vaisālī (Dīgha, II, p. 118).
Baidyanātha.—It is also known as Hārddapīṭha and Deoghar. It is a small town four miles to the south of Jasidih Junction Station of the East Indian Railway and about 200 miles due west of Calcutta. During the later Moslem rule, it formed a part of the Birbhum district. It is now included in the Santal Parganas in Bihar. It is a place of Hindu pilgrimage. It is situated on a rocky plain, having a small forest on the north, a low hill on the north-west, a large hill called the Trikkītaspavata about five miles to the east and other hills to the south-east, south and south-west at varying distances. Immediately to the west of the town there is a small rivulet called Yamunājār. Its area is about two miles. The soil is fertile and the crops are rich. It is a sub-division of Dumka. The temple of Baidyanātha is one of the famous temples in Bihar. It is visited by pilgrims throughout the year. Its antiquity is carried back in some of the Purāṇas to the second age of the world according to Dr. Rajendralala Mitra. The temple of Baidyanātha stands in the middle of the town and is surrounded by a courtyard of an irregular quadrilateral figure. The principal temple is a plain stone structure. Its surface is cut into a check pattern by plain perpendicular and horizontal mouldings. The presiding deity of the temple is the Jyotirlīṅga or Baidyanātha. The ritual of worship is simple enough. The mantras are few and the offerings limited. This temple has now (Sept. 25, 1953) been thrown open to all Hindus irrespective of caste. There are many small temples at Deoghar (now called Baidyanāthadhām), e.g., that of Pārvatī, the consort of the presiding deity in the main temple; that of Kāla Bhairava; that of Sandhyādevī, the goddess of Vesper or the Śāvitrīdevī, the wife of the Sun.

Balabalabhi.—The Bhuvanekāvarā Prākāstī refers to Balabalabhi. H. P. Śāstrī has identified it with Bāgdī.

Bansi.—It is a village in the district of Bhagalpur situated near the base of the Mandar hill. The numerous buildings, tanks, large wells and stone-figures found round the base of this sacred hill show that a great city must have once been in existence there. How the city fell into ruin is unknown, though the local tradition ascribes its destruction to Kālāpāhār. After the destruction of the temple of Madhusudana on the Mandar hill, the image of the deity was brought to Bansi where it now remains. On the last day of the Bengali month of Pausk the image is carried every year from Bansi to the foot of the hill. There is a sacred tank at the foot where the pilgrims bathe, as they consider the water of the tank to be sacred (vide Bhagalpur, by Byrne, B. D. Gazetteers, 1911, pp. 162-163).

Barabar hill (vide Khālatika).—There are some caves in these hills situated about 16 miles north of Gayā. The caves known as Śāṭgharā (seven houses) are divided into two groups, the four southernmost in the Barabar group being more ancient. The Nyagrodha cave is hewn in the granite ridge and faces south. There is an inscription recording the gift of the cave to the Ājīvikas by Āsoka. The Lomasrishpi cave is similar to this cave, but is unfinished. The side walls of the outer chamber are dressed and polished but the inside of the inner chamber is very rough. The entrance is finished and is, no doubt, the earliest example of the rock-cut caitya hall. The fourth cave of the Barabar group is the Viśvajhopri. It consists of chambers, but it is unfinished. There is an inscription on the

1 Baidyanātha-māhātmya of the Siva Purāṇa, Ch. 4; Baidyanātha-māhātmya of the Padma Purāṇa, Ch. 2.
wall of the outer chamber recording the gift of the cave by Asoka (Law, Geographical Essays, pp. 17, 341).

Baranārk.—The Deo-Baranārk Inscription of Jivitagupta II refers to it. It is ancient Vārunika, a village about 25 miles south-west of Arrah in the Shahabad district (O.I.I., Vol. III).

Barantapura (Barantpur).—It is situated about 15 miles from Madhipura in the district of Bhagalpur, containing the ruins of a fort which is said to have been the residence of king Virāṭa mentioned in the Mahābhārata. The Paṇḍavas, as told in the Mahābhārata, accepted service in disguise under him. Kīcaka, the brother-in-law of king Virāṭa, wanted to take Draupadi, the wife of the Paṇḍava brothers, and was killed by Bhimasena at this village. It is said that a party of king Duryodhana took away many heads of cattle belonging to king Virāṭa. Arjuna fought with them and recovered the cattle. The Uttaragroha or the northern grazing field was situated in the vicinity of this village (Bhagalpur by Byrne, Bengal District Gazetteers, 1911, p. 162).

Bārākhar.—It is in the Burdwan district containing some late mediaeval temples (A.S.I., Annual Report, 1917/18, Pt. I, p. 9). Its ancient name is unknown.

Basārkh.—This village, situated 20 miles north-west of Hajipur, has been identified with Vaiśāli (Muzaffarpur, by O'Malley, Bihar District Gazetteers, pp. 138-139).

Bāṅgārkh.—It is in the Dinajpur district of Bengal, where the grant of Mahāpāla I was discovered (E.I., XIV, 324f). The ruins of Bāṅgārkh or Bāṅnagarā are found on the eastern bank of the river Punarbhavā, one and a half mile to the north of Gangārāmpur which is 18 miles south of Dinajpur. For further details vide Introducing India, Pt. I, 79-80; Proceedings of the Indian History Congress, III, 1939-40; K. G. Goswami, Excavations at Bāṅgārkh (Calcutta, 1948). See Kōśīvarṣavāsīgaya.

Bāripādā.—It is in the Mayurbhanj district of Orissa (E.I., XXVI, Pt. II, p. 74).

Belwagāmā.—It was a village in Vaiśāli (Samyutta Nikāya, V, 152).

Belwā.—It is situated at a distance of about 15 miles east of Hill Station. It is within the Ghoraghat P.S. in the Dinajpur district (J.A.S., Letters, Vol. XVII, No. 2, 1951).

Bhaddiyamagara.—This city lay in the kingdom of Aṅga, where Visākhā was born (Dhamma Commy., Vol. I, p. 384).

Bhaqavāngaṅaj.—This village is situated in the south-east of the Dinajpur sub-division, a few miles south-east of Bharatpur. It contains the remains of a stūpa which has been identified with Drona-stūpa referred to by Hiuen Tsang. This Drona was a Brāhmaṇ who distributed Buddha’s relics after his death (cf. Mahāparinibbāna Suttanta, Dīgha, II). This stūpa is a low circle mound about 20 feet high. Not far from it flows the Pumpru river (A.S.I., Reports, Vol. VIII).

Bhaṅgārāmā.—It was situated in the country of the Vajjis (Aṅg. Nik., II, 1).

Bhāgirathā.—This river is mentioned in the Harivamsa (I, 15) and in the Yojināpantrā (2. 4, pp. 128-129). It is so called because Bhāgiratha brought this sacred river (Brahmānḍa, II, 18. 42). It flows through Sulhā in Bengal (Dhoyi’s Pavanadātu, V. 36). According to the Sena and Candra Copperplates, the Bhāgirath is the Ganges (Inscriptions of Bengal, Vol. III, p. 97). The Naibati copperplate of Ballālasena points out that the Bhāgirath was regarded as the Ganges, and the queen mother performed a great religious ceremony on its banks on the occasion of the solar eclipse (Ibid., p. 74). The Govindapur copperplate of Laksmanasena states that
the Hooghly river was called Jāhnavi, which flowed by the side of Betad in the Howrah district (Ibid., pp. 94, 97).

Bhāñi.—The Kamauli plate of Govindacandra (V.S. 1184) records the gift of the village of Bhāñi, situated in the pattala called Mađavattala. Both these places are not yet identified (F.I., XXXVI, Pt. 2, April, 1941).

Bhāñerā.—This village lies about 20 miles from Sylhet (E.I., XIX, p. 277.—The Bhāñerā copperplate inscription of Govinda-Kesāvadeva (1049 A.D.).


Bodh-Gayā (Buddha-Gayā).—Its ancient name was Uruvilva or Uruvela which stood for a great sand bank, according to Buddhaghosa (mahāvēlā). According to the Samanta-pāśadikā (V. 952), whenever any evil thought arose in any one person, he was instructed to carry a handful of sand to a place nearby. The sand thus carried gradually formed a great bank. It is situated six miles to the south of Gayā. The distance from Buddha-Gayā to Gayā was three gāvutas, i.e., a little more than six miles (Papañcasūdana, II, p. 188). It was called Buddha-Gayā because here Gautama Buddha attained the perfect enlightenment under the famous Bo-tree. The Bodh-Gayā Inscription of Mahānāman (the year 169) mentions the famous Buddhist site at Bodh-Gayā (C.I.I., Vol. III, No. 71, pp. 274ff.). In this inscription the enclosure round the Bo-tree is mentioned as the Bodhimaṇḍa. In a postscript of a Bodh-Gayā inscription we find that a gold embroidered Kaśāya (yellow garment) was brought by a Chinese pilgrim to be hung in the Mahābodhi-vaḥāra.

According to the Ghośrawan Inscription of the time of Devapāladeva, Viradeva, son of Indragupta, was born at Nagaraḥāra (modern Jelalabad). After studying the Vedas he decided to adopt Buddhism, and with this object in view he went to Kaniskavāhāra. After receiving instructions from Sarvaṭaśānti, he embraced Buddhism and came to eastern India, intending to visit the Vajrāsana at Mahābodhi. He stayed there for a long time at Yāsavarmapuramahāvīhāra and received respectful attention from Devapāla. The Viradeva arrived at Mahābodhi to worship the Vajrāsana. He then proceeded to Yāsavarmapuramahāvīhāra in order to meet some monks of his own province.²

Brahmaputra.—The Brahmaputra is the principal river of Assam. The YOGININTRA mentions it (Jivānanda Vidyāsāgar ed., 1/11, p. 60; 2.4, pp. 128-29). It is also known as the Lauhitya (Brahma Purāṇa, Ch. 62; Raghuvaṃśa, IV, 81; Yoginīntra, 2.2.119), which according to Kālidāsa, formed the western boundary of Prāgījyotisha. According to the Jambudīnapannatti, the source of this river is traced to the stream which channels out through the eastern outlet of the eastern Lotus lake. Modern geographical exploration goes to show that its origin can be traced to the eastern region of the Mānasā-sarovara. There are three important headwaters of the Brahmaputra—the Kupi, the Chema-Yungdung and the Angsi Chu. All these headwaters rise from glacial tongues. The discharge of the Kupi river being the highest, Sven Hedin fixed the source of the Brahmaputra in the Kupi glacier. But according to Swami Prana-

² For literary references, vide Law, Geography of Early Buddhism, pp. 45ff.; Law, Geographical Essays, I, pp. 36ff.; Barna, Gayā and Buddha-Gayā, 162ff.
vänanda of the Holy Kailāsa and Mānasa-sarovara, the Brahmaputra rises from the Chema-Yungdung glacier (for further details, vide S. P. Chatterjee, Presidential Address to the Geographical Society of India, Geographical Review of India, September, 1953). The Kālika Purāṇa (Ch. 82) contains a legendary account of the origin of the Brahmaputra. It is stated therein that the Brahmaputra is situated between the four mountains of which the Kailāsa and Gandhamādana stand to the north and south respectively (Ch. 82, 36). It flows in a south-westerly direction from Śědiyā down to the place above the Garo hills. It flows south again to meet the Ganges at a little above the Gaolandā Ghat. The course of the Brahmaputra through the tableland of southern Tibet is known as the Sunpa. For further details, vide B. C. Law, Rivers of India, pp. 29-30.

There is a deep pool in the Brahmaputra known by the name of Brahmakūṇḍa on the eastern border of the Lakhimpur district of Assam. Paraśurāma, one of the ten incarnations of Viṣṇu, is said to have surrendered his axe at this pool, with which he destroyed the Kśatriyas. The pool is situated at the place where the river emerges from the mountains and is surrounded on every side by hills. It is frequently visited by Hindu pilgrims from every part of India.

Brahmaṇī.—It is a sacred river which flows from north-west to south-east through the district of Balasore in Orissa (Mbh., Bṛhmaṇī, Ch. 9; Padma P., Ch. 3).

Burlalang.—This river represents the lower course of Karkai, which takes its rise in the hills of Dhaibhum and flows through the district of Balasore (Law, Rivers of India, p. 45).

Buridihing.—This river which is an important tributary of the Brahmaputra meets the Brahmaputra south of Lakhimpur in Assam. For details, Law, Rivers of India, p. 30.

Campā.—This river forms the boundary between Aṅga in the east and Magadha in the west. It is probably the same river as the one to the west of Campānagara and Nāṭhnagar in the suburbs of the town of Bhāgalpur. It was formerly known by the name of Mālinī. Kālidāsa refers to the ripples of the Mālinī river on the banks of which Śakuntalā came with her friends (Abhijñānaśākuntalā, Act III). According to the Padma Purāṇa (Ch. 11) it was a place of pilgrimage.

Campāpuri (Campā).—It was the capital of Aṅga and was formerly known as Mālinī (Matsya Purāṇa, Ch. 48). The Jaina Auppapāṭika Śūtra refers to it, as a city adorned with gates, ramparts, palaces, parks and gardens. According to it the city was a veritable paradise on earth full of wealth and prosperity, internal joy and happiness (B. C. Law, Some Jaina Canonical Śūtras, p. 73). Here the twelfth Jina named Vāsupujya was born, who attained Kevalajñāna (perfect knowledge) and nirvāṇa. Kāraṇaṅḍu installed the image of Pārśvanātha in the tank of Kūṇḍa. He afterwards attained perfection. Kuśika, son of king Śreniṅka, left Rāja-grha on the death of his father and made Campā his capital. We get a beautiful description of sea-faring merchants of Campā from Jaina Nāyikā-dhammakaṇḍa. It was variously known as Campānagara, Campāmālinī, Campāvati, Campāpuri and Campā. It was frequented by Gośāla, the founder of Ājīvikism and Jamālī (Bhagavata, 15; Āvadhyaka Ārya, p. 418).

1 Jātaka, IV, 454.
2 Mahābhārata, XII, 5. 6-7; Viṣṇu, IV, 18. 20; Matsya, 48. 97; Vāyu, 99. 105; Hariśvanātha, 31-49.
3 B. C. Law, Some Jaina Canonical Śūtras, p. 176.
4 97K. For details, vide Aṅga, ante.
This city was situated at a distance of about four miles to the west of Bhāgalpur. According to the Mahābhārata (Vanaprāsa, Ch. 85) it was a place of pilgrimage visited by Huen Tsang who described it as such. It was about 4,000 lī in circuit and known to the Chinese as Chenpo. The land was level and fertile, which was regularly cultivated. The people were simple and honest. There were Sāṃghārāmas mostly in ruins. There were also some Deva temples.\(^1\)

_Candradvīpa._—The Rāmpāl grant of Śrīcandra refers to Candradvīpa which was ruled by king Trailokyacandra of the 10th or 11th century A.D.\(^2\) This country included some portions of Backerganj. Some scholars hold that Baklā Candradvīpa was the only Candradvīpa meant in early literature,\(^3\) while others hold different views.\(^4\) It corresponded to Baklā Candradvīpa.\(^5\) The Madhyapāḍā Inscription of Viśvarūpasena mentions ‘-ndradvīpa’, which has been restored by some scholars as Ka-

_Candranātha._—This peak is regarded as a place beloved of Śiva, for here, tradition relates, the right arm of Satī fell when severed by the disk of Viṣṇu. It is in the Chittagong district and is visited by pilgrims from all parts of Bengal. In the vicinity of Sitākunda stands the temple of Candranātha and Sambhunātha. The shrine on the top of the hill contains a linga or symbolical representation of Śiva and the ascent to it is said to redeem the pilgrim from the miseries of future births. (Introducing India, Pt. I, pp. 83-84.)

_Chandaimau._—This village is situated on the old road from Silao to Giriyek in the Bihar sub-division of the Patna district at a distance of about three miles from the Giriyek police station. A number of very fine Buddhist images were found here (A.S.I., Annual Report, 1911/12, pp. 161ff.).

_Chattimāną (Brihat)._—It is a village mentioned in the Irdā copper-plate grant of King Nāyapāla-deva. Some have identified it with modern Chatma in the thana Dāspur in the Midnapur district, Bengal (E.I., XXIV, Pt. I, 1937, January, pp. 43–47).

_Chinmāṃstā._—This village is in the Golā sub-division of the Hazari-bagh district where human beings were killed and offered to the deity. It is situated in the midst of a jungle and the deity is worshipped by pilgrims from all parts of India. It can be reached by a bus from Rāmgarh which is situated at a distance of 30 miles from Hazaribagh town. (Law, Holy Places of India, p. 14).

_Corapapāṇa._—It seems to have been a hill near Rājagriha (Dīgha, II, p. 116).

_Danḍabhūkti._—The Irdā copperplate grant of king Nāyapāla-deva refers to Danḍabhūkti. It seems that originally this village was known as Daṇḍa which was the headquarters of a bhūkti. The origin of the name is unknown. Danda though originally a bhūkti is found to be a maṇḍala under the Vardhamānabhūkti (Uttara Rādhā) (E.I., Vol. XXIV, Pt. I, 1937, January, pp. 46-47). Danḍabhūkti, otherwise known as Daṇḍabhūkti,

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1 Beal, Buddhist Records of the Western World, II, 191-192.
3 Indian Culture, II, p. 181.
4 History of Bengal, Dacca University, p. 18; Bhārata Kaumudī, Pt. I, pp. 53-54.
5 J.B.A.S., 1874.
is the name of a country, the gardens of which are full of bees (Hultsch, *S.I.I.*, I, p. 99).

*Daśāka*—*Daśāka* which occurs in the Allahabad Pillar Inscription along with Śamataṭa, Kāmarūpa and Kattripura, has been identified with modern Daboka in Naongong district, Assam. K. L. Barua identifies it with Kopili valley in Assam (*History of Kāmarūpa*, p. 42). According to Fleet, it was the ancient name of Dacca.¹ V. A. Smith takes it as corresponding to Bogra, Dinajpur and Rajshahi districts.

*Dāmodara*—The Dāmodara which is the tributary of the Bhāgirathi takes its rise in the hills near Bagodar in the district of Hazaribagh, and flows south-east through Hazaribagh and between the districts of Manbhum and Santal Parganas, and then through the districts of Burdwan and Hooghly. The Dāmodara flows into the Hooghly in several channels through the district of Hooghly (*Law, Rivers of India*, p. 27).

*Dāmodarpur*—This village lies about eight miles west of Phulbari P.S. in the district of Dinajpur, where five copperplates bearing inscriptions of the Gupta period were discovered (*E.I.*, XV, p. 113).

*Đāpanişā-pāṭaka*—It was a village referred to by the Mādhāinagar copperplate of Laksmanasena as situated near Kāntāpura in Varendra within the Paundravardhanabhubhti.

*Dehār*—It is near Viṣṇupura in the Bankura district containing a small temple of Sāresvara (*A.S.I.*, Annual Report, 1913/14, Pt. I, p. 5).


*Dehālā*—This village is situated 11 miles west of Sīṭāmarah containing the fort of King Drupada of the Mahābhārata fame (*A.S.I.*, Reports, Vol. XVI, 29-30; *Muzaffarpur*, by O’Malley, B. D. Gazetteers, p. 144).

*Deopani*—It is a river in the Shibsagar district in Assam. Close to it in a jungle an inscription on a Viṣṇu image was discovered (*E.I.*, XVIII, 329).

*Deulbādi*—It is a village situated about 14 miles south of Comilla, on the Trunk road from Comilla to Chittagong (*E.I.*, XVII, 357).

*Devagrāma*—The Bhuvanesvara Praśasti refers to Devagrāma which may be located in the Nadia district of East Bengal (cf. *Stone Inscription of Bādala-Maitra, Gauḍālekhamālā*, I, pp. 70ff.).

*Dhaleśvarī*—It is a river of great importance in the district of Dacca. It receives the waters of the Lakṣhīya below Habiganj before it flows into the Meghā as a river of great breadth. (For details, vide B. C. Law, *Rivers of India*, p. 33.)

*Dhekārī*—The Rāmaganj copperplate of Iśvaraghoṣa refers to Dhekārī. Some have located Dhekārī and the river Jatoda on which Dhekārī was situated, near Katwa in the Burdwan Division (see, for instance, *Introduction to the Rāmacarita* by H. P. Śāstri, p. 14). According to others, both are located in the Goalpārā and Kāmarūpa districts of Assam (see, for instance, N. N. Vasu, *Vaṅger Jātiya Ithāsā*, pp. 250-51).

*Dhruivilati*—It is mentioned in the copperplates belonging to Dharmāditya and Gopacandra. Pargiter identifies it with modern Dhubat in the Fārdpur district of East Bengal.

*Disarā*—The Disarā takes its rise in the Patkai hills. It flows north-west and west to join the Brahmaputra to the north-west of the town of

Shibsagar in Assam. It is included in the Brahmaputra-Meghna river system (Law, Rivers of India, p. 30).

Duārāsī:—It is in the Malda district, noted for its shrine which is much frequented by Hindu pilgrims (Law, Holy Places of India, p. 1).

Duārāsī-āśrama:—It is said to have been situated on the highest peak of a hill called Khalifāahū. It is two miles to the north of Colgong in the district of Bhagalpur and two miles to the south of Pāṭhārghāṭā (Martin, Eastern India, II, p. 167; J.A.S.B., 1909, p. 10).

Ekanālī:—It was a Brahmin village in Dakṣinagiri, an important locality, which lay to the south of the hills of Rājāgṛha. A Buddhist establishment was founded there (Śrīrathopakāsī, I, p. 242). The Saṃyutta Nikāya (I, p. 172) distinctly places it in Magadha outside the area of Rājāgṛha.

Gaggarū:—It was a tank not far from the city of Āgar. It was dug by the queen Gaggarū. On the bank of this tank the Master taught the people of Āgar his doctrine (Śūmakalavīkāsa, I, 279). This tank may be identified with the large slitted-up lake now called Sarobar situated on the skirts of Āgarānagara, from the depth of which Buddhist and Jaina statues were recovered (J.A.S.B., 1914, p. 335).

Garāyī-Madhumattī:—The Garāyī issuing from the Gaṅgā above Pāṃsa in the district of Faridpur, flows down under the name of Madhumattī, forming the boundary between Faridpur and Jessore districts, and reaches the Bay of Bengal, a little above Pirojpur in the district of Bakkerganj under the name of Haringhāṭā (Law, Rivers of India, p. 28).


Gāro:—The Gāro hills are the eastern continuation of the Meghalaya plateau. These hills rise abruptly from the Brahmaputra Valley in the north and west and present an abrupt scarp towards the plains of Assam and Bengal (Law, Mountains of India, p. 9).

Gauḍā:—It was the capital of Bengal during the Hindu and Muslim periods. According to the commentary on the Jaina Ācārāṅgastūtra (II 361a), Gauḍādesa was noted for silk garments (dukuła). According to some, the name of Gauḍā is derived from Guda, i.e., molasses, as Gauḍā was formerly a trading centre of molasses. The ruins of Gauḍā lie at a distance of 10 miles to the south-west of the modern town of Malda. It was an ancient town situated at the junction of the Ganges and Mahānandā. It occurs in the Epics and the Purāṇas. The Padma Purāṇa (189. 2) refers to Gauḍādesa which was ruled by the king named Narasimha. It was the capital of Devapāla, Mahendrapāla, Ādiśvara, Ballālāsena and Mahommedan rulers up to about the close of the 16th century A.D. It formed a part of the kingdom of the Imperial Guptas during the 4th, 5th and 6th centuries A.D. There is no trace, at present, of Rāmāvatī, the capital of ancient Gauḍā under Pāla rulers. It lay several miles to the north of the present site of the ruins of Gauḍā near the river Kālindī. Laksmanaśāva, built by king Laksmanaśāva was the later capital of Gauḍā under the Sena and Muslim rulers. Near the present site of Gauḍā stands the ancient site of Rāmakeli, which was visited by Caitanyadeva. King Ballālāsena built a castle at Gauḍā known as the Ballālābādi or Ballālābhiṭā. The ruins of this fort are found at Shahdullahpura. One of the biggest tanks in Bengal, known as Sāgarghī, is attributed to him. The abodes of Rūpa and Śanātana, the Rūpasāgara tank, the Kadamba tree,
some wells and the ancient temple of Madanamohan are still found there. There are some relics of the Muslim age, worthy of notice, e.g. Jān Jān Mea mosque, ruins of Haveli khas, Snā mosque, Lotan mosque, Kadam Rasul mosque and Feroze Minar. Besides, there are the temples of Gaudeśvarī, Jahanavāsī, Śiva, etc. There is another village called Khalimpur near the ancient site of Gaude where a copperplate inscription of king Dharmapāla of the Pāla dynasty of Bengal has been discovered (E.I., IV, 243ff.). The first epigraphic mention of Gaude is made in the Harāhā Inscription of A.D. 554 (E.I., XIV, pp. 110ff.), which tells us that king Iśānavarman of the Maukharī dynasty claims victories over the Gaudās and the Gaude country. The Gaude country is also referred to in the Apaśā Inscription of Adityasena (c. 655 A.D.), which mentions Suśrūṣāsa, the engraver of the inscription, to be an inhabitant of the Gaude country. Gaude is also mentioned in the India Office plate of Lakṣmanasena (E.I., XXVI, Pt. 1). Devapāla is described in the Gaude Pillar Inscription of Bādāl as the Lord of the Gaude country (E.I., II, 160ff.). In the Deoli plates the Rāṣṭrakūṭa king Kṛṣṇa II is credited to have taught humility to the Gaudās (Ibid., V, p. 190). The people of the Gaude country are represented to have been humiliated by the Rāṣṭrakūṭa king Kṛṣṇa III (Ibid., IV, p. 287). The Sirur and Nilgund Inscriptions of Amoghavarṣa I (866 A.D.) refer to the peoples of Gaude. The Kāmarūpa copperplate of Vaidyadeva refers to the lord of Gaude (E.I., II, p. 348). The Maḍhānagar copperplate of Lakṣmanasena describes Lakṣmanasena as having suddenly seized the kingdom of Gaude. This grant also informs us that Lakṣmanasena in his youth took pleasures with the females of Kālínga. In the Nagpur Stone Inscription of the Mālava rulers (1104-05 A.D.) the Parmārā king Lakṣmadēva is said to have defeated the lord of Gaude (cf. E.I., II, p. 193). The haughty foes are described in the Harāhā Inscription of A.D. 554 (E.I., XIV, pp. 110ff.) as living on the seashore (samudrāśraya). Some consider the haughty foes to be the Gaudās who indulged themselves in frequent conquests in the 6th century A.D. The Sanjan grant of Amoghavarṣa states that Dhruva took away the royal parasols of the king of Gaude, as he was fleeing between the Ganges and the Jumna (E.I., XVIII, p. 244). Harṣa, the successor of Rājaśvaradhana, concluded an alliance with Bhāskaravarman, king of Kāmarūpa, whose father Susthitavarman Ṝgānaka fought against Mahāsenagupta. According to the Nīdhānupur plates of Bhāskara this alliance was not beneficial to the Gaudās. When these plates were issued, Bhāskaravarman was in possession of Kānusvarna, which was the capital of the Gaude king Sānākū. The king who was overthrown by Bhāskara might have been Jayanāga, whose name occurs in the Vappagaśavāta Inscription (E.I., XVIII, pp. 60ff.). The Gaudās did not acquiesce in the loss of their independence.

Gaundama-ārāma.—According to the Rāmāyana (Ādik. 48 sarga, vī. 15-16), this hermitage was well-honoured by the gods. Here the great sage Gaundama performed austerity with Ahalyā for many years. The Yoginītantra mentions it (2.7.8). It was situated near Janaṣkapura. According to some it was situated at Gonda. Gaundama was the author of Nyāya-darśana. Viśvāmitra visited this hermitage with Rāma and Lakṣmana on his way to the royal palace of Janaka. There he narrated the incident as to how Ahalyā, the wife of Gaundama, was doomed as a result of her husband’s curse. But after this unhappy incident the sage left the hermitage and remained absorbed in spiritual practices in the Himalayas. Rāma found this hermitage deserted.
Gayā.—The Mahābhārata mentions this holy city (Ch. 84, 82-97; cf. Brāhma Purāṇa, 67, 19; Kūrma Purāṇa, 30, 45-48; cf. Agni Purāṇa, 109). The Yoginītāntara also mentions it (1.11, 62-63; 2.5, 141ff.; 2.5, 166). Gayā comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side. The Vāyu Purāṇa (II, 105ff.) contains a description of the sacred places in Gayā which also contains Aksayavāta or the undying banyan tree (Vāyu Purāṇa, 105, 45; 109, 16). According to the same Purāṇa (Ch. 105, šls. 7-8), Gayā is named after Gaya who performed a Yajña (religious sacrifice) here. Gayātārtha is a holy place1 where Gayāsīra performed asceticism. Brahmā performed a religious sacrifice on a slab of stone placed on the head of Gayāsīra (Vāyu Purāṇa, Ch. 105, 4-5). The Buddha once stayed at Gayā and was met by the Yakkha Suciloma (Suttanipāta, p. 47). Gayā is mentioned in the Buddhist literature as a village (gāma) and a sacred place (titthā).2 It corresponds to Gayāpūrī of the Gayāmāhātmya in the Vāyu Purāṇa.

According to Fa-hien who visited the city of Gayā in the 6th century A.D., all was emptiness and desolation inside the city (Legge, Travels of Fa-hien, p. 87). According to Hiuen Tsang, the city of Gayā was strongly situated. It had few inhabitants and more than one thousand Brahmin families. Above 30 li to the north of the city there was a clear spring, the water of which was held sacred. Five or six li to the south-west of the city was the Gayā mountain (Gayāsīras) with dark gorges and inaccessible cliffs. On the top of this mountain there was a stone tope more than 100 feet high built by Asoka. There was also a tope at the native city of Kāsyapa on the south-east from the Gayā mountain (Watters, On Yuan Chwang, II, pp. 110ff.).

Gayāsīra.—Gayāsīra which is the principal hill of Gayā (Vinaya Piṭaka, I, 34ff.; II, 199; Law, A Study of the Mahāvastu, p. 81) is the modern Brahmayoni and identical with what is called Gayāsīra in the Mahābhārata (III, 95, 9) and Gayāsīra in the Purāṇas (vide Barua, Gayā and Buddha-Gayā, I, p. 68). Gayāsīra or Gayāsīra is the rugged hill to the south of Gayā town which rises some 400 feet above this town (B. M. Barua, Gayā and Buddha-Gayā, I, 11). The Agni Purāṇa (Ch. 219, V, 64) mentions it as a place of pilgrimage. The Yoginītāntara (2, 1, 112-113) refers to Gayāsīra. The Wai-Kuo-Shih has wrongly applied the name of Dharmarānya hermitage to this hill. On the Gayāsīsa Devadatta lived with five hundred monks after making a dissension in the Buddhist Church (Jātaka, I, 142; Vinaya Piṭaka, II, 199; Jātaka, II, 196). While he was on this hill, he proclaimed that what the Buddha preached was not the right doctrine and that his was the right one (Jātaka, I, 425). Here he also tried to imitate the Buddha in his deeds but he was unsuccessful (Jātaka, I, 490ff.; Jātaka, I, 38). The fire sermon was delivered here by the Master and after listening to it one thousand Jātīlas attained saintship (Jātaka, IV, 180; Samyutta, IV, 19; Vinaya Piṭaka, I, 34-35). Here the Master also gave a discourse on the intuitive knowledge before the monks (Aṅguttara, IV, 302ff.). A monastery was built by prince Ajātaśatru on this hill for Devadatta and his followers who were daily provided with food by him (Jātaka, I, 185ff., 508). The early Buddhist commentators account for the origin of its name by the striking resemblance of its shape with that of the head of an elephant (Sāratthapakkasīni, Sinhalese ed., 4).

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1 Cf. Kūrma Purāṇa, Pārvabhāga, Ch. 30, šls. 45-48; Agni Purāṇa, Ch. 109.
2 Sāratthapakkasīni, I, 302; Paramathajotikā, II, p. 301; cf. Udāna Commentary (Siamese ed.), p. 94.
Ghoeravīn.—This village lies seven miles south-west of Bihar. It was the site of an old Buddhist settlement, the remains of which are marked by several mounds. A temple was built here by Viradeva who was patronized by Devapāla. A vihāra was also built here (A.S.I., Reports, Vol. I; J.A.S.B., Vol. XLII, 1872).

Gīṇjakavasathā.—It was at Nādikā near Pātaliputra (Aṅguttara, III, 303, 306; Iūbīd., IV, 316; V, 322).

Girivraja.—This city was also called Vasumati because it was built by Vasu (Rāmāyana, Adi-kanda, Sarga 32, v. 7). It was also known as Rājagṛha which was the earlier capital of Magadha. For further details, vide Rājagṛha.

Gohagrāma.—It may be identical with Gohagrām on the Damodar, to the south-east of Mallasārul, which is a village within the jurisdiction of Galsi police station of the Burdwan district, Bengal (E.I., XXIII, Pt. V, p. 158).

Gokula.—This village lies near Mahāsthān in Bogra district. (For details, A.S.I., Annual Report, 1935/36, p. 67).

Gondarama.—The Baripada Museum plate of Devanandadeva and four other copperplate inscriptions of Orissa mention the name Gondrama (E.I., XXVI, Pt. II, 74ff.), which seems to be the same as Asṭādābhavavirāja (eighteen forest chieftoms) of the Betul plates of Sāmkṣobha (E.I., VIII, pp. 286-87).

Gopikā.—It is the name of the largest cave in the Nagarjuni hills. It is more than 40 feet long and more than 17 feet wide, both ends being semi-circular. The vaulted roof has a rise of four feet. Immediately over the door-way there is a small panel containing an inscription recording the dedication of the cave to the Ājīvikas by Daśaratha on his accession to the throne. (Law, Geographical Essays, p. 196; R. K. Mookerjee, Aśoka, p. 89).

Gorathagiri (Goradagiri).—It is the modern Barabar hills (J.B.O.R.S., Vol. I, Pt. II, p. 162; Barua, Old Brāhmi Inscriptions on the Udayagiri and Khonḍagiri Caves, p. 224). It is mentioned in the Mahābhārata (Sabhā-parva, Ch. XX, v. 30—Gorathagirivim āṣādyā dadrīśur Maṅgādharam puram). The city of Magadha could be seen from the Gorathagiri. According to some, Pāśaṅkacaketiya was either identical with Gorathagiri or some hill near it (Barua, Gayā and Buddha-Gayā, Vol. I, p. 84). Gorathagiri was stormed by king Khāravela of Kālinda who then marched towards Magadha. The hill is known as the Goragiri in the Jaina Nisitthacūrśī, p. 18.

Gosīṅgāsilavana.—It was a forest tract near Nādikā. According to Buddhaghosa, the forest was so called because the branches grew up like the horns of a cow from the trunk of a big śāla tree which stood in this forest (Papañcasūdana, II, p. 285).

Gotamaka.—It was a caṇtya or shrine in Vaiśālī (Dīgha., III, pp. 9-10).

Govindapur.—It is in the Nawada sub-division of the Gayā district, Bihar, where a stone inscription of the poet Gaṅgādhara was discovered (E.I., II, pp. 330ff.).

Grēhḍrakūtparvata (Pali Gījjakūta).—It was one of the five hills that surrounded Girivraja which was the inner area of Rājagṛha. It was so called either because it had a vulture-like peak or because the vultures used to dwell on its peak. According to Fa-hien, about three li before reaching the top of the Grēhḍrakūta hill there is a cavern in the rock facing the south
where the Buddha meditated. Thirty paces to the north-west stands another cavern where Ananda sat in meditation. While he was meditating, Māra assuming the form of a large vulture took his seat in front of the cavern and frightened Ananda. The Buddha by his supernatural power made a cleft in the rock, introduced his hand and struck Ananda’s shoulder so that his fear might pass away at once. The footprints of the bird and cleft for the Buddha’s hand are still there, and hence the name of ‘the Hill of Vulture Cavern’ has come into vogue (Legge, *Travels of Fa-hien*, p. 83). It stood to the south of Vepulla. According to the *Vimānavatthu Commentary* (p. 82), it was a mountain in Magadha. It could be approached from the eastern gate of the city. This mountain is also known as the Giriyek hill or the Indasilaguhā of Hiuen Tsang, situated on the southern border of the district of Patna across the river Pañcānā which is the ancient Sappini, having its source in the Gijjhatūta mountain. According to Cunningham, the Gijjhatūta hill is a part of the Sailagiri, the Vulture Peak of Fa-hien, and lies six miles to the south-west of Rājigir. Relying on the evidence of the Chinese sources Gṛdhra-kūta may be sought for somewhere on Ratnagiri. (For a discussion on this point, vide L. Petech, *Northern India according to the Shui-Ching-Chu, Serie Orientale Roma*, II, pp. 45-46). From the top of this hill Devadatta tried to kill the Buddha by hurling a block of stone. The Kālāśā on a side of Isigili (Rṣigiri, or ‘Hermit hill’) was situated in front of it. The Deer Park at Maddakuchchi lay near about it. The Gṛdhra-kūta hill was so called because the great sages attained the final beatitude by meditating on it. A Śiva-liṅga was installed on it. This hill bears also the footprints of Śīva. It contains a cave where the pilgrims offer oblations to the manes and a banyan tree. The *Vāyu Purāṇa* (108, 61-64) refers to a sanctified boundary for offering pindas to enable the spirits of the departed fore-fathers to go to heaven. This Gṛdhra-kūta stood near the old city of Gaya. Dr. Barua says that it is a mistake to think that the Gṛdhra-kūta of the Gayāmāhātmya was one of the five hills encircling Girvraja or old Rājagha, the ancient capital of Magadha. (B. M. Barua, *Gaya and Buddha-Gaya*, p. 13).

**Gupteswar.**—It contains caves situated in a narrow precipitous glen in the Kaimur plateau, about eight miles from Shergarh (*B. and O. District Gazetteers, Shahabad*, by O’Malley, p. 170).

**Hāduwaka.**—An eastern Gaṅga copperplate grant records the gift of this village, situated in the district of Puṣyagiri-Pañcālī, to a learned Brahmin teacher named Puṭanagāśivācārya by one Mahārāja Devendra-varman, son of Guṇānava (*E.I., XXVI, Pt. II, April, 1941, pp. 62ff.*).

**Hajo.**—It is a village in the Kamrup district of Assam, situated on the north bank of the Brahmaputra, 15 miles by road from Guhati. It is famous for a temple of Śiva, which is said to have been originally built by a sage and to have been restored after it was damaged by the Mahomedan general Kālāpāhār. It is an object of veneration not only to the Hindus but also to the Buddhists (*Law, Holy Places of India*, p. 13; *Assam District Gazetteers*, Vol. IV, pp. 92-94).

**Harikela.**—Harikela was an eastern country. Some have identified it with Vaṅga (*I.H.Q.*, II, 322; *Ibid.*, XIX, 220). Some hold that it was the coast land between Samatata and Orissa (*History of Bengal*, Dacca University, Vol. I, 134-35). Some are of opinion that it may be identified with some portions of Backerganj and Noakhali districts (*P. L. Paul, Early History of Bengal*, I, pp. iii-iv). Some go so far as to identify it with Chittagong and with a tract roughly covering the southern part of
the district of Tipperah (I.H.Q., XX, 5). Harikela (O-li-ki-lo or A-li-ki-lo) was visited by two Chinese priests according to I-tying. Both these priests came to Harikela by the southern sea-route. It seems that Harikela was an inland country. It was situated some forty yojanas to the north of Tamlalpi. It lay wholly on the west of the river Meghnā. According to the Karpūramaṇjari (Nirñayāsāgar ed., p. 13), it was situated in eastern India (cf. I.C., XII, 88ff.).

Hathigōma.—It was in the Vajjī country. Buddha, in course of his journey from Rājagṛha to Kuśinārā, passed through it (Dīgha Nikāya, II, p. 123; Samyutta Nikāya, IV, 109).

Hīrāṇyaparvotā (Golden Mountain).—According to Cunningham, this hill was situated on the bank of the Ganges (A.S.R., XV, pp. 16-16). It was known to the ancients as Modāgiri as mentioned in the Mahābhārata. It was also called the Mudgalagiri, modern Monghyr in Bihar. In the 11th century, it was known as Mun-giri (Alberuni's Indica, I, 200). Its limits may be fixed as extending from Laksīnāra to Sultanganj on the Ganges in the north and from the western end of the Pārśvanāth hill to the junction of the rivers Barakar and Dāmudā in the south (C.A.G.I., pp. 545ff.).

Ichāmāti.—The Ichāmāti is one of the oldest rivers in the district of Dacca. It flows between the Dhaleswari and the Padmā. For details, vide Law, Rivers of India, p. 33.

Indakūṭa.—It was a hill near Rājagṛha (Samyutta, I, 206). On this hill there was the dwelling of the Yakṣha Indaka, presumably a pre-historical sanctuary (Samyutta, I, 206). Either the hill derived its name from the Yakṣha or the Yakṣa derived his name from the hill (Sārasthāggaśīnisī, I, 300). The abode of the Yakṣa was a stone-structure like a hall marked by the presence of a sacred tree. This hill seems to have stood either opposite to the Gījjihakūṭa or by its side (Samyutta, I, 206).

Indasāla-guha.—The Indasāla-guha cave finds mention in the Barhut Jātaka label No. 6. It is named after an Indasāla tree standing at its door (Barua and Sinha, Barhut Inscriptions, p. 61). The village called Ambasanā which exists outside the area of Rājagṛha but within Magadha, indicates the location of this cave on the Vediyaka mountain standing to the north of it. It was in this cave the Buddha delivered the Sakkāpaśaṇa-Suttanta to Indra, the lord of gods (Dīgha, II, pp. 263-4, 269), Fa-hien and Hiuen Tsang suggest a name for the cave in Chinese which corresponds to Skt. Indraśilaguhā—mountain (In-ṭ'o-lo-shi-to-kia-ho-shan). According to Fa-hien, the cave and the mountain were situated nine yojanas to the south-east of Pāṭaliputra and according to Hiuen Tsang, it was situated 30 li (about five miles) to the east of the town of Kālapinākā. Cunningham, however, identifies the mountain with Giriyek six miles from Rājgir (Cunningham, A.G.I., ed. Majumdar, 539ff.; Barua and Sinha, Barhut Inscriptions, p. 126; Law, Geography of Early Buddhism, p. 42).

Isigilipassā.—It was one of the five hills encircling Rājagṛha (Majjhima, III, 68ff.; Paramathājotikā, II, 382; Vimānahatthu-athakathā, p. 82). All the five hills except the Isigili had different names in different ages (Majjhima, III, 68ff.). The Mahābhārata (II, 21. 2) refers to this mountain as Rāgiri. As this mountain swallowed up the hermit teachers (Isigilatthi Isigili-Majjhima, III, 68; Panaṭhasudam, II, P.T.S., p. 63), it got the name of the 'mount swallow-sage' (Chalmers, Further Dialogues of the

2 A Record of the Buddhist Religion by I-tying (Tr. by Takakusu, 1896), p. xlvi.
Buddha, II, p. 192). By the side of this mountain, there was a black rock (Kālasīlā) on which Godhika and Vakkali committed suicide (Samyutta, I, 120ff.; III, 128-124). Monks desired to have a lodging place at the black rock on the Isigilipassa (Vinaya, II, p. 76). The Buddha lived on this mountain at Rājagriha and addressed the monks (Majjhima, III, p. 68). His happy reminiscences of the sites at Rājagriha are vividly recorded in the Mahāparinibbāna suttanta. He told Ānanda that he would dwell at Kālasīlā at Isigilipassa (Digha., II, 116ff.). Once the Master lived here with many monks including Mahāmoggallāna who was very much praised by the revered Vaṅgisa in the presence of the Master (Samyutta, I, 194-195). The Buddha came to Rājagriha and took up his abode in the bamboo-grove as soon as he received the death-news of Sāriputta. Then an elder who attained perfection in supernatural power dwelt on the slopes of the Mount Isigili. Several attempts were made on his life by the heretics but all in vain (Jātaka, No. 522, Vol. V). According to the Pali Isigilisutta, five hundred paccakabuddhas (individual Buddhas) lived on this hill for ever (cirimiveśino). They were seen entering the mountain but not coming out. This sutta mentions many of them by name (Majjhima, III, 68-71). Dr. Barua thinks that the Mount Isigili was hallowed by the death of these hermits or holy personages (Calcutta Review, 1924, p. 61).

The name Isigili was evidently a Māgadhi or local form of the Sanskrit Rāgirī, meaning a hermit-hill. The name in its Prakrit spelling acquired even in the Buddha's time a popular etymology, which though fantastic, has some importance of its own.

Itkhorī.—It is about 10 miles south of Champaran which is at the head of the Danna Pass from Gayā on the G.T. Road. It is a most neglected place in the district of Hazaribagh, where several stone images of Hindu, Buddhist and Jain deities have been found scattered. Nearby there is an extensive forest. An inscription of king Mahendrapāla on an image of Tārā has been discovered here (A.S.I.R., 1920-21, p. 35; Hazaribagh, by Lister, B. and O. District Gazetteers, 1917, p. 201).

Jāhuṇu-dhrama.—This hermitage of the sage Jāhnu was situated at Sultanganj on the west of Bhagalpur. The temple of Gaivinath Mahādeva, which was on the site of this hermitage, was situated on a rock which came out from the bed of the Ganges in front of Sultanganj. The Ganges on her way to the ocean was quaffed down in a draught by the sage when interrupted in his meditation by the rush of water and was let out by an incision on his thigh (or knee) at the intercession by Bhagiratha. Hence the Ganges is called the Jāhnavī or the daughter of the sage Jāhnu (Law, Holy Places of India, p. 14; J.A.S.B., X, 1914; XXXIII, p. 360; Cunningham, A.S.B., XV, 21).

Jainīṭhī.—This hill lies to the east of the Barail range. It rises gradually from the Brahmaputra Valley in the north and presents an abrupt scarp southwards to the Surma Valley (Law, Mountains of India, p. 9).

Japla.—It is the ancient name of Hussainabad, a small pargana lying along the bank of the Son. It was formerly in the Gayā district (B. and O. District Gazetteers, Palaman, by O'Malley, p. 183).

Jayapura.—The Baripada Museum plate of Devānandadeva seems to refer to this place. It was presumably the capital of the Nanda family of Orissa and has been identified with Jaipur, a village situated in the Dhenkanal State (E.I., XXVI, Pt. II, pp. 74ff.; J.B.O.R.S., XV, 89; XVI, 457ff.; XVII, 17; Bhandarkar's List, No. 2076).
Jivaka-ambavana.—It was nearer Jivaka’s dwelling house than Venuvana (Sumangalavilāsimiṇī, I, 133). Jivaka converted the mango-grove into a vihāra, and made a gift of it to the Buddha and his Order. It was visited by king Ajātāsatru of Magadha. (For further details, vide B. C. Law, Rājagṛha in Ancient Literature, M.A.S.I., No. 58).

Jhāmatpura.—It is a village four miles to the north of Katwa (Kāṭa-dvipa) which was the dwelling place of Kṣṇadāsa Kaviṛāja, the famous author of the Sricaitanucauttīrimiṇī (Law, Geographical Essays, p. 220).

Kailān.—The new Kailān plate of Śrīdharana Rāta of Samataṭa mentions this village which is under the Cāndīnā police station of the Sadar sub-division of the Tippera district, East Bengal, and about 10 miles south of Cāndānī (I.H.Q., XXII and XXIII).

Kajaṅgala (Kayaṅgala).—This extensive hill tract lay to the east of Aṅga and extended from the Ganges in the north-east to the Suvarnarekha in the south-east. It was a Brahmin village, which was the birth-place of Nāgasena (Milindapaṇhi, p. 10). The Buddha once dwelt at Veluvana in Kajaṅgala (Anāguttara Nikāya, V, 54). The Master delivered the Indriya-bhīvanīsutta during his sojourn at Mukheluvana in Kajaṅgala (Majjhima Nikāya, III, 298). In the Buddha’s time, food could be easily obtained here (dabbasambhārā sulabhā—Jātaka, IV, 310). In the Mahāvagga (Vinaya texts, S.B.E., II, 38) as well as in the Sumangalavilāsimiṇī (IV, 429), it is stated to have been the eastern limit of Madhyadeśa beyond the Brahmin village of Mahāsāla. It is the Ka-chu-ven-ki-lo of Yuan Chwang. It was 2,000 li in circuit and was bounded on the north by the Ganges. It is to be located somewhere in the Rajmahal district. It is the western boundary of the Pūrvadeśa. There was a river called the Salalavati in the south-east.

Kalandakanīvāpa.—This woodland existed at Veluvana in Rājagṛha where the Buddha once lived (Anāguttara, II, pp. 35, 172, 179; III, 35; IV, 402; Majjhima, III, p. 128). King Bimbisāra made a gift of this Bamboo-grove to the Buddha. This grove was situated in the outer area of Rājagṛha neither very far nor very near and yet, at the same time, a peaceful retreat most favourably situated (Vinaya-Mahāvagga, I, 39; Fausboll, Jātaka, I, 85). It came to be so named as food was regularly given here to squirrels (Samantapāsādikā, III, 575). A party of six nuns went to attend the Giraygasamajjā, a kind of festival, at Kalandakanīvāpa, while the Buddha was dwelling there (Vinaya, IV, 267). A highly popular music of the day known as the Giraygasamajjā was played here in the presence of a party of six monks, while the Master was there (Vinaya, II, 107).

Kalavālaṅgīma.—This village was in Magadha. While residing near this village Moggallāna fell into sloth on the seventh day after the day of his reception into the Order. Aroused by the Master, Moggallāna shook off sloth and completed meditation. He then attained arhatship (Dhammapada Commentary, I, 96).

Kopilāsrama.—The Yoginīsutra (2. 9, pp. 214ff.) mentions it. The Brhat Dharmapuruṣa (Ch. 22) also refers to it. This hermitage is situated in the Sagar island near the mouth of the Ganges.

Karangarh (Karangoarh).—It is a hill near Bhagalpur town in the Bhagalpur district and is said to have derived its name from the pious Hindu king Kārṇa. The only objects of interest are the Śaiva temples of some celebrity, one of which is very ancient (Byrne, Bhagalpur, B. D. Gazetteers, 1911, p. 166).

Karatojā.—This is a branch of the Brhamaputra. It formed the western boundary of Kāmarūpa (cf. Mahābhārata, Vanarapra, Ch. 85).
The Padma Purāṇa (Ch. 21) mentions it as a holy river. It is also mentioned in the Mārkaṇḍeya Purāṇa, (57, 21–25) as well as in the Yoganītantra (1.11.60; 1.12.69; 2.1.114). This river was, according to the Kalikā Purāṇa (Ch. 51, 65ff.; Ch. 58, 37), 30 yojanas long and 100 yojanas wide. This river has its origin above Domār in the district of Rungpur and is joined on the left by a tributary in the same district and by another on the left in the district of Bogra. It has been identified by some with the Sadāmirā (cf. Amarakoṣa, I, 2, 3, 32; Haimakoṣa, IV, 151; Law, Rivers of India, p. 24). For further details, Law, Rivers of India, pp. 32–33.

Karnaphuli.—The Karnaphuli popularly known as the Kainā is the largest of the three main rivers of Chittagong and Chittagong Hill Tracts. It rises from the Lushai Hills that connect the Chittagong Hill Tracts with the south-western part of Assam, and flows south-west down to Rāṅgāmāṭi, the headquarters of the Chittagong Hill Tracts. Between Rāṅgāmāṭi and Chittagong town this river is fed by a few small tributaries. It is navigable up to Rāṅgāmāṭi. For further details, vide B. C. Law, Rivers of India, p. 36.

Karnaśuvarna.—At the time of issuing Nidhanpur plates of Bhāśkara-variṣṭa, Karnasuvarna, which was once the capital of the Gaṇḍa king Śaśāṅka was in the possession of Bhāśkara (E.I., XII, pp. 65–70). Jayanāga was an inhabitant of Karnasuvarnaka and while he was here, he issued a grant which is supposed to date from the latter half of the 6th century A.D. (E.I., XVIII, p. 63). The Rohtāsgadh stone seal-matrix of Mahāśāmanta Śaśāṅkadeva mentions it (O.I.I., Vol. III). Rāṅgāmāṭi in the district of Murshidabad lying on the western coast of the Ganges, is believed to have been the site of Karnasuvarna. It is situated at a distance of 94 miles from Bandel and a mile and a half to the south-east of Chirati railway station. The soil of this place is red and hard, and offers a clue to the name of this place. According to some, the name is derived from Raktamṛtti or Raktabhūti (lo-to-wei-chi), the name of an old Buddhist monastery, which the Chinese traveller Hiuen Tsang found in Karnasuvarna in the 7th century A.D. This kingdom, which was known to the Chinese as Kie-lo-na-su-fa-la-na, was about 14 or 15 hundred li in circuit. It was thickly populated, and the householders were rich. The land was regularly cultivated, and produced abundance of flowers. The climate was agreeable. The people were honest and amiable in manners. They were fond of learning. Among the people there were believers and heretics. There were some Saṅghārāmas and Deva temples (Bose, Buddhist Records of the Western World, II, 201). Many coins of the Kuśāṇa and Gupta ages, a few mounds of brick and clay called Thākura-vādīdāṅga, Rājāvādīdāṅga, Sannyāsī-dāṅga, etc., and a few tanks are found there. A Hindu deity made up of stone with eight hands called Mahiśamardini has been discovered here.

Karūsa.—According to the Rāmāyanam (Bālakāndam, XXVII, 18–23), the country of the Karūsas or Karūsadeśa seems to have been situated in the Sahabad district (Bihar). The southern district of Sahabad between the rivers Son and Karmanāḷī was called Karūsadeśa (Martin, Eastern India, I, p. 405). This is supported by a modern local inscription discovered at Masār in the Sahabad district designating the territory as Karūsadeśa (Cunningham, A.S.R., III, 67–71). Vedagarbhapuri or modern Buxar is referred to in the Brahmiṇḍa Purāṇa (Pārvakhanda, Ch. 5) as being situated in Karūsadeśa. The people of this country known as the Karūsas fought with the Pāndavas in the Kurukṣetra war. (Vide Udyoga, Bhūṣma and Dronaparvans of the Mahābhārata). They may be identified with the Chrysei (M. V. St. Martin, Etude sur la Géog. Grecque, p. 199).
A king of the Karūṣas named Dadhra met his death at the hand of his son (Harṣacarīta, 6th Ucchāśa). According to the Kauṭiya-arhaśīstra (p. 50), the elephants of Karūṣadesa were inferior to those of Āṅga and Kaliṅga. For further details, vide Law, Tribes in Ancient India, pp. 87–89.

Kassapakārāma.—This monastery was at Rājagṛha (Saṃyutta, III, p. 124).

Kauśikī.—It is a river mentioned in the Nidhanpur charter of Bhāskaravarman, king of Kāmarūpa. The Rāmāyana (Ādirava, Ch. 34), the Mahābhārata (Ch. 110, 20–22), the Varaḥa Purāṇa (Ch. 140) and the Padma Purāṇa (Ch. 21) also refer to this river. It is also mentioned in the Kālikā Purāṇa as the Mahākauśikī issuing out of the Himalaya mountain (Ch. 14. 14, Ch. 14. 31). It is to be identified with Kusiara of Sylhet flowing through the area known as Pańca-Khaṇḍa. But there is a difference of opinion as to its identification (I.C., I, pp. 421ff.). Hunter points out that the Kusi or the Kauśikī formerly joined the Karatoya river (Statistical Account of Bengal, Purnea). There have been changes in the course of this river (J.A.S.B., LXIV, pp. 1–24).

Kūdambarī.—It was a forest near Campā. There was a mountain called Kāli near it. Here Pāśiṇānātha wandered about for four months in front of Kālikundha which was a large tank (B. C. Law, Some Jaina Canonical Śūtras, p. 177).

Kālaśīlī.—It was a black rock on a slope of Rṣigiri (Isigili) (Dīgha, II, 116; Panaṁcaśūndam, II, 63). The rock stood so close to Gījhaṅkita that it was possible for the Buddha to watch from the latter hill, when the Jaina ascetics were practising there the difficult penance of remaining in a standing posture, rejecting seats (Majjhima Nīkāya, I, 92). On this rock Godhika and Vakkali committed suicide (Saṃyutta Nīkāya, I, 120ff.; III, 124). The Kālaśīlī was, perhaps, no other than what is called the site of Gunaśilacāyī in the Jaina Uvasagadāśā.

Kālā.—It is in the district of Burdwan, and is considered to be a very sacred place of the Hindus. It was the abode of the famous Vaisnava saints, Sūryadāsa, Gauridāsa, Jagannāthadāsa and Bhagavāndāsa. It is also famous as Ambikā-Kāla (Introducing India, Pt. I, p. 76).

Kāmarūpa.—It is bounded on the north by Bhutan, on the east by the districts of Darrang and Nowgong, on the south by the Khasi hills and on the west by Goalpara. The greater part of Kāmarūpa consists of a wide plain, through the lower portion of which the Brahmaputra makes its way, flowing a steady course from east to west. South of the river this plain is much broken up by hills (B. C. Allen, Kāmrup, Assam District Gazetteers, Vol. IV, Ch. I). It is mentioned in the Allahabad Pillar Inscription as one of the frontier states outside the limits of the Gupta empire of which the capital was Prāgyotisapura (Kālikā Purāṇa, Ch. 38), identified with modern Gauhati (J.R.A.S., 1900, p. 25). The ancient kingdom of Kāmarūpa generally occupied an area larger than that of the modern province and extended westwards to the Karatoya river. According to the Yoginītantra (1. 11. 60–61; 1. 12. 68; 2. 2. 119) the kingdom of Kāmarūpa comprised the whole of the Brahmaputra (Lauhitya) valleys, together with Rangpur and Cooch Behar (Imperial Gazetteer of India, XIV, p. 331). The kingdom included Manipur, Jaintia, Cachar, West Assam, and parts of Mymensingh and Sylhet. The modern districts extended from Goalpara to Gauhati (Lassen, I.A., I, 87; II, 973). The country of Kāmarūpa was about 10,000 li in circuit, and the capital town was about 30 li. The land, though low, was regularly cultivated. Vaidyadeva was the ruler of the kingdom of Kāmarūpa (E.I., II, p. 355). In the Kamauli grant of Vaidya-
deva, the village granted is said to have been situated in Kāmarūpamāndala and Prāgjyotisabhūkti (E.I., II, 348). The king of Kāmarūpa used to pay taxes to Samudragupta (Fleet, O.I.I., III, pp. 6–8). According to the Silimpur inscription dated the 11th century A.D., a Brahmin belonging to Varendri was given gold coins by Jayapāla, a king of Kāmarūpa (E.I., XIII, 292, 295). Kāmarūpa was conquered by Vijayasena and Lakṣmaṇasena according to the copperplate inscription discovered at Deopāra and Mādhainagar. The Belāva copperplate of Bhujavarmān informs us that king Vairavaramāṇa crippled the power of the king of Kāmarūpa (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 15ff.). The India Office Plate of Lakṣmaṇasena refers to Kāmarūpa along with Kalinga, Kāśi, etc. (E.I., XXVI, Pt. I). Kāmarūpa is also called Prāgjyotisa; but in the Rathuvamśa (IV, 83–84), the people of Kāmarūpa and Prāgjyotisa are described as two different nations. The lord of Prāgjyotisa performed magic rites with the dust from his feet. (For details, see B. C. Law, Prāgjyotisa, J.U.P.H.S., XVIII, Pts. I and II, pp. 43ff.)

In 1912 three copperplates were discovered at the village of Nidhanpurā in Pañcakhaṇḍa-parganā in the district of Sylhet. These plates form parts of a grant of land to some Brāhmaṇas by Bhāskararvāmar, king of Kāmarūpa, issued from the camp at Karnaśuvarna. Subsequently, two more plates were found. The copperplates inscribed under the orders of Vaidyadeva, king of Kāmarūpa, were found in Kamauli near Benaras city (E.I., II, 347ff.). For further details, vide I.H.Q., Vol. VI, No. 1, pp. 60ff.

According to the Chinese pilgrim Hiuen Tsang, the country of Kāmarūpa, known in Chinese as Kia-mo-leu-po, was situated above 900 li (or 150 miles) east from Puṇḍravardhana and was 10,000 li in circuit. It was low and moist, and the crops regular. The climate was genial and the people were honest. They were persevering students, and were of small stature and black-looking. The pilgrim did not see any Aṣokan monument there. The people did not believe in Buddhism. But some hold that a very debased form of later Buddhism was prevalent in Kāmarūpa for some centuries (K. L. Barua, Early History of Kāmarūpa, p. 304). Deva temples were many in number, and the various systems had professed adherents. The king was a lover of learning and his subjects followed his example. Though the king was not a Buddhist, he treated the accomplished monks with due respect.

Kāmarūpa in the north-east seems to have been independent, and it remained outside the sphere of Aśoka’s religious propaganda. The enumeration of the frontier kingdoms and republics whose rulers did homage and paid tribute to Samudragupta, enables us to define the boundaries of his dominions with accuracy and to realize the nature of the political divisions of India in the 4th century A.D. Kāmarūpa was one of the tributary kingdoms on the eastern side of India (V. A. Smith, Aśoka, 3rd ed., p. 81; Early History of India, 1924, p. 302). It retained the Brahmanical supremacy for a long time. Although it paid taxes to the great Gupta kings, yet it retained its autonomy in internal administration. Harṣa, the successor of Rājyavardhana, concluded an alliance with Bhāskararvāmar, king of Kāmarūpa, whose father Susthitarvāmar Mṛgānāka fought against Mahāsenagupta. That Susthitarvāmar was associated with the river Lohitya (Lauhitya) or Brahmaputra clearly shows that he was a king of

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1 The Nidhanpurā grant of Bhāskararvāmar is also known as the Nidhanpur grant. (Vide A Volume of Eastern and Indian Studies presented to F. W. Thomas, edited by Katre and Gode, pp. 88ff.).
Kāmarūpa. Kāmarūpa was conquered by Devapāla, the son and successor of Dharmapāla of the Pāla dynasty. According to the Rāmacarita Rāmapāla also conquered it. It was also conquered repeatedly by the kings of Gauda. The kingdom of Kāmarūpa was included in the dominion of some of the Pāla kings of Bengal. The Candra king Balacandra’s son Vimalacandra ruled Kāmarūpa. Early in the 13th century A.D. the Ahom chiefs made themselves masters of this country.

Kāmākhyā.—It is a place of pilgrimage in Assam (Bṛhat-Dharma Purāṇa, I, 14; Kālikā Purāṇa, Ch. 62). The temple of Śakti, Śiva’s wife, at Kāmākhyā near Gauhati was famous in ancient times. It was a great centre of the sensual form of worship inculcated in the Tantras. There was a deity named Mahāmāyā who was ever ready to fulfil human desires. The Kālikā Purāṇa and the Yogīnītantra (Pūrva Khaṇḍa, Ch. 12) preserve the names of several kings whose titles betray their aboriginal descent, and who were followed by Narakas the founder of the ancient and famous city of Prāgjyotisapura. According to tradition Narakas ruled from the Karatoya river to the extreme east of the Brahmaputra Valley. Bhagadatta, son of Narakas, was an ally of Duryodhana (Mahābhārata, Udyogaparva, Ch. 4). The temple of Kāmākhyā in Kāmarūpa is a special object of veneration to the devotees of this creed, as it is said to cover the place where the genitals of Śakti fell when her body was cut into pieces by Viṣṇu. But Śaktism is not popular with the inhabitants of Assam. The devotees of Śiva who is the male counterpart of Śakti are mostly found in the Surma Valley. Another small sect remarkable for the peculiarity of its tenets is the Sahajbhajana. Each worshipper endeavours to secure salvation by taking a woman as a spiritual guide. The temple of Kāmākhyā on the Nilācala hill near Gauhati and the temple of Hayagriva Madhava at Hajo, about 15 miles by road north-west of Gauhati, are the important temples. For further details, vide Banikanta Kakati’s The Mother Goddess Kāmākhyā, 1948.

Kāmṭāpur.—It is situated at a distance of about 19 miles to the south-west of the town of Cooch Behar. It is now in ruins. Dr. Buchanan Hamilton has left an interesting account of it in his Eastern India. According to him, Kāmṭāpur was protected on three sides by an earthen rampart, about 20 to 40 ft. in height. The Kāmṭeśvari temple which was very important was destroyed by the Pathans.

Kēḍārpūr.—It is a village in the district of Faridpur within the jurisdiction of the police station Pālang. A copperplate inscription of Śrīcandradeva has been discovered here, containing the emblem of Buddhist dharmacakra and two couchant deer on two sides (I.H.Q., Vol. II, pp. 313ff.).

Kenduli—(Kenduvilla).—It is a village in the Bolpur Thana of the Suri sub-division, situated on the north bank of the river Ajaya, a few miles west of Ilambazar and about 22 miles south of Suri in the district of Birbhum. It is famous as the birthplace of the great Sanskrit poet Jayadeva who flourished in the 12th century A.D. and composed the well-known Gītagovinda, a Sanskrit lyrical poem in praise of Rādhikā and Kṛṣṇa. The body of Jayadeva was buried and not burnt after his death, and his tomb is still to be seen here surrounded by beautiful groves and trees. This place is visited by pilgrims, mostly Vaiṣṇavas (Introducing India, Pt. I, R.A.S.B., Pub. 1947, p. 72).

Kerakera.—It is the name of a village in Adipur pargana, situated about 12 miles to the south-south-east of Khiching (E.I., XXV, Pt. IV, October, 1939).
Keśipura.—The Yoginītāntra (I. 14. 84-85) mentions it.

Khād-daha.—It is a village in the Barrackpore sub-division, situated on the bank of the river Hooghly, 12 miles north of Calcutta. It is a place of pilgrimage for the Vaishāivas. Nityānanda, one of the greatest disciples of Caitanya, lived here for some time. He came here to practise asceticism. For further details, vide B. C. Law, Geographical Essays, p. 219.

Khalatika hills.—These are the modern Barabar hills in the district of Gaya. The Barabar hill cave Inscriptions of Aśoka inform us that four cave-dwellings were dedicated to the Ājīvikas by Aśoka in the Khalatika hills (cf. Patañjali’s Mahābhāṣya, I, 2, 2; B. C. Law, India as described in the early texts of Buddhism and Jainism, p. 27). The Khalatika (Bald-headed) hills became known in the later inscriptions by the name of Gorathagiri (Goradhagiri), and still later by the name of Pravaragiri (see B. C. Law, Rājagriha in Ancient Literature, M.A.S.I., No. 58).

The Barabar hill in the Jahanabad sub-division in the district of Gaya contains the Sātgharā and the Nāgarjunī caves of the time of Aśoka and his grandson Daśaratha. It is about seven miles to the east of Belā station of the Patna-Gaya railway. To the south and near the foot of the hill are the seven rock-cut caves called Sātghharā. Out of these seven caves three are on the Nāgarjunī hills.

A shrine on a large stone was converted in the Buddha’s time into a Buddhist retreat known as the Pāśānaka-cetiya, which was situated in the religious area of Magadha. Some have identified it with Gorathagiri or some other hill near it.

Khāṇḍajotika.—It is possibly Khāṇḍajuli between Mallasārul and Gohagrām in the Burdwan division, Bengal (E.I., XXIII, V, p. 158).

Khāṇḍpur hills.—A range of hills is situated immediately to the south of Monghyr town. These hills which are an off-shoot from the northern face of the Vindhyā hills, measure 30 miles in length (J.A.S.B., Vol. XXI).

Khāsia.—See Garo.

Khāḍi.—The Sena copperplates of the 12th century A.D. mention Khāḍivisayā and Khāḍi-mandala. Khāḍī is to be identified with Khāḍipargana in the Sunderbans (Diamond Harbour sub-division) (Inscriptions of Bengal, III, 60, 170).

Khāṭinpur.—It is near Gaur in the Maldah district (E.I., IV, 243), where the plate of Dharmapāla-deva was discovered.

Khānumata.—It was a prosperous Brahmin village in Magadha where a Vedic institution was maintained on a land granted by king Bimbisāra (Sumanāgalavilāsini, I, 41; Dīgha, I, 127). It was a gift to the Brahmin Kūṭadanta by the Magadhan king Bimbisāra. It was the place where the Brahmin Kūṭadanta lived with all the powers over life and property, as if he were the king himself. Annually a great sacrifice was made involving the slaughter of many bulls, calves, goats and rams (Dīgha, I, 127).

Khētur.—It is a village in the Rajshahi district visited by Śrīcaitanya, the great Hindu religious reformer of the 16th century A.D., in whose honour a temple was built there. (Introducing India, Pt. II, p. 78.)

Kohlu.—It is situated at a distance of three miles to the north-west of Basār containing a stone pillar surmounted by a lion, a ruined stūpa, an old tank and some small eminences marking the site of ancient buildings. All these remains clearly correspond with the account of the remains to the north-west of Vaśāṭi as given by Hiuen Tsang (Muzaffarpur, by O’Malley, B. D. Gazetteers, pp. 141-42).
Kolikagama.—This village was located eight or nine li (1½ miles) south-west of the Nalanda monastery. It is associated with Sāriputta (Watters, On Yuan Chwang, II, 171). In this village Mogallāna was born and died (Dhammapada Commentary, P.T.S., Vol. I, p. 89).

Kollāga.—This suburb (sannivesa) lay beyond Kuṇḍapura in a further north-easterly direction. It appears to have been principally inhabited by the Kṣatriyas of the Nāya or Jitātri clan to which Mahāvīra himself belonged (Hoenne, Uvasagadāsā, Vol. II, Transl., p. 4, note 8).

Kośigama.—It was a village of the Vijjians (Soniyutta Nikāya, V, 431). Buddha in course of the journey from Rājagha to Kuśinārā passed through it (Diṅga Nikāya, II, 90-91).

Kośīśālā.—It was a tīrtha (sacred place) in Magadhā. Many saints practised penances here and attained perfection (Law, Some Jaina Canonical Sūtras, p. 178).

Koṭiivarṣaviṇīyā (Jain Koṭiivarisa or Koṭiivarisiyā).—It is recorded as a sub-division of the Puṇḍravardhanabhukti. It is in the epigraphic records of the Pālas and Senas of Bengal that the name frequently occurs. It must have included the whole or a part of Dīnajpur. Bāṅgarsā, modern Bāngarh, was the chief town of Koṭiivarā. According to the Jaina Avakṣyaka Nītyukti (1305) King Cāliya of Koṭiivarisa became a Jain ascetic. The ruins of Bāngarh are found on the eastern bank of the river Pumarbhāva, one and a half mile to the north of Gaṅgārāmpur, which is 18 miles south of Dīnajpur. The region round Gaṅgārāmpur may be identified with Koṭikapura or ancient Devakoṭa, the capital of Koṭiivarā in Northern Bengal. According to tradition Bāngarh was the site of the fortified town of the demon king Bāna whose wife Kālārāṇi is said to have a tank dug called Kāladighi at Gaṅgārāmpur. According to the copper-plate inscription of Mahipāla I, discovered at Bāngarh, Mahipāla regained his lost paternal kingdom. Some of the old relics of Bāngarh are now kept in the Dīnajpur palace. Here we find a richly carved stone-pillar made of touch-stone, a Śiva temple and a Buddhist caitya of about the 11th century A.D. According to the Dāmodarpur grant of the time of Budhagupta and Jayadatta (E.I., XV, 138ff.), Dongā, a village, existed in the subdivision of Himavacchikha (lit. on the summit of the Himalayas) in the Koṭiivarṣaviṇīyā of the Puṇḍravardhanabhukti (I.C., V, p. 433).

Koṭiyārama.—This hermitage of Vaśīṣṭha has been identified with Kuting, 32 miles from Bāripāḍā (E.I., XXV, Pt. IV, October, 1939).

Kraunācāvabhra.—It is the name of a donated village mentioned in the Khālimpur copper-plate grant of Dhammapāladeva (Gaṅḍalekhamālā, I, pp. 9ff.). It was situated in the district of Mahāntāprakāśa within the jurisdiction of the Vaiḍhgrata- meter in the Puṇḍravardhanabhukti (E.I., IV, pp. 243ff.).

Krīnīla.—The Nalanda Plate of Samudragupta refers to this viṣaya also mentioned in the Monghyr grant of Devapāla, which according to it, is stated to have been situated in the bhukti of Śrīnagar or Patna (E.I., XXV, Pt. II, April, 1939).

Kripā (or Kūpā).—This river may be identified with the modern Kopā, a tributary of the Bālā in Eastern India. (Law, Rivers of India, p. 46).

Kukkuṭapāḍāgamī (also called Gurupāḍāgamī).—Stein has located it on the Sōbhānāth hill, the highest peak in a range of hills further south-west from Kurkhiār and about four miles distant from the village of Wazirganj (I.A., March, 1901, p. 88). Some have identified it with Gurpā hill about 100 li east of Bodh-Gayā (J.A.S.B., 1906, p. 77). Cunningham has identified it with the three peaks situated about a mile to the north of Kurkiār.
and 16 miles north-east of Gayā (C.A.G.I., ed. Majumdar, p. 721). The three peaks are said to have been the scene of some of the miracles of the Buddhist saint Mahākāśyapa. According to Hiuen Tsang, the lofty peaks of the Kukkutāpāda or the Gurupāda mountain are the endless cliffs and its deep valleys are boundless ravines. Its lower slopes have their gullies covered with tall trees, and rank vegetation clothes the steep heights. A threefold cliff projects in isolated loftiness reaching the sky and blending with the clouds. Mahākāśyapa took up his abode on this mountain (Watters, On Yuan Chaoang, II, p. 143).

Kukkuṭārāma.—This monastery was at Pāṭaliputra (Samyutta, V, 15, 17, 171, 173). A king of Magadha named Muṇḍa came here to see the sage Nārada and listen to his doctrine. The sage instructed him and brought him solace as he was overwhelmed with grief at the death of his queen Bhaddā. Thereafter he attended to his duties as usual (Ang., III, 53ff.). A monk named Bhadda dwelt at this ārāma and he had conversations with Buddha’s famous disciple Ānanda (Sam., V, 15-16, 171-2). According to Buddhaghosa this ārāma was built by Kukkuṭāsetṭhi (Majjhima Commentary, II, 571). Hiuen Tsang says that it existed to the south-east of the old city of Pāṭaliputta and was built by Aśoka when he was converted to Buddhism (Beal, Records of the Western World, II, 95). The Dīvyavādaṇa often refers to it (pp. 381ff., 430ff.). This ārāma was different from that which existed at Kauṣāmbi bearing the same name (Vinaya, I, 300).

Kulāśa.—It is a town founded by the sage Kācāra, which is identical with Kolāśa, Kroḍāci or Kroḍānja. This place seems to have been a stronghold of the Brahmaṇas of the Śāndilyagotra. Five ancestors of these Brahmaṇas came to Vaṅga from Kolāśa at the invitation of king Ādiśūra for the performance of a Vedic sacrifice. This place seems to have been situated on the Ganges (E.I., XXIV, Pt. III, July, 1937). Some hold that it is situated in eastern or northern India.


Kumārī.—This river may be identified with the modern Kumārī which waters the Dalma hills in Manbhum (Law, Rivers of India, p. 45).

Kumbhinagara.—Kumbhinagara may be identified with Kumbhira in Rampurhat of the Birbhum district of Bengal (vide, Saktipur Copperplate of Laksmapurana, E.I., XXI, p. 214).

Kuṇḍapura.—Also called Khattiyakundaggāma identified with Basukund, a suburb of Valsālī, was the birthplace of Mahāvira (Avadīyaka Cūryi, p. 243).

Laksyā.—It is mentioned in the Yoginītantra (1/11, pp. 60-61) as the confluence of Laksyā. The Laksyā is the prettiest river in the district of Dacca. It is found to have been formed from the three streams that took off from the old Brahmaputra. It flows into the Dhaleswarī at Madanganj. (Law, Rivers of India, p. 34).

Lambessa.—It may be identified with Limbu in the Narasinghapur State of Orissa (E.I., XXVI, Pt. II, p. 78).

Laṭṭhivana (= Skt. Yāsthihivana).—It is about two miles north of Tapovan in the district of Gayā. It was a palm-grove (tāluvījāna) according to the Pali commentator Buddhaghosa (Samantapāsādika, Sinhalese ed., p. 158; P.T.S. ed., V. 973). Here Bimbisāra was converted by the Buddha (Manorathapūrana, p. 100). This grove which was situated in the outskirts of the city of Rājagṛha (Rājagahanagarapacare) was considered far
away as compared with Venuvana (Jāt., I, 85; cf. Vinaya-Mahāvagga, I, 35). It was the name of the royal park of Bimbisāra where the Buddha arrived from Gayāśīsa and halted with the Jaṭāla converts on his way to Rājagrha (Vinaya-Mahāvagga, I, 35). Huen Tsang describes it as a dense forest of bamboos which covered a mountain, and points out that above 10 li to the south-west of it were two hot springs (Watters, On Yuan Chwang, II, 146).

Lauhiya.—See Brahmaputra. It is mentioned in the Yogini-tantra (2. 5. 139ff.). It is considered as very sacred (Kālikā Purāṇa, Ch. 58. 39).

Lauriya-Nāndangarh.—This village well-known for its Asokan pillar is situated in the Gandak valley some 16 miles to the north-west of Bettiah in the Champaran district, at the meeting point of two of the principal routes leading to Nepal border. It must have enjoyed a position of considerable importance from very early times. For an account of explorations at this site vide, A.S.I., Annual Report, 1906-1907, pp. 119ff.; 1935-36, pp. 55ff. For earlier explorations vide, A. S. I. R., I, pp. 68ff.; XVI, 104ff.; XXII, 47ff.

Lohit.—The great tributary, which meets the Brahmaputra in the district of Sadiyā, is the Lohit or Lauhiya (Mahābhārata, Bīhsmaparva, Ch. 9; Anuśasanaparva, 7647; cf. Rāmāyana, Kiskindhayakāṇḍa, XL, 26; Asiatic Researches, Vol. XIV, p. 425). It flows from north-east above the Namkhi mountains as the united flow of four streams (Law, Rivers of India, p. 30). This river formed the boundary of Prāgyotīṣa or Gauhati in Assam (Raghunāme, IV, 81).

Lupatūra.—It is probably the same as Lipatūgā of the Patna State (Orissa). Some have identified it with Lepta, six miles south-east of Bolangir in the Patna State (E. I., XXII, Pt. VII).

Lushāi.—The Lushāi Hills stretch southwards from the Manipur State. They are bounded on the east by the Chin Hills and on the west by the Chittagong hills. The Arakan Yoma lies to the south of the Lushāi Hills. (For details, vide B. C. Law, Mountains of India, p. 9).

Macalagāma.—It was a well laid village in Magadha where the Sun-god and the Moon-god were worshipped by the people. It was bedecked with roads, resthouses, tanks and big buildings long before the advent of the Buddha (Jāt., I, 199, 206; Dhammapada Commy., I, 265-80; Sumanāgalavilāsini, III, 710ff.).

Maddakucchi-migadāya (migadāva).—This deer park at Maddakucchi was an important site in or about Rājagrha (Vinaya, I, 105; Samyutta, I, p. 27). Buddhaghosa takes Maddakucchi to be the actual name of the park where the antelopes were allowed to live freely (Sīraṭhpakkāsini, I, 77). The site was apparently on the plains and it occupied a space near a curve in one of the hills of Rājagrha.

Magadha.—Pāṇini in his Asāṭādyayi (4. 1. 170) and Patañjali in his Mahābāṣya (1. 1. 2, p. 56) refer to it. Pāṇini uses the form Magadha and Patañjali also uses Sumagadhā (2. 1. 2, p. 48). According to the Dasa-kumāragarita (ed. H. H. Wilson), the lord of Magadha went to wage war with the monarch of Mālava, with the result that the king of Mālava was defeated and captured alive. But the Magadhan king mercifully reinstated him in his kingdom (pp. 3ff.). The royal ladies of Magadha were kept in security in a spot in the Vindhya forest inaccessible to enemies (p. 6). The Raghuvamśa (Sarga I, v. 31) points out that king Dilīpa had a lawfully wedded queen named Sudakśinā belonging to the Magadhan royal family.

Magadha is also mentioned in the Bhāru Edict of Aśoka as well as in the Bhāgavata Purāṇa (IX, 22, 45; X, 2, 2; X, 52, 14; X, 73, 33; X, 83,
23). In the Tibetan Buddhist Geography Magadha is not within Prācī but within Madhyadeśa. It comprises the districts of Gayā and Patna. Some place it to the west of Āṅga being separated from the latter kingdom by the river Campā. King Asoka in his Bhābhu Edict after saluting the Saṃgha (Buddhist Church) wished them good health and comfortable movement. It seems probable that in the Sarnath Pillar Inscription of Asoka we have just the first two syllables (Pāl) of the name of Pātaliputra. But it is definite from the Barhut inscriptions that three persons went there from Pātaliputra. The Hāthigumpha inscription shows that when Brhaspatimitra was the king of Āṅga-Magadha (2nd century B.C.), king Khā ravela of Kalinga marched towards Magadha after having stormed Goradhagiri and brought pressure to bear upon Rājagṛha, the ancient capital of Magadha (Rājagahaṃ vrapīdāpaṣayati—E.I., X., App. No. 1345; cf. Acta Orientalia, I, 265; Barua, Old Brāhmaṇi Inscriptions in the Udayagiri and Khaṇḍagiri Caves, p. 17). The Magadhan empire did not wholly perish on the death of Skandagupta. It was ruled by Puruṣagupta, Nara- sinhagupta, Kumāragupta II and Buddhagupta. Then the imperial line passed on to a dynasty of eleven Gupta princes. The Dāmodarpur plate, Sarnath Inscriptions, the Eran epigraph of Buddhagupta and the Betul plates of Parivṛjaka Mahārāja Saṅkṣobha, dated in the year A.D. 518, testify to the fact that the Gupta empire continued to exert sovereign rights in the latter half of the 5th as well as the 6th and 7th centuries A.D. In the first half of the 7th century the Gupta power, though overshadowed, was ruined by Ādityasena who assumed the titles of Paramabhūtāraka and Mahārājādhirāja. As proved by the Apsad and Deo-Baranārk inscriptions, Ādityasena and his successors were the only North Indian sovereigns who appear actually to have dominated Magadha and Madhyadeśa. About the early part of the 8th century A.D. the throne of Magadha was occupied by Gopāla, a Gauda king as the Pāl inscriptions seem to indicate. According to the Rāgholi plates of Śaktivarman, Śaktivarman, king of Kalinga, is said to belong to the Magadha family. It is distinctly stated in the plates that the glorious Mahārāja Śaktivarman adorns the Magadha family (Māgadha-kulītanā) (E.I., XII, 2ff.). The Sirpur Stone Inscription of the time of Mahāśivasugupta (E.I., XI, 184ff.) states that Vāsālī, the mother of Mahāśivasugupta, was the daughter of the king of Magadha (Magadhabhīpatya) named Sūryavarman. The Mahākūta Inscription of Mangalesa (I.A., XIX, 14ff.) states that Kṛttivarman I alias Puru-rānaparākramāṇa obtained victories over the kings of many cities including Magadha. The inscription of Jayadeva at Katmandū refers to the grand-daughter of the great Ādityasena, king of Magadha (Magadhadaṅkṣīri Magadhādhipatya mahātā Ādityasenasya).

The Aihole Inscription of Mahāmāṇḍalesvara Cāmūnda II (I.A., IX, 96ff.) states that the brave king Cāmūndarāja (prabala-balayudatam vīra-Cāmūnda-bhīpālaṃ) deserves praise from Magadha, Gurjara, Āndhra, Drāvīḍa and Nepāla. The Sirur Inscription of the time of Amogha varṣa I (E.I., VII, 202ff.) points out that Atīsāyadhavala (Amoghavarṣa I) is worshipped by the lords of Vaṅgā, Āṅga, Magadha, Mālava and Vēṅgi (Vaṅgā-Āṅga-Magadha-Mālava-Vēṅgāśār arocito tisāyadhavalō). Similarly

1 Difference of opinions exists about the reading and interpretation of the various terms in the following passage: Ānane ca vasa mahatā sen (ā) . . . Ghoradaḥagiri ghotāpayati Rājagahaṃ uṣpanīdāpayati. The term Ghoradhagiri is taken by Jayaswal and R. D. Banerji to mean a rocky fortress on the outskirts of Rājagṛha, but Dr. Barua takes it to be the name of a person. (See Old Brāhmaṇi Inscriptions in the Caves of Udayagiri and Khaṇḍagiri, pp. 223–27; cf. J.B.O.R.S., I, 162.)
in the Nilgund Inscription of the time of Amoghavarsa I, we find mention of this fact in detail. It is stated there that the feet of Atisayadhavala are rubbed by the diadems of hostile kings. It is further pointed out that his heroism is praised throughout this world and that he is worshiped by the lords of the above-mentioned places. The Govindapur Stone Inscription of the poet Gangadhara (E.I., II, 330ff.) informs us that the illustrious ruler of Magadha (Sri-Magadheshvara) gave him the name of Vyasa. According to the Abhir inscription (E.I., V, 237ff.) Bijjana (Bijjala), the Kalacuri king, defeated the Magadhas along with the Andhras, Gurjaras, Vaṅgas, Kaliṅgas, Coḷas, Lātas, etc. For a full account of Magadha vide B. C. Law, *The Magadhas in Ancient India* (R.A.S., Monograph No. 24).

**Mahādeva.**—This hill as described by Huien Tsang was a small solitary double-peaked one. Here the Buddha overcame the Yaksha Vakula. According to some it was situated on the western frontier of Hiranjayaparvata. To the west of it were some hot springs (J.A.S.B., Vol. LXI, Pt. i, 1892).

**Mahānadi.**—The *Yogini-tantra* mentions it (2.5, pp. 139-140). The Mahānadi is the largest river in Orissa, which rises from the hills at the south-east corner of Berar. It flows past Sihoa and passes through Bastar in the Central Provinces. It reaches the southern border of the district of Bilaspur. It is fed by five tributaries. It follows a south-easterly course and flows past the town of Cuttack. For further details vide Law, *Rivers of India*, p. 44.

**Mahāsthān.**—See *Punḍravarṇāḥdhanabhūkti*. A burnt clay figure of a female deity belonging to the Śunga period was found at Mahāsthān-garh in the Bogra district in course of digging an outlet. This helps us to confirm the fact that Mahāsthān represents one of the earliest city-sites of Bengal and was in occupation from the 2nd century B.C. to the 12th century A.D. (A.S.I., Annual Reports, 1930-34, p. 128).

The most important epigraphical discovery is that of a small tablet of buff sandstone at Mahāsthān. It is engraved with six-lines of writing in ancient Brāhmī characters of about the 3rd century B.C., and is the first record of its kind ever found in Bengal. The distinct mention of Puḍanagarā (Skt. Puṇḍranagarā) in this inscription confirms the identification of Mahāsthān with the city of Puṇḍranagarā or Puṇḍravarṇāḥdha which was first proposed by General Cunningham (A.S.R., XV, 104ff.). For an account of exploration, see A.S.I., Annual Reports 1934-1935, pp. 40ff.; *Excavations at Mahāsthān* by T. N. Ramachandran, A.R.A.S.I., 1936/37 (1940).

**Mahāvana.**—It was a natural forest outside the town of Vaiśāli lying in one stretch up to the Himalayas. It was so called because it covered a large area (Sumanīgalavilāsinī, I, 309; Saṃyutta, I, 29-30).

**Mahāvana-vihāra.**—This monastery was in the Vṛjī country according to the *Mahāvamsa* (IV, 32). Fa-hien refers to it in his travels.

**Maināmātī.**—The Maināmātī copperplate of Ranavāṅkamalla Hari-kāladeva of the Śaka Era 1141 refers to the Maināmātī hills, about five miles to the west of the town of Comilla in the district of Tipperah. The copperplate only mentions the Maināmātī hills instead of the Lalmī (Haraprasad Memorial Volume, pp. 282ff.). The name Maināmātī is probably associated with Mayanāmātī, the queen of Māṇikchandra, a king of the Candras, who ruled Bengal in the 10th and 11th centuries A.D. This queen and her son Gopīchandra played an important part in Bengali folk-songs. Queen

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1 *Introducing India*, Pt. I, p. 79.
2 E.I., XXI, 88-91.
Mayanāmati seems to have been a disciple of a great Śaiva Yogī, Gorakṣanātha, while her son was a disciple of a low caste sidhā. An Officer of the royal groom is mentioned as embracing Sahajayāna Buddhism at Paṭiṭikera. A village of the Tipperah district, which extends up to the Maināmatī hills, even now retains the name of Paṭiṭkāra or Paṭiṭkāra. The existence of the kingdom of Paṭiṭikera may be traced back as far as the 8th century A.D. Coins similar to those of the Candra dynasty and terracotta plaques with figures of Arakanese and Burmese men and women have been found at Maināmatī. In these coins the name of Paṭiṭikera occurs. It appears that there was an intimate relation between Burma and the kingdom of Paṭiṭikera. Ranavaiakamalla Harikāldeva was a chiefstain of this place, while the Devas were then the independent rulers. The Paṭiṭikera Vihāra of the Pāla period was an important monastery. A mound at Maināmatī, known as the ruins of Anandarājā's palace, seems to be a monastery. Some rulers of the Candra dynasty mentioned in the inscriptions, e.g., Śrīcandra, Govindacandra, Suvarṇacandra, Pārṇacandra, ruled eastern and southern Bengal between 900 and 1050 A.D. with Rohitāgiri as their capital. The naked stone image of a Jaina tīrthaṅkara found at Maināmatī shows the influence of Jainism in this region. The discovery of such deities as Ganesā, Hara-Gaurī, Vāsudeva, shows the influence of Hinduism there. Anandarājā's palace, Bhobarājā's palace, Cāṇḍimunrā, Rūpabānmunrā, Śālbanrājā's palace are some of the mounds situated here, worthy of notice. In one of these mounds we find temples of Śiva and Cāṇḍi. A square monastery like that of Pāhādpura existed there. The central temple contains on its walls projecting mouldings, lotus petals, etc. Many carved terracotta plaques containing the figures of Yākṣas, Kim-puruṣas, Gandharvas, Vidyādhāras, Kinnaras, Buddha, Padmapaṇi, warriors, animals, lotus flowers, etc. have been discovered. The pottery found there are mostly in ruins. Some small bronze images of the Buddha have also been found.1

Makulaparvata.—Some have identified it with Kaluhā hill which is about 26 miles to the south of Buddha Gayā and about 16 miles to the north of Chārā in the district of Hazaribagh. The place abounds in Buddhist architectural remains and figures of the Buddha. The Buddha is said to have spent his sixth rainy season on this mountain.

Mallaparvata.—It is the Paresmāth hill in the district of Hazaribagh, two miles from the Ieri railway station. It is a sacred hill for the Jains. It is the Mount Mount of the Greeks (McCormicle, Megasthenes and Arrian, pp. 63, 139). It is also known as the Sametākshara, Samidagiri and Samādhisgiri.

Mallasārul.—It is a village situated about a mile and a half from the north bank of the Damodar river within the jurisdiction of the Galsi police station of the Burdwan district, Bengal, where a copperplate of Vijayasena was discovered (E.I., XXIII, Pt. V, p. 155).

Mandāra hills.—The Kalikā Purāṇa mentions this parvata (Ch. 13. 23). It is situated in the Bankā sub-division of the district of Bhāgalpur, 30 miles to the south of Bhāgalpur, and three miles to the north of Bansi. This hill is about 700 feet high. The oldest buildings are the two temples, now in ruins. The Sitakund tank is the largest, 100 feet long by 600 feet wide. According to Fleet it is situated about 35 miles south of Bhāgalpur

(C.I.I., 211; A.S.R., VIII, 130). It is known to Megasthenes and Arrian as Mallus. It is an isolated hill on the top of which stands a Hindu temple. There are also ruins of Buddhist temples and images (Bhāgalpur by Byrne, B. D. Gazetteers, pp. 162, 163, 169). A detailed description of this hill is given in Ch. II (pp. 31ff.) of Bhāgalpur by Byrne.

Mangraon.—It is a village in the Buxar sub-division of the Sahabad district, Bihar, situated about 14 miles south-west of Buxar where an inscription of Vīṣṇugupta's time (the year 17) has been discovered. (E.I., XXVI, Pt. VI, April, 1942, pp. 241ff.)

Markatahurada.—While the Buddha was at Vaisālī, he dwelt in the pinnacled hall (Kūṭāgāraśāla) on the bank of the lake Markata (Divyāvadāna, p. 200). The Mahāvastu refers to the Markatahurada Caiyā where the Buddha also stayed (Law, A Study of the Mahāvastu, p. 44).

Masār.—This village situated about six miles west of Arrah has been identified with Mo-ho-so-lo visited by Huen Tsang in the 7th century A.D. Mahāśāra was its ancient name (A.S.I. Reports, Vol. III).

Meghnā.—The lower course of the Śurma river flowing through the district of Dacca is generally known as the Meghnā. This river represents the combined waters of Śurma, the Barāka and the Puini. The Meghnā flows a tortuous course between the districts of Dacca and Tipperah till it joins the Dhaleswari, a little below Munshiganj. The united waters of the Padmā and the Meghnā flow together into the Bay of Bengal (Law, Rivers of India, p. 25).

Mehār.—This village is situated in the Chandpur sub-division in the district of Tipperah where a copperplate of Dāmodaradeva was discovered. It is also known as Mehāragrāma. The Mehār plate of Dāmodaradeva places the village of Mehār in the sub-division called Vāyisagrāma which was included in the Paralāyi-visaya of the Sāmataśamaṇḍala lying within the Paundravardhanabhūkti (E.I., XXVII, Pt. IV, pp. 182 and 185).

Mesikā.—It is a donated village mentioned in the Monghyr copperplate grant of Devapāladeva (Gaudalekhamālā, I, pp. 33ff.). It was situated in the district of Krimila within the jurisdiction of the Sūrīnagarabhūkti, which, according to some, included the districts of south Bihar (I.H.Q., XXVI, II, p. 138).

Mishmi.—This mountain forms part of the northern frontier of Assam, overlooking the eastern bend of the Brahmaputra. This has been much dissected by agents of erosion, giving rise to a tangled mass of ridges capped by peaks of 13,000 ft. in height (B. C. Law, Mountains of India, p. 9).

Mithilā.—Mithilā was the capital of Videha (Mahābhārata, Vanaparva, 254; cf. Mahāvastu, III, p. 172; Divyāvadāna, p. 424), which was also called Tirahbhūkti (modern Tirhut). According to the Rāmāyaṇa (Adi-kāṇḍa, XLIX, 9–16; cf. Saṅtiparva of the Mahābhārata, CCCXXVII, 12233–8), it was the name of the capital as well as of the country itself. It has been identified with the modern Janakapura, a small town within the Nepal border. The districts of Muzaffarpur and Darbhanga meet to the north of it (Law, Geography of Early Buddhism, p. 31; Cunningham, Ancient Geography of India, S. N. Mazumder ed., p. 718; Cunningham, A.S.R., XVI, 34). Beal quotes Vivian De St. Martin who connects the name of Chen-su-na with Janakapura (Beal, Buddhist Records of the Western World, II, p. 78 n.). During the reign of Janaka, king of Videha, the royal sage Viśvāmītra took four days to reach Mithilā from Ayodhyā, resting at Vīśālā on the way for one night only (Rāmāyaṇa, Vangavāśi ed., 1–3; Ibid., Griffith's Tr., pp. 90–91). Mithilā, according to Rhys Davids, was situated about 35 miles north-west of Vaiśālī (Buddhist India, p. 26). It was seven leagues and the kingdom of Videha 300 leagues in extent (Jātaka, III,
365; Ibid., IV, p. 316). It was situated at a distance of 60 yojanas from Campā, the capital of Aṅga (Jātaka, VI, p. 32). Tirabhukti (modern Tirhut) was bounded by the river Kauśikī (Kośī) in the east, the Ganges in the south, the Sādāṅgā (Ganḍak or the Rapti) in the west and the Himalayas in the north (Law, Geography of Early Buddhism, 30-31). Tirabhukti is derived from Tīra meaning bank and bhukti, limit. Cunningham is right in pointing out that the name seems rather to refer to lands lying along the banks of rivers than to the boundaries of a district and these lands may be identified with the valleys of the Bûr Ganḍak and the Bāgmati rivers (Cunningham and Garriok, Reports of Tours in North and South Bihar in 1880-81, A.S.I., p. 1-2). Videha was so named after Māthava, the Videgha, who colonized it according to the Satapatha Brāhmaṇa (1. IV. 1). Videha took its name from the early immigrants from Pūbbavideha, the eastern sub-continent of Asia, placed to the east of Mount Sineru (Pāpancasañdhi, Sinhalesse ed., I, p. 484; Dhammapada-Āṭṭhakathā, Sinhalesse ed., II, 482). This very region is called Bhradrāvavasara in the great Epic (Mahābhārata, Bhīṣmaparva, 6, 12, 13; 7, 13; 6, 31).

According to the Bhaviṣya Purāṇa, Nimi's son Mithi founded the beautiful city of Mithilā. He came to be known as Janaka, because he was the founder of this city (cf. Bhāgavata Purāṇa, IX, 13, 13). According to the Mahāgovinda Suttanta of the Dīgha Nīkāya (II, p. 235), Videha was demarculated as a principality with Mithilā built by Govinda as its capital. The Viṣṇu Purāṇa (388 ff.) gives a fanciful account of the origin of the name of Mithilā. Vaśiṣṭha, having performed the sacrifice of Indra, went to Mithilā to commence the sacrifice of king Nimi. On reaching there he found Gautama engaged by the king to perform the sacrificial rites. Seeing the king asleep he cursed him thus, 'King Nimi will be bodiless.' The king on awakening cursed Vaśiṣṭha saying that he would also perish as he had cursed a sleeping king. The sages churned the dead body of Nimi and as a result of the churning a child was born afterwards known as Mithi (cf. Bhāgavata Purāṇa, IX, 24, 64). Mithilā was named after Mithi and the kings were called the Maithilas (Vāyu Purāṇa, 89, 6; Brahmāṇḍa Purāṇa, III, 64, 6, 24; Vāyu, 89, 23; Viṣṇu, IV, 5, 14).

Mithilā had at each of its four gates a market-town (Jātaka, VI, p. 330). It had plenty of elephants, horses, chariots, oxen, sheep and all kinds of wealth of this nature together with gold, silver, gems, pearls and other precious things (Beal, Romantic Legend of Śākya Buddha, p. 30). This city was splendid, spacious, and well-designed by architects with walls, gates and battlements, traversed by streets on every side and adorned with beautiful tanks and gardens. It was a gay city. The Brahmins inhabiting the city dressed themselves in Kāśi cloths, perfumed with sandal and decorated with gems. Its palaces and all their queues were decorated with stately robes and diadems (Jātaka, VI, 46ff.; cf. Mahābhārata, III, 206, 6-9). It was a fertile city on the northern bank of the Ganges (Rāmāyaṇa, Griffith's Tr., XXXIII, p. 51). It was a peaceful city surrounded by long walls (Ibid., Canto LXVI, p. 89). According to the Rāmāyaṇa, Mithilā was a lovely and fair city; nearby there was a wood which was old and deserted (Ibid., Canto XLVIII, p. 68). The city was well-guarded and had well-laid roads. Its inhabitants were healthy who used to take part in frequent festivities (Mahābhārata, Vanaprava, 206, 6-9). It was one of the nineteen cities ruled severally in succession by the various dynasties of princes of the Solar race (Vaṃsaśāṅkhaśāini, I, p. 130). There was a shrine at Mithilā where the Mahāgiri teachers lived (Law, Paṅcālas and their Capital Ahichchhatra, M.A.S.I., No. 67, p. 11).
Polygamy appears to have been in vogue among the Videhan kings (Jātaka, IV, 316ff.). Videha was a centre of trade in the Buddha’s time. The great prosperity of the Videhans was due to trade with other countries, e.g., Benaras. People came from Śrīvastī to Videha to sell their wares. A disciple of the Buddha took cart-loads of articles and went to Videha for trade (Paramathadipani on the Theragāthā, Sinhalese ed., III, 277-78).

Among the kings of Mithilā, the most important was Janaka who performed his sacrifice at Mithilā (Mahābhārata, Vanaparva, Chs. 132, 134, etc.). Janaka’s imperial sway was obeyed by the people of Mithilā. He was an ally of Daśaratha, king of Ayodhyā. He was highly cultured and firm in his determination (Rāmāyana, Griffith’s Tr., Canto XII, pp. 23, 95). There is a saying attributed to Janaka. Seeing his city burning in a fire, he sang thus: ‘In this nothing of mine is burning’ (Mahābhārata, XII, 17, 18-19; 219, 50; cf. Uttarādhyayana sūtra, Jainā sūtras, II, 37). Some suitors came to win Sītā, the daughter of Janaka (Rāmāyana, XXXIII, p. 89). Paraśurāma to take revenge for breaking Sīva’s bow, arrived at Mithilā, insulted Rāma and demanded a conflict in which he was defeated (Keith, Sanskrit Drama, p. 245). Nimi was the Ādipuruṣa of the Royal family of Mithilā (Rāmāyana, I, 71.3). King Aṅgāti of Mithilā had three ministers to help him in his administration. According to the Sūrya-prajñapti, Jiyasattu was a king of Mithilā. He was no other than king Prañenajita of Koşala (cf. Bhagavata sūtra, p. 244; Hoernle, Uvisagadosaśī, Tr., p. 6). According to the Jaina Nirajāvaliya sutta Videha claimed Cētaka as its king (Jaina sūtras, I, p. xiii). He was an influential leader of the Lichchavi confederacy. His daughter Cellanā was married to Śrēṇikā Bimbisāra of Magadha and became the mother of Ajātaśatrū. King Puspadeva was the ruler of Mithilā who had two pious sons named Candra and Śūrya (Bodhisattvavādayānakalpatālā, Pallava 38, p. 9). The munificent king Vijitāvī of Mithilā was banished from his kingdom (Mahāvastu, III, p. 41). Karna conquered Mithilā during his digvijaya (Mahābhārata, Vanaparva, 254). King Sādhina of Mithilā lived in happiness for many years. He ruled this city righteously (Jātaka, Vol. IV, 355ff.). Mahājanaka was the reigning king of Mithilā. After his death he was succeeded by his elder son and his younger son was made the viceroy. The law of primogeniture seems to have been in vogue in the city of Mithilā (Jātaka, Vol. VI, 30ff.). After defeating the Kaivarta usurper, Rāmapāla of the Pala dynasty conquered Mithilā. After the Senas of Bengal had taken possession of Varendra and Magadha, a dynasty seems to have sprung up in Tirhut under the leadership of Nānadeva (Cunningham and Garrick, Report of Tours in North and South Bihār in 1880-81, A.S.I., pp. 1-2).

Mithilā was hallowed by the dust of the feet of Vardhamāna Mahāvīra, the founder of Jainism, and Gautama Buddha, the founder of Buddhism. King Makkhādeva of Mithilā seeing a grey hair plucked from his head, realized the impermanence of worldly things. He afterwards became a recluse and developed very high spiritual insight (Jātaka, I, 137-38). Sādhina, a righteous king of Mithilā, kept the five precepts and observed the fast-day vows (Jātaka, Vol. IV, 355ff.).

In the history of the Indian hermits the kingdom of Videha played an important part (Majjhima, II, 74ff.). The Buddha stayed at Mithilā and preached there the Makkhādeva and Brahmāyasuttas (Majjhima, II, 74 183). A female elder named Vāṣṭiti first met the Buddha at Mithilā and entered the order after listening to his religious instructions (Theratheri-gāthā, P.T.S., 136-37). The Buddha Kōṇāgamana also preached at Mithilā
and the Buddha Padumuttara preached his sermons to his cousins in the park of Mithilā (Buddhavamsa Commentary, Sinhalese ed., p. 159).

The Bhāgavata Purāṇa (IX, 13, 27) points out that the Maithilas were generally skilled in the knowledge of ātman. Brahminism was prevalent in Videha in the Buddha’s time (Magjhima, II, 74ff., 133ff.). The Buddhist Nikāyas are silent as to the Buddha’s missionary work in Videha and Mithilā. Only in the Magjhima Nikāya we find that the Master stayed at the mango-grove of Makkhādeva at Mithilā and converted a distinguished Brahmin teacher named Brahmayu.

The kings of Mithilā were men of high culture. Janaka was the great seer of the Brahmanic period. He was not only a great king and a great sacrificer, but also a great patron of culture and philosophy (Aśvalāyana Śrautasūtra, X, 3.14). His court was adorned with learned Brahmins from Kośala and Kurupañcāla countries.

In the Buddhist age king Sumitra of Mithilā devoted himself to the practice and study of the true Law (Beal, Romantic Legend of Śākya Buddha, p. 30). King Vedeha of Mithilā had four sages to instruct him in Law (Jātaka, VI, 333). His son was educated at Taxila (J.A.S.B., XII, 1916). A young man of Mithilā named Pinīgutta came to Taxila and studied under a famous teacher. He soon completed his education (Jātaka, VI, 347ff.). A Brahmin of Mithilā named Brahmayu was well versed in history, grammar and casuistry and was endowed with all the marks of a great man (Magjhima, II, pp. 133-34).

Mithilā was one of the five Indies. The civilization of Bengal—the new learning, especially that of logic which made the schools of Nāda famous throughout India, came from Mithilā, when Magadhā had ceased to give light to eastern India (V. A. Smith, Early History of India, 4th ed., p. 353, f.n. 2).

After the Mualim conquest of India the new school of Indian logic was founded at Mithilā by Gaṅgēsa and it was from Mithilā that this school found its place at Navadvīpa in Bengal. Vidyāpati, the celebrated Vaisnava poet and singer, flourished as the precursor of the Vaisnava poets and preachers in Bengal, Assam and Orissa. For further details, vide Law, Indianological Studies, Pt. III; Law, Tribes in Ancient India, Ch. XLVII.

Mora.—The river Mora is the modern Mor (also known as Mayūrakṣi). It is mentioned in the Śaktipur copperplate of Lakṣmanaśena (E.I., XXI, p. 124). Some have identified it with Morakhi. This river used to flow in the territory of Utrailāṇa. It enters the Birbhum district from the Santal Parganas on the west and follows a course towards the east. The Mayūrakṣi river project is the first of its kind in West Bengal.

Moranīvpa.—It was on the bank of Sumāgadha visited by the Buddha. It was at Rājaṅguri (Diṅga, III, p. 59; Arīguttara, I, p. 291).

Mudgagiri.—The Monghyr copperplate inscription of Devapāladeva, son of Dharmpāla, mentions it, which has been identified by Sir Charles Wilkinson with the modern Monghyr (Gaudālekhamāla, I, pp. 33ff.). It indicates that Monghyr (Modāgiri or Mudgagiri) was included in the kingdom of Devapāla. Mudgagiri or Modāgiri is generally identified with the hills of Monghyr in Bihar. Monghyr was also known as Mudgalapuri, Mudgalasrama, etc. The Mudgals or the people of Monghyr are referred to in the Mahābhārata (Dronaparva, XI, 397). It is interesting to learn that after defeating Karna, king of Anīg, Bhīmasena fought a battle at Modāgiri and killed its chief. The place is known to have been the site of the royal camp of the Pāla kings in the 10th century A.D. For further details, vide A.S.I., Reports, Vol. XV; B. and O. District Gazetteers, Monghyr, by O’Malley, pp. 232-248.
Mukshudambād or Mukshusambād (Murshidabad).—It is situated at a distance of 122 miles from Calcutta on the bank of the river Bhāghratī. It was the capital of the last independent ruler of Bengal, well built by Nawab Murshidkuli Khan, who was then the Subedar (Viceroy) of Bengal. This city contained many magnificent buildings and palaces. It was extensive, populous and prosperous. The Imambara, Motijhil, Hazariduari, Tomb of Nawab Sharfaraj Khan, who became the Nawab of Murshidabad for one year after the death of Suja Khan, Tripolia Gate, Topkhana, Nizamat-Adalat, and Sadar Diwani Adalat are noteworthy. The tomb of Nawab Siraj-ud-daula stands on the other side of the Ganges flowing through the town of Berhampur (Introducing India, Pt. I, pp. 76-77).

Nagarabhukti.—The Nālandā plate of Dharmapālavadeva refers to it which has been identified with modern Patna, which as a division, included the districts of Gaya, Patna and Sahabad (E.I., XXIII, Pt. VII, p. 291). We learn from the Nālandā Inscription of Devapāla that Nagarabhukti included the viṣayas of Rājagṛha and Gaya.

Nandapura.—The Nandapura copperplate inscription (dated the Gupta year 169) of Budhagupta refers to Nandapura, which is a village in the district of Monghyr. It lies on the southern bank of the Ganges at a distance of about two miles to the north-east of Surajgarhā in the district of Monghyr (E.I., XXIII, Pt. II, April, 1835, p. 53).

Navadvīpa.—It is a sacred place of the Vaiṣṇavas. It is so called because it is a combination of nine islands. It stands to the west of the present railway station of Navadvipaghāṭ, which is eight miles from the town of Krishnagar in the district of Nadia.

Śrīcaitanya, the great founder of new Vaiṣṇavism in Bengal, left this place which was his birthplace at the age of 24 and lived the life of a hermit. The ruins of the palace built by Ballālasena are still found on the eastern coast of the Ganges, half a mile to the north of the present Māyāpura. A court of justice was established here by Āsokasena, grandson of Laksmaṇasena and great-grandson of Ballālasena. At some time, it was a great centre of Sanskrit learning (Introducing India, Pt. I, 73-74).

Navagrāma.—Navagrāma in Daksīna-Rādha has been identified with the village of the same name in the Bhurshut Pargana of the Hooghly district in Bengal. The Halāgyuda-stotra in the Amareśvar temple refers to it (Indian Culture, I, 702; II, 380; E.I., XXV, Pt. IV, October, 1938, p. 184).

Nāgavana.—It was in the countries of the Vrijjans (Āṅg., IV, 213).

Nāgā hills.—The Nāgā hills form part of the eastern frontiers of Assam. The district of the Nāgā hills is bounded on the north by Sibsāgar; on the west by Sibsāgar, Nowgong, and the North Cachar hills; on the south by Manipur, and on the east by mountain ranges inhabited by independent Nāgā tribes. The district consists of a narrow strip of hilly country and has a maximum length of 138 miles and an average breadth of about 25 miles. The hills are covered with dense evergreen forests. North of Kohima the main range gradually declines in height. The Nāgā hills are generally composed of pretertiary rocks overlain by tertiary strata. The most important coal-fields in the Nāgā hills lie outside the borders of the district.

During winter the climate of the high hills is cold and bracing. The days are generally bright and sunny but frost at night is by no means uncommon. The low ranges of hills adjoining the plains are unhealthy, and the Nāgās who settle there suffer much from fever and generally deteriorate in physique.
The great mass of the Nāgās are still faithful to the religion of their forefathers. They believe in the existence of a supreme creator. Sickness and other misfortunes which befall them they ascribe to the malignant action of the evil spirits. They try to appease them with sacrifices. Most of them believe that there is something in a man which survives the death of the body, but they cannot say what it is and where it goes (B. C. Allen, Nāgā Hills and Manipur, Assam District Gazetteers, Vol. IX, 1905, pp. 1-39).

Nāgārjuni hill.—The Nāgārjuni hill cave inscription of Anantavarman mentions the Nāgārjuni hill which is a part of the Vindhyā range. It is situated about a mile away on the northern side of the village of Japhra which is about 15 miles to the north by east of Gayā (O.I.I., Vol. III; vide also Khalatika hills).

Nālakagāma.—It was a village in Magadha where Sāriputta died (Samyutta, V, 161). Some have located it in the eastern part of Magadha (Vimāna-vatthu Commentary, P.T.S., p. 163). This village may be identified with Nalagāmaka which was not far from Rājagṛha (Samyutta, V, 161). The name of the village, where the Elder Sāriputta was born, is mentioned in the Jātaka (I, 391) as Nāla. It is stated in this Jātaka that he died at Varaka.

Nālandā.—Nālandā is a suburb of Rājagṛha in Magadha. The name Nālandā is derived from the name of a dragon called Nālandā which used to live in a tank to the south of the Nālandā monastery in a mango wood. Ju-lai as a Pusa had once been a king with his capital at Nālandā. As the king had been honoured by the epithet ‘Nālandā’ or ‘Insatiable in giving’ on account of his kindness and liberality, this epithet was given as its name to the monastery. The grounds of the establishment were originally a Mango Park bought by 500 merchants for ten kotis of gold coins and presented by them to the Buddha. Soon after the Buddha’s death, Śakrāditya, a former king of this country, esteeming the one Vehicle and reverencing the Three Precious Ones, built the monastery (Watters, On Yuan Chwang, II, p. 164). Yuan Chwang does not accept the explanation of the word, ‘Nālandā’ which derived its name from that of the dragon of the tank in the Mango Park. He prefers the Jātaka story which refers the name to the epithet ‘Insatiable in giving’ (va-alam-dā) given to the Buddha in a former existence as the king of this country (Watters, On Yuan Chwang, II, 166).

The distance of Rājagṛha (modern Rājgr) to Nālandā is one yojana (Sumanagala-vāsinī, I, 35). But according to the Mahāvastu, it is situated at a distance of half a yojana from Rājagṛha (Vol. III, 56) and it is described therein as a rich village. It is identified with modern Baragaon, seven miles to the north-west of Rājgr in the district of Patna (Cunningham, Ancient Geography, S. N. Majumdar’s ed., p. 537). There was a road from Rājagṛha to Nālandā and the Buddha took this road in course of his journey. Gautama was seen seated on this road (Samyutta Nikāya, II, p. 220).

Nālandā was influential, prosperous, full of folk, crowded with people devoted to the Exalted Buddha. It contained many hundreds of buildings. A rich and prosperous householder of Nālandā had a beautiful bathing hall containing many hundreds of pillars. There was a park called Hastiyāma (Jaina Sūtras, II, 419ff.). The village of Baragaon or Nālandā surrounded by ancient tanks and ruined mounds possessed very fine specimens of sculpture. The remains there consist of numerous masses of brick ruins, among which the most conspicuous is the row of lofty conical mounds running north to south. These high mounds are the remains of gigantic temples attached to the famous University of Nālandā. There
are many monasteries and several inscribed domes scattered over the ruins of Baragaon. There are many objects worthy of notice at Baragaon, as for example, the colossal figure of the ascetic Buddha, a life-size ascetic Buddha and a number of smaller figures in a Hindu temple; two low mounds to the north of the village of Baragaon, one having a four-armed image of Viṣṇu on Gaṇḍha and the other having two figures of Buddha seated on chairs; a Jain temple having the same style of architecture as the Great Temple at Buddha Gaṇḍha. There are several Jain figures. There are tanks which surround the ruins on all sides (vide Cunningham, Archaeological Survey of India Reports, 1862-1865, Vol. I, pp. 28ff.; Annual Report, Archaeological Survey of India, 1915-16, Pt. I, pp. 12-13). Besides there are many statuettes and seals discovered at the site of Nālandā. The ruins of many monasteries have been discovered and the official seal of the Nālandā establishment is an important discovery made by the Archaeological Department (Annual Report of the Archaeological Survey of India, Pt. I, 1916-17, p. 15). All available evidences point to the fact that within a few years of Buddha’s enlightenment Buddhist headquarters were established in many important places among which the name of Nālandā occurs (vide B. C. Law, Life and Work of Buddhaghosa, p. 49). T. W. Rhys Davids points out that Nālandā was one of the stopping places for those who took up the trade route between Śravatthi and Rājagṛha (Buddhist India, p. 103). In the 5th century A. D. Narasimha Gupta of the Gupta Dynasty built a brick temple more than 300 ft. high at Nālandā in Magadhā, which was remarkable for the delicacy of its decoration and the lavishness of its furniture (V. A. Smith, Early History of India, 4th ed., p. 329).

Buddha spent much of his time at Nālandā in the mango grove of Pāvārīka. It was at this place that Sāriputta came to see him and there was a discussion held between them on the subject of the lineage of the faith (D.N., II, 81-83). The Buddha held a comprehensive talk with the monks about right conduct, earnest interpretation and intelligent discourse (D.N., II, 83-84). While the Master was here, a rich burgess presented him with a vihāra and a park. Sāriputta came to him and said, "There is nobody whether a monk or a Brahmin who is greater than the Exalted One as regards the higher wisdom and this is the faith which I cherish in my mind." In reply the Buddha delivered a discourse on the faith that satisfied him (cf. D.N., III, 90). Here the Master was met by a Jaina named Dighatapasi. He asked the Jain as to the number of acts (karmas) mentioned by Nigaṇṭha Nāṭhaputta in order to destroy sinful deeds (Majjhima, Vol. I, 371ff.). Upāli, a householder, came to see the Buddha at Nālandā and asked him about the cause of his passing away from this life (Samyutta, IV, 110). A village headman named Asibandhakaputta went to the Buddha who told him that one should sow seeds according to the fertility of the soil (Samyutta, IV, pp. 311ff.). While the Buddha was staying at Nālandā, he spoke about the three wonders of the gods to Kevaddha, a young householder (Dīgha, I.—Kevaddha Sutta). While the Buddha was staying in a mango grove at Nālandā, he held a discussion with the Jain Dighatapasi, about three kinds of penalty, etc. The Buddha declared the mental action as the most sinful (Law, Historical Gleanings, pp. 91-92). Here at Nālandā Mahāvīra met Makkhali Gosāla. The consequence of this meeting seems to be disastrous. For six years Mahāvīra and Makkhali Gosāla lived together practising austere asceticism, but afterwards Gosāla separated himself from Mahāvīra and set up a religious system of his own (Uvāsaagaradāno, pp. 109ff.; cf. Cambridge History of India, Vol. I, pp. 158-59). Mahāvīra spent fourteen rainy seasons in the
suburb of Nālandā and he spent the greater part of his missionary life in this place which contains a beautiful Jain temple of Mahāvīra (N. L. Dey, Geographical Dictionary, 137).

The stone inscription of Bālādītya was found on the door of a temple belonging to Nālandā (Gaudālekhamalā, I, p. 102). This temple was built by Bālādītya for the Buddha at Nālandā (E.I., XX, 37ff.). The terra-cotta seal of Viśnugupta was excavated from the monastery site No. 1 at Nālandā (E.I., XXVI, Pt. V, January, 1942). Two Maukhari seals were discovered at Nālandā at the monastery site No. 1 (E.I., XXIV, Pt. V, April, 1938). The Shahpur Stone Image Inscription of Aḍityaśena refers to it in the neighbourhood of Shahpur, being identified by Cunningham with the modern Baraguon, seven miles north of Rajgir. A stone image inscription, known as the Nālandā Vāgīśvari Stone Image Inscription, has been discovered in the ruins of Nālandā. This inscription records the erection of a statue of Vāgīśvari at Nālandā, in the first year of the reign of Gopāladeva (J.A.S.B., 1908, VI, new series, pp. 105-6). According to the Ghosrawan inscription of the time of Devapāladeva (I.A., XVII, 307ff.), Viradeva, son of Indragupta of Nagarahāra, was entrusted with the administration of Nālandā (Nālandāparīkṣāpanāya niyataḥ Saṅghashīke yaḥ sthitah). Among the seals connected with the Buddhists Saṅghas, the majority belongs to the Mahāvihāra at Nālandā (E.I., XXI, 72ff.; Ibid., 307ff.). Nālandā had scholars well-known for their knowledge of the sacred texts and arts (E.I., XX, 43).

After Buddha’s passing away, five kings named Śakrādītya, Buddhagupta, Tathāgatagupta, Bālādītya and Vajra built five monasteries at Nālandā (Watters, On Yuan Chwang, II, pp. 164-5). The University of Nālandā received royal recognition in the year 450 A.D. (S. C. Vidyābhūṣana, History of Indian Logic, p. 515). According to the Tibetan account in which the University with its grand library was located was called Dharmagājī or Piety Mart. It consisted of three grand buildings called Ratnasāgara, Ratnaddhī, and Ratnaraṇjaka respectively. In the Ratnaddhī which was a nine-storied building, the sacred scripts called Prajināpāramitā and the Tantric work Samājaguhya were kept (Ibid., 516). Dharmapāla, a native of Kaṅcipurā, modern Conjeeveram in Madras, studied in this University and acquired great distinction. In course of time he became the head of this University. (Ibid., p. 302; cf. Beal, Buddhist Records of the Western World, II, p. 110). Silabhadra, a Brahmin, who came from the family of the king of Samata (lower Bengal), was a pupil of Dharmapāla. He, too, became the head of this University (Beal, Buddhist Records of the Western World, II, p. 110). I-tsing who started for India in 671 A.D. arrived at Tamralipti at the mouth of the Hooghly river in 672 A.D. He studied at Nālandā, the centre of Buddhist learning, at the east end of the Rājagaha Valley (I-tsing, A Record of the Buddhist Religion, Intro., p. XVII). He said that venerable and learned priests of the Nālandā University used to ride in sedan chairs and never on horseback (Ibid., p. 30). According to him the number of priests exceeds 3,000 in the Nālandā monastery. There are eight halls and three hundred apartments in this monastery. The worship can only take place separately (Ibid., p. 154). I-tsing spent a number of years in studying Buddhist literature at this University. The Chinese traveller Huien Tsang also was a student of this University for several years. According to him there were thousands of similar institutions in India but none comparable to Nālandā in grandeur. There were 10,000 students who studied various subjects including literature both Buddhist and Brahmanical and discourses were given from 100 pulpits every day. There were lecture halls and all necessary materials for the
vast concourse of the teachers and the taught were supplied. The revenues of about 100 villages were remitted for this purpose and two hundred of these villages supplied in turn the daily needs of the inmates. Hence the students here were so abundantly supplied that they did not require to ask for the four requisites, viz., food, clothes, bedding and medicine. From morning till night the students and the teachers engaged themselves in discussions. Learned men from different cities used to come there in large numbers to settle their doubts, and the students of Nālandā were regarded as the best students wherever they went. Nālandā was meant for advanced students and the students had to pass a severe preliminary test. The University of Nālandā was surely the embodiment of the highest ideal of education. For further details, see B. C. Law, The Magahās in Ancient India, R.A.S., Monograph No. 24, pp. 41–43; Hirānanda Sāstri, Nālandā and its Epigraphic material (M.A.S.I., No. 66); Nilakanta Sāstri, Nālandā, published in the Journal of the Madras University, Vol. XIII, No. 2; A. Ghosh, A Guide to Nālandā, Delhi, 2nd ed., 1948; Nālandā in Ancient Jāt., 5th Indian Oriental Conference, 1930; R. K. Mookerjee, The University of Nālandā, J.B.O.R.S., XXX, Pt. II, 1944; A.S.I., Reports, Eastern Circle, 1901-2, 1915-16, 1919-1920, 1920-21; J.B.O.R.S., March, 1923; B. and O. District Gazetteers, Patna, by O'Malley, pp. 217–223. For an account of excavations at Nālandā vide A.S.I., Annual Reports, 1930–34, pp. 130–140; 1936-37 (1940).

Nānyamandala.—It occurs in the Rāmpāl copperplate of Śrīcandra and it belonged to Paundravardhanabhukti (N. G. Majumdar, Inscriptions of Bengal, III, p. 2).

Nehakāśī.—The Rāmpāl copperplate of Śrīcandra mentions it as a village situated in Nānyamandala of the Paundravardhanabhukti (N. G. Majumdar, Inscriptions of Bengal, III, p. 2).

Neraṇjāra (Nairañjana, Chinese Ni-lien-Ch' an).—It is the river Phalgu. Its two branches are the Nilājanā and the Mohāna, and their united stream is called the Phalgu. This river has its source near Simerā in the district of Hazaribagh. At a short distance to the west of this river lies Buddha-Gayā (Bodhgayā). Dr. Barua relying on the evidence of the Pali canonical texts holds that the river Nairañjana should not be confused with the river Phalgu or Gayā. According to him both are distinct (Gayā and Buddha Gayā, p. 101).

The river Neraṇjāra which was closely connected with Urvelā, had clear water, pure, blue and cold with bathing places having gradual descents of steps (Papañcasūdani, P.T.S., II, 173; cf. Lalitavistara, Biblio. Indica Series, p. 311; Mahāvastu, II, 123, 124). The Suppatīṭhita was a bathing place on its bank where Bodhisattas took their bath on the day of enlightenment (Jāt., I, 70). There was a big sīla grove on its bank (Mahābodhiyāmāsa, p. 28). Here antelopes were found (Jāt., IV, 392, 397). This river was occasionally graced by the presence of the Nāga maidens who found delight in sporting in it (Lalitavistara, p. 386; Mahāvastu, II, 264). The Jāṭila brothers also practised diving in it in winter at night (Vinayā, I, 31).

This river was visited by Siddhārtha when he was a Bodhisatta. The golden plate on which the rice-gruel was offered by Sujātā was kept by the Bodhisatta on its bank. He then bathed and partook of the rice-gruel. The plate was then thrown into this river by him saying, ‘Let it go against current, if I be the Buddha today.’ (Jāt., I, 70; Ibid., I, 15-16; Thānūpa V., P.T.S., p. 5; Buddha V., Ch. II, v. 64; Ibid., Ch. XX, v. 16; Mahābodhi V., p. 8; Jīnavatīra, V. 207; Lalitavistara, Ch. 18, p. 287; Dhammapadā Commy, I, 86; Papañcasūdani, II, 183).
There was a great thicket close to this river where the Bodhisatta once spent the daytime (Dh. Commy., I, 86; cf. Mahābodhi V., p. 29). The Bodhisatta was met by five monks who became his disciples, while he was staying on its bank (Majjhima, I, 170; Ibhid., II, 94; Sama., III, 66; Vinaya Texts, S.B.E., I, p. 90). Mara was bold enough to tempt him on its bank, but all his attempts were baffled (Samyutta, I, 103ff.; Ibhid., I, 122ff.; Suttanipāta, P.T.S., p. 74, V. 425; Niddesa, I, p. 455; Jinaclare, vs. 239–245; Lalitavistara, Ch. 21; Mahāvastu, II, 315; Divyāvadāna, p. 202; Rockhill, The Life of the Buddha, p. 31).

No less important were the activities of the Buddha on the bank of this river. Here at the foot of the Bo-tree the Buddha spent some time after attaining enlightenment (Vinaya, I, i; cf. Buddhacarita, Bk. XII, vv. 87-88). The famous Jāti brothers were converted here by the Master to his faith (Vinaya, I, 25ff.). On its bank the Buddha lived at Uruvelā at the foot of the Ajapāla banyan tree. Here he was met by Brahmā who discussed with him many topics. The Master got confirmation from him as to his thought that he should live honouring the Dhamma (doctrine) and preaching it (Aṅguttara, II, 20-21; Samyutta, I, 136ff.). The Master was told by Brahmā that he had carefully thought of the five sense-faculties (Samyutta, V, 232ff.). He had also the occasion to make it clear to some Brahmans that he had respect for the old and aged Brahmans (Aṅguttara II, 22-23). He fully realized the fourfold mindfulness leading to the attainment of Nirvāṇa (Samyutta, V, 167ff.; Ibhid., 185ff.). On the day of his enlightenment the Buddha gave the pot which he used to the serpent Mahākāla on the bank of this river (Mahābodhiyāna, p. 157). Here the Master after his enlightenment systematically set forth the doctrine of dependent origination (Udāna, pp. 1–3). He gave a discourse to the serpent king Mucalinda on its bank at the foot of the Mucalinda tree (Ibid., p. 10) and spoke about existences which are impermanent and full of suffering (Ibid., pp. 32-33).

Nigrodhārāma.—This monastery was at Rājagrha (Digha, II, 116). Ollānga.—This village may be identified with Delang situated in the Anandapur sub-division of the Keonjhar State (E.I., XXV, Pt. XXV, Pt. IV, October, 1939).

Palāśi.—It is in the Nadia district, 93 miles from Calcutta. The name of this place is derived from the Palāśa trees (Butea frondosa) which were plenty there. The battlefield, where the British under Lord Clive defeated the army of Siraj-ud-daula, the last independent ruler of Bengal, on the 23rd June, 1757, is situated about two miles to the west of the railway station. The historic battle in the mango-grove has been ably described in verses in Nabaneendra's Palāśir Yuddha. About four or five miles from Palāśi stands the tomb of Mir Madan, the general of Siraj-ud-daula (Introducing India, Pt. I, p. 74).

Palāśini.—This river has been identified by some with the modern Paris, a tributary of the Koel in Chotanagpur. It is one of the streams that is said to have issued, according to the Mārkandeya Purāṇa, from the Šaktimat range, which has been identified with the chain of hills extending from Śakti in Raigarh, C.P., to the Dalma hills in Manbhum and perhaps even to the hills in the Santal Parganas (B. C. Law, Rivers of India, p. 45).

Pañcapāli (Pañcapāli).—This village may be identified with Pañcapāli in the Anandapur sub-division of the Keonjhar State (E.I., XXV, Pt. IV, October, 1939).
Pandua.—It is in the Hooghly district also known as Pradyumnaganagara. It is commonly known as Peço. For details, vide Introducing India, Pt. I, p. 76.

Paribhājakārīma.—It was a notable retreat built for the wanderers in the landed estate of Udumberad in the neighbourhood of Rājagarha and Grādhakūta (Dīgha, III, 36; Sumangalavilāsini, III, 832). It existed a few paces from the Moraniwāp on the bank of the Sumāgadh tank (Dīgha-III, 39).

Paścīma-Khāṭikī.—It occurs in the Govindapur plate of Lakṣmaṇasena. It is included in the Vardhamāna-bhūkti. The present river Hooghly formed the natural boundary between the two Khāṭikīs, Pūrva and Paścīma (E.I., XXVII, Pt. III, 121).

Paṭībhānakūta.—It was a peak with a fearful precipice in the neighbourhood of the Gijjhakūta (Saṅyutta, V, 448). According to the Pāli commentator Buddhaghosa it was a boundary rock which looked like a large mountain (Saraththappakāsini, III, 301).

Pattai hills.—To the south of the Lakhimpur district of Assam run these hills with an average elevation of about 4,000 ft. The main range contains peaks about 7,000 ft. in height. The passes across the hills afford the only means of land communication between Burma and Assam (Law, Mountains of India, p. 9).


Pauṇḍravardhanabhuṭki (Pauṇḍravardhana-bhūkti).—The Pauṇḍras or Pauṇḍrakas mentioned several times in the Great Epic are once linked with the Vaṅgas and Kirātas (Sahāp., XIII, 584), while on another occasion they are mentioned in connection with the Udras, Utkalas, Mekalas, Kalīgas and Andras (Vanap., L, 1958; Bhāṣmap., IX, 365, Dronap, IV, 122). They are also mentioned in the Aitareya Brāhmaṇa (VII, 18). According to the Dasakumāracaritaṃ, the Pauṇḍra country was attacked by the army of Viśālavarmā (p. 111). The major portion of North Bengal, then known as Pauṇḍravardhana-bhūkti, formed an integral part of the Gupta empire from A.D. 443 to 543 and was governed by a line of upeśa akṣara mahārāja as vassals of the Gupta emperor.1 According to the Dāmodarapur copperplate inscription of the time of Bhanugupta (A.D. 533-34), a noble man (kulaputta) belonging to Ayodhya approached the local government of Koṭīvarṣa of which Svabhudeva was the governor, under the provincial government of Pauṇḍravardhana-bhūkti, during the reign of Bhanugupta, and prayed that he might be granted, by means of a copperplate document in accordance with the prevailing custom, to transfer some rent-free waste lands. His prayer was granted. Pauṇḍravardhana is identical with the Puṇna-fa-tan-na of Yuen Chwang. Pargiter thinks that the Pauṇḍras once occupied the countries that are at present represented by the modern districts of Santal Parganas, Birbhum and northern portion of Hazaribagh. In order to include Pauṇḍravardhana the eastern boundary of the Mādhyadeśa has been extended still further to the east (cf. Divyāvadāna, pp. 21-22). In ancient times Pauṇḍravardhana-bhūkti included Varendra, roughly identical with North Bengal. The bhūkti of Pauṇḍravardhana seems to have included the whole of Bengal. A village called Vīyāghrataṭhi (Bāgḍ) mentioned in the Khalimpur grant of Dharma-

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pāla, the Nālandā inscription of Devapāla and the Anulia copperplate of Lāksmanaśena, was one of the divisions of Bengal, according to the interpretation put upon Kālidāsa’s account of Rāghu’s exploits. H. P. Shastri has identified Balavalaḥi with Bāgdi. The Anulia copperplate refers to the land granted within the jurisdiction of Vyaṅghrataṭi which belonged to the Paunḍravardhanabhukti. S. N. Majumdar has identified Vyaṅghrataṭi with Bāgdi (Sir Ashutosh Commemoration Volume, Orientalia, Pt. II, p. 424). The city of Paunḍravardhana is also referred to in the following Pāla records: The Khalimpur grant of Dharmapāla, the Nālandā grant of Devapāla, the Bāngar grant of Mahipāla I, the Āmagachia grant of Vigrahapāla III and the Manhali grant of Madanapāla. Among the Sena records, it is referred to in the Barraekpur grant of Vijayasena, the Anulia, the Tarpanḍiṇi, the Mādhānagar and the Sunderban copperplates of Lāksmanaśena, the Edilipur copperplate of Keśavasena, the Madanapāḍa and the Sāhiṭya Parishat copperplates of Viśvarūpasena. Paunḍrabhukti, a shortened form of Paunḍravardhana-bhukti, is referred to in the Rāmpāl copperplate of Śrīcandrdeva, Belāva copperplate of Bhōjavarman and Dhuḷa plate of Śrīcandra (vide N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 2, 15).¹ The Sangli plate of the Rāṣṭrākūṭa king Govinda IV refers to Paunḍravardhana. Varendri is assigned to Paunḍravardhana in the Tarpanḍiṇi grant of Lāksmanaśena. The Deoparah inscription of Vijayasena refers to a guild of artists belonging to Varendra which occupies a considerable portion of Paunḍravardhana. The Kamaṇṭli plate of Vaidya deva, the Viṣṇu image inscription and Deoparah inscription also refer to Varendra.

In the time of the Pālas (circa 730–1060 A.D.) Paunḍravardhana-bhukti must have comprised a larger area, while the Senas must have ruled over a still larger division. The records of these two dynasties refer to the following sub-divisions as included in the larger division of Paunḍravardhana-bhukti: the Koṭivarsavīṣaya (Dinajpur), the Vyaṅghrataṭimanḍala (Malda), the Khāḍīvīṣaya (identical with the Sunderbans and the 24 Pergs.), Varendra (roughly identical with Rajshahi, Bogra, Rungpur and Dinajpur) and Vaṅga (East Bengal, more particularly the Dacca division). That Paunḍravardhana included Varendra as well as Gaṅḍa (Malda and Dinajpur) is also proved by a reference in Puroṣottama’s lexicon (11th century A.D.), where we have ‘Paunḍrāk asur Varendra-Gaṅḍa-nirvṛtti’, i.e., the Paunḍras include the Varendra and Gaṅḍa countries. According to the Rāmaśāstra of Sandhyākaranandī (11th century A.D.) Śrī Paunḍravardhanapura seems to have been situated in Varendra, for it is stated there that Varendra was the foremost place of the east and Paunḍravardhanapura was its crest-jewel or the most beautiful ornament (Kaviḍrālisti, V. I). It was the biggest province of the Gaṅḍa empire. According to a Damodarpur plate it extended from the Himalayas in the north to Khāḍi in the Sunderban region in the south. The Madhyapāḍa plate of Viśvarūpasena extends its eastern boundary to the sea. According to the Meher copperplate of the 13th century A.D., it comprised a portion of the Tippera district (History of Bengal, Vol. I, p. 24; for further details see Samaṭaṭa). The Tippera copperplate grant of Sāmanta Lokanātha (E.I., XV, 301–15) refers to some feudatory chiefs ruling in the region round Tippera. A new copper-plate was found while taking out mud from a tank by a villager at Gunaiha, a village about 18 miles to the north-west of the town of Comilla and a mile and a half to the south-west of the police station of

¹ For details, see B. C. Law, Geographical Essays, p. 37; Law, Geography of Early Buddhism, pp. 33 and 68.
Devidvāra in the district of Tippera. This is also known as the Gumaighār grant of Vainyagupta (I.H.Q., VI, 45ff.). In the Epigraphia Indica (XXI, p. 85) we find that the city of Pundravardhana was the seat of a Māhā-mātra in the Maurya age, but this is doubtful. According to Dr. D. R. Bhandarkar the capital of the Śamvamgīyas at the time of the Mahāsthān inscription was Puṇḍranagara, which was the headquarters not of the Vangiyas but of the Puṇḍras after whom it was undoubtedly called Puṇḍra-nagara (E.I., XXI, p. 91).

The present ruins of Mahāsthān or Mahāsthānagar lie seven miles north of the modern town of Bogra. Cunningham identifies this site with the ancient city of Puṇḍravardhana. The river Karatoyā, which still washes the base of the mounds of Mahāsthān, separated Puṇḍravardhanabhūkti from the more easterly kingdom of Prāgyotīṣa or Kāmarūpa in Assam. Puṇḍravardhana was visited by Hiuen Tsang in the 7th century A.D. According to the Chinese pilgrim it was more than 4,000 li in circuit and its capital was more than 30 li. The city lost its importance from the third quarter of the 12th century A.D., for the later Sena kings of Bengal shifted their capital first to Deopāra in the Rajahahí district and later to Gauda in the Mālā district. Towards the end of the 13th or the beginning of the 14th century A.D. Puṇḍravardhana was occupied by the Mahommedans.

Pāhāḍpur.—Somapura has been identified with Pāhāḍpur in the Dinajpur district of Bengal (Nalanda Inscription of Vipulaśrimitra, E.I., XXI, Pt. III, July, 1931). The huge mound of bricks, 80 ft. in height, that stands at Pāhāḍpur, probably gave rise to the name of this place as it looked like a rock. There was a monastery named after Dharmapāla at Somapura, identified with Pāhāḍpur by Dikshit. The monastery at Pādāḍpur is the biggest one that was ever erected in India for the Buddhist monks. It was built in the 5th century A.D. under the Pāla kings of Bengal. The most numerous specimens of antiquity from Pāhāḍpur are the terra-cotta plaques. The Brahmanical and Buddhist gods are equally found here. The Brahmanical gods represented in them are Brahmac, Viṣṇu, Ganesa, and possibly Śrīrya. The place must have gained considerable importance as a seat of Buddhism in Northern India during the Pāla period.

The ruins of Pāhāḍpur are situated at a distance of three miles to the west of the Jamalgunge railway station in the district of Rajahahí. The Pāhāḍpur monastery resembles such great monasteries as Borobudur and Prambanam monasteries at Java and Ankarhat monastery in Cambodia. In the Buddhist vihāra at Pāhāḍpur we find a square sanctuary with many chambers each having a courtyard in front and a small portico. A high altar is found probably for religious worship. To the east of this sanctuary there stands a little stūpa, called Satyapīrabhūṭa, where we have a temple of Tārā. The terra-cotta plaques on the walls of the monastery contain the tales of the Pāśicatāntra and the Hitopadesa. The stone images of Rādhā and Kṛṣṇa, some lovely figures telling the story of the life of Kṛṣṇa, slaying of Dhenukāśūra, holding of Mt. Govardhana by Śrīkṛṣṇa are found here. The Epic and Pauranic scenes like the fight of Bāli and Sugrīva, the death of Bāli, the abduction of Subhadrā, etc. are all found here. There was a Jaina temple at Pāhāḍpur in the 5th century A.D. The famous Tibetan Buddhist scholar, Dipankara Śrījāna is said to have spent many years under his teacher Ratnakara Śānti in the Somapura-mahāvihāra. For an account of the excavations at Pāhāḍpur vide A.S.I., Annual Report, 1929-30, pp. 138ff.; A.S.I., Annual Reports, 1930-34,

**Pālāmaka.**—The Nālandā Grant of Devapāla mentions this village in the Geyāvīśaya (*E.I.*, XVII, pp. 318ff.).

**Pāṇḍava-pravara.**—It may be identified with the modern Vipulagiri, north-north-east of Rājaghrā. (B. C. Law, *Rājaghrā in Ancient Literature, M.A.S.I.*, No. 58, pp. 3–6, 28–30).

**Pāṇḍuyā.**—(i) This place commonly known as Pečo is situated at a distance of 33 miles from Calcutta. It is in the Hooghly district and is quite distinct from Pāṇḍuyā of the Malda district. In the 16th century A.D. Samsuddin Isuf Shah, king of Gauda, conquered this Hindu kingdom of Pāṇḍuyā, which contained many Hindu temples. An ancient Hindu temple dedicated to Sun God was converted into a mosque. There is a minar 127 ft. high and there are two tanks, known as the Jorāpukur and the Pirpukur.

(ii) The ruins of Pāṇḍuyā in the district of Malda lie to the east of the river Mahānandā. A clear trace of Hindu relics is found here in a dilapidated culvert with images of Hindu deities beneath it. Many remains of the Muslim age are found at this site, e.g., Ādīnā mosque, Sonā mosque, Asānsāhi Dargā, Selāmī Dargā, Bāīsk-Hāzāri Dargā, Eklākhī mosque, etc. (Introducing India, Pt. I, p. 76).

**Pāpahārini.**—Name of a hill in Bihar. There is a beautiful tank at the foot of the Pāpahārinī hill, which is frequented by the people on the last day of the month of Pauṣ, when the image of Madhusudana is brought to a temple at the foot of the hill from Bāṃśī. This tank was caused to be excavated by Koṇadevi, the wife of Ādityasena, who became the independent sovereign of Magadh in the 7th century, after the kingdom of Kanauj was broken up on the death of Harśavardhana (*O.I.,* III, 211).

**Pārśvanātha.**—It is in the district of Hazaribagh, which is very frequently visited by the Jains. The height of this hill is about 5,000 ft. It is the highest mountain south of the Himalayas. It is a remarkably handsome mountain, sufficiently lofty to be imposing, rising out of an elevated country. (For details—*B. and O. District Gazetteers, Hazaribagh*, pp. 202ff.) There is a Digambara Jain temple on its top and some Śvetāmbara temples are found at its foot. This hill also known as Sametākharā stands in a dense forest infested with wild animals. Parīvanāth before his passing away came to the foot of this hill and attained salvation (B. C. Law, *Geographical Essays*, p. 213).

**Pāṭaliputra.**—The later capital of Magadha was Pāṭaliputra (Modern Patna). Its ancient Sanskrit names were Kusumapura and Puspapura from the numerous flowers which grew in the royal enclosure. The Greek historians call it Palibothra and the Chinese pilgrims, Pa-lin-tou.

Hinen Tsang the great Chinese traveller gives an account of the legendary origin of the name of the city (*Watters, On Yuan Chwong*, Vol. II, p. 87). According to Jaina tradition Udaya, the son of Dāraka, built this city. The first beginnings were made by the Magadhān monarch, Ajāṭhaśatru. The Buddha, while on his way to Vaiśāli from Magadhā, saw Ajāṭhaśatru’s ministers measuring out a town (*vide, Modern Review*, March, 1918).

Pāṭaliputra was originally a Magadhān village, known as Pāṭaligrāma, which lay opposite to Koṭijrāma on the other side of the Ganges. The Magadhān village was one of the halting stations on the high road extending from Rājaghrā to Vaiśāli and other places. The fortification of
Pātaligrāma which was undertaken in the Buddha’s life-time by two Magadhan ministers, Sunītha and Varsakāra, led to the foundation of the city of Pātaliputra (Dīgha, II, 86ff.; Sumanāgalavīśinī, II, p. 540). Thus it may be held that Ajātasatru was the real founder of Pātaliputra.

Pātaliputra was built near the confluence of the great rivers of Mid-India, the Ganges, Son, and Gandak, but now the Son has receded some distance away from it. This city was protected by a moat 600 ft. broad and 30 cubits in depth. According to Megasthenes it was 80 stadia in length and fifteen in breadth (McCrindle, Ancient India as described by Megasthenes and Arrian, p. 65).

At a distance of 24 feet from the inner ditch there stood a rampart with 570 towers and 64 gates (cf. McCrindle, Ancient India as described by Megasthenes and Arrian, p. 67). This city had four gates, Asoka’s daily income from them being 4,00,000 kahāpanas. In the Council (Sabhā) he used to get 1,00,000 kahāpanas daily (Samantapaśādikā, I, p. 52).

Fa-hien, who came to the city in the 6th century A.D., was much impressed by its glory and splendour. He says that the royal palace and halls in the midst of the city were magnificent. There was in this city a Brahmin professor of Mahayanaism named Rādhāsāmi. There was a Hinayāna monastery by the side of Asokan tope. Its inhabitants were rich, prosperous and righteous (Legge, Fa-hien, pp. 77-78). Fa-hien further gives an interesting description of a grand Buddhist procession at Pātaliputra (Ibid., p. 79). According to Hiuen Tsang, who visited it in the 7th century A.D., an old city lay to the south of the Ganges above 70 li in circuit, the foundations of which were still visible, although the city had long been a wilderness. This old city, according to him, was Pātaliputra (Watters, On Yuan Chwang, Vol. II, p. 87). The poet Daṇḍin speaks of Pātaliputra as the foremost of all the cities and full of gems (Dasakumāra-caritaṁ, 1st Ucchvāsa, ś. 2, pūrva-pāṭhikā).

Pātaliputra was the capital of later Śīśunāgas, the Nandas and also the great Maurya emperors, Candragupta and Asoka, but it ceased to be the ordinary residence of the Gupta sovereigns after the completion of the conquests made by Samudragupta (V. A. Smith, Early History of India, 4th ed., p. 309). During the reign of Candragupta Vikramādiyta it was a magnificent and populous city and was apparently not ruined until the time of the Hūga invasion in the 6th century. Harṣavardhana, who was the paramount sovereign of Northern India in the 7th century A.D., made no attempt to restore it (V. A. Smith, Early History of India, 4th ed., p. 310). Śaśānka Narendragupta, king of Gauda and Karnasuvraṇa destroyed the Buddha’s footprints at Pātaliputra and demolished many Buddhist temples and monasteries (S. C. Vidyābhūṣana, History of Indian Logic, p. 349). Dharmaśāla, the most powerful of the Pāla kings of Bengal and Bihār took steps to renew the glory of Pātaliputra (V. A. Smith, Early History of India, 4th ed., pp. 310-11).

The Buddha was invited by the lay worshippers of Pātaligāma on the occasion of the opening ceremony of a living house (avasathāgāra) (Vinaya-piṭaka, I, pp. 226-8). A monastery was built at Pātaliputra by an influential Brahmin householder of Benares for a Buddhist monk named Udana (Majjhima, II, 167ff.). A monk named Bhadda dwelt at Kukkuṭārāma near Pātaligāma and had conversations with the Buddha’s famous disciple named Ānanda (Samyutta, V. 15-16, 171-2). King Pāṇḍu of Pātaliputra was converted to Buddhism (Law, Dāthayanusa, Intro., xiii-xiv). Śūlabbhadra, who was the leader of some of the Jaina monks, summoned a council at Pātaliputra, about 200 years after the death of
Mahāvīra, to collect sacred Jaina literature. Bhadrabāhu refused to accept the work of this Council (Stevenson, Heart of Jainism, p. 72).

Interesting discoveries have been made by the Archaeological Department of the Government of India on the site of Pāṭaliputra. Some may be mentioned here: (1) remains of wooden palisades at Lohanipura, Bulandibagh, Mahārājganj and Mangle’s Tank; (2) punch-marked coins found at Golakpur; (3) Didarganj Statue; (4) Dārukhiṅḍ Devi and Perso-Ionic capital; (5) the railing pillar probably belonging to the time of Śrīna; (6) coins of Kuśāṇa and Gupta kings; (7) votive clay tablet found near Purabadravājī; (8) remains of Ḥinayāna and Mahāyāna monasteries at the time of Fa-hien; the temples of Śrīnabhadra and other Jaina temples, and the temples of Choti and Bari Patan Devi (Pāṭaliputra by Monoranjan Ghose, pp. 14-15). For further details, vide Law, Indological Studies, Pl. III; Law, The Magadhās in Ancient India (J.R.A.S. Publication, No. 24); Law, Tribes in Ancient India, Ch. XLVI.

Pāṭhargāthā.—This hill is in the Bhagalpur district situated on the bank of the Ganges. On the north side of this hill there are some ancient rock sculptures. This hill also contains some caves. Some have identified it with Vikramāśīla (Bhagalpur, by Byrne, B. D. Gazetteers, p. 171).

Pāväпури.—Pāväpurī is the modern name of the ancient Pāpā or Apāpapuri. It is a village in the Bihar sub-division situated three miles north of Giriyek. It was at this place that Mahāvīra, the founder of Jainism, died while he was dwelling in the palace of Śaśātipāla of Pāvā.

Four beautiful Jain temples were built at the spot where Mahāvīra left his mortal existence. Here the Buddha ate his last meal at the house of Cunda the smith and was attacked with dysentery. The Mallas used to reside here. The nine Malla chiefs, to mark the passing away of the great Jina, were among those that instituted an illumination on the day of the new moon saying: 'Since the light of intelligence is gone, let us make an illumination of material matter'.

There is a difference of opinion as to the location of Pāvä, Pāpā or Pāväpurī. According to some it is the same as Kāśī situated on the little Gandak river to the east of the district of Gorakhpur. It seems that the city was situated near Rājgr in Bihar. For further details vide B. C. Law, Geographical Essays, p. 210; P. C. Nahar, Tirthapāväpurī, 1925; A.S.I., Reports, Vols. VIII and XI; B. and O. District Gazetteers, Patna, by O’Malley, pp. 223-24.

Pāvaṟika-ambavana.—It was a mango orchard belonging to a banker named Pāvaṟika of Nālandā, which was used as a pleasure-grove. Pāvaṟika built a monastery here being pleased with the Master after listening to his discourse. He dedicated it to the congregation of monks headed by the Buddha (Papaṅcasūdani, III, p. 52). The Buddha once lived here and spoke on the subject of miracles to Kevalādhva, the son of a householder (Dīgha Nikāyā, I, 211).

Phalgu.—This river joins the Ganges in the district of Monghyr, northeast of Lakhisarai. It is but a united flow of the two hill-streams called the Nairaṅjanā (modern Nilājāna) and Mahānada (modern Mohānā), which meet together above Bodh-Gayā. It receives two tributaries, one in the district of Patna and the other in the district of Monghyr. Nilājāna or Niraṅjanā has its source near Sāmeria in the district of Hazaribagh. Buddhagayā is situated at a short distance to the west of this river. According to the commentary on the Majjhima Nikāyā (Siamese edition, Pt. II, p. 233) this river flows on in a glassy stream showing the bathing places with gradual descents of steps. It has cool and crystal water, mudless and pure (Papaṅcasūdani, Pt. II, p. 233; cf. Lalitavistara, p. 311;
Mahāvastu, Vol. II, p. 123). The Lalitavistara describes it as a river with the banks adorned with trees and shrubs. According to Pali scholiasts the name Nerājījārā signifies a stream of faultless water (Nēlā-jalā) or one of bluish water (nīlā-jalā). For further details vide B. M. Barua, Gayā and Buddha-Gayā, pp. 6, 103-4, etc.

Phalguṇāma.—The Madanapāda grant of Viśvarūpasena and the Edilpur grant of Keśavasena were issued from Phalguṇāma. Some have identified it with a place situated on the bank of the river Phalgu in the Gayā district, but this is doubtful.

Phuliā.—It is a village, which is situated about four miles from Śāntipura in the district of Nāj. It is nine miles from Ranaghat and 54 miles from Calcutta. It is the birthplace of the great Bengali poet Kirtīvāsa, the author of the Bengali Rāmāyana. Here Yavana Haridāsa, the well-known Muslim follower of Śrīcaitanya, spent his days in religious practices. A new township has been recently started by the Government at Phuliā (Introducing India, Pt. I, p. 74).

Pīṇḍokāṣṭi.—This village is mentioned in the Madanapāda grant of Viśvarūpasena situated in the Vikramapura division of Vaṅga within the Paṇḍravardhanabhūti.

Pippalaughā or Pippalihuguḥ or Pipphalaughā.—It was situated on the north face of the Vaibhāragiri. The cave stood some 300 paces south-west from the Charnelfield (Legge, Fa-hien, pp. 84, 85). It was a favourite resort of Mahākassapa (Sānyutta, V. 79; Udāna, p. 4). Fa-hien knew it to be a dwelling among the rocks in which the Buddha regularly sat in meditation after taking his midday meal (Legge, Fa-hien, p. 65). According to Huien Tsang, this cave was visited by the Buddha where he often lodged (Watters, On Yuan Chouang, II, 154). Buddha came to this cave when Mahākassapa fell seriously ill (Sānyutta, V. 79). The cave was called Pippali or Pipphali because it was marked by a Pippali or Pipphali tree which stood beside it (Udānavanāṇanā, p. 77). The Mahājūhiśmākalpa (p. 588) places it in the Varāha mountain. In some of the Chinese accounts it is placed in the Gijjhakūṭa mountain (cf. Watters, On Yuan Chouang, II, 155).

Pippalivalvana.—It was the Moriyan capital which was identical with Nyagrodhavana or Banyan Grove mentioned by Huien Tsang where stood the famous Embers Tope (Watters, On Yuan Chouang, II, pp. 23-24). This is in agreement with the Tibetan account given in the Dulva (Rockhill, Life of the Buddha, p. 147). Some hold that Pippalivalvana probably lay between Rummindie in the Nepalese Tarai and Kasia in the Gorakhpur district. (H. C. Raychaudhury, Political History of Ancient India, 4th ed., p. 217). The Moriyas of Pippalivalvana were a republican clan that existed in the Buddha’s time (Digha, II, 167). They got a portion of the Buddha’s relics and erected a stupa over the same (Buddhist Suttas, S.B.E., p. 135). According to the Mahāvamsa (v. 16) Candragupta, the grandfather of Aśoka, was born in the family of the Moriya Khattiyas.

Prabhāsavana.—It is situated on the Gridhrakūṭa hill in Rājagriha (R. L. Mitra, Northern Buddhist Literature, p. 166).

Pravaragiri.—The Barābar hill cave inscription of Anantavarman refers to ancient Pravaragiri, situated on the northern side of the village of Panārī, about 14 miles to the north by east of Gayā, the chief town of the Gayā district (C.I.I., Vol. III).

Prāgyotisa.—Pragjyotisa1 was a famous country according to both

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1 For literary and other sources vide B. C. Law, Pragjyotisa, J.U.P.H.S., Vol. XVIII, Pts. I and II.
the epics. It is also mentioned in the Yoginītaṇtra (1.12, p. 65). According to the Kālikāpurāṇa (Ch. 40.73) it was a beautiful city under the sovereignty of Naraka. It was looked upon as Indra’s mansion by the king of Videha (Ch. 38.152). It seems to have included not only the Kāmarūpa country but also a considerable portion of North Bengal and probably also of North Bihar. The Kamauli grant of Vaidyadeva refers to the maṇḍala of Kāmarūpa and the viṣaya of Prājyotīsa, which implies that the latter was the larger administrative division including Kāmarūpa. It is taken to mean the city of eastern astrology. According to Sir Edward Gait Prājyotīsa is represented by the modern town of Gauhati. It was ruled by Indrapāla who was styled as the Mahārājādhirāja (Gauhati Copperplate Grant of Indrapāla of Prājyotīsa). Here the realization of taxes from the tenants and the infliction of punishments were rare (vide Nougong Copperplate). According to the India Office plate of Lakṣmanasena (E.I., XXVI) the lord of Prājyotīsa performed magic rites with the dust from the feet of king Lakṣmanasena. In the Bargaon grant of Ratanapāla the city of Prājyotīsa is referred to as impregnable and rendered beautiful by the Lohitya or Brahmaputra river (E.I., XII, pp. 37ff.). Prājyotīsa is well known in both the Epics. The Mahābhārata refers to it as a mleccha kingdom, which was ruled by king Bhagadatta (Karnaparva, V. 104-5; Sābahāparva, XXV, 1,000ff.). In the same Epic it is also referred to as an asura kingdom (Vanaparva, XII, 488). This country seems to have bordered on the realms of the Kīrātas and Cinas (Mahābhārata, Udyogaparva, XVIII, 584ff.). According to the Raṅguvarga it lay evidently to the north of the Brahmaputra river.

In Hemaśandra’s Abhidhānacintāmani (IV. 22) there is a mention of Prājyotīsaḥ Kāmarūpāḥ. According to Purusottama (Trikaṇḍa, p. 93) Prājyotīsa is Kāmarūpa. The Bhṛhat-saṃhitā (XIV. 6) mentions it. According to the Kālikā Purāṇa (Ch. XXXVIII) the capital town of Prājyotīsa has been identified with Kāmākhyā or Gauhati (J.R.A.S., 1900, p. 25). The Kāvyamimāṃsā of Rājaśekhara (Ch. XVII) places Prājyotīsa in the east. According to the Harsacarita a messenger named Bhāskaraditya was sent to Śrī Harsa by the prince of Prājyotīsa. This prince was named Kumāra according to Kielhorn. For further details vide Prājyotīsa by B. C. Law in J.U.P.H.S., Vol. XVIII, Pts. 1 and 2; S. C. Roy, Prājyotīsapura in Modern Review, March, 1946; B. K. Barua, A Cultural History of Assam, Vol. I, pp. 9ff.

Pretakūṭa (Pretakūṭā).—It is a peak mentioned in the Gayā-māhātmya. This hill stands 540 ft. in height, situated five miles north-west of Gayā. It is a sacred spot for the pilgrims. On the top of this hill a granite boulder is to be seen appearing like a sitting elephant (B. M. Barua, Gayā and Buddha-Gaya, p. 14). At the foot of the Pretakūṭa there was a bathing place called the Pretakūṭā also known as the Brahmakūṭa (Vāyu Purāṇa, 108. 67).

Punappuna.—It is the modern Punpun which meets the Ganges just below Patna. It takes its rise in the district of Daltonganj and receives two tributaries. (Law, Rivers of India, p. 26.)

Pundravarshānabhuṭki.—See Pundravarshānabhuṭki.

Purāvakhājikā.—It seems to have covered a large part of the western Sunderban area (E.I., XXVII, Pt. III, p. 121).

Puṣkaraṇa.—The Susumna Rock Inscription of Candrarvarman refers to Puṣkaraṇa which is modern Pokhrana on the Damodar river in the Bankura district, about 25 miles east of the Susumna hill, which was the seat of administration of king Candrarvarman (A.S.I., Annual Report, 1927-1928, p. 188; Introducing India, Pt. I, 72).
Puskarāmbudhi.—It is mentioned in Luders’ List as a country (No. 961).

Rāḍha.—The Bhuvanesvara Inscription of Bhaṭṭa-Bhavadeva refers to this province. The Tirumalai Rock Inscription of Rājendra Coḷa mentions Uttara Rāḍha and Daksīṇa Rāḍha as two distinct janapadas. Uttara Rāḍha is also mentioned in the Belava copperplate of Bhojavaran as well as in the Naihati copperplate of Ballālasena as belonging to the Vardhamānabhukti. According to some Uttara-Rāḍha which also occurs in the Kolhapur copperplates of Gaḍārādityadeva (Saka 1048—E.I., XXIII, Pt. II), and in the Indian Museum Plates of Gaṅga Devendravarman of the year 398 (E.I., XXIII, Pt. II, April, 1935, p. 76) is that part of Bengal which includes a portion of the Marshidabad district. The province of Rāḍha seems to have comprised the modern districts of Hooghly, Howrah, Burdwan, Bankura and major portions of Midnapur. The Ācārāṅga Sūtra (Āyārāṅga Sutta) speaks of Lāḍha (Rāḍha) as a pathless country with its two sub-divisions: Subbhābhumī (probably the same as Skt. Suhma) and Vaṭābhumī, which may be taken to correspond to the modern district of Midnapur. It also speaks of the inhabitants of the Rāḍha country as rude and generally hostile to the ascetics. The dogs were set upon them by the Rāḍha people as soon as the ascetics appeared near their villages (1, 8, 3-4). The mischief-makers whom the lonely ascetics had to reckon with were the cowherds (gopālakā) who made practical jokes on them (Ācārāṅga Sūtra, 18, 3-10; cf. Majjhima, I, 79).

Rājagrha (Rājagrha).—A town occurs in the Mahābhārata (84, 104) and in Luders’ List No. 1345. It was the ancient capital of Magadhā also known as Girivrajā. It was so called because it was built by a king and every house in it resembled a palace. It was also called Kusāgrapura (city of the superior reed grass). As it was surrounded by five hills, it acquired the name of Girivrajā which occurs in the Epics as the capital of king Jarāsandha of Magadhā. According to the Sāsanavamsa it was built by Mandhāta (p. 152). It had 32 gates and 64 posterns (Spence Hardy, Manual of Buddhism, p. 323). According to the Vinaya Piṭaka (Vol IV, pp. 116-17) this city had a gate which was closed in the evening, and nobody, not even the king, was allowed to enter the city after the gate was closed. Rājagrha was extensive from east to west and narrow from north to south (Watters, On Yuan Chewang, II, p. 148). It was a gay city where festivities were held in which people indulged themselves in drinking wine, eating meat, singing and dancing (Jāt., I, 489). There was a festival known as the Nakkhattakāḷḷa held here, which lasted for a week in which the rich took part (Vimāṇavatthu Commy., pp. 62-74). Another festival known as the Giragrasamajja was held in this city, and a party of six monks attended it (Vinaya Piṭaka, II, 107; cf. also Ibd., IV, 267). This city was an abode of many wealthy bankers (Petavatthu Commy., pp. 1-9). Meetings were held in the Mote Hall at Rājagrha where the people met and discussed means of welfare (Jātaka, IV, pp. 72ff.). Here the inhabitants were always willing to satisfy the needs of the monks under the belief that such pious acts would bring about re-birth in a higher region (Vimāṇavatthu Commy., pp. 250-51). Many prominent disciples of the Buddha including Sāriputta and Moggallāna visited this city and they were converted by the Buddha here (Kathāvatthu, I, p. 97). It was here that Upāli was also ordained as a monk. The Buddha’s activity in the city was

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1 For a full account of these hills see B. C. Law, Rājagrha in Ancient Literature, M.A.S.I., No. 58; B. C. Law, The Magadhās in Ancient India, pp. 33ff.
remarkable.1 Mahāvīra spent 14 rainy seasons here. (Nāyādhhamma- kāhāo, II, 10). It was the birthplace of the twentieth Thirthankara (Āvadyaka Niriyukti, 325, 383). Here the Buddha summoned all the monks and prescribed several sets of seven conditions of welfare for the Buddhist Fraternity. Ajātaśatru, king of Magadha, built dhātu-cātyayas all round Rājagṛha (Mahāvānsa, ed. Geiger, p. 247) and repaired 18 great vihāras, (Samantapāṇidīka, I, pp. 9-10).

Jivaka, the court-physician of king Bimbisāra of Magadha, was an inhabitant of Rājagṛha (Vin. Pit., II, 119ff.). There was another physician named Ākāsagottra belonging to this city (Vin. Pit., I, 215).

Rājagṛha is famous in the history of Buddhism as the place where 500 distinguished elders met under the leadership of Mahākassapa to recite the doctrine and discipline of the Buddha and fix the Buddhist canon (Vinaya, Cullavagga, XI). The main reason for selecting Rājagṛha for the purpose was that it could sufficiently make room for 500 elders. The city of Rājagṛha was much frequented by the Buddha and his disciples (Vimānnavatthu Commy., pp. 260-1; Dhammapada Commy., I, pp. 77ff.; Samantapāṇidīka, I, pp. 8-9). The Vinaya-Cullavagga speaks of a banker of Rājagṛha who acquired a block of sandalwood and made a bowl out of it for the monks (Vin. Texts, III, 78). Another banker of Rājagṛha built a vihāra for the monks. He had to take the consent of the Buddha as to the dwelling of the monks in it (Vin. Pit., II, 146). It was in this city that the two famous disciples of the Buddha, Sāriputta and Moggallāna, were converted by him (Vin. Pit., I, 40ff.). When the Buddha was in this city, Devadatta’s gain and fame were completely lost (Vin. Pit., IV, 71). It was in this city that the great banker of Śrāvasti named Anāthapindika was converted by the Buddha (Sam., I, pp. 55-56). Merchants used to visit it to buy or sell merchandise. (Vimānava Commy., p. 301). Many people of Rājagṛha were engaged in trade and commerce (Jāt., I, pp. 466-7; Petavathu Commy., pp. 2–9). This city had many names in the course of its long history (Sumangalav, I, 132; Udānavānanā, p. 32, etc.). During the reigns of Bimbisāra and Ajātaśatru Rājagṛha was at the height of its prosperity. It must have lost its glory with the removal of the capital to Pātaliputra by Udāyibhadra some 28 years after the Buddha’s death.


Rājmahal ranges.—These ranges belong to the Santal Parganas in Bihar, inhabited by the Antargirya, mentioned in the Bhīmmaparva list of the Mahābhārata. The Antargiryas were the people dwelling on the outskirts of the hills of the Bhagalpur and Monghyr regions. It is also

known as Kālakavana according to Patañjali (Mahābhāṣya, II, 4, 10; cf. Bandhāyana, I, 1, 2).

Rākṣasakālī.—This island is situated about 12 miles east of the sacred Sāgar island at the mouth of the river Hooghly (E.I., XXVII, Pt. III, p. 119).

Rāmankelī.—This village stands about 18 miles to the south-east of Maldah in the district of Rajshahi, visited by Śricaitanya (Caitanya-Bhāgavata, Ch. IV).

Rāmpūrva.—This village is in the Champaran district of Bihar, well known for the Asoka pillar discovered by Carleyle in 1877 (J.R.A.S., 1908, 1085ff.).

Rānigur-Jharial.—It is a village about 21 miles west of Titilīgarh in the Patna State of Orissa, where some inscriptions were found. It is famous for its many old temples (E.I., XXIV, Pt. V, January, 1938).

Revatikā.—The spurious Gaya copperplate grant of Samudragupta records the grant of this village in the Gaya-visāya to a Brahmin by Samudragupta (C.I.I., Vol. III).

Rohitāgiri.—The Rohitāsgadh stone seal matrix of Mahāsāmanta Śaśāṅkadeva mentions the hill fort of Rohitāsgadh, 24 miles south by west of Sahasrāram, the chief town of the Sahasrāram sub-division of the Shahabad district (C.I.I., Vol. III). According to Rampal copperplate of Śrīcandra, the Candras were the rulers of Rohitāgiri, which may be identified with Rohitāsgadh in the Shahabad district of Bihar (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 2ff.). Rohitāsgadh the ancient hill fort of Rohtas is named after Prince Rohitāsa the son of Hārīcandra of the solar dynasty (Harivamśa, Ch. 13). It is also mentioned in the copperplates discovered from Orissa relating to a Tunga family. Both the Tungas of Orissa and the Candras of East Bengal came from Rohitāgiri (I.H.Q., II, 655-656). According to some Rohtas hill is a spur of the Kymore range, a branch of the Vindhya mountain (N. L. Dey, Geographical Dictionary, p. 170). For further details vide B. and O. District Gazetteers, Shahabad, by O'Malley, pp. 174ff.

Ṛṣīgiri (Pali Isigili).—It is near Rājagṛha. It is one of the five hills encircling Girivrajā, the ancient name of Rājagṛha (Vimānavatthu Commy., P.T.S., p. 82).

Ṛṣyaśṛṅga-Ūśrama.—The sage Ṛṣyaśṛṅga had his hermitage at Rṣikūḍa, 28 miles to the west of Bhagalpur and four miles to the south-west of Bariarpur. It was situated in a circular valley formed by the Maira hill (Maruk hill). The Rṣikūḍa was a tank which was the collection of the combined water of springs, hot and cold, near this hermitage. On the north side of this tank the sage Ṛṣyaśṛṅga and his father Bibbāṅḍaka used to meditate. The Ṛṣyaśṛṅga-parvata, situated at a distance of eight miles to the south of the Kajra station, claims the honour of being the hermitage of the sage (Ṛmāyana, Ṣikāṇḍa, Ch. 9). From the proximity of the Rṣikūḍa to the Ganges, which afforded facility to the public women sent by Lomapāda, king of An̄ga, to entice away the young sage from this seclusion, preference should be given to it as the likely place where the sage and his father performed austerities. According to the Mahābhārata (Vanaparva, Chs. 110 and 111) this hermitage is said to have been situated not far from the river Kuśī (ancient Kaṃśikī) and 24 miles from Campā.

Ṛṣyaśṛṅga-ūśrama.—This river forms the boundary between the districts of Howrah and Midnapur. It rises in the hills of Manbhum, and flows through the districts of Bankura, Hooghly and Midnapur to join the Hooghly river near Tamluk. (For details, Law, Rivers of India, p. 27.)
Salandi.—This river issuing from the hills in the Keonjhar State flows through the district of Balasore above the Vaitaranî. (Ibid., Rivers of India, p. 45).

Samataṭa.—Samataṭa is mentioned in the Allahabad Pillar Inscription of Samudragupta (C.I.I., Vol. III, No. 1) as one of the most important among the north-east Indian frontier kingdoms which submitted to the mighty Gupta emperor. It was so called because the rivers in it had 'flat and level banks of equal height on both sides' (C.A.G.I., ed. S. N. Majumdar, p. 729). It was included in the larger divisions of Vaṅga. Some scholars hold that it was distinct from Vaṅga which lay between the Meghnā on the east, the sea on the south and the old Budigāngā course of the Ganges on the north. Samataṭa finds mention in the Bhāsatamāhālikā (Ch. XIV) and it seems to have been identical with the delta of the Ganges and Brahmaputra and must have comprised, according to the epigraphic evidence, the modern districts of Tipperah, Noakhali, Sylhet (J.A.S.B., 1515, pp. 17-18), and portions probably of Barisal. The Karmānta identified with Bad-Kāntā, 12 miles west of Comilla, has often been identified as the capital of Samataṭa (Dey, Geographical Dictionary, p. 175; J.A.S.B., 1914, p. 87; Bhāṭṭasālī, Sculptures in the Dacca Museum, p. 6). The Bhagapur grant of Nārāyaṇapāla, the Baghaura inscription of Mahipāla I, Baraqrup grant of Vijayasena, a Bodhgaya inscription of Vīryendrabhadra, and Asrāpur copperplate refer to Samataṭa (N. G. Majumdar, Inscriptions of Bengal, Vol. III). The Mehergrām copperplate of Dāmodaradeva (edited by Barua and Chakravarty) offers us a definite location of the Samataṭamandala within the Pundravardhanabhukti. It speaks of the district of Paranayi (visaya), the sub-division called Vaisagrāma (Khandala), which included the village of Meher in the present Chandpur sub-division of the district of Tipperah. The Deva kings ruled over the district of Tipperah and Chittagong in the beginning of the 13th century A.D., before Daśaratadhava succeeded in supplanting the Senas of Pundravardhanabhukti. A new copperplate has been discovered at Gunaighar, a village about 18 miles to the north-west of the town of Comilla. This plate is the earliest record found in East Bengal. It is earlier than the four Faridpur plates with which it bears fruitful comparison. The plate records a gift of land from the camp of victory at Kṛṣipura by Mahārāja Vainyagupta made at the instance of his vassal Mahārāja Rudradatta, in favour of a Buddhist congregation of monks belonging to the Vaivartika sect of the Mahayana, which was established by a Buddhist monk, Ācārya Śāntideva, in a vihāra dedicated to Avalokiteśvara. For further details vide I.H.Q., Vol. VI, No. 1, pp. 45ff. The Gunaighar grant records the grant of land in the Gunaikāgrahāra, which may be identified with Gunai-ghar, the findspot of the grant in the Tippera district dated 508 A.D. The Dūtaika was Mahāśāmanta Mahārāja Vijayasena, who seems to be a man of some importance of his time.

When Hiuen Tsang visited the country (cir. 640 A.D.), Samataṭa was an important kingdom. He described it as the country having rivers with flat and level banks of equal height on both sides. This country, known to the Chinese as San-mo-ta-cha, was about 3,000 li in circuit. It was rich in crops, fruits and flowers. The climate was soft and the habits of the people agreeable. The men were hardy by nature, of short stature and of black complexion. They were fond of learning (Beal, Buddhist Records of the Western World, II, 199). There were many Buddhist saṅgha-rāmas as well as Hindu temples. This country had also many Jain ascetics. During the visits of Hiuen Tsang and Sengchi Samataṭa seems to have been under the rule of the Khaḍga dynasty (M.A.S.B., Vol. I,
No. 6). The Candra dynasty appears to have mastered the whole of Vaiṣṭa including Samataṭa. In the beginning of the 11th century A.D. the Candras were ousted from their possession of Samataṭa by the Varmanas, who, in their turn, gave place to the Senas towards the end of the same century.

_Sarpasondika-pabbhāra._—It was a snakehood-like declivity of the neighbouring rock (Sārathappakāsini, III, 17). It was near the cemetery grove or the Sitavana in Rājagṛha.

_Sappini._—It was a river or rivulet in the neighbourhood of Rājagṛha. It was a stream with a winding course. Buddha used to sojourn occasionally on its bank (Samyutta, I, 153). It seems that it flowed in the Buddha’s time on the south side of Rājagṛha. The Master went from the Gijjhakīṭa mountain to the bank of this river to meet some wanderers (parībājikas) (Aṅg., II, 29, 176). The Paṅcatāna river is probably the ancient Sappini.

_Saptagrāma._—It formerly implied seven villages: Bansberia, Kṛṣṭapura, Bāsudevapura, Nityānandapura, Śivapura, Samvacorā and Baladghāṭī. The remains of ancient Saptagrāma are found near the present railway station Adisaptagrāma, about 27 miles from Calcutta. It was an important city and a port of Rāḍha, situated on the Ganges. It is so called because the seven sons of king Priyavrata became sages after practising penances here. It lost its importance as a port owing to the silting of the river bed of the Sarasvati. In the 9th century A.D. Saptagrāma was ruled by a powerful Buddhist king named Śrī Śrī Rūpanārāyaṇa Śimha. It was visited by the Egyptian traveller Ibn Batuta in the 13th century A.D. It was later conquered by Jafar Khan whose tomb is still found at Trivenī. Many coins of Muslim rulers have been found here. During the reign of Alauddin Husen Shah of Gauda it was the seat of an imperial mint. In the 16th century A.D., a Hindu king named Rājivalocana conquered it from Sulaiman, the then Sultan of Gauda. It is the birthplace of the author of the Caṇḍī. From Bankimchandra’s Kapāl-kundala and Haraprasād Sastri’s Bener Meye we get a glimpse of its prosperity. It is a sacred place of the Vaiṣṇavas being the home of Uddhāraṇa Datta, a follower of Śrīcaitanya. Nityānanda, the right-hand man of Śrīcaitanya, spent many years in this place. For further particulars see Law, Holy Places of India; J.A.S.B., 1810; Periplus, 26; Introducing India, Pt. I, p. 75.

_Satāṭa-padmāvatī._—The Edilpur copperplate of Śrīcandra of the 11th century A.D. refers to this district (E.I., XVII, 190).

_Sattaparśi Cave._—It was on a side of the Veḥhāra mountain where the First Buddhist Council was held under the presidency of Mahākassapa and under the patronage of king Ajātaśatru (Samantapāsādikā, I, p. 10). It derived its name from the Saptaparśa creeper which stood beside it marking it out. According to the Mahāvastu (Vol. I, p. 70), it stood on the north side on an excellent slope of the Valihāra mountain. It agrees with the account of Fa-hien which places the cave on the north of the hill (Legge, Fa-hien, pp. 84-85). Huien Tsang in agreement with Fa-hien locates the cave about 5 or 6 li south-west from the Bamboo Park, on the north side of the south mountain in a great bamboo wood (Watters, On Yuan Chwang, II, 159).

_Sālinda._—It was a Brahmin village on the east side of Rājagrha (Jātaka, III, 293).

_Sālmalī._—It may be identical with Mallasārul, a village about a mile and a half from the north bank of the Damodar river, within the jurisdic-
tion of Galai police station of the Burdwan district, Bengal (E.I., XXIII, Pt. V, p. 168).

Śānāvatya.—The country which is mentioned in the Mahābhārata (II, 48, 15) is in the Gaya district. Some have identified the people of this country with the Santals, which I think is doubtful (Moti Candra, Geographical and Economic Studies in the Mahābhārata, p. 110).

Śāntipur.—In the district of Nadia stands this place on the Ganges. It contains many Hindu temples. Here lived the great Vaiśṇava reformer Advaitācārya, a contemporary and admirer of Śrī Caitanya, who used to practise asceticism. (Introducing India, Pt. I, p. 74).

Śāvatthīdeka (or Śāvathīkā).—It roughly corresponds to north Bogra and south Dinajpur in Bengal (E.I., XXIII, Pt. IV, Oct., 1935, p. 108—Three Copperplate Inscriptions from Gaonī).

Senānīgāma (Senāni-nigama according to Buddhaghosa).—It was one of the Magadhan villages containing a beautiful forest and a river. It was a prosperous village where alms were easily obtainable (Vinaya Mahāvagga, I, pp. 166-167).

Senāpatigāma.—It was in Uruvelā, where the Buddha was engaged in deep meditation for six years. A public woman named Gavā kept a coarse cloth on a tree for the Buddha’s use after meditation (B. C. Law, A Study of the Mahāvastu, p. 154).

It should be noted that Senānīgama which was really the principal locality in Uruvelā in the Buddha’s time, corresponds to Senāpatigrāma of the Sanskrit Buddhist works (Lalitavistara, ed. Mitra, p. 311; Mahāvastu, II, 123). It served as a military station in a remote period according to Buddhaghosa (B. M. Barua, Gaya and Buddha-Gayā, p. 103).

Shaṅhpur.—The Shaṅhpur stone Image Inscription of Ādityasena refers to it. This village stands on the right bank of the Sakari river, about nine miles to the south-east of Bihār (C.I.I., Vol. III).

Śībāgār.—It possibly formed part of the old kingdom of Kāmarūpa. The district of Śībāgār in Assam is bounded on the north by the districts of Darrang and Lakhimpur, on the east by Lakhimpur and hills occupied by the tribes of the independent Nāgās, on the south by these hills and by the Naga Hills district and on the west by Nowgong district. Śībāgār falls into three natural divisions. The most populous and important portion is a wide and healthy plain lying between the Naga Hills and the Brahmaputra. The Brahmaputra and the Dhansiri are the famous rivers in this district.

The plain is of alluvial origin and consists of a mixture of clay and sand in varying proportions ranging from pure sand near the Brahmaputra to clay so stiff as to be quite unfit for cultivation.

Śībāgār like the rest of Upper Assam enjoys a cold winter and a cool and pleasant spring. The average rainfall varies from 90 to 95 inches in the year. This town is seldom visited by destructive hurricanes but it is liable to earthquakes like the rest of Assam.

Rice is the staple food of the people and agriculture is the staple occupation. Other important crops are tea, and orchard and garden crops. The rearing of the lac insect and of silk worms, the manufacture of rough earthenware and metal vessels and jewellery, mat-making and weaving are the industries of Śībāgār. Three different kinds of silk are also produced

1 Šarathappakṣiṇī, I, 172.

Sibsagar contains numerous temples built by the Ahom kings, which are made of thin bricks of excellent quality and are generally ornamented with bas-reliefs. The fact that the figures of camels which frequently appear suggests that they were made under the direction of foreign artisans, as camels must always have been very scarce in a marshy country like Assam. There temples were generally built by the side of large tanks. There was a small temple in ruins where a human being was annually offered to the deity by the Chutiya priests.

Siddhala.—This is the name of a village in Uttar-Râdha and is mentioned in the Belâva copperplate of Bhojavaran and the Bhuvanévara Inscription of Bhânta Bhavadeva (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 16ff.). Some identify Siddhala with the present village of Siddhala near Ahmadpur in Birbhum district (vide Birbhum-Vivarana by H. K. Mukherjee, Pt. II, 234).

Silâ-sangâma (or Vikramaisilâ-sanghârama).—This hill contains seven rock-cut caves of a very ancient date with niches for the images of the deities mentioned by Huen Tsang, when he visited Campâ in the 7th century A.D. Some have identified it with the Pâtharghâta hill (vide Vikramaisilâ).

Silimpur.—It is in the Bogra district of the Rajshahi division, where the stone slab inscription of the time of Jayapâladeva was discovered (E.I., XIII, 283ff.).

Silua.—It is in the Noakhali district of East Bengal. The ancient remains at this site consist of a low mound with fragments of a colossal image upon it, the pedestals of which had an inscription of the 2nd century B.C. (A.S.I., Annual Reports, 1930-34, p. 38).

Simhapura.—The identification of Simhapura is not certain. Some identify this place with Sihapura which is mentioned in the Mahâvamsa (VI, 30ff.) as situated in the Lâla country, i.e. Râdha. It was probably a part of Kâlûga which might have included a portion of Râdha. According to others, it may be the same as the modern Singupuram between Chicacole and Narasannapeta (E.I., IV, p. 143). The Belâva copperplate of Bhojavaran proves that the Varmans ruled over Simhapura (N. G. Majumdar, Inscriptions of Bengal, Vol. III, p. 16).

Singâsä.—This is the name of a river mentioned in the Nahiati copperplate of Ballâlasena. It flowed in the north of the village of Khândâyilâ, identified with modern Khârulâ, and to the west of the village of Ambayillâ (Ambagrâma) in the Murshidabad district, Bengal (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 71ff.).

Sitahâs.—It is in the Katwa sub-division of the Burdwan district. Between this village and the village of Nahiati the place bearing the grant of Ballâlasena was discovered (E.I., XIV, p. 156).

Sitavana.—It was the name of a cemetery grove (Sāratthappakāsini, III, p. 17, Siamese edition). The site was used for a charnel field where the dead bodies were thrown or left to undergo a natural process of decay (Samyutta, I, pp. 210-11), or to be eaten by carnivorous beasts, birds and worms (Dīgha Nīkâya, II, pp. 295, 296). This grove was enclosed by a wall and fitted with doors that remained closed during the night (Samyutta, I, p. 211). It was situated near the north face of the Vaibhâra hill beyond Veuvana. Its location must be beyond Jarâsandha-Kâ-Baithak (B. C. Law, Râjâgaha in Ancient India, pp. 10-11).

Sitakundâ.—It is a village in the Chittagong district, 24 miles north of Chittagong town. It gives its name to a range of hills running north
from Chittagong town, which reaches its highest elevation at Sitakund. It is the holiest place of the Hindus in the Chittagong district, for tradition states that Rama and Sita, while in exile, roamed about on the hills in the vicinity and that Sita bathed in the hot spring which is associated with her name.

There exists a village by this name in the Monghyr sub-division, situated four miles east of the town of Monghyr, containing a hot spring known as the Sitakund spring which is so called after the well-known episode of the Rámâyana. For further details vide J.A.S.B., 1890; B. and O. District Gazetteers, Monghyr, by O'Malley, pp. 259-262.

Somapura.—See Pāhārpur.

Srihaṭṭa.—The Yoginītantra (2.1.112-113; 2.2.119) mentions it. Sylhet occupies the lower valley of the Surma river. It is bounded on the north by the Khasi and Jaintia hills, on the east by Cachar, on the south by the State of Hilt Tipperah and on the west by the districts of Tipperah and Mymensingh. It is a broad and level valley bounded on either side by hills of great height. The Barak is the principal river, which flows through Manipur, Cachar, and Sylhet and finally empties itself into the old bed of the Brahmaputra near Bhairab Bazar. The climate of Sylhet is warmer and not less humid than that of the Assam valley (B. C. Allen, Sylhet, Assam District Gazetteers, Vol. II).

Śrīnagarābhukti.—The Monghyr copperplate grant of Devapāladeva mentions it which has been identified by Sir Charles Wilkinson with the modern Patna.

Śrīgavera.—It is identified with Singra police station in the Natore sub-division of Rajshahi district (I.H.Q., XIX).

Suḥma.—The Suham country was a portion of the more comprehensive region which was later known as Rādhā. It was on the Ganges (Dhoyi's Pavanadīta, V.27). Subbhahūmi seems to be identical with the country of Suhamas. According to the Epic and Pauranic accounts the Suham country is distinguished from Vaṅga and Puṇḍra. The account of Bham's eastern conquests as given in the Mahābhārata makes the country of the Suhamas distinct from Vaṅga and Tāmrālīpta. Nilakanṭha's Commentary on the Mahābhārata informs us that the Suhamas and Rāḍhas were one and the same people. The Jaina Āyūrāṅga-Sutta tells us that the Suham country formed a part of the Rāḍha country. From the Mahābhārata (Sabhāp., Ch. 30, 16) we learn that the Pāṇḍavas led their victorious army to Suham. Suham was conquered by Pāṇḍu (Mbh., Adiparva 113) and by Karna respectively (Mbh., Karnaparva, 8, 19). Buddha delivered the Janapada-kalyāṇi Sutta while he was at Suham (Jāt., I. 393). The inhabitants of Suham saved themselves by submitting to Raghu (Raghuvamśa, 49, 35). Raghu crossed the river Kāpīśā and proceeded towards Kaliṅga. The king of Utkala showed him the way (Ibid., 49, 38). In the account of Mitragupta's journey there is a reference to the Suham country which was then ruled by king Tungadhanavā (Daśakumāracarita 6th Ucchvāsa, p. 102). This king went out to starve himself to death in the pure water of the Ganges (Daśakumāracarita, p. 119). The Kavyamīmāṃsā (Ch. 17) by Rājaśekhara refers to many countries including Suham. According to the Harsacarita (6th Ucchvāsa) Devasena, king of the Suhamas, was killed by Devaki.

Dāmalipti is described in the Daśakumāracarita as having been a city of the Suhamas (Ch. VI, J.A.S.B., 1908, 290 n.). A great festival took place outside the city of Dāmalipti in the Suham country, which had a childless
king named Tuṅgadhavanā who prayed for two children at the feet of Pārvatī (Daśakumāracaritaṃ, ed. Wilson, pp. 141-142).

Śuktimat range.—It is identified by Cunningham with the hills south of Sheoa and Kanker separating Chattisgarh from Baster (A.S.R., XVII, pp. 24, 26). Beglar places this range in the north of the Hazaribagh district (Ibid., VIII, pp. 124-5). Pargiter identifies it with Garo, Khasi and Tippera hills (Mārkaṇḍeya Purāṇa, 285, 306, notes). C. V. Vaidya locates it in Western India and identifies it with Kāthiawād range (Epic Indica, p. 276). Others have identified the Śuktimat with the Sulaiman range (Z.D.M.G., 1922, p. 281, note). Some have applied the name to the chain of hills extending from Śakti in Raigarh, C.P., to the Dalma hills in Manbhum drained by the Kumārī river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bāhlā (H. C. Raychaudhuri, Studies in Indian Antiquities, pp. 113-120).

Sultanganj.—This village is situated close to the Ganges in the district of Bhagalpur containing extensive remains of Buddhist monasteries. An old stūpa stands near the railway station. It contains two great rocks of granite, one of which is occupied by the famous temple of Galvināth (Ghāvināth) Mahādeva, which is a place of great sanctity in the eyes of the Hindus. (Bhāgalpur, by Byrne, B.D. Gazetters, p. 175.)

Sumāgadhā.—It was a tank near Rājagṛha (Śamvyutta Nikāya, V, p. 447).

Sumbha.—It was the country of the Sumbhas with Seta as its capital. Some have identified it with Sumha (modern Midnapur district) but the location is uncertain. This country was visited by the Buddha who dwelt in a forest in this country near the town of Desaka where he told a tale concerning the Janapadakalyāṇi Sutta (Cowell, Jātaka, I, p. 232).

Sunderban.—A grant is said to have been discovered in the Sunderban (Bengal), which is now lost. The forest region of Sunderban was formerly included in the kingdom of Samatā or Bāgdi (Vyāghrataṭi). The Chinese pilgrim Hiuen Tsang saw many Hindu, Buddhist and Jain temples at Samatā in the 7th century A.D. but no trace of them has yet been found. Some decorated bricks, fragments of stone sculptures, coins of Huvışka and Skandagupta, an image of Śūrya and a Navagraha slab have been discovered there (Introducing India, Pt. I, p. 84).

Surmā.—It is the second important river of Assam. It represents the upper course of the Meghnā. It is joined on the right by five tributaries before forming a confluence with the Barāk at Habiganj. For further details vide B. C. Law, Rivers of India, p. 34.

Susunia Hill (See Puskaraṇa).—It is the name of a hill in the Bankura district of Bengal, situated about 12 miles north-west of Bankura (E.I., XIII, p. 133).

Swarnapura.—It is the same as the modern town of Sonepur situated at the confluence of the Tel and the Mahānadi (O.I.I., XXIII, Pt. VII; J.B.O.R.S., II, 52; Bhandarkar’s List No. 1556).

Swarnarekhā.—This river rises in the district of Manbhum and flows past Jamshedpur, and farther down through the districts of Dhalbhum and Midnapur to fall into the Bay of Bengal (Law, Rivers of India, p. 43).

Tarpandighi.—This village is situated in the district of Dinajpur where a copperplate grant of Lakṣmaṇasena has been discovered (E.I., XII, p. 6).

Tarpanghāt.—It is in the Nawabgunj Thana of the district of Dinajpur. It is the place where the sage Vālmiki, the author of the Rāmāyana, bathed and performed religious rites (Introducing India, Pt. I, p. 80).
Tāmralipti.—Tāmralipti is the same as Tamluk in the Midnapur district of Bengal, about twelve miles from the junction of the Rūpārāyaṇa with the Hooghly. It is now situated on the western bank of the Rūpārāyaṇa formed by the united stream of the Silai (Silāvatī) and Dalkisor (Dvārikeśvari) in the district of Midnapur. According to the Bhārataśāstra (IV. 238) Tamluk is situated on the bank of the river Kapiśā identified by Pargiter with the Kasai flowing through the district of Midnapur. This ancient city is mentioned in the Mahābhārata (Bhāgavataparva, Ch. 9; Sabhaparva, Ch. 29, 1094–1100), according to which Tāmralipti and Suhma were two distinct countries. It is called Tamalitas by Ptolemy. According to the Dudhapani Rock Inscription (E.I., II, pp. 343–45), three brothers went to Tāmralipti from Ayodhyā to trade and they made plenty of money. It was the capital of the ancient kingdom of Sumā in the 6th century of the Christian era, and it formed a part of the Magadhan kingdom under the Mauryas (Smith, Asoka, p. 79). According to Dandin, the author of the Dasaakumāraracita, who flourished in the 6th century A.D., the temple of Binduvāsin was situated at Tāmralipti which was visited by the Chinese pilgrim Fa-hien in the 5th century and Hiuen Tsang in the 7th century A.D. This ancient temple was destroyed by the action of the river Rūpārāyaṇa.

Fa-hien describes Tāmralipti as being situated on the seacoast, 50 yojanas east from Campā (Cunningham, A.G.I., ed. S. N. Majumdar, p. 732). In the 7th century A.D. I-tsing resided at Tāmralipti in a celebrated monastery called the Barāha. Traditionally Tāmralipti or Damalipit was the capital of Māyārdhavaja and his son Tāmārdhavaja, who fought with Arjuna and Kṛṣṇa. According to the Kāthāsūrītāpāra (Ch. 14), Tāmralipti was a maritime port and an emporium of commerce from the 4th to the 12th century A.D. According to the Vāyu Purāṇa the Ganges passes through it. The temple of Bargabhīma, mentioned in the Brahma Purāṇa, which was an ancient Vihāra, still exists at Tāmralipti (Tamluk). The Jaina canonical text Pravāpana refers to Tāmralipti.

It is known from the Mahāvamsa (XI, 38; XIX, 6) that the mission of Asoka started from this port for Ceylon. Tāmralipti, as known to the Chinese as Tan-mo-li-i, was 14 or 15 hundred li in circuit. The ground was low and rich, which was regularly cultivated. The temperature was hot. The inhabitants were hardy and brave. There were some sunghārāmas and deva temples (Beal, Buddhist Records of the Western World, II, 200). For further details, vide Introducing India, Pt. I, p. 73.

In 1940 excavations were carried out at the ancient site of Tamluk by the Archaeological Department. Among the finds were earthenware vessels of a curious shape and some of them were in good condition. It is difficult to assign a definite date to the specimens discovered at Tamluk but they no doubt bear testimony to the commercial relations between Egypt and the Indian port of Tāmālittī. (J. Ph. Vogel, Notes on Ptolemy, B.S.O.A.S., XIV, Pt. I, p. 82).

Tārīcandī.—It is in the vicinity of Sahasrāra (Sasaram) in the Shahabad district in South Bihar. An inscription has been discovered on a rock (E.I., V, Appendix, p. 22).

Tātrāvān.—This village lies in the south of Bihar sub-division, 10 miles north-east of Gīrīyak and six miles south-east of Bihar, containing several mounds, marking the sites of old Buddhist buildings. The monastery here was an important one (A.S.I. Reports, Vol. XI; J.A.S.B., Vol. XLII, 1872).

Tēepur.—It is the chief town of the Darrang district of Assam where the five copper plates of Vallaḥhadēva were discovered (E.I., V, 181).
Tirabhukti (Tirhut).—It was bounded on the north by the Himalayas, on the south by the Ganges, on the west by the river Gaṅjak and on the east by the river Kosi. It comprised the modern districts of Champaran, Muzaffarpur and Darbhanga as well as the strip of Nepal Terai. According to tradition Tirabhukti means the land in which the three great sacrificial fires were performed (Devi Purīsa, Ch. 64). Cunningham (A.S.I., Reports, Vol. XVI) holds that the lands lying in the valleys of the little Gaṅjak and Bāghmatī rivers were included in the Tirabhukti (Darbhanga, by O'Malley, Bengal District Gazetteers, pp. 157-158; Muzaffarpur, by O'Malley, Bengal District Gazetteers, pp. 159-60).

Tosadā.—It may be identified with the Tosārā village in the Patna State, E.S.A. Some identify it with Tūdsā near Dumarpalli, about 30 miles to the south-east of Arang (E.I., XXIII, Pt. I, 20).

Triśrōtā.—The Kālikā Purāṇa (Ch. 78, 43; cf. 78, 60) mentions this river, which fulfils the desire of one who bathes in it.

Triveṇī.—It is also known as the Muktavenu (Bṛhat Dharma Purāṇa, Purvakhaṇḍa, Ch. 6). It is 5 miles from the present Bandel Junction station. It is a sacred place of the Hindus, situated at the confluence of the Sarasvati and the Bhāgfrāthi. The site is ancient as it is mentioned in Dhoyi's Pavanadhī (v. 33). Kālidāsa refers to this river in his Raghuvamśa (XIII, 54ff.). The Muslim historians call it Tirāpuni or Firozabad. During the Muslim period it was an important city and a port. It was once a centre of Sanskrit learning. Mukundārāma, the mediaeval Bengali poet, mentions it as a sacred place. It contains the tomb of Jāfar Khan, the conqueror of Saptagāmā, which was built over a Hindu shrine containing some inscribed scenes from the Epics. (Introducing India, Pt. I, 75-76).

Uṭena.—It was a caitya or shrine situated to the east of Vaiaśāli (Digha, II, 102-103, 118).

Uḍumbarapura.—It was a city in the Magadha-Janapada, mentioned in the Mañjuśrīmālākāla (Gaṇapati Śāstri's ed., p. 633—Māgadhā janapadām prāpya pāre Uḍumbarāhvaive).

Ukkaśēla.—It was on the bank of the river Ganges in the Vajji country (Majjhima Nikāya, I, pp. 225-27). Not long after the passing away of Buddha's two chief disciples Sāriputta and Moggallāna, the Master dwelt here with a large number of monks (Sānuttaka Nikāya, V, p. 163).

Upatissagāma.—This village was not far off from Rājagrha (Dhammapada Commentary, I, 88).

Upagatikā.—This village belonged to Kauśāmbi—Asṭaśaṃcikāhānḍalā in the Adhaṇḍhā-prāṇa-maṇḍala of the Paumdravardhanabhūkti (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 15ff.).

Uren.—This village is situated in the Monghyr sub-division, three miles west of Kajra railway station, containing several Buddhistic remains which were first discovered by Col. Waddell. For further details vide Waddell's article, Discovery of Buddhistic remains at Mount Uren in Mungīr (Monghyr) district, J.A.S.B., Pt. I, 1892; B. and O. Dist. Gazetteers, Monghyr, by O'Malley, pp. 263-67.

Ūrttivibhāga.—It may be identified with a village called Īrti in the Keonjhar State, about 12 miles to the north-west of Khiching on the north bank of the river Vaitaranī (E.I., XXV, Pt. IV, October, 1939).

Uruvelā (Uruvīla).—It was in Magadhā. The Bodhisattva after his adoption of ascetic life selected this place as the most fitting for meditation and attainment of enlightenment (Jāt., I, 56). The Buddha, just after his attainment of enlightenment, lived at Uruvela at the foot of the Ajapāla banyan tree on the bank of the river Neraṇjana (Saṃ., I, 103ff. 122; V.
167, 185). Here he was met by some aged Brahmins and had a discussion with them on the subject of respecting the elders (Aśg., II. 20ff.). After spending the first lent at Isipatana the Buddha again visited Uruvelā (Jāt., I. 86). On his way to Uruvelā he converted thirty Bhaddavaggiya princes at a grove called Kappāsiya. On reaching Uruvelā he also converted the three Jaṭila brothers together with their followers at Gayāśīna (Jāt., I. 82; IV. 180). Between this place and Rājagṛha lived two teachers named Arāja Kālāma and Udra Rāmaputra who founded schools for the training of pupils in Yoga (Majjhima, I, 168ff.; Jāt., I, 66ff.; Lalitavistara, 243ff.; Mahāvastu, II, 118; III, 322; Buddhacarita, VI, 54; Waters, On Yuan Chuang, II, 141). This place was visited by the Buddha where he saw nice trees, pleasing lakes, plain grounds and the clear water of the Nairajana river (Mahāvastu, II, 123). Uruvela or Uruvelā may be identified with the modern village of UreI near Bodh-Gayā (vide A.S.I. Annual Report, 1908-9, pp. 139ff.).

Vadathika.—It is one of the caves in the Nāgarjuni hills, containing inscriptions of Daśaratha.

Vaihīyakā.—It is a cave in the Nāgarjuni hills near Gayā (Luders’ List No. 954). It contains inscriptions of Daśaratha.

Vaihāhragiri—(Pali Vehāra; Sans. Vyavahāra).—It is in Magadhā. It is one of the five hills encircling the ancient city of Girivraja, ‘a hill-girt city’ (cf. Vimaṇavatthu Commentary, p. 82). It extends southwards and westwards ultimately to form the western entrance of Rājgir with the Sonagiri. In the Jaina Vividhaṭhakalpa the Vaihāhragiri is described as a sacred hill affording possibility of the formation of kūndas of tepid and cold water (taptasāmbhukvādam). Buddhaghosa associates the hot springs giving rise to the Tapodā river with Mount Vehāra. It is the same mountain as Vaihāra described in the Mahābhārata as a Vipulasaila or massive rock. The city of Rājagṛha shone forth in the valley of Vaihāhragiri with Trikāta, Khaṇḍikā and the rest as its bright peaks. Some dark caves existed in this hill. Close to this hill were the Šarasvatī and many other streams flowing with pleasant waters with properties to heal diseases. The Buddhists built Vihāras on this hill, and the Jainas installed the images of the elect in the shrines built upon it. The Vehāra and the Pāṇḍava appear to have been the two hills that stood on the north side of Girivraja and were noted for their rocky caves (Theragāthā, XL, v. 1). The Vaibhrāj is undoubtedly the Vaihāhragiri of Rājgṛha.

The Jains relying on a much later tradition thus locate the seven hills encircling Rājagṛha: if one enters Rājgir from the north, the hill lying to the right is the Vaibhrāgiri; that lying to the left is the Vipulagiri; the one standing at right angles to the Vipula and running southwards parallel to the Vaibhāra is the Ratnagiri; the one forming the eastern extension of Ratnagiri is the Chaṭṭhagiri and the hill standing next to the Chaṭṭhagiri is the Šailagiri. The one opposite to the Chaṭṭhagiri is the Udayagiri; that lying to the south of Ratnagiri and the west of the Udāyagiri is the Sonagiri. (Law, Rājagṛha in Ancient Lit., M.A.S.I., No. 68, p. 3.)

Vaiśāli.—Vaiśāli the large city, was the capital of the Licchavis who were a great and powerful people in Eastern India in the 6th century B.C. It is renowned in Indian history as the capital of the Licchavi rājas and the headquarters of the great and powerful Vajjian confederaacy. This great city has been identified by Cunningham with the present village of Basarh in the Muzaffarpur district, in Tirhut, as marking the spot where stood Vaiśāli in ancient days (Arch. Surv. Report, Vol. I, pp. 55-56 and Vol. XVI, p. 6). Vivien de Saint Martin has agreed with him. The evidence adduced
by Cunningham to arrive at this conclusion was not put forward with much fulness and clearness. Rhys Davids says that the site of Vaiśālī is still to be looked for somewhere in Tirhut (Buddhist India, p. 41). Dr. W. Hoey seeks to establish the identity of Vaiśālī with Cherand in the Chapra or Saran district (J.A.S.B., 1900, Vol. LXIX, Pt. I, pp. 78-80, 83). This identification has been proved to be entirely untenable by V. A. Smith in his paper on Vaiśālī (J.P.A.S., 1902, p. 267, n. 3). He has succeeded in establishing that the identification by Cunningham of the village of Basarh with Vaiśālī admits of no doubt. This identity has been proved still more decisively by the Archaeological excavations carried out at the site by Dr. T. Bloch in 1903-4. Bloch excavated a mound called Rājā Viśāl kā garh and only eight trial pits were sunk. Three distinct strata have been found out, the uppermost belonging to the period of Mahomedan occupation of the place, the second at a depth of about 5 ft. from the surface relating to the epoch of the Imperial Guptas, and the third at a still greater depth belonging to an ancient period of no definite date (A.S.I. Annual Report, 1903-4, p. 74). The finds in the second stratum are valuable, especially the find in one of the small chambers of a hoard of seven hundred clay seals, evidently used as attachment to letters or other literary documents. They belonged partly to officials, partly to private persons, generally merchants or bankers, but one specimen bearing the figure of linga with a triśūla on either side and the legend Āmrātakēśvarā evidently belonged to a temple (A.S.I. Annual Report, 1903-4, p. 74).

The names of some Gupta kings, queens and princes on some of these seals coupled with palæographic evidence clearly demonstrate that they belonged to the 4th and 5th centuries A.D., when the Imperial Guptas were on the throne (Ibid., p. 110). Some of the impressions show that the name Trabhukti was applied to the province even in those early times and some show the name of the town itself, Vaiśālī. One of the clay seals of a circular area shows a female standing in a flower group with two attendants and two horizontal lines below reading ‘(Seal) of the householders of . . . . at Vaiśālī’ (Ibid., p. 110). All these go to prove the identity of the site with Vaiśālī and there seems to be no ground to question this conclusion any longer. It is a great pity that further excavations at this site have been given up by the Archaeological Department for want of funds.

Vaiśālī owes its name to its being Viśāla or very large and wide in area. According to the Rāmāyana (Ch. 47, vv. 11, 12) it was founded by a son of Ikṣvāku and a heavenly nymph Alambuṣā; after his name Viśāla, the city itself came to be called Viśāla. The Viśvā Purāṇa (Wilson, Vol. III, p. 246) states that Triṇabindu had by Alambuṣā a son named Viśāla who founded this city.

Vaiśālī was visited by the Chinese pilgrim Fa-hien in the 5th century A.D. According to him there was a large forest to its north, having in it the double-galleried Vihāra where the Buddha dwelt and the tope over half the body of Ananda (Legge, Fa-hien, p. 72). Another Chinese pilgrim Huien Tsang who visited it in the 7th century A.D., relates that the foundations of the old city Vaiśālī were 60 or 70 li in circuit and the ‘palace city’ was 4 or 5 li in circuit (Watters, On Yuan Chwang, Vol. II, p. 63). This city was above 5,000 li in circuit, a very fertile region abounding in mangoes, plantains and other fruits. The people were honest, fond of good works, and esteemers of learning. They were orthodox and hetero-
dox in faith (Ibid., II, p. 63). According to the Tibetan account (Dulva, III, f. 80) there were three districts in Vaiśālī. In the first district there
were 7,000 houses with golden towers; in the middle district there were 14,000 houses with silver towers; and in the last district there were 21,000 houses with copper towers; in these lived the upper, the middle and the lower classes according to their positions (Rockhill, Life of the Buddha, p. 62). In the Buddha’s time this city was encompassed by three walls at a distance of a gāvuta from one another and that at three places there were gates with watch-towers and buildings (Jātaka, I, p. 604).

Vaiśālī was an opulent, prosperous town, populous, abundant with food; there were many high buildings, pinnacled buildings, pleasure-gardens and lotus ponds (Vinaya Texts, S.B.E., Pt. II, p. 171; cf. Lalitavistara, ed. Lefmann, Ch. III, p. 21). This great city is intimately associated with the early history of both Jainism and Buddhism. It carries with itself the sacred memories of the founders of the two great faiths that evolved in north-eastern India five-hundred years before Christ.

Vaiśālī claims Mahāvīra, the founder of Jainism, as its own citizen. He was therefore called Vesālī or Vaiśālīka, i.e., an inhabitant of Vaiśālī (Jainā Sūtras, S.B.E., Pt. I, Intro. xi). Kunḍagrama, a suburb of Vaiśālī, was really his birthplace (Ibid., XXII, pp. x-xi). During his ascetic life he did not neglect his place of birth and spent no less than twelve rainy seasons at Vaiśālī (Jacobi, Jaina Sūtras, Pt. I, Kalpasūtra, sec. 122).

The connection of the Buddha with Vaiśālī is no less close and intimate. This city was hallowed by the dust of his feet early in his career and many of his immortal discourses were delivered here (Aṅguttara, P.T.S., II, 190–94; 200–02; Samyutta, V, 389–90; Aṅguttara, III, 75–78; 167–68; V. 133; Therīgāthā, V. 270; Majjhima, I, 227–37).

After the Buddha entered into Nirvāṇa, Vaiśālī drew to itself the care and attention of the whole Buddhist Church. The representatives of the entire congregation met here and condemned the conduct of its pleasure-seeking monks. This was the second general council of the Buddhist Church (Kern, Manual of Indian Buddhism, pp. 108–09). For further details concerning Vaiśālī vide Law, Some Kṣatriya Tribes of Ancient India, Ch. 1; Law, Ancient Indian Tribes, pp. 294ff.; Law, Indological Studies, Pt. III.

Vaiśāra.—It is one of the sacred rivers of India which rises in the hills in the southern part of the district of Singhbhum, and a little below the point where it enters Orissa (for details, Law, Rivers of India, p. 43).

Vakkata.—It seems to be the modern Baktā, a place immediately to the east of Gohagrām on the Damodar river, Burdwan division, Bengal. The Vakkatakavīti representing a part of Vardhamānabhukti included a strip of the country along the north bank of the Damodar river (E.I., XXIII, Pt. V, p. 158).

Vānśka.—It was a mountain near Rājagṛha. Its older name was Vepulla (see Annals of the Bhandarkar Oriental Research Institute, VIII, 164; cf. Samyutta, II, 191–92). It is mentioned in the Jātaka (VI, 491, 513, 520, 524–25, 580, 592).

Vāṃśavāśi.—It is in the district of Hooghly where there is an ancient temple of Hāṃsesvāra. The Vāsudeva temple with Pauranic scenes on its walls is also ancient (Law, Rivers of India, p. 44).

Vāngha.—It is the ancient name of Bengal (vide Prakrit Inscriptions from a Buddhist site at Nāgarjunakonda). Vanga which is the designation of Bengal proper is mentioned in the Aśāreya Aranyaka (II, 1, 1, 1; cf. Keith, Aśāreya Aranyaka, 200) as well as in the Bāvikhāyana Dharmasūtra (I, 1, 14). Pāṇini refers to it as Vanga in his Aṣṭādhyāyī (4, 1, 170). The Bhāgavata Purāṇa (IX, 23, 5) and the Kāvyamāṇikā (Ch. 3) mention it as
a country. The Yoginītantra mentions Vaṅga (2.2.119). In the Tirumalai Rock Inscription of Rājendra Coḷa of the 11th century A.D. and in the Goharwa Plate of Cedi Karṇadēva, Vaṅga country is referred to as Vaṅgaladēsām, which in the thirteenth century came to be called Baṅgāla and in Mahommēdian times, Baṅgā. The Tirumalai Inscription distinguishes Vaṅga not only from South Rādhā (Takkana Lādhām) but also from North Rādhā (Uttīla Lādhām). This is the very location of the kingdom of Vaṅga indicated in the Ceylon Chronicle that places Lāḷha between Vaṅga and Kaliṅga. The first epigraphic mention of the Vaṅga countries is probably made in the Mēharauli Iron Pillar Inscription (C.I.I., Vol. III, pp. 141ff.), where the mighty king Candra is said to have ‘in battle in the Vaṅga country turned back with his breast the enemies who uniting together came against him and by whom having crossed in warfare the seven mouths of the Indus the Vālhikas were conquered’. H. P. Śāstṛī identifies the mighty king Candra with king Candravarman of the Allahabad Pillar Inscription and the king of the same name of Pokhrān which he locates in Marvar in Rajputana. The Vaṅga countries are also referred to in the Mahākūṭa Pillar Inscription (E.I., Vol. V) which tells us that in the sixth century A.D. Kirtivarman of the Cālukya dynasty gained victories over the kings of Vaṅga, Aṅga and Magadha, that is, three Kaliṅgas (Trīkaliṅga). In the Pithapuram plates of Prithviśena (A.D. 1108) the king of the Vaṅgadeśa was subdued by king Malla. Vaṅgadeśa is also referred to in the Copperplate grant of Vaidyadēva of Kāmarūpā, who was victorious in southern Vaṅga (E.I., Vol. II, p. 330), and also in the Edilpur Plate of Kēsavasena, the Madanapāḍa Plate of Viśvarūpasena and the Śāhitya Parisat Plate of the same king (Inscriptions of Bengal, Vol. III, pp. 119, 133, 141). The Rāmpāl Plate of Śricandradeva (E.I., Vol. XII, p. 136) informs us that a Candra dynasty appears to have mastered the whole of Vaṅga including Sāmatāta. The kings of Vaṅga, Pāṇḍya, Lāṭa, Gurjara, and Kāśmīra were conquered by Lākṣmīnārāja, according to the Goharwa grant of Lākṣmikarṇa (E.I., XI, 142). For literary references vide C. O. Law, Tribes in Ancient India, Ch. II.

From the Bheraghat Inscription of Alhaṇadevī we learn that the victory of the Cālukya king Kārṇa, son and successor of Gāṅgeyadeva, seems to have been obtained over the king of Vaṅga or East Bengal (E.I., XXIV, Pt. III, July, 1937).

An attempt has recently been made on the evidence of the Belāva copperplate of king Bhojavarman of the Vaṅṣavāṇa Varman dynasty of East Bengal that Tilokasundari, the second queen of Vijayabāhu I, mentioned in the Cūḷavamsa, is no other than Trailokyasundari, praised in the Belāva Plate as the daughter of king Sāmalavarman, the father and immediate predecessor of Bhojavarman.

It is rightly pointed out that in the Belāva copperplate the Varmans of East Bengal claim to have their descent from the royal family of Simhapura, and Bhojavarman expresses in pathetic terms his solicitude for the contemporary Ceylon King in his difficulties arising from an iminical action on the part of the rākṣasas. Once the personal relationship between Bhojavarman and Vijayabāhu I is assumed as a historical fact, it becomes easy to understand why the former should express this solicitude for the lord of Laṅkā. The possibility of matrimonial connection of the Ceylon king Vijayabāhu I with the Varmans of East Bengal lies in the fact that Vijayabāhu and his successors themselves felt proud in claiming their descent from the royal family of Simhapura which was most probably a place in Kaliṅga (J. R. A. S., 1913, p. 518; D. R. Bhandarkar Volume, p. 375).
According to a copperplate grant of Viśvarūpasena Nāvya was a part of Vaṅga (Vaṅga Nāvya).

Northern Bengal was invaded by an army of a Vaṅgāla king in course of which the Buddhist teacher Karuṇāśrīmitra’s house at Somapura Vihāra (modern Pāhādpura) was set on fire and he was burnt to death (E.I., XXI, 97–131). According to the Nālandā Inscription of Vipulasrīmitra (dated about the middle of the 12th century A.D.) Karuṇāśrīmitra was removed by two generations of teachers from Vipulasrīmitra.

Vaṅgāla.—It is probably East Bengal mentioned in Tirumalai Inscription of Rājendra Cola I as well as in the Buddhist Sanskrit text entitled the Dākāraṇaya (E.I., XXI, Pt. III). (Vide also Vaṅga).

Vardhamānabhuiki.—The Mallasrāul copperplate inscription refers to Vardhamānabhuiki, and it also records a gift of land to a Brahmin for performing five great sacrifices. This inscription was found in a village near Galsi in the Burdwan district, Bengal. Vardhamānabhuiki as mentioned in the Naḥihi copperplate seems to have extended at least as far as the western bank of the Ganges near Calcutta. The Chittagong plates of Kāntideva of the 9th century A.D. mention Vardhamānapura. The Irdâ Copperplate Grant of king Nāyapādeva, which records the gift to a Brahmin of some land in the Daṅgabhūtimanḍala of the Vardhamānabhuiki, was issued from the capital of Priyaṅgu, founded by king Rājyaṅgala. The bhukti of Vardhamāna is in Uttarā-Rādhā, and the capital of Priyaṅgu is in Daṅgina-Rādhā in Bengal (E.I., XXIV, Pt. I, January, 1937). Vardhamāna or Vardhamānabhuiki is identical with modern Burdwan.

Vaṭumī.—It forms part of the āvritti Vāscaśa situated in the Purandraburdhunabhuiki (E.I., XXVI, Pt. I).

Vālakahīthi.—Name of a donated village which was situated in the Svalapadakṣinavīthi belonging to the Uttarā-Rādhāmanḍala of the Vardhamānabhuiki. This is identified with the present Bāluṭiyā, about six miles to the west of Naḥihi on the northern boundary of the Burdwan district (N. G. Majumdar, Inscriptions of Bengal, Vol. III—Naḥihi Copperplate of Ballāsena, pp. 69ff.).

Vālukārāma.—The Second Buddhist Council was held in the Vālukārāma at Vesāl during the reign of Kāḷāsoka (Samanṭaśūddikā, pp. 33–34).

Vānīyagāma.—It is identified with Baniya, a village near Basarh in Muzaffarpur. It was frequently visited by Mahāvīra (Āvaśyaka Niruyukti, 496).

Vārahakonā.—Vārahakonā is the modern Barkund in Suri about half a mile north of the Mor and 1½ miles from Sainthia railway station (Saktipur Copperplate of Lakṣmaṇasena, E.I., XXI, p. 124).

Vāvakamandalavīṣaya.—The Faridpur Copperplate Inscription of King Dharmāditya refers to Vāvakamandalavīṣaya, which is the modern Goalando and Gopalganj sub-division of the Faridpur district, Bengal.

Vātasvana.—It is a hill which has been identified with Bathan in South Bihar (A.S.R., VIII, 46).

Veṭṭhāra.—This hill is in the Magadh country. It is one of the five hills encircling Girivraja (Vimānavatthu Commentary, p. 82). Vide Vaṭṭhāravīri.

Vedathikā.—It is a cave in the Nagarjuni hills near Gayā (Luders’ List No. 956).

Vēḍiyaka.—This hill is identified by Cunningham with the Giriyek. It contains the famous cave called Indasālaguhā (Dīgha, II, 263; Sumanagala-
Vēpuḷa.—It is a mountain in Magadha. It was known in a very remote age by the name of Paścaṇavaṃsa, which was later changed to Vaṅkaka. It then received the name of Supassa, and afterwards it became known as Vēpuḷa (Sāma., II, 190ff.) and the people of the locality by the name of Magadhā. (Cf. B. C. Law, *India as described in the Early Texts of Buddhism and Jainism*, pp. 29-30). It was one of the five hills encircling Rājagṛha. King Vessantara was banished to this hill. It took him three days to reach its summit (*Vinaya Piṭaka*, II, 191-92). The Vipula mountain runs for some length towards the south-east leading to the northern range of hills extending up to the village called Giriyek on the Behar-sharif-Nawadah road. Hiuen Tsang has definitely represented the mountain as Pi-yu-lo, which verbally equates with Vipula. He tells us that to the west of the north gate of the mountain-city was the Vipula mountain. He further points out that on the north side of the south-west declivity there had once been five hundred hot springs of which there remained at his time several, some cold and some tepid. The source of the streams was the Anavatapta Lake. The water was clear and the people used to come from various lands to bathe in the water which was beneficial to the people suffering from old maladies. On the Vipula mountain there was a tope where the Buddha once preached. This mountain is frequently visited by Digambara Jains (Watters, *On Yuan Chwang*, II, pp. 153-154). The Vipula mountain is described as the best among the mountains of Rājagṛha (*Samyutta*, I, 67). It lay to the north of the Gijjhakūṭa and stood in the midst of the girdle of the Magadhan hills.

Veṭhādīpa.—Hiuen Tsang locates the site of Dronāstūpa, that is Veṭhādīpa, 100 li south-east of Mahāsāra identified with Masār a village six miles to the west of Arrah. Some have identified it with Kasia (*A.G.I.*, 1924, 714) and with Bettiāh in the Champaran district of Behar (*J.R.A.S.*, 1906, 900). Veṭhādīpa which was the home of the Brahmin Drona, lay not far from Allakappa (B. C. Law, *Geography of Early Buddhism*, p. 25).

Veṭṭaragartā.—It appears to have been situated within Vakkattokavithi representing a part of the Vardhamānabhukti (modern Burdwan division, Bengal; *E.I.*, XXIII, Pt. V).

Vidṛḍāśāsana.—It was a village having the Ganges as its eastern boundary. It may be identified with modern Betāṭ in the Howrah district.

Vikramapura.—It lies in the Munshiganj sub-division of Dacca. A portion of it is included in the Faridpur district. The name Vikramapura

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1 *Samantapāṇidīka*, III, 575; *Pāpācaśāsana*, II, p. 184.
is generally applied to the tract of country bounded by the Dhäleśvarī on the north, the Idilpur Pargana on the south, the Meghnā on the east and the Padmā on the west. The name of this place is derived from a king named Vikrama who ruled it for some time. Rāmapāla, the ancient capital of Vikramapura, lay three miles west of Munshiganj. The name Śrīvikramapura occurs in the Sitāhāṭi copperplate inscription of Ballālasena.

A copperplate inscription of Śrī Candradeva of the Candra dynasty has been discovered here. Rāmapāla, the birthplace of Silabhadra, the principal of the famous Buddhist University of Nālandā, was the eastern headquarters of the Hindu kings of Bengal for some time. The ruins of Ballālabāḍī, many ancient ponds, and many Hindu and Buddhist deities of the Pala period have been found here. The village of Vajrayogini lying on the south-west corner of Rāmapāla, was the birthplace of the famous Buddhist savant of the 10th century A.D. named Dipānkara Śrījñāna. The Kedārpur copperplate of Śricandra, the Edilpur copperplate of Keśava-sena, the Barrackpur copperplate of Vijayasena, the Anullā copperplate of Laksmaṇasena, and the Belāva copperplate of Bhājaśvarman refer to Vikramapura which is still known by the same name. The Varmans ruled over it only for a short period. From the Barrackpur copperplate of Vijayasena it appears that Vikramapura was probably one of the capitals of Vijayasena who had something like a permanent residence here. Almost all the grants of the Sena kings were issued from Vikramapura (N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 10ff., 60ff.; *Introducing India*, Pt. I, pp. 81-82).

**Vikramaśīlā.**—This village lies in the Bihar sub-division, 10 miles south of Bihar. It was famous for its Buddhist monastery which was a great seat of learning in the 11th century A.D. This monastery appears to have flourished till the Mahomedan conquest when it was burnt by the invaders. The modern name of the village is Śilao which is a contraction of Vikramaśīlā (*A.S.I. Reports*, Vol. VIII; *J.A.S.B.*, Vol. LXX, Pt. I, 1891). The Vikramaśīlā Vīhāra was a Buddhist monastery situated on a bluff on the right bank of the Ganges. It had ample space for a congregation of 8,000 men with many temples and buildings. On the top of the projecting steep hill of Pāṭharghāṭa there are the remains of a Buddhist monastery. This Pāṭharghāṭa was the ancient Vikramaśīlā (*J.A.S.B.* new series, Vol. V, No. 1, pp. 1-13). In this University many commentaries were composed. It was a centre of Tantrik learning. At the head of the University there was always a most learned and pious sage. Grammar, metaphysics (including logic) and ritualistic books were especially studied here. On the walls of the University were painted images of learned men, eminent for their learning and character. The most learned sages were appointed to guard the gates of the University which were six in number (B. C. Law, *The Magadhas in Ancient India*, pp. 43-44).

**Viṅgāṭāvi.**—It was a forest without any human habitation. It represented the forest through which lay the way from Pāṭaliputra to Tāmraliṃpti (*Mahāv.,* XIX, 6; *Dīp.,* XVI, 2; *Samantapāśadikā, III, 435*).

**Viṣṇupura.**—It is in the Bankura district of West Bengal. It is named after Viṣṇu, the deity of the royal family. For a long time it had been the capital of the Mallaśājas, who gave the name of Mallabhumi (the land of wrestlers) to the country ruled by them. The Mallabhūmi comprised the whole of the modern district of Bankura and parts of the adjoining districts of Burdwan, Midnapur, Manbhum and Singhbhum. Adimalla, who was the first Malla king, was noted for his great skill in wrestling and archery. Ragunāṭha was the founder of the Malla dynasty of
Viṣṇupura. He defeated the neighbouring chiefs of Pradyumnapura in the Joyapore police station which he made his seat of government. The royal ensign of the rulers of Mallabhumi bore the device of a serpent's hood. The Hindu rājās of Viṣṇupura were the rulers of a great portion of Western Bengal long before the Mahomedan conquest by Bakhtiyar Khalji. Jagatamalla, a ruler of Viṣṇupura, shifted the capital from Pradyumnapura to Viṣṇupura. The rājās of Viṣṇupura were Śiva worshippers. The temple of Malleśvara-mahādeva is the oldest of the shrines found here. The rājās afterwards became ardent worshippers of Mṛyumāyī, an aspect of Śakti, whose temple still stands there. The worship of Dharma introduced by Ramāi Paṇḍita became very popular here. The celebrated Bengali mathematician Subhaṅkara Rāya lived under the Malla kings of Viṣṇupura. The temples of Viṣṇupura are mostly square buildings with a curved roof, having a small tower in the centre. Some of them have towers in four corners of the roof. Some temples contain scenes from the Rāmāyana and the Mahābhārata on their walls. The Śyāma Rāi temple is one of the oldest temples of Pañcaratna (five-towered) type in Bengal. In the 16th century A.D., the magnificent temple of Rāsamañīca was built by Bir Hamir to whom may be attributed the big stone gateway of the Viṣṇupura fort and the great cannon called Dalmardan (Introducing India, Pt. I, pp. 71-72).

The Dalmardan cannon was lying half-buried by the side of the Lalbundh lake and was mounted and preserved under the Ancient Monuments Preservation Act. It is made of sixty-three hoops or short cylinders of wrought iron welded together and overlying another cylinder also of wrought iron. Though exposed to all weathers, it is still free from rust, and it has a black polished surface. Its length is twelve feet and five and a half inches, the diameter of the bore being eleven and a half inches at the muzzle. It is the same cannon which was fired by Madanmohana when Bhāskar Paṇḍita attacked Viṣṇupura at the head of the Mahrattas. It bears a Persian inscription. A couple of cannons still lie on the high rampart just outside the front gate.

The fort of Viṣṇupura is surrounded by a high earthen wall and has a broad moat round it. The approach is through a fine large gateway built of laterite with arrow-slits on either side of the entrance for archers and musketeers.

In the vicinity of the town and within the old fortifications there are seven beautiful lakes which were made by the ancient rulers who, taking advantage of the natural hollows, built embankments across them. They served the city and the fort with a constant supply of fresh water. These lakes have now silted up and a considerable portion of them has been turned into paddy fields.

The rampart to the north of the stone gate, better known as the Murchapāhār, the silent spectator of many historic events, has always been a favourite haunting place of thoughtful minds. Standing there one has his mind filled with sadness looking at the panorama of historic scenes on all sides, when the sun slowly fades behind the Mahārastrāṅgāna to the west. A pall of darkness has now fallen over this historic city and its ruins (J. N. Mitra, The Ruins of Viṣṇupura, pp. 13-16).

Višvāmitra-āśrama.—It was situated at Buxar in the district of Saha-bad in Bihar. Rāmacandra is said to have killed here the female demon named Tādakā. (Cf. Rāmāyana, Bālakāṇḍa, Ch. 26).

Vyāghrataṭi.—This is identified with Bāḍī, one of the four traditional divisions of Bengal. Bāḍī comprises the delta of the Ganges and the

Yaśṭivana (Stick or staff wood).—Grierson has identified it with Jethian, about two miles north of Tapovana near Supa-tirtha in the district of Gayā (*Notes on the District of Gayā*, p. 49). It was situated some 12 miles from Rājagṛha. It was a palm grove according to Buddhaghosa (*Samantapāśādikā*, Sinhalese ed., p. 158). It was the name of the royal park of Bimbisāra where the Buddha arrived from Gayāsīsa and halted with the Jatila converts on his way to the city of Rājagṛha (*Vinaya-Mahāvagga*, I, p. 35; Fauböll, *Jātaka*, I, 83). This palm grove which was situated in the outskirts of the city of Rājagṛha was considered far away as compared with Venuvana (*Jātaka*, I, 85). It was famous in the Buddha’s time for a Banyan shrine called Supatiṭṭha Cetiya (*Samantapīṭṭhādikā*, Sinhalese ed., p. 158). The site undoubtedly lay to the west of Rājagṛha. The *Mahāvastu* locates it in the interior of a hill (*antagiriśmin*—III, 441). Hiuen Tsang describes Yaśṭivana as a dense forest of bamboos which covered a mountain, and points out that above 10 li (nearly two miles) to the south-west of it there were two hot springs (*Watters, On Yuan Chwang*, II, 146). For further details, vide B. C. Law, *Rājagṛha in Ancient Literature, M. A.S.I.*, No. 58, pp. 16-18, 25, 39, 40.

Yaśodbhava.—This river is also known as Yatodā, which is a tributary of the Brahmaputra, flowing through the districts of Jalpaiguri and Cooch Behar (cf. *Kālikā Purāṇa*, Ch. 77).
CHAPTER IV

WESTERN INDIA

Abblūr.—It is a village about two miles west of Kōd, the chief town of the Kōd taluk in the Dharwar district of the Bombay State. Its name occurs in ancient records in a fuller form as Ablālūr (E.I., V, 213ff.).

Adrijā.—This river is mentioned in the Mahābhārata (Anūśānasparva, Cl.XV, 7648). It issues from the Rksa and the Vindhya mountains.

Agastya-āśrama.—This hermitage was situated at Akolha to the east of Nasik (Rāmāyana, Aranyakānda, Ch. 11; Mahābhārata, Ch. 96.1–3; cf. Padma Purāṇa, Ch. 6, Ål. 5). It is stated in the Rāmāyana (Aranyakānda, 11 sarga, verses 40–41) that this hermitage was situated on the south side of his brother’s hermitage, at a distance of one mile from the latter. The Yoginītāntra (2.7.8) has a reference to this hermitage. Some hold that at a distance of twenty-four miles to the south-east of Nasik at Agastipuri there existed the hermitage of the sage Agastya. Some think that this hermitage was situated on the summit of the Malaya range or Malayakīta which was also known as Śrīkhandaḍāri or even as Candaḍāri (Ch. Dhoyī’s Pavanadātaṇam). It was visited by Balarāma. Manu performed austerities here (Bhāgavata, VI. 3.36; X. 79.16; Matsya, I. 12). Agastya, who was the famous author of the Agastyaśamhitā, introduced Aryan civilization into South India. This hermitage was rendered impregnable to all kinds of trouble, as the mighty sage killed the demons by his spiritual prowess. He was met by Rāma, Laksmaṇa and Sītā while he was engaged in offering oblations. The sage welcomed them and gave Rāma his divine bow, arrow and other weapons. At a distance of about seven miles from this hermitage lay the Pañcavaśī forest.

Alandārīthā.—This may be identified with the modern Ålundah, five miles north-east of Bhor, the chief town of the Bhor State, and about thirty-five miles north of Satara (I.A., XX, 304).

Ālibā.—The Alīnā Copperplate Inscription of Śilāditya VII (the year 447) refers to this village situated about fourteen miles north-east of Nadiād, the chief town of the Nadiād taluk in Gujarat (C.I.J., III).

Amalakajāta.—It is Amod, 12 miles to the south-west of Åmti (Important Inscriptions from the Baroda State, Vol. I, p. 20).

Ambarnāth.—This place contains a beautiful temple which is a fine specimen of genuine Hindu architecture dated the 9th century A.D. It is near Kalyan (Law, Holy Places of India, p. 42).

Ambāpataka.—It is the same as Åmadpur, situated on the Pūrāvī or Pūrṇa and about five miles from Nausāri. This village was some centuries ago called Åmrāpura (E.I., XXI, July, 1931).

Amreli.—It is the headquarters of a district of this name belonging to the Baroda State in the south of Kathiawar. Its antiquity is proved by the Amreli plates of Kharagraha I (Important Inscriptions from the Baroda State, Vol. I, p. 7).

Ånastu.—This village stands about two and half miles to the north-west of Karjan, the headquarters of the taluk of this name in the Baroda district where two copperplate grants were discovered (Important Inscriptions from the Baroda State, Vol. I, p. 16).
Anjani.—It is a village in the headquarters taluk of the Nasik district, where grants of Prthivicandra Bhogaśakti were discovered (E.I. XXV, Pt. V, January, 1940, p. 225).

Antikā.—It may be identified with the modern Āṃti in the Pādrā taluk of the Baroda district (Important Inscriptions from the Baroda State, Vol. I, p. 20).

Anupanivrit.—Anūpa country (Luders' List, No. 065). The country of the Anūpas lay near Surāṣṭra and Ānarta. Epigraphic evidence lends support to the view that the Anūpas occupied the tract of country south of Surāṣṭra around Māhīṣmatī on the Narmadā. The Nasik Cave Inscription of queen Gautamī Balaśrī records that Anūpa was conquered by her son along with other countries. The Junāgadhī Rock Inscription of Rudradāman refers to his sway extended over this country. For details, vide B. C. Law, Tribes in Ancient India, p. 389; B. C. Law, Indological Studies, Pt. I, pp. 53-54.

Aṣika.—It appears to correspond with Arsak or the Arsacidæ the name of the well-known Parthian ruler of Persia. It is mentioned in the Nasik Inscription that Gautamiputra is said to have ruled over it (Nasik, the Gazetteer of the Bombay Presidency, 1883, Vol. XVI).

Aṣitamaśa.—It is referred to in the Barhut Inscriptions (Barua and Sinha, p. 32). Cunningham locates it somewhere on the bank of the Tamaś or Ton river. The Viṃama Purāṇa mentions Asinīla and Tamaša among the countries of western India.

Ayyapolī.—It is the Tamil name of Ayyavole, which is identical with Aiholes in the Hungund taluk of the Bijapur district, Bombay Presidency. It was famous as the headquarters of a very prosperous trading corporation (E.I., XXIII, Pt. VII).

Abhira-deśa.—The Abiria or Abhira country was ruled over by the western Kṣatrapas or Śāka rulers of western India, who seem to have held sway over the entire realm of Indo-Scythia of Greek geographer Ptolemy (cf. E.I., VIII, pp. 36ff.). According to the Gunḍa Inscription of the Śaka king Rudrasimha (A.D. 181) a tank was excavated by Rudrabhūti, an Abhira general, in his realm. Shortly afterwards (188-90 A.D. according to Bhandarkar; after 236 A.D. according to Rapson) a native of Abhira named Īśvaradatta held the office of Mahākṣatrapa. He was probably identical with the Abhira king named Īśvarasena, who became Mahākaṣatrapa of western India and captured portions of Mahārāṣṭra in the 3rd century A.D. from the Sātavāhana rulers. It is suggested that the dynasty of Īśvarasena was identical with the Traikūṭaka line of Aparāṇa, and the establishment of the Traikūṭaka era commencing from 248 A.D., marks the time when the Abhiras succeeded the Sātavāhanas in the government of northern Mahārāṣṭra and the adjoining region (cf. Raychaudhuri, Political History of Northern India, 4th ed., p. 418, f.n. 2). The Abhira country is also mentioned in the Allahabad Iron Pillar Inscription of Samudragupta as one of the tribal states of western and south-western India, who paid homage to the great Gupta Emperor and who were a semi-independent people living outside the borders of his empire (For a complete history, vide Law, Tribes in Ancient India, p. 81; E.I., X, pp. 99 and 127). Some have located them in the province of Aḥirvādā between the Pārvatī and the Betwa in Central India. The Abhiras, who were associated with Śūdras, most likely identified with the Sodrai or Sogdoi of the Greek historians of Alexander's time, are placed, according to the Viṃśu Purāṇa (Wilson, II, Ch. III, pp. 132-5), in the extreme west along with the Surāṣṭras, Śūdras, Arbudas, Kārūṇas and Mālavas dwelling along the Pāripātra.
mountains. The Mārkaṇḍeya Purāṇa (Ch. 57, vv. 35-36) groups them with the Vāhikas, Vaiṣṇavas, Sūdras, Madrakas, Surāśtras and Sindhu-Sauvātras, all of whom occupied the countries included in the Aparāntaka (Western India). Pargiter points out that the Ābhīras had something to do with the events following the great Bhaṭara war. The Yādavas of Gujarāt were attacked and broken up by the rude Ābhīras (A.I.H.T., p. 284). According to the Mahābhārata (Sabhāparva, Ch. 51), they were located in the western division of India. This evidence of the Mahābhārata is supported by the author of the Periplus of the Erythraean Sea as well as by Ptolemy. The Mahābhārata (IX, 37, 1) definitely locates the Ābhīras in western Rajputana where the river Sarasvatī disappears. Patañjali in his Mahābhāṣya (1. 2. 3) is perhaps the first to introduce them into Indian history. By the middle of the second century B.C. the Ābhīras and their country must have been overpowered by the Bactrian Greeks, who seem to have occupied the whole of the country, which Ptolemy designates as Indo-Scythia and which included Aberia or Abiria. The Mārkaṇḍeya Purāṇa (Chs. 57-58, vv. 45-8 and v. 22) places them with those dwelling in the southern country. The Vāyu Purāṇa (Ch. 45, 128) supports it and describes the Ābhīras as Dakṣināpatha-vāsinah. For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 54ff.

Āṭūr.—It is a village in the Gadag taluk of Dharwar district of the Bombay State (E.I., XVI, p. 27).

Ānandapura.—The Maliva Copperplate Inscription of Dharasena II refers to it. Its modern name is Ānand, the chief town of the Ānand taluk (C.I.I., Vol. III).

Ānandapura or Vādanagar.—This is also called Nagar, the original home of the Nagar Brāhmans of Gujarāt, which was surrounded by Kumārāpāla with a rampart (E.I., I, p. 295).

Ānartta.—It is the name of a country in North Kathiawar (Luders’ List No. 966). According to some this tract lies round Dvārakā, while according to others, it is situated round Vadanagar (cf. Bombay Gazetteer, I, 1. 6). This country seems to have been reconquered from Gautamiputra by Skā Mahākṣatrapa Rudradāman (vide B. C. Law, Indological Studies, Pt. I, pp. 52-53). According to the Skanda Purāṇa (Ch. 1, 5-6) there was a hermitage (āśrama) in this country full of ascetics chanting vedic verses.

Āṣṭāṭigrāma.—This village has been identified by Bühler with Astgām, seven miles south-east of Navsārī (E.I., VIII, 229ff.; I.A., XVII, p. 198). Some hold that Aṣṭagrāma is the proper name and not Āṣṭāṭigrāma (E.I., VIII, p. 231).

Āṭavikarājyas.—Fleet (C.I.I., III, 114) says that the Āṭavikarājyas or forest kingdoms were closely connected with Dabhālā, i.e. the Jhabalpur region (E.I., VIII, 284-87; B. C. Law, The Maghadhas in Ancient India, Royal Asiatic Society Monograph, Vol. XXIV, p. 19). It was Samudragnāta who made the rulers of the Āṭavikarājyas his servants (cf. Allahabad Stone Pillar Inscription of Samudragnāta . . . varicārakīkriya sarvāṭavikarājasya). The Āṭavyas3 or Āṭavikas were probably the aboriginal tribes dwelling in the jungle tracts of Central India.

Badaṅkā.—The Ellora plates of Dantidurga mention it which lies in southern Gujarāt (E.I., XXV, Pt. I, January, 1930, p. 29).

3 Vāyu, XLV, 126; Matsya, CXIII, 48; Law, Tribes in Ancient India, p. 388.
Bakō. — This village is in the Chalisgaon sub-division of the Khandesh district of the Bombay State, where an inscription of the Yādava king Singhana (Saka samvat 1144) was discovered (E.I., III, 110).

Balegrāma. — It is a village which may be identified with modern Belgaum Taralha in the Ikatpuri taluk of the Nasik district (E.I., XXV, Pt. V, January, 1940, p. 250 — Two Grants of Prthivindra Bhogaśakti).

Balisa. — A grant of Allāśakti (acquired by the Bhārata Itihāsa Samīdhamandala, Poona) mentions this village, which was given by the Sendraka Prince Allāśakti. This village has been identified with Wanesa in the Bardoli taluk of the Surat district (D. R. Bhandarkar Volume, p. 53).

Balsāne. — It is in the Pimpalner taluk of the West Khandesh district of the Bombay State, well-known for its several temples of the Chalukyan style (E.I., XXVI, Pt. VII, July, 1942, pp. 309 ff.).

Barkāpur. — It was also known as Baṅkāpur taluk in the Dharwar district of the Bombay Presidency. The ancient town known as Male Baṅkāpur lies nearly two miles south by south-west from the modern town (E.I., XIII, p. 168).

Bargan. — It is a village situated at a distance of 27 miles north by west of Murwār, the chief town of the Murwār tahsil of the Jubbulpore district, where an inscription has been found incised on a broken stone slab (E.I., XXV, Pt. V, April, 1940).

Bāmaṇi. — This village is situated five miles south-west of Kāgala, the chief town of the Kāgala State in Kolhapur territory, where a stone inscription of Vijayāditya of the Silāhāra family was discovered (E.I., III, 211).

Bānvarisāya. — It comprised 140 villages and included the southern part of the Haveli taluk of the Dharwar district (E.I., XXIII, Pt. V, p. 194).

Bēpāla. — The Veṅkaṭapur inscription of Amoghavāra (Saka 828) refers to this place which comprised portions of the modern Gadag, Ron and Navalgund taluks of the Dharwar district (E.I., XXVI, Pt. II, April, 1941, pp. 59 ff.).

Bhadrakasat. — It was in Kānyakubja or Kanauj. There was a matrimonial alliance between the royal house of Benaras and king Mahendrakesh, who was the tribal king of Bhadrakasat (R. L. Mitter, Northern Buddhist Lit., 148 ff.).

Bhadrāra. — It may be identified with Bhadara which is about two miles to the south-west of Āmṭī (Important Inscriptions from the Baroda State, Vol. I, p. 20).

Bhaṅgaṃpatī. — It is a village ten miles east of Bāgalkot, the chief town of the Bāgalkot taluk of the Bijapur district in the Bombay State, where a stone inscription was found (E.I., III, 230).

Bhāvāra. — It is a small village near Khambhalia, a seaport in the Gulf of Cutch in the Jamnagar State, Kathiawar. A stone inscription has been found here.

Bharukaccha (Bhrugukaccha). — Bharukaccha (sea-marsh), Bhrugukaccha, Bharukaccha,1 are all identical with modern Broach or Bharoog which is the Barygaza of Ptolemy2 and the Periplus of the Erythraean Sea.3 Modern Broach is Kathiawād. In the name Barygaza given to it by Ptolemy we have a Greek corruption of Bhruguksetra or Bhrugukaccha (Ancient India as described by Ptolemy, pp. 153-4). Bharukaccha was a seaport town. Julien restored the name as ‘Barou-gatcheva’ which Saint

1 Mataya Purāṇa, CXIII, 50; Mārk. Purāṇa, LVII, 51.
2 Ancient India as described by Ptolemy, pp. 38, 183.
3 Ibid., pp. 40, 287.
Martin made as 'Bārōukatcheva'. It was known as Po-lu-ka-che-p'ō at the time of the Chinese pilgrim, Hiuen Tsang. Bhrgukaccha is the Skt. form of Bharukaccha which means high coast-land. This town was exactly situated on a high coast-land. The Brhat samhitā (XIV. 11) and the Yoginītantra (2. 4) refer to it. It is also mentioned in the Mathurā Buddhist image Inscription of Huviśka. A grant of the Gurjara king Jayabhaṭṭa III, (Kalacuri year 486; E.I., XXIII, Pt. IV, Oct., 1935; cf. Luder's List, No. 1131) also makes mention of this town. The Bhāgavata Purāṇa (VIII, 18, 12) places it on the northern bank of the Narmadā. According to the Greek geographer Ptolemy, Barygaza was a large city situated about 30 miles from the sea on the north side of the river Narmadā (Ancient India as described by Ptolemy, p. 153). The Mārkaṇḍeya Purāṇa (Vaiśnavānī ed., Ch. 58, v. 21) locates it on the river Venvā.

According to the Divyāvadāna (pp. 545–576) Bharukaccha was a rich and prosperous city, thickly populated. Hiuen Tsang, who visited this place in the 7th century A.D., described it to be 2,400 or 2,500 li in circuit. The soil was impregnated with salt. It was brackish and its vegetation sparse. Salt was made by boiling sea-water, and the people were supported by the sea. Trees and shrubs were scarce and scattered. The climate was hot. The people were mean and deceitful, ignorant, and believers in both orthodoxy and heterodoxy. There were more than ten Buddhist monasteries with 300 brethren who were the adherents of the Mahāyāna Shāhvīra school. There were about ten deva-temples in which there were sectaries of various kinds.¹

The Divyāvadāna (pp. 544–586) records a very interesting story accounting for the name of Bharukaccha or Bhṛgukaccha. It is said that Rudrāyana, king of Roruka (identified by some with Alor, an old city of Sind) in Sovrā, was killed by his son, Śīkhaṇḍin. As a punishment for this crime, the realm of Śīkhaṇḍin, the parricide king, was destroyed by a heavy shower of sand. Three pious men only survived: two ministers and a Buddhist monk, who went out in search for a new land. Bhiru, one of the two ministers, established a new city, which came to be named after him—Bhiruka or Bhṛukaccha, whence came the name Bharukaccha. The legend concerning the foundation of the Bhiru kingdom with its capital in the Buddha’s time cannot be believed for the simple reason that the kingdom and its seaport had existed long before.

The Aryans seem to have sailed from Kāthiāwād to Bharukaccha and from Bharukaccha to Sūrprākā.² In early Buddhist literature as well as in the early centuries of the Christian era, Bharukaccha was an important seat of sea-going trade and commerce. From Ujjayini every commodity for local consumption was brought down to Barygaza. (Bṛṛgukaccha, Periplus of the Erythraean Sea, section 48). The Periplus (section 49) notices that the Onyx-stones were imported into Barygaza. According to Ptolemy, it was the greatest seat of commerce in western India.³ The Sussondi Jātaka refers to the journey of the minstrel Sagga from Benaras to Bharukaccha, which was a seaport town (Pattama-gaṇa) from which ships sailed for different countries. Some merchants of this port were sailing for Suvarnabhūmi (identified with Lower Burma). A minstrel who came to Bharukaccha approached them and promised to play music, if he was taken by them on their ship. They took him on the ship and his

² Bhandarkar, Carmichael Lectures, 1918, p. 23.
³ Ancient India as described by Ptolemy, p. 153.
music excited the fish in the water so much that the ship was badly wrecked. At Bharukaocca a master mariner lost both his eyes being injured by salt-water. He was then appointed by the king as the valuer. He gave up this post and came back to Bharukaocca where he lived. Some merchants asked him to sail their ship, although he was blind. Being pressed much by them he consented. He at last saved the ship from destruction and brought it back safely to its place of destination, which was the seaport town of Bharukaocca. The Bodhisattvavādāna Kalpalatā of Kṣemendra points out that Surpārāga in his old age undertook a voyage with some merchants to trade with the inhabitants of Bharukaocca. The Gaṇḍavyūha, a Northern Buddhist text, refers to a goldsmith of Bharukaocca named Muktasāra.

The Milinda-pañho refers to the people of Bharukaocca (Bharukaocca) among the peoples of many countries in connection with the building of a city by an able architect. At Bharukaocca Vaṇḍha belonged to the family of a commoner. He renounced his household life and entered the Order. Vaṇḍha’s mother was reborn in a clansman’s family at this town. She later entered the Order after handing her child over to her kin. Vijaya of the country of Lājha, son of Sihavāhu, stopped for three months at Bharukaocca and then went again on board the ship. There was a forest in this seaport town called Koriṣṭa. It was on the bank of the Narmadā. Jina Suvarata visited it for instructing Jitaśātru who was then engaged in horse sacrifice.

Bharukaocca has many popular shrines. Vāhādeva, son of Udaya, restored Sittujja, and his younger brother, Ambaḍa, restored the Śakunikā Vihāra.

Bhāja.—It is situated about 2½ miles south of the Bombay-Poona road and about a mile from the Malavil railway station. The cave No. 1 is a natural cavern. The next caves are plain vihāras. The cave No. 6 is a Vihāra, very much dilapidated. There is an irregular hall with three cells. There is a beautiful Cauya. The caves are earlier than 2000 B.C. There are vaults and ornamental cornices. Buddhist inscriptions are traceable in four of the pillars. The roof is arched, and there are ornamental arches in front and a double railing. There are many small vihāras near about.

Bhāmpur.—It is a village in the Salsette taluk of the Thana district of the Bombay Presidency, where the plates of Chittarājadeva were discovered (E.I., XII, 250ff.).

Bheṣṭākā.—This village is situated in the district of Pacchatri (E.I., XXVI, Pt. V, January, 1942, p. 209).

Bilvēvara.—Bilvēvara mentioned in the Surat plate of Kūrtirāja, may be identified with Balesara or Baleśvara, a small town, two miles to the north of Palasenā (I.A., XXI, p. 256).

Brahmagiri.—It is a mountain in the Nasik district near the Trayambaka in which the Godavari has its source.

Brahmaguri.—It is the local name of a part of Kolhapur adjoining the bank of the river Fāneagangā (E.I., XXIII, Pt. I, January, 1935; E.I., XXIII, Pt. II).

1 Jātaka, III, pp. 188ff.
2 Cf. R. L. Mitra, Northern Buddhist Literature, p. 51.
3 Ibid., p. 92.
4 Mrs. Rhys Davids, Psalms of the Brethren, p. 194.
5 Therīpūkā commentary, p. 171.
7 Trenkner ed., p. 331.
8 Dipavamsa, IX, V, 26.
Brähmanābād.—The little state of Patalene as the Greeks called it was probably named after its capital city Patala. Patalene is generally identified with the Indus delta and its capital town Patala (Skt. Prasthala) is supposed to have stood at or near the site of modern Brähmanābād. According to Diodorus the constitution of Patala (Tanala) was similar to that of Sparta. There was a council of elders vested with the supreme authority in the management and conduct of usual administration. According to Strabo (H. and F., II, 252-253) Patalene long after Alexander's invasion passed under the Bactrian Greeks. Later on it came to the hands of the Sakas or Indo-Scythian rulers from the clutches of the Indo-Greek rulers. For further details, vide B. C. Law, Indological Studies, Pt. I, p. 37; C.H.I., 1, 378-79; I.A., 1884, 354.

Cādīja.—It may be identified with Ganje near Uran, about two miles west of Uran in the Parvel taluk of the Bombay State (E.I., XXIII, Pt. VII).

Cambay.—It is in the Khaira collectorate in Gujarat. A stone inscription has been found in a Jain temple. Stambha-tirtha is modern Cambay. Campaka.—It is modern Cāmpāner (E.I., XXIV, Pt. V, p. 217). It is also known as Campakapura (Ibid., p. 219).

Campānika.—The Sāṁdhaba copperplate grants from Guthli mention this village which may be identified with Cāvaḍ, situated about 15 miles north of Junāgad (E.I., XXVI, Pt. V, January, 1942, p. 223).

Candrāpuri.—It is probably identical with Candraci Met, 12 miles south-west of Aūjāneri (E.I., XXV, Pt. V, p. 230).

Cikula.—It is mentioned in the Barhat Inscriptions (Barua and Sinha, p. 14). Cikula is Cekula or Ceula which is probably Saul near Bombay (E.I., II, 42).

Ciplūn.—It is the chief town of the Ciplūn taluk of the Ratnagiri district, where two plates of Pulakesin II were discovered (E.I., III, 60ff.; Important Inscriptions from the Baroda State, I, p. 44).

Dadhipadra.—It is identified with Dohad founded by Kumārapāla. It is mentioned in the Inscriptions of Jayasimha (E.I., XXIV, Pt. V, p. 220).

Dadhipadra.—This village is situated in the district of Paotchārī, which is the same as Pāctari, six miles west of Ghumli (E.I., XXVI, Pt. V, January, 1942, p. 204).

Daṇḍaka forest.—The Daṇḍaka forest (Daṇḍakāranya) which is celebrated in the Ramāyaṇa (Ādik. Sarga i, v. 46) in connection with the story of Rāma’s exile, seems to have covered almost the whole of Central India from the Bundelkhand region to the river Krṣṇā (J.R.A.S., 1894, 241; cf. Jātaka, v. 29), but the Mahābhārata seems to limit the Daṇḍaka forest to the source of the Godāvari (Sabhāparva, XXX, 1169; Vanaprav, LXXV, 8183-4). According to the Bhāgavata Purāṇa (IX. 11. 19; X. 79. 20) this forest in the Deccan was traversed by Rāma and visited by Balarāma. The Padma Purāṇa (Ch. 21) mentions it among other holy places. In the heart of this forest there was a stream. There also existed a cave (Daṇḍakumārarcarita, p. 20). This forest was also known as the Citrakūṭīvat to the west of Janasthāna (Uttaracarita, Act I. 30). The tracts of the Daṇḍaka forest had a jumble of watering places, hermitages, hills, streams, lakes, etc. (Ibid., Act II. 14). Bāṇa refers to this forest in his Harṣacarita (Ch. 1). This forest is also mentioned in the Milindapaṇhi (p. 130). The Jaina Nisīthacūrpi has a peculiar story of the burning of this forest to ashes (16. 1113). The Daṇḍakāranya along the Vindhyas practically separated the Majjhimadesa from the Dakhinapatha.

Dakṣapura.—The Brhatasamhita (Ch. XIV. 20) mentions it as a city. It is a well-known place on the Rajputana-Malwa branch of the Western
Railway. It is identified with Mandosor in Western Malwa in the Gwalior State (vide Fleet's note in C.I.I., III, 79). According to Bāga's Kādambari (Bombay ed., p. 19) it was in Malwa, not far from Ujjayini. Most likely it was in Western Malwa (Gazetteer of the Bombay Presidency, 1883, Nasik, p. 636). The ancient Daśapura stood on the north or left bank of the Siwana, a tributary of the river Śīrā. The Mandosor Stone Pillar Inscription of Yaśodharman mentions Mandosor, or more properly Daśapura, which is the chief town of the Mandosar district of the Scindha's dominions in Western Malwa (Gwalior State Gazetteer, I, 260ff.). The Mandosar Inscription of Bandhuvarman mentions Lāṣa and Daśapura. Daśapura, which is referred to in the Inscriptions of Kumāragupta I, was presumably the main city of the Mālavagana or Western Mālavas. It was ruled by Naravarman and his son Viśavarman, who were independent kings. It was an important Viceregal seat of the early Gupta Empire. It was evidently from the hands of the Kṣaharāti Kṣatrāpa Nahapāna that such places as Daśapura, Nāsika, Śūrpāraka, Bhrigukaccha and Prabhāsa, were wrested by the earlier Sātavāhanas. During the reign of Kṣaharāti Kṣatrāpa Nahapāna his son-in-law Uṣavadāta emulated the fame of Ādoka by carrying out many works of public utility at Daśapura. Daśapura and Vidiśā were the two neighbouring cities that vied with Ujjayini in its glory during the Gupta period. During the reign of the imperial Guptas the use of the Mālav or the Kṛta era was restricted to Daśapura. The Mālavas seem to have migrated to the Mandosar region, where most of the records connected with the successors of Samudragupta, have been found. This region is to be identified with the ancient mahājanapada of Avanti mentioned in the Aśvagotta Nīkāya, as well as Avanti of the Junāgadh Rock Inscription of Rudradāman and Malaya (Mālava) of the Jaina Bhagavati Sūtra. The Jaina Āvaśyaka Cūrita (pp. 400ff.) points out that Daśapura was inhabited by some merchants and since then this place was known as such. The princes of Mandosar used the Kṛta era commencing from 58 B.C. traditionally handed down by the Mālavagana. The inscriptions associating the Mālavas with this era have not only been found in the Mandusor region but also in other places at Kāmsuvām in the Kotah State and Nāgarī in the Udaipur State. The Mandosar Stone Pillar Inscription of Yaśodharman records the defeat of the Hūṇa adventurer Mihirakula by king Yaśodharman of Malwa (C.I.I., iii; cf. E.I., XII, 315ff.; cf. Mandosar Inscription of the time of Naravarman, Mālava year 461). In the middle of the 5th century A.D., it fell to the Hūṇas who were driven from Malwa. Mandosar contains an ancient temple of the Sun built during the reign of Kumāragupta I. The village of Sondni, three miles south-west of Mandosar, contains two magnificent monolithic sandstone pillars with lion and bell capitals.

The Mandosar Stone Inscription of Kumāragupta and Bandhuvarman contains a description of Daśapura as a city. The court panegyrist of Yaśodharman of Daśapura gives a vivid poetic description of the royal territory extending from the river Revā to the Pāripātra mountain and the region of the lower Indus (for further details, Law, Ujjayini in Ancient India).

Dābhigrāma—(E.I., I, 317).—It may be identified with Dābhī in north Gujarat.

Debal.—It was a port, the emporium of the Indus, during the middle ages. Some place it at Karachi. According to others it occupied a site between Karachi and Thata. It may be fixed on the Baghār river. According to Hamilton it was near Lāribandar. V. A. Smith thinks that
it was near the existing shrine of Pir Patho (Early History of India, 3rd ed., p. 104). For further details, vide C.A.G.I., pp. 340ff.

Deothan.—It is a small village in the Yeola taluk of the Nasik district, some 16 miles east of Yeola, whence it may be approached by car for 14 miles on the metalled road to Aurangabad (A.S.I., Annual Reports, 1930–34, p. 318).

Dhambhika.—It is a village situated in Nasik district (Luders’ List No. 1142).

Dhānakārītha.—It is a village situated in the district of Pacchatri. It is obviously the same as DhānkJ in the Gondal State situated about 25 miles east of Ghumli. Dhānk is situated on the outskirts of a hill of the same name and figures as a holy place of the Jains (E.I., XXVI, Pt. V, January, 1942, p. 199).

Dhulia.—It is in the Khandesh district of the Bombay State whose plates of Karkarāja were discovered (E.I., VIII, 182ff.).

Dohad.—It is the chief town of the Dohad sub-division of the Pānchmahals, Bombay Presidency, 77 miles north-east of Baroda (E.I., XXIV, Pt. V, January, 1938, p. 212).

Dvāравati ( = Dvārakā = Jaina Bāravai).—It is also called Kuśasthali. It is a holy place according to the Skanda Purāṇa (Ch. I, 19–23). The Yoginiśṭatra (2.4, pp. 128-129) also refers to it. It is a holy spot according to the Kālīka Purāṇa (Ch. 58, 35). It was originally situated near the mountain Girnar, but in later times it has been recognized as Dvārakā on the sea-shore on the extreme west coast of Kāthiāwād. It is the ‘Barake’ of the Periplus (p. 389). The Jain Nāyādhammakaḥāo (V, p. 68) points out that Bāravai or Dvāraratī was the home of Kiṣṇa Vāsudeva (Kanha Vāsudeva). It was built by Revata. Kiṣṇa performed the Aśvamedha sacrifice here (Bhāgavata, I. 8. 10–27; X. 89. 22). The Antagadadasāo (p. 5) also refers to it as the home of Andhaka-Vṛṣṇi (Andhagavanhi). According to the Harivamśa (Ch. CXV, 45–49) this city was properly protected by doors, adorned with the most excellent walls, girt by ditches, filled with palaces, decorated with pools, streamlets of pure water and with gardens. Ten brothers who were the sons of Andhaka-Veṇhu desired to conquer the whole of India. After conquering Ayodhyā they proceeded to Dvāravatī which had sea on one side and mountains on the other. This city had four gates. At first they failed to take it, but afterwards they succeeded. They lived in the city after dividing it into ten parts (Jātaka, IV, pp. 82–84). Vāsudeva, the eldest of the ten brothers, had a beloved wife named Jambāvati, who was a Caṇḍāla by caste. One day he went out of Dvāraratī and while going to a park he saw a very beautiful girl on the way. He fell in love with her and made her his chief queen. She gave birth to a son named Śīvi who became the ruler of Dvāravatī after his father’s death (Jātaka, VI, p. 421). This city contains a very beautiful Hindu temple. The Kukuras seem to have occupied the Dvārarāka region which is described as Kukurūndha Vṛṣṇibhiḥ Yuptāḥ. The Bhāgavata ¹ and the Vaṣu Purāṇas refer to this tribe when it represents Ugrasena, the king of the Yādavas, as originated from the Kukuras (Kukurodhava). The Kāmbojas had their country on a trade route connecting it with Dvārarāka (Petavrathu, p. 23). Vāsudeva’s son by a Caṇḍāla woman reigned here (Jātaka, VI, p. 421). Vijaya, king of Dvāraratī, was among a few ancient kings who reached perfection as hermits (Uttarādhyayana-


Eraṇḍapalla (mentioned in the Allahabad Pillar Inscription).—It may be identified with Eraṇḍol, the chief town of a sub-division of the same name in the Khandesh district, Bombay State (J.R.A.S., 1898, pp. 369-70). According to some it is identified with Eraṇḍapali, probably near Chicacole on the coast of Orissa, mentioned in the Siddhantam plates of Devendra-varman (E.I., XII, p. 212).

Eraṇḍi.—It is the river Uri, a tributary of the Narmadā (Padma Purāṇa, Ch. IX).

Brūhāna.—It is mentioned in the Surat plate of Kṛtirāja. It is modern Erathana, two miles north-west from Balasara.

Gadag.—It is the chief town of the Gadag taluk in the Dharwar district of the Bombay State. Here stands the temple of Trikuleśvara. An inscription was found engraved on a stone standing up against the back wall of this temple. This inscription records a grant of land by the Hoysala king Vira-vallāla II (E.I., VI, 86ff.; E.I., XV, 348ff.). A Stone Inscription of the Yādava Bhillama was found out in the temple of Trikuleśvara at Gadag (E.I., III, 217).

Gaṇḍhārikāhāmī.—It is a locality in the Kalyāṇa (Luders' List, No. 998).

Gaṇāhalārāmā (E.I., II, 26).—It is in North Gujarat, possibly near Dimal.

Gaṇḍhipura.—Kanauj (vide Kanauj).

Gharapuri.—It is the well-known island of Elephanta in the harbour of Bombay about six miles north-east of the Apollo Bundar. Elephanta was the name given by the Portuguese owing to the fact that they found a large stone elephant standing at the entrance to the great cave. The caves of Elephants are influenced by Brahmanism and Buddhism. Three of these caves are in ruins. A cave contains a Buddhist Cāitya. Trimūrti or Brahmánical Trinity is found on the wall of the main hall.

Ghumli.—It is in the Nawanagar State of Kāthiawād where six copper-plate grants were discovered. It is known to the ancients as Bhūtāmbili-kā. According to tradition Bhūtāmbilikā was the old capital of JeṭHVā Rajputs whose present representatives are the Rāṇās of Porbandar (E.I., XXVI, Pt. V, October, 1941, pp. 185ff.).

Giriṅagara (Girnar).—It is mentioned in Luders' List (Nos. 965, 966) as a town. According to the Jaina Ānuyogadēvāra (Śīya, 130, p. 137) Girimāra or Giriṅagara was located near the Urjayantaparvata. The Junāgadh Inscription of Skandagupta mentions Junāgadh as the chief town of the native state of Junāgadh in the Kāthiawād peninsula of the Bombay State. It is also known as Girinagara or Girnar, which is also called Urjayat in the inscriptions (C.I.I., III). A vassal Yavanarāja named Tūṣāspāna ruled Surāṣṭra as its governor with Girinagara as its capital during the reign of King Aśoka, as we learn from the Junāgadh Rock Inscription of Mahākṣatrapa Rudradāman. Close to Junāgadh in Gujarat stands the Gīr or Raivataka hill, which is considered to be the birthplace of Neminātha, the Jaina Tīrthaṅkara. This hill contains a footprint called Gurusattacarāṇa. It is sacred to the Jainas, as it contains the temples of Nemīnātha and Pārvānātha. It also contains the hermitage of Rāj Dattātreyā. The river Suvānarekha (=Palāśi) flows at the foot of this hill. According to the Jaina Uṭṭarāḍhāvyayana Śūtra (Ch. XLV), Αrióstanemi died here in his old age. Śrīcaitanya, the
celebrated Vaishnava reformer, visited Girinagara as we learn from Govinda-
dasa’s Karcā. For further details, vide Law, Some Jaina Canonical Sūtras, p. 180. See also Ujrayat.

Girnā.—This river issues from the Sahya or Western Ghats and flows north-east to join the Tapti below Chopda in Khandesh. It is included in the Tapti group and is fed by one stream on the right and two on the left (Law, Rivers of India, p. 42).

Gopālpur.—This village is situated some three miles south-east of Bheraghat in the Jubbulpur district. It lies on the right bank of the river Narmada (E.I., XVIII, 73).

Govardhana.—According to the Yogini-tantra (1. 14, p. 83), this hill was made by collecting the bodily ashes of the demon Kesī. It was so called because the cows were fed and reared up by the grass grown on it. According to the Hariyamanā (Ch. LXII, 25-26) it is huge with a high summit like the Mount Mandāra. In its centre a big fig tree stands having high branches and extending over a yojana. It is a sacred spot and one becomes free from sins by visiting it. It is near modern Nasik in the Bombay State (Mathurā Buddhist Image Inscription of Huśika). It is also known as Govardhanapurā (vide Mārkaṇḍeya Purāṇa, Ch. 57; Bhandarkar, Early History of the Dekkan, p. 3). It appears to have been of some importance during the reigns of Naḥapaṇa and Puṣumāvi. Uṣabhadāta made a rest house in Govardhana. It appears from the inscriptions that Govardhana was the political headquarters in Naḥapaṇa’s time as it was afterwards under Puṣumāvi. It may be identified with a large modern village of Govardhan-Gangāpur on the right bank of the Godāvari, six miles west of Nasik. (Gazetteer of the Bombay Presidency, Vol. XVI, 1883, Nasik, pp. 636-637).

Gurjāra.—It was known to Huien Tsang as Kiu-che-lo. It was situated 300 miles to the north of Valabhi or 467 miles to the north-west of Ujjain. The people of this place once dwelt in the Punjab and migrated to the peninsula of Kāthlāvā which is now called Gujarāt after them (C.A.G.I., pp. 357ff.; 696). In ancient times, in the country of Gurjāra, Jayāśimhadeva constructed the new temple of Nemi. Vastupāla and Tejapāla were the distinguished ministers of the king of Gurjāra. Mahanāvī, the daughter of the king of Kānyakubja, inherited Gurjāra from her father. Tejapāla constructed a beautiful town in Girnar and built the temple of Fārsvanātha. He also excavated a beautiful lake called Kumārasara. The temple of Daśaḍāsā stands on the bank of the Suvarṇa-

Haricandragarh.—It is a fort in the Akola taluk of Ahmednagar district, Bombay, 19 miles south-west of Akola and one of the most interesting points on the Western Ghats. It stands on an elevation of more than 4,000 ft. above sea-level. The fort and the temples on the summit are annually visited by numerous pilgrims (Law, Holy Places of India, p. 43).

Harisenānaka.—This village is situated in the district of Svarna-
mañjāri. It is probably the same as the modern village of Hariśana situated in the Nawangar State (E.I., XXVI, V, January, 1942, p. 218).

Hastavapra (Hastakavapra).—It is modern Hāthab, a village six miles south of Goghā in the Bhavnagar State of Kathiawar, which is known to have been under Śilāditya III. It is just opposite to the Broach district (Important Inscriptions from the Baroda State, Vol. I, p. 18). Severa Valabhi copperplate charters of the 6th century mention it as the head-
Hullumgur (Hulgur).—This village lies in the Baṅkāpur division of Dharwar district of the Bombay State, some eight miles to the north-east from Shiggaon where the inscription of the reign of Vikramādiṭya VI was discovered (E.I., XVI, p. 329).

Inītā.—The ancient site of Inītā is situated on a hill in the midst of a thick jungle about three miles from the famous rock at Junāgadh in Saurashtra containing the inscriptions of Aśoka, Rudradāman and Skandagupta (E.I., XXVIII, Pt. IV, October, 1949, p. 174).

Jarak.—This little town is situated about midway between Haiderabad and Thatha overhanging the western bank of the Indus. It is the present boundary between the middle Sind and the lower Sind (C.A.G.I., pp. 329-30).

Jayajnura.—This village is the same as modern Jitpur, six miles east of Nandod and about eight miles south-east of Toran (E.I., XXV, Pt. VII, July, 1940).

Jiranadurga.—It is not to be identified with modern Junāgadh, but it may be identified with one of the forts. The fort within the city on the outskirts of the Damodar Ghat and on the rising slope of Girnar was known as the Jiranadurga (E.I., XXIV, Pt. V, p. 221).

Junāgadh.—See Girinagar (Girnar).

Junninagar.—It is probably identical with Junnar, a well-known place about 55 miles north of Poona (E.I., XXV, Pt. IV, p. 168).

Kaccha.—It is a country in Western India (Luders' List, No. 965). It may be identified with Cutch or Marukaccha (cf. Bṛhatasthānita, Ch. XIV). Pāñini mentions it in his Aṣṭādhīyī (4. 2. 133).

Kaliyānagrama (I.A., VI, 205ff.).—It is in North Gujarat, and may be identified with Kāliyanā.

Kallivan.—It is Kalvan in the north-western part of the Nasik district (E.I., XXV, Pt. V, p. 230—Two Grants of Prthivicandra Bhogāśakti).

Kanheri.—About 20 miles north of Bombay a big group of caves known as Kanheri is situated. For a considerable number of years these caves were occupied by the Buddhist monks. They are situated near Thānā. They have been excavated in a large bubble of a hill situated in the midst of a dense forest. The majority of these caves contain a small single room with a small verandah in front. The architecture may be dated as late as the 8th or 9th century A.D. To the north of these caves, there is a large excavation containing three dagobas and some sculptures. According to Fergusson, this cave temple is 88 ft. long and 39 ft. wide. It contains 34 pillars and a plain dagoba. There are two colossal figures of the Buddha and standing figures of the Bodhisattva Avalokiteśvara. There are many dwarf cells built one over the other. The cave No. 10 is the Durbar hall which is situated on the south side of the ravine. On the south side of the ravine there are several ranges of cells, excavated in the slope of the hill. There are some stone seats outside the caves. There is also a dagoba with an umbrella carved on the roof. It is difficult to fix the date of these caves, but it must be admitted that there has been much degradation of style between these caves and those at Karli. Some of the sculptures are surely of a much later date.

Karahakaṭa (Karahaṭāṇagara or Karahāṭa).—It is mentioned in the Barhut Inscriptions (ed. Barua and Sinha, pp. 11, 12, 17, 33). It is a town identified by Hultzsch with modern Karhad in the Satara district of the Bombay Presidency, where the copperplates of Kṛṣṇa III were discovered (E.I., IV, 278ff.). According to the E.I. (XXVI, p. 323), it is the modern Karād.
Kardama-āśrama.—The sage Kardama had his hermitage at Siddāpura in Gujarat (Bhāgasvata Purāṇa, III, 24. 9).

Kālayāna (Kāliana, Kaliyana, Kāliyana).—Name of a town (Luders' List, Nos. 1024, 986, 1032 and 998).

Kālana (Kālyāna or Kālayana).—Name of a town (Luders' List, No. 988).

Kinhāra.—It may be identified with Kanhera, eight miles south-west of Cāligaoen in Khandesh (E.I., XXV, Pt. V, January, 1940, p. 208).

Kārli.—In the Borghāta hills between Bombay and Poona there are two well-known Buddhist cave temples at Kārli and Bhāja. They are all dated about the beginning of the Christian era. The caves at Kārli are situated about two miles to the north of the Bombay-Poona road. The nearest railway station is Malavli. The names of Nahapāna and Uṣabhā- dāta occur in the inscriptions on the caves. In the two inscriptions mention is made of the great king Dhutapāla, supposed to be Devañhūti of the Sunga dynasty. The pillars of these caves are quite perpendicular. The original screen is superseded by a stone one ornamented with sculpture. At the entrance of these caves stands a pillar surmounted by four lions with gaping mouths and facing four quarters. On the right hand side stands a Śiva temple and close to it there is a second pillar surmounted by a cakra or wheel. The outer porch is wider than the body of the building. There are many miniature temple-fronts crowned with a Caitya-window. The pairs of large figures on each side of the doors appear like those at Kanheri. Buddha is here attended by Padmapāni, and most probably Mahānāri is seated on the Sīhasana with his feet on the lotus. The entrance consists of three doorways under a gallery. There are fifteen pillars, and their bases consist of the water-pot of Lakṣmi; the shaft is octagonal representing the Samgha. From architectural stand-point all these caves are of high order. The net-work (jāli-work) is almost perfect. The Caitya in caves Nos. 1 and 2 is a three-storied Vihāra. The top storey has a verandah with four pillars. On the left side in the top storey there is a raised platform in front of five cells. The doors are well fitted. The cave No. 3 is a two-storied Vihāra. The cave No. 4 is situated to the south of the Caitya, and it appears from inscriptions that it was given by Haraphana in the reign of the Andhra king Gautamiputra Pulamāyī (For the inscriptions in the caves at Kārli, vide E.I., VI, 47ff.).

Keldī (Keldāvaḍī).—It is a village situated about 10 miles north of Bādāmi, the chief town of the Bijapur district, where an inscription of the time of Someśvara I (dated 1053 A.D.) was discovered (E.I., IV, 259ff.).

Kharjūrikā.—This village may be found in the neighbourhood or within the province of Malwa. The Khajūriya is very common around Ujjain (E.I., XXIII, Pt. IV, October, 1935).

Khanāpura.—It is the chief town of the Khānāpur taluk of the Satara district of the Bombay State (E.I., XXVII, Pt. VII, July, 1948, p. 312).

Kheda.—According to Hiuen Tsang it was situated fifty miles to the north-west of Malwa. Some have placed it in Gujarat. According to the Chinese pilgrim it was five hundred miles in circuit (C.A.G.I., pp. 568ff.).


Košavāli.—It may be identified with Kodoli, about seven miles to the east of Kolhapur (E.I., XXIII, Pts. I and II, 1925).

Kollapīrī.—It is mentioned in the Brhatasamhita (XIV, 13). Some have identified it with Kolhapur.
Kollapura.—This is the ancient name of modern Kolhapur (E.I., III, 207; XXIII, Pt. II; XXIII, Pt. I, January, 1935, p. 30).

Kolūr.—This village lies in the Karajgi taluk of the Dharwar district, about three miles nearly west from Karajgi town (E.I., XLIX, p. 179).

Kotimārī.—It is an important town in Surēstra, where lived a Brahmin named Soma who was well posted in Vedas and Agamas. He duly performed the six prescribed rites (Law, Some Jain Canonical Sūtras, p. 181).

Kukur.—It is a country near Anāra in north Kathiawar (Ludera’s List No. 965). The Kukuras mentioned in the Bhāgavata Purāṇa, seem to have occupied the Dvārakā region. The Brhatsamhitā (XIV, 4) locates them in Western India. According to the Nasik Cavo Inscription of Gautamī Balasrī, her son conquered them along with the Suraḥas, Mīlavas, Aparāntas, Anūpas, Vidarbhas and others. Most of these peoples along with the Kukuras were again conquered by them, as we learn from the Junāgaḍi Rock Inscription of Rudradān. These were probably wrested from the hands of the contemporary Sātavāhana ruler of the Deccan. For further details, vide B. C. Law, Tribes in Ancient India, p. 390.

Kulenur.—It is a village in the Dharwar district of the Bombay State where the inscription of the reign of Jayasimha II was discovered (E.I., XV, 328ff.).

Kumbhārojākagrāma (E.I., XIX, 236).—It is in North and Central Gujarat, and may be identified with Kāmrod, 13 miles east of Modasa.

Kuśasthalapura.—It is mentioned in the Allahabad Pillar Inscription as Kuśthhalapura. Kuśasthalapura is the name of a holy city of Dvārakā.1 It was the capital of Anāra (i.e., Kathiāwar).

Kuśēvarta.—It is mentioned in the Yoginīstātra (2. 4, pp. 128-129). It is a sacred tank near the source of the Godāvari, 21 miles from Nasik.

Lakṣmezārā.—It is the headquarters of the Lakṣmezārā taluk within the limits of the Dharwar district of the Bombay State, where the Pillar Inscription of Yuvarāja Vikramāditya was discovered (E.I., XIV, 188ff.).

Lāṭa.—In the Mandasor Inscription of Bandhuvarman we find mention of Lāṭa. According to the Ghātiyādī Inscription of the Prathihāra king Kakkuka, the king obtained great renown in the Lāṭadesā (E.I., IX, pp. 278-80). According to some, Lāṭa was southern Gujarat including Khandesh situated between the rivers Mahī and lower Tāpti. Some hold it as lying between the rivers Mahī and Kim (Important Inscriptions from the Baroda State, Vol. I, p. 29). It comprised the collectorates of Surat, Broach, Kheda and parts of Baroda (N. L. Dey, Geographical Dictionary, p. 114). It was the ancient name of Gujarat and northern Konkan. According to Bühler, Lāṭa is central Gujarat, the district between the Mahī and Kim rivers, and its chief city was Broach. The Rewah Stone Inscription of Karna refers to Lāṭa generally identified with central and southern Gujarat (E.I., XXIV, Pt. III, July, 1937, p. 110). Lāṭarāṭha (Pāli Lājaraṭha—Dīpavamsa, p. 54; Mahāvamsa, p. 60) is identical with the old Lāṭa kingdom of Gujarat, the capital city of which is stated in the Dīpa- vamsa (p. 54) to have been Simhapura (Sīhāpura).

The earliest mention of the country seems to have been made by Ptolemy. According to him Lārike lay to the east of Indo-Scythia along the sea-coast (McCrindle, Ptolemy’s Ancient India, pp. 38, 152-53). The Pāli Chronicles of Ceylon refer to the country of Lāṭa in connection with the first Aryan migration to Ceylon led by Prince Vijaya. It has been

1 Cf. Bhāgavata Purāṇa, I, 10. 27; VII, 14. 31; IX, 3. 28; X, 61. 40; X, 75, 29; X, 83, 36; XII, 12, 36.
attempted to identify Lāṭa both with Lāṭa or Lāḍa in Gujarat and Rāḍha in Bengal, and both countries claim the honour of first Aryanization of Ceylon. In the days of the early Imperial Guptas the Lāṭa country came to be formed into an administrative province in the Lāṭavijaya. The Lāṭa country was probably the same as the Lāṭavijaya country mentioned in the early Gurjara and Rāṣṭrakūṭa records. In the Baroda copperplate inscription (v. 11) the capital of Lāṭavijaya is said to have been at Elapur. Under the Cālukyas of Aṅkaliavājjarājana (A.C. 961) the name Lāṭa was gradually displaced by the name Gurjarabhūmi. Lassen identifies Lārike with Sanskrit Rāṣṭrika, in its Prākrita form Lāṭika, which is easily equated with Lāṭa, though the equation of Rāṣṭrika and Lāṭika is not convincing. For further details, vide B. C. Law, Indological Studies, Pt. I, p. 27; Law, Tribes in Ancient India, pp. 351–53.

Lona.—It may be identified with Lonad, a village six miles east of Bhewandi in the Bhewandi taluk (E.I., XXIII, Pt. VII, p. 257).

Mahanjaro-Lāṭa.—It means larger Lāṭa, which may be represented by Lāḍki in the Morsi taluk of the Amraoti district, about 18 miles north by west of Belorā (E.I., XXIV, Pt. VI, April, 1938).

Mohenjo-daro.—It is in the Larkāna district of Sindh. The ruins at the site present to us a well-developed urban civilization in the second half of the third millennium B.C. It is generally admitted that in Mohenjo-daro we have abundant remnants of the civilization of the chalcolithic age. The prehistoric monuments of the Indus Valley, so far as they are unearthed, have been carefully studied from different points of view, but the most baffling part of the researches so far made, still remains to be played and this is the decipherment of the Indus inscriptions. The underground drainage system was good. The great bath at this site which was 39 ft. long, 29 ft. wide, and 8 ft. deep, had steps leading to the floor. Some houses were one-storied and some two-storied. For details, vide J. Marshall, Mohenjo-daro and the Indus Civilization, I–III; Mackay, Further Excavations at Mohenjo-daro, III; Presidential Address of the R.A.S.B., 1948.

Māhī.—The variants are Mahāṭi (Vāyu, XLV, 97), Mahita (Mahābhūrata, Būsmaparva, IX, 328) and Rohi (Varāha Purāṇa, lxxxv). This river issues from the Paripātra mountains and empties itself into the Gulf of Cambay. It has a south-westerly course up to Banswara, from which it turns south to pass through Gujarāt.

Māmjaravāṭaka.—It is the modern village of Māmjarde, nine miles to the north-east of Tasaçon, the headquarters of the taluk of the same name in the Satara district (E.I., XXVII, Pt. V, p. 210).

Mānagoli.—It is a village about 11 miles to the north-west of Bāgewāḍi, the chief town of the Bāgewāḍi taluk of the Bijapur district (E.I., V, 9ff.).

Mandosar.—See Daskapura.

Māṅkānikā.—It is modern Māṅkani in the Sankheḍa taluk of the Baroda district (Important Inscriptions from the Baroda State, Vol. I, p. 4).

Maureyapallika.—It is Morwadi, three miles south-west of Nasik (E.I., XXV, Pt. V, January, 1940, p. 230—Two Grants of Prthivicandra Bhogaśakti).

Mayūrakhandi.—The Afjanavati plates of Govinda III refer to it, which may have been the Rāṣṭrakūṭa capital at the time of Govinda III. Bühler identifies Mayūrakhandi with Morkhand, a hill-fort in the Sātmāla or Ajantā range, close to Sepṭaśrīgī and north of Vani in the Nasik district (I.A., VI, p. 64).
Minnagar.—It was the capital of Lower Sindh in the 2nd century of the Christian era. The actual position of this place is doubtful (C.A.G.I., pp. 330ff.). According to the Periplus of the Erythraean Sea it was the capital of Indo-Scythia. Ptolemy knew it as Binagara (McCrindle’s Ancient India as described by Ptolemy, p. 152). Dr. D. R. Bhandarkar holds that it may be identified with Mandasor. The author of the Periplus mentions king Mambarus (identified by some with Nahapāṇa) whose capital was Minnagar in Ariakes which is Aparantika.

Mīrāj.—It is the chief town of the Mīrāj state in the southern Mārāṭhā country, Bombay, where were found the plates of Jayasimha II, A.D. 1024 (E.I., XII, p. 303).

Mīrūjī.—It may be identified with Mīrāj (E.I., XXIII, Pt. I, 1935, p. 30).

Mohaḍvatāsaka.—It is mentioned in the Harshala grant (E.I., XIX, 236). It may be identified with the modern village of Mohdasa in the Prantej taluk, Ahmedabad district.

Mukudavasiva.—It is a locality in Kalyāna (Luder’s List No. 998).

Mūlāvārashtra.—This village is situated about 10 miles from Dvārakā in the Okhamaṇḍara stone territory in Kathiawar where a stone inscription of the Mahākṣatra Rudradāman I, dated 200 A.D., was discovered (Important Inscriptions from the Baroda State, Vol. I, p. 1).

Mulgunda.—It is identified with the modern village of the same name in the Gadag taluk of the Dharwar district (E.I., XXVI, Pt. II, April, 1941, p. 61).

Mūṣika.—The Mūṣikas or Mūṣakas (Mahābhārata, Bhiṣmaparva, IX, 366, 371) were an offshoot of the northern tribe known to Alexander's historians as Mauśikanos. The principality of Mauśikanos comprised a large portion of modern Sind. Its capital has been identified with Alor in the Sīkhur district. According to Arrian (Chinnock, Arrian, p. 319), the Brāhmaṇas seemed to have been very influential in this region. They are said to have been the main agents in bringing about an uprising of the people against the Macedonian invader. But Alexander took them by surprise and they had to submit to him (C.H.I., I, 377). Strabo gives an interesting account of the inhabitants of this territory (H. and F. Tr. III, p. 96). In Indian literature we find frequent references to the people of Mūṣika. The Mīṣikas mentioned in the Mārkandeya Purāṇa (LVIII, 16) were probably the same as the Mūṣikas or Mūṣakas who, as Pargiter (Mārkandeya Purāṇa, p. 366) suggests, probably settled on the banks of the river Mūṣi on which stands modern Hyderabad. The Mūṣikas were probably so called because their territory lay in that portion of the north-western trade-route which was known as Mūṣikapatha or red tract (Barua, Aboka and His Inscriptions, Ch. III). The people called Mauśikāra mentioned by Patañjali in his Mahābhāṣya (IV, 1. 4) were probably connected with the Mūṣikas.

Nandivardhana.—This may be identified with Nagardhan or Nandar-dhan near Ramtek in the Rampur district (E.I., XXIV, Pt. VI, April, 1938). It is also mentioned in the Deoli plates of Kṛṣṇa III.

Naravana.—It is a village on the seashore in the Guhāgad Peta in the Ratnagiri district. Some four miles to the north-east of Naravana stands Cindramāda which is the modern Cindravalī (E.I., XXVII, Pt. III, p. 127).

Narendra.—This village lies in the Dharwar district of the Bombay Presidency. It is situated near the high road from Dharwar to Belgaum at about 4½ miles north-west by north from Dharwar (E.I., XIII, p. 298).

Nausārī.—Vide Nāgasārīkā.
Navapattalā.—The district in which it was situated may have comprised the territory round the modern Navākherā, which lies about eight miles west of Tīkharī (E.I., XXV, Pt. VII, July, 1940).

Nāgasārīkā.—In the Surat plates of Karūkarāja Suvarṇavarśa we find mention of Nāgasārīkā (Navasārīkā) which is modern Nausārī about 20 miles to the south of Surat (vide also Ellora Plates of Dantidurgā, E.I., XXV, January, 1939, p. 29; E.I., XXI, Pt. III, July, 1931; J.B.B.R.A.S., 26, 250). Nausārī is the headquarters town of the Nausārī division of the Baroda State where the copperplates of Śilāditya of the year 421 were discovered (E.I., VIII, 229ff.). It is also known as Navarāṣṭra, the Nāgramma of Ptolemy in the Broach district (cf. Mahābhārata, Sahāspārva, Ch. 31).

Nāguma.—It may be identified with the modern Nagaon, about two miles south-west of Īrān in the Panvel taluk of the Bombay State (E.I., XXIII, Pt. VII).

Nānḍipuravāsāya.—The Aśājaneri plates of Gurjara Jayabhaṭṭa III mention it, which may be identified with Nāndod, situated on the Karjān river in the Rājāppla State (E.I., XXV, Pt. VII, July, 1940). Nāndipura in the Lāṭa country is the modern Nāndod on the Narmāḍ (E.I., XXIII, Pt. IV, October, 1935, p. 103).

Nāsika (Nasik).—It is mentioned in the two oldest inscriptions (20 and 22) in the caves. The people of Nāsika are described as making a grant in the inscription No. 20 and a cave also is described in the same inscription and a cave is described in the inscription No. 22 as the gift of a śramaṇa minister of Nāsika. Nāsika also occurs in the Barhut votive label No. 38. It is the same as Nāsiki or Nāsīka of the Purāṇas and Janasthāna of the Rāmāyaṇa. It is Nāsikya of the Bhaktasamhitā (XIV. 13). It occurs in Luders' List (Nos. 799, 1109) as Nāsika, a town. According to the Brahmapāṇḍa Purāṇa it was situated on the Narmāḍa. Janasthāna was within the reach of Pañcāvati on the Godavari. It came to be known as Nāsika due to the fact that here Śūrpanakhā's nose was cut off by Lakṣmaṇa. Nāsika is modern Nasik which is about 75 miles to the north-west of Bombay. Nasik, the headquarters of the Nasik district, lies on the right bank of the Godavari, about four miles north-west of the Nasik Road station. During the reign of the Sātavāhana kings of Andhra, Nāsika was a stronghold of the Bhadrāyāniya school of the Buddhists (Barua and Sinha, Barhut Inscriptions, pp. 16, 128; cf. Luders' List Nos. 1122–1149).

The climate of Nasik is healthy and pleasant. That Nasik was situated on nine hills supports the view that it was nine-pointed. The city contains three parts: old Nasik or the Pañcāvati on the left bank of the river Godāvari, middle Nasik built on nine hills on the right bank of the river Godāvari to the south of the Pañcāvati, and the modern Nasik on the right bank of the river to the west of the Pañcāvati (Nasik, Gazetteer of the Bombay Presidency, Bombay, 1883, Vol. XVI, pp. 466ff.). On the right bank of the river Godāvari, about 70 yards south-east of Umā-Mahēśvara's temple, stands the temple of Nilakantāśvara. It is strongly built of beautifully dressed richly carved trap. It faces east across the river and has a porch-dome and spire of graceful outline. The object of worship is a very old śīlā said to date from the time of king Janaka, the father-in-law of Rāma (Nasik, Gazetteer of the Bombay Presidency, Vol. XVI, 1883, p. 505).

The Taxpovana or the forest of austerities is situated about a mile east of the Pañcāvati. It has a famous shrine and an image of Rāma who is believed to have lived on fruits collected by Lakṣmaṇa from this forest (Ibid., 637).
The Buddhist caves at Nasik are very well known. They are known as Panḍuleṇas. They are situated about 300 ft. above the road level. They are excavated by the Bhadrayāṇikas, a Hinayana sect of the Buddhists. There are altogether 23 excavations. The earliest is the Cātaṇyā cave dating from the Christian era. There are four Vihāras. The cave No. 1 is an unfinished Vihāra. The cave No. 2 is an excavation with many additions by the later Mahāyāna Buddhists. The cave No. 3 is a big Vihāra, having a hall 41 ft. wide and 46 ft. deep. Over the gateway the Bodhi tree, the dogoba, the cakra and the devārapālas are visible. The cave No. 10 is a Vihāra and contains an inscription of the family of Nāhapaṇa who reigned at Ujjain before 120 A.D. The pillars of the verandah contain bell-shaped Persian capitals. The hall is about 43 ft. wide and 45 ft. deep, having three plain doors and two windows. The cave No. 17 has a hall measuring 23 ft. wide by 32 ft. deep. The verandah is reached by half a dozen steps in front between the two central octagonal pillars. On the back wall there is a standing figure of the Buddha. On the right side there are four cells. There is an inscription which tells us that the cave was the work of Indrāgājīta, son of Dharmadeva, a native of the Sauvira country. The cave No. 17 is of a much later date. The cave No. 19 is a Vihāra cave dated about the 2nd century. The cave No. 23 contains the sculpture of Buddha attended by Padmapāni and Vajrapāni. There are some images of the Buddha both in the Dharmacakramūdrā and Dhyānāmudrā. For further details vide the Gazetteer of Bombay Presidency, Vol. XVI, Nasik, pp. 542ff.

Nidadūṇi.—It is a village, about four miles towards the south-southwest from Shiggaon, the headquarters of the Bankāpur taluk of the Dhārwar district, Bombay, where an inscription of Vikramāditya VI was discovered (E.I., XXIII, 12ff.).

Nirgunḍipadra.—It may be identified with modern Nāgaravāḍa, 12 miles from Dabhoi (E.I., II, 23).

Nişāda.—The first epigraphic mention of the tribal state of Nişāda is found in the Junāgadh Rock Inscription of Rudradāman who is credited to have conquered it along with east and west Malwa, the ancient Māhismatī region, the district round Dwarkā in Gujarāt, Surāstra, Aparānta, Sindhu-Sauvira, and other countries. This country also occurs in Luders’ List (No. 965). The Citoragah Inscription of Mokala of the Vikrama year 1485 states that Mokala subdued the tribal state of Nियāda along with the Angas, Kāmarūpas, Vaṅgas, Cinas and Turuṅkas (E.I., II, 416ff.).

The Nīṣādas are referred to for the first time in the later Samhitas and the Brāhmaṇas (Taittirīya Samhīta, IV, 5, 4, 2; Kathaka Samhīta, XVII, 13; Maitrāyanī Samhīta, II, 9, 5; Vājasaneyī Samhīta, XVI, 27; Aitareya Brāhmaṇa, VIII, 11; Paṇcaviṃśa Brāhmaṇa, XVI, 6, 8 etc.). The Lātyāyana Śravaṇasūtra (VIII, 2, 8) and Kātyāyana Śravaṇasūtra (I, 1.12) refer to a village of the Nīṣādas and a Nīṣādasapati, a leader of some kind of craft, respectively. The social duty enjoined on the Nīṣādas was to kill and provide food for human consumption (Manu, X, 48). According to the Pali texts they were wild hunters and fishermen (Fick, Die Sociale Gliederung, 12, 160, 206, etc.). Pargiter points out that they were a people of rude culture or aboriginal stock (A.I.H.T., p. 260), and that they lived outside the Aryan organization. This is attested to by the Rāmāyaṇa story of Gūha, the king of the Nīṣādas, who are described as a wild tribe (Ādikāṇḍa, Canto I; Ayodhyākāṇḍa, Canto 51). Manu explains the origin of the Nīṣādas as the offspring of a Brāhmaṇa father and a Śudra mother (Manusamhitā, X, 8). At the time of the Epics and Purāṇas the Nīṣādas
seem to have had their dwelling among the mountains that form the boundary of Jhalawar and Khandesh in the Vindhya and Satpura ranges (Malcolm, Memoirs of Central India, Vol. I, p. 452). This is proved by the Mahābhārata (III, 130, 4), which refers to a Nišadārāṣṭra in the region of the Sarasvatī and the Western Vindhyas, not very far from Pāripātra or Pāryātrā (Mahābhārata, XII, 135, 3-5). The same epic seems to connect the Nišādas with the Vatsas and the Bhargas (II, 30, 10-11). They had their settlement in the east also (Bṛhatasyākhyā, XIV, 10). According to the Rāmāyaṇa (II, 50, 33; 52, 11) Śṛṅgaveraṇa on the north side of the Ganges opposite Prayāga was the capital of a Nišāda kingdom. It was a large town ruled by king Gūha of the Nišādas, who was Rāma’s friend. He received Rāma hospitably (Aydhyākāṇḍa, XLVI, 20; XLVII, 9-12; cf. J.R.A.S., 1894, p. 237; F. E. Pargiter, The Geography of Rāma’s Exile). In the middle of the second century A.D. the Nišāda country was under the suzerainty of the western Ksatrapas (B. C. Law, Tribes in Ancient India, Ch. XXV). For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 42-43.

Ossadioi.—According to some scholars like St. Martin, the Ossadioi were probably identical with the Vaśāti mentioned in the Mahābhārata as being associated with the Śivis and the Sindhu-Sauviras (Mahābhārata, VII, 19, 11; 39, 37; VIII, 44, 49; VI, 106, 8; 61, 14). The exact geographical position of this tribe cannot be ascertained (Law, Indological Studies, Pt. I, pp. 33-4).

Osumbhalo.—This village has been identified with the modern Umbel, seven miles south of Kamrej. One of the grants of Allāsakti, discovered at Surat, registers the donation of a field in this village (D. B. Bhandarkar Volume, pp. 54-55).

Pacchatri.—It is to be identified with the modern village of Pachtardi, six miles to the west of Ghumli (E.J., XXVI, Pt. V, January, 1942, p. 199).

Paḍivasa.—It may be identified either with Phunda, about two miles north-east of Uran or with Panja, a village about three miles to the north of Uran in the Panvel taluk of the Bombay State (E.J., XXIII, Pt. VII, p. 279).

Palāśavanaka.—It is mentioned in the Surat plate of Kūṭirājā. It may be identified with modern Palasanā, the headquarters of the Palasanā sub-division in the Surat district (I.A., XXI, p. 256).

Pampā.—It is a tributary of the river Tungabhadrā. It rises in the Rājamukha mountain, eight miles from the Anagandhi hills (of Bombay Gazetteer, Vol. I, Pt. II, p. 369). On the bank of this river Rāma met Hanumān (Rāmāyaṇa, Ādīkāṇḍa, Sarga I, v. 58). Lakṣmana also visited it. This river was adorned with red lotuses. Its water was clear and it looked beautiful (Rāmāyaṇa, Kīṣkindhyākāṇḍa, Sarga I, vv. 64-66; Sarga I, vv. 1-6).

There was a lake by the name of Pampā which was also very beautiful. Its water was free from impurities (Rām., Kīṣkindhyākāṇḍa, I, 1-6).

Paņcavati.—It was either in Janasthāna or it bordered on it. It was visited by Sītā along with the two descendants of Rāghu. Śūrapakāha who was a resident of Janasthāna, encountered Rāma here (Rāmāyaṇa, Ādīkāṇḍa, I, 47; Āranyakāṇḍa, XXIII, 12; Mahābhārata, 83, 162; J.R.A.S., 1894, p. 247). Śūrapakāha’s ears and nose were chopped off by Lakṣmana (Rām., Āranyakāṇḍa, Sarga 21, v. 7; Uttararacarita, Act I, 28). This forest was not far off from the hermitage of Aghastya situated near the river Godāvari (Ibid., Sarga 13, vs. 13-19, Vāngavāśi ed.). It was on the Godāvari, full of wild animals, antelopes, etc., and adorned with fruits and
flowers. It was a beautiful place well-levelled and delightful. It was full of birds (Rāmāyaṇa, Aranyakāṇḍa, 16th Sarga, 1–5, 10–19). A big leaf-hut was raised here where Rāmacandra stayed for some time with Sītā and Lakṣāṇa (Ibid., 20–31).

Paśčātapasara.—This lake was situated somewhere between the Paścapaṭ and the Citrakūṭa (Raghuv., XIII, 34–47). It has been described as the pleasure lake of Sātakarnī (Raghuv., XIII, 36).

Pandharpur.—This town is situated on the right bank of the river Bhīmā and it contains a celebrated shrine of Vithoba (Law, Holy Places of India, p. 43).

Palāsini.—This is the name of a river (Luders' List, No. 905), which issues from the Mount Urjayat (Urjayanta). Some seem to identify this river with Paṇās, a tributary of the Koel in Chotanagpur (Law, Rivers of India, p. 45).

Palitānā.—It is in Kāthiāwar district where two copperplates of Simhāditya have been found (E.I., XI, p. 16).

Paṭjadakal.—It is a village, about eight miles to the east by north of Bādāmi, the chief town of the Bādāmi taluk or sub-division in the Bijapur district, Bombay State, where a pillar inscription of the time of Kṛṣṇavarman II was discovered (E.I., III, 1ff.).

Pāṇāḍa.—It may be identified with Paṇāḍ, situated about eight miles north by east of Alibāg in the Kolaba district of the Bombay State (E.I., XXVI, Pt. VI, April, 1942, p. 287).

Pārasika.—It may be some island near Thāna. Its memory is retained by one of the hills called Pārsik. According to some, it may be the island of Ormuz in the Persian Gulf (Important Inscriptions from the Baroda State, Vol. I, p. 66).

Pāvākāḍūrṇa.—This is identified with the hill fort of Pāvāgarh in the Bombay State, about 25 miles south of Godhra and by road 29 miles east of Baroda in the Paṇāḍ Mahals district (E.I., XXIV, Pt. V, p. 221).

Prabhāsa.—It is mentioned in the Nasik Cave Inscription of the time of Nahapāṇa (c. 119–24 A.D.). It is in Kāthiāwar (cf. Mathura Buddhist Image Inscription of Huiṣka). It is the well-known Prabhāsā-Pātain or Somaṇā-Pātain on the south coast of Kāthiāwar (Gazetteer of the Bombay Presidency, 1853–1854, Nasik, p. 637). It is called Prabhāsatīrtha (Luders' List, Nos. 1099, 1131). This sacred place is mentioned in the Bhāgavata Purāṇa as situated on the sea-shore (X, 45, 38; X, 78, 18; X, 79, 9–21; X, 86, 2; XI, 6, 35; XI, 30, 6; XI, 30, 10). According to the Bhāgavata Purāṇa (VIII, 14, 31), this holy place sacred to Hari is famous for the Sarasvati flowing westwards. It was visited by Arjuna and Balarāma (Bhāgavata, X, 86, 2; X, 78, 18). The Mahābhārata (118, 15; 119, 1–3) mentions Prabhāsatīrtha. The Kūrama Purāṇa refers to it as one of the famous holy places of India (Ch. 30, śls. 45–48; cf. Agni Purāṇa, Ch. 109). The Yogini-tantra (2. 4. 128; 2. 5. 141) also mentions it. The Padma Purāṇa (Ch. 133) mentions Someśvara in Prabhāsa.

Praeṣi territory.—The people of the territory of Oxyanos were known as Praesti corresponding to the Prosthas mentioned in the Mahābhārata (VI, 9, 61). According to Cunningham the territory of Oxyanos lay to the west of the Indus in the level country around Lārkhāna (Invasion of Alexander, p. 158). Oxyanos tried to oppose Alexander but in vain (C.H.I., I, 377).

Purandhar.—It is a hill-fort to the south-west of Poona, not far from Sāsvad. It contains unidentified caves which are of a type so far unknown to India (J.R.A.S., Pts. 3 and 4, 1850, pp. 158ff.).
Pūrāvi.—The Pūrāvi is the river Pūrṇa on the banks of which Nausāri is situated (E.I., XXI, Pt. III, July, 1931).

Raivataka Hill.—Raivata or Raivataka was near Dvārakā. It is mentioned in the Mahābhārata (Adiparva, CCXIX, 7906-17) that a festival was held on this hill in which the citizens of Dvārakā took part. Pargiter is inclined to identify it with the Baradā hills in Halar (Mārkaṇḍeya Purāṇa, p. 289). In the Junāgadh Inscription of Skandagupta occurs the Raivataka hill which is opposite to Īrjayat (See Dohat Stone Inscription of Mahamuda in E.I., XXIV, Pt. V, January, 1938, p. 216). The Jaunpur stone inscription of Iśvaravarman Maukhari mentions it along with the Vindhya mountains (C.I.I., Vol. III). Fleet has identified Raivataka with one of the two hills of Girnar and not with Girnar proper (C.I.I., III, p. 64, n. 11; I.A., VI, p. 239). The Bhātasaṁhitā (XIV, 19) mentions it as situated in the south-west division. In early times Raivata and Īrjayanta might have been names of two different hills at Girnar; but in later times they came to be regarded as identical (Bombay Gazetteer, Vol. VIII, p. 441). The Raivataka in the Dohat Stone Inscription of Mahamuda refers to the hill on which there are temples and which is now known as Girnar (E.I., XXIV, Pt. V, p. 222). Close to Junāgadh in Gujarat stands the Raivataka hill or Girnar, which is considered to be the birthplace of Nemināth, the religious preceptor of king Dattātreyā. The river Suvarna-rekha flows at the foot of this hill. There is a foot-print on the Girnar hill known as the Gurudattacarana. The temples of Nemināth and Pūrva-nāth are found here. The name of Girinagara occurs in the Bhātasaṁhitā (XIV, 11). Girnār is famous in the inscriptions of Aśoka, Skandagupta and Rudradāman. To the east of Junāgadh there is a number of Buddhist caves. The Inscriptions of Rudradāman and Skandagupta inform us that at Girnar the provincial governors of Candragupta, Aśoka, and the Imperial Gupas lived. There is the Svyamvara lake near it. Here stands a high pinnacle temple of Nemināth on the summit of the Raivataka hill in Surāśṭra. For further details, vide B. C. Law, Some Jaina Canonical Sūtras, pp. 181-182.

Rangpur.—It lies 20 miles south-east of Limbdi, the chief town of the State of the same name or three miles north-west of Dhandhuka in Ahmedabad district. For details vide A.S.I., Annual Reports, 1934-35, pp. 34ff.

Rāmatirtha.—It is at Sarpāraga (Luders' List, No. 1131). It is a holy reservoir in Sopara near Bassein, about 40 miles north of Bombay. Uṣabhādāta records a gift to some mendicants who lived there (Gazetteer of the Bombay Presidency, Nasik, Vol. XVI).

Rāmatirbhikā.—It is the headquarters of the sub-division in which Kinihikā was included. It may probably be identified with Rāmatirtha, where Uṣabhādāta made some gifts to the Brahmins as recorded in a Nasik cave inscription (E.I., XXV, Pt. IV, October, 1939, p. 168).

Rāṣṭrikas.—Aśoka's Rock Edict V refers to the Rāṣṭrikas.

Rāyagaṇḍ.—It is in the Kolaba district of the Bombay State, where three copperplates of Vijayāditya were discovered (E.I., X, 14ff.).

Rēṭturaka.—It is Retāre in the Karhād taluk in the Satara district. There are two villages of this name situated on the opposite banks of the river Krishnā (E.I., XXVII, Pt. VII, July, 1948, p. 316).

Ron.—Ron is modern Rou, the headquarters of Ron taluk in the Dharwar district of the Bombay State (E.I., Vol. XX, p. 67).

Roruka.—Roruka was one of the important cities according to the Divyāvadāna (pp. 544ff.). It was the capital of Sovrā mentioned in the
Adītā Jātaka (Jāt., III, 470). A king named Bharata of Roruva was very popular and religious. He gave great gifts to the poor, the wanderers, the beggars and the pacceka-buddhas (Jāt., III, 470-474). Sovrā has been identified by Cunningham with Eder, a district in the province of Gujarat at the head of the gulf of Cambay. The Bodhisattvāvādāna-Kalpalata refers to a famous king named Rudrāyana of Roruqa or Raurā (40th pallava). King Rudrāyana of Roruqa was a contemporary of Bimbisāra of Magadha and they were intimate friends. There was a trade between Rājagṛha and Roruqa.

Subarmati.—This river flows from the Pāripātra mountain, and finds its way into the Gulf of Cambay through Ahmedabad.

Śakadesa.—Pāṇini refers to it in his Aṣṭādhyāyī (4.1.175). The Brhatasyāti mentions it as the country of the Śaka people (XIV, 21). For details vide Law, Tribes in Ancient India, 3–5, 77, 84, 92, 94, 157.

Śambhu (Sambus territory).—According to classical writers Sambhus ruled the mountainous country adjoining the territory of the Mauksanos. There existed mutual jealousy and animosity between these two neighbours. The capital of this country was Sindimana identified with Sehwan, a city on the Índus (McCrimble, Invasion of Alexander, p. 404). Sambhus submitted to Alexander. For further details vide B. C. Law, Indological Studies, Pt. I, pp. 36-37.

Samudrapāta.—It may be identified with Samad Pipāria, four miles south of Jubulpure (E.I., XXV, Pt. VII, July, 1940).


Śatruṇāyana or Śiddhācala.—It is the holiest among the five hills in Kathiawar according to the Jains. To the east of it stands the city of Palitana, 70 miles north-west of Surat. The Śatruṇāyana temple was repaired by Bāghbhaṭadeva, an officer of king Kumārapāla in Gujarat. Of all Jaina temples situated on the top of the Śatruṇāyana hill, Caumukha temple is the highest. Some inscriptions were found in the Jaina temples situated on the Śatruṇāyana hill (E.I., II, 34ff.). Śatruṇāyana, also known as Siddhaksetra, was visited by a large number of accomplished sages, such as Rāṣabhasena. Many saints and kings attained the bliss of perfection. Here the five Pāṇḍavas with Kunti also attained perfection. This sacred place of the Jains is adorned with five summits (kuṭhas). The cave lying to north of Śrīmad-Rāṣabha, set up by the Pāṇḍavas, still exists. Close to the Ajita-caitya lies the Anupama lake. Near Marudēvi stands the magnificent caitya of Sānti. King Meghaghoṣa built two temples here. Śatruṇāyana was under his rule and that of his father, Dharmaḍatta. For further details vide Law, Some Jaina Canonical Sūtras, pp. 179-180.

Śālotqi.—It is a large village six miles south-east of Īndi, the chief town of the Īndi taluk of the Bijapur district of the Bombay State (E.I., IV, p. 57).

Śātidika.—It was a river in the Surāṣṭra country. Jotipāla, the son of the royal chaplain, who was educated at Takkasālī, became an ascetic. He attained perfection in meditation. He had many disciples and one of them went to the Surāṣṭha country and dwelt on the banks of this river (Jātaka, III, pp. 463ff.).

Śeriva.—It is mentioned in the Jātaka. In the kingdom of Seri there were two merchants dealing in pots and pans. They used to sell their wares in the streets (Jātaka, I, pp. 111-114). According to some it has been identified with Śeriyāpuṭa (a seaport town of Seriya), which is men-
tioned in a votive label on the stūpa of Bārhut. According to others it may be identified with Śrīrājya or the later Gaṅga kingdom of Mysore (Ray Chaudhury, P.H.A.I., p. 64; Barua and Sinha, Barhut Inscriptions, p. 32). Barua and Sinha are right in holding that Seriyāpuṭa was like Śūrprākṣa and Bharukaccha, an important port on the western coast of India and that it may be identified with Seriva (Ibid., p. 132).

Seriyāpuṭa.—It is mentioned in the Bārhut inscriptions (Barua and Sinha, p. 32). It seems to be an important port on the western coast of India like Supprākṣa and Bharukaccha. The merchants of Seriva reached Andhapura by crossing the river Telavāha (Jātaka, No. 3).

Siggāve.—It may be identified with Siggāon in the district of Dharwar (E.I., VI, p. 257).

Sīharagrāma—(E.I., VIII, 222).—It is in southern Gujarāt, and may be identified with Ser, eight miles north-east of Delvāda.

Śindhu-Sauvīra.—Pāṇini mentions Sauvīra and Suvīra in his Astādhārayī (4.2.76; 4.1.148). Patañjali in his Mahābhāṣya also refers to it (4.2.76). The name Śindhu-Sauvīra suggests that Sauvīra was situated on the Indus and the Jhelum. That the Sauvīras are often connected with the Śindhus determines that these two peoples, who were regarded as one and the same, were settled on the Śindhu or the Indus. They played an important part in the Kuru-Ssetra war. The Junāgadh Rock Inscription of Rudradāman (c. 150 A.D.) refers to the Mahākṣatrapa's conquest of Śindhu-Sauvīra along with Pūrvapārā-kārvantī, Anūpānivrit, Anarta, Sarasātra, Svbhrā, Maru, Kaccha, Kukura, Aparānta and other countries. It is mentioned in the Liders' List, No. 965. The Brhatasamhitā mentions it (XIV, 17).

According to the Bhagavatī Sūtra Udayana of Sauvīradēśa was succeeded by his nephew Keśī in whose reign Vītahavya was completely ruined. He went to the extent of renouncing the world, but when the question of the succession of his son Abhi came before him, he said to himself: 'If I renounce the world after appointing Abhi to royal power, then Abhi will be addicted to it and to the enjoyment of human pleasures. He will go on wandering in this world.' This led him to renounce the world appointing his sister's son Keśī to royal power (pp. 619-20). It seems to be a case of the matriarchal system in vogue in Sauvīradēśa.

The Kṣetrāpas seem to have wrested the country of Śindhu-Sauvīra from the Kuṣāṇas. After the Kṣetrāpas the country probably passed over to the Guptas and later to the Maitrakas of Valabhī. In a Nuṣārā Copperplate grant of the Gujarāt Cālukyas, Pulakesīrāja (8th century A.D.) is credited with having defeated the Tājikas, who are generally identified with the Arabas. The Tājikas are reported therein to have destroyed the Saṁdhavas, Kacchelas, Sarāṣtrās, Čavotakas, Gujaras, and Mvrnas before they were themselves defeated by the Cālukya king (Bombay Gazetteer, Vol. I, p. 109). Suvīra has been identified by Cunningham with Eder, a district in the province of Gujarāt at the head of the Gulf of Cambay. Its capital was Roruka (Jāt., III, p. 470). The name Śindhu-Sauvīra suggests that Suvīra was situated between the Indus and the Jhelum. A brisk trade existed between Rājagṛha and Roruka (Divyāvadāna, 544ff.). King Rudrāyana of Roruka and king Bimbisāra of Magadha were intimate friends. For further details, vide B. C. Law, Indological Studies, Pt. I, 40ff.

Śīrṣapada.—Śīrṣa may be equated with Śrīrṣa (Barua and Sinha, Barhut Inscriptions, p. 27, Votive label No. 43). It is a village called Śrīrṣa-padraka mentioned in two Gurjara inscriptions (I.A., XIII).
Sirur.—Its ancient name is Sirivura. It is a village in the Gadag taluk of the Dharwar district in the Bombay State, about three miles from Ālur, where an inscription of the reign of Jayasimha II was discovered (E.I., XV, 334ff.).

Śivapura.—Śivapura may be identical with Śivipura, mentioned in the Shorkot inscription (E.I., 1921, p. 16). Dr. Vogel takes the mound of Shorkot to be the site of the city of the Śibīs. For details, vide B. C. Law, Tribes in Ancient India, p. 83.

Sogal.—It is a village in the Parasagad taluk in the Belgaum district, Bombay State (E.I., XVI, p. 1).

Somāṇīthadevaṇaṭṭana.—It is situated in Kathiāwād and its modern name is Veraval, where an image inscription was discovered (E.I., III, 302).

Somnāth.—It is in Junāgadh, also known as Candraprabhāśa. It is a sacred place of the Jains. Formerly there was a wooden temple, but afterwards it was built in marble (Law, Geographical Essays, p. 212).

Somalige.—It is a part of modern Solapur (E.I., XXIII, Pt. V, p. 194).

Sonne.—This river is the modern Śāstrī river flowing south of Nara-vana (E.I., XXVII, Pt. III, p. 127).

Śrīmat-Ānāhīlāpura.—(E.I., VIII, 219–29).—It may be identified with Anayādā in North Gujarāt.

Śudarśana.—It is a lake situated at some distance from Girinagara (Girnar, Jain Girinār in south Kāthiāwād). The lake originally constructed by the Vaiśāya Pusyagupta, a rāṣṭriya of the Maurya king Candragupta, and subsequently adorned with conduits by the Yavana king Tusiśpaha, was destroyed during a storm by the waters of the Śuvrāṇikātā (Luders' List, No. 965).

Sūdī.—It is the ancient Sūndī, a village in the Ron taluk of the Dharwar district, Bombay State. It lies about nine miles east by north from Ron town (E.I., XV, 73).

Śūdra country.—According to the Mārkaṇḍeya Purāṇa (Ch. 57, 35) the country of the Śūdras may be located in the Aparantā region or western country. According to the Mahābhārata (IX, 37, 1) the Śūdras lived in the region where the river Sarasvati vanished into the desert, i.e., Vīnāsana in Western Rajputana (Śūdrabhīrāṇ prati deveṇāya yatra naṣṭā Saravatī). Opinions differ as to the exact location of their territory. For further details vide B. C. Law, Indological Studies, Pt. I, p. 34.

Śūlikā.—The Śūlikas may be identified with the Solaki and Sōlaṅki of the Gujarāt records. Some have identified them with the Cāluṣyās. They are mentioned in the Harāhā Inscription of Iśānavarman Maukhari. For further details see B. C. Law, Tribes in Ancient India, pp. 384-385.

Śūnakagrama.—It is in North Gujarāt, and may be identified with Sunak, a village about 15 miles east-south-east from Pattan, north Gujarāt, and about five miles west of Unjha railway station (E.I., I, 316).

Śurathā.—This river is mentioned in the Kūrma Purāṇa (XLVII, 30); Varāha Purāṇa (LXXXV) and Bhāgavata Purāṇa (XIX, 17). Its different reading is Surase. It issues from the Rksa and the Vindhya mountains (vide, B. C. Law, Geographical Essays, p. 111).

Śurāśṭra.—The Surāśtras were the famous people in Ancient India. The Surāśtra country (Pali Suraṣṭha, Chinese Su-la-cha) is mentioned in the Rāmāyana (Ādi-kāṇḍa, Ch. XII; Ayodhyākāṇḍa X; Kiskindhyākāṇḍa, XIV) as well as in Patañjali's Mahābhāṣyā (1. 1. 1, p. 31). It is also mentioned in Luders' List No. 965. It is also known as Suraṭha (Ibid., 1123). According to the Padma Purāṇa (190. 2) it is in Gjurāt. The Bhāgavata
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*Purāna* mentions it as a country (I, 10. 34; I, 15. 39; VI, 14. 10; X, 27. 69; XI, 30. 18). It is also mentioned in the *Bṛhatasaṃhitā* (XIX, 19). Rāja-śekhara in his *Kāvyamānasū* (Gaekwad Oriental Series, pp. 93-94) also assigns Surāṭṣa to the western division along with Bhṛgukaccha, Anartta, Arbuda, Dacera and other countries. Surāṭṣa comprises modern Kathiāwa and other portions of Gujarāt. According to the *Kaviṭilaśa-Arthaśāstra* (p. 50) the elephants of Surāṭṣa were the most inferior as compared with those belonging to Aṅga and Kāiplina. According to the *Sarabhaṅga Jātaka* (Jāt., V, 138), a stream called Sātōdikā flowed along the borders of the Surāṭṣa country, and the sages were sent to dwell on its bank. A sage named Salissara belonging to the Kaviṭhaka hermitage left it for the Surāṭṭha country where he dwelt with many sages on the bank of the river Sātōdikā (Jātaka, III, p. 463). The prosperity of this town was due to trade (Apadāna, II, 359; Mūlinda, 331, 359; Jātaka, III, 463; V, 133). A king named Pīṅgala ruled Surāṭṣa as a subordinate potentate under the Mauryas (Pelayāthu, IV, 3; D. R. Bhandarkar Volume, 329ff.). The Jaina Darśaveyāliya Cūrṇi (I, p. 40) also refers to Surāṭṭha or Surāṭṣa which was a centre of trade in ancient times.

According to the Chinese pilgrim, Huien Tsang, the capital of Surāṭṣa lay at the foot of Mt. Yuh-shan-ta (Prākrit Ujjanta, Skt. Urjyat of the inscriptions of Rudradāman and Skandagupta and is identified with Junāgaḍ, ancient Girinagara, i.e., Girgar). At the time of the *Mahābhārata* the Surāṭṣa country was ruled by the Yādavas. It appears from Kauṭilya’s *Arthaśāstra* (p. 378) that Surāṭṣa had a Sangha form of government. According to Strabo (Bk. XI, section XI, i; H. & F., Vol. II, pp. 252-3) the conquests of the Bactrian Greeks in India were achieved partly by Menander and partly by Demetrios, son of Euthydemus. They gained possession not only of Patalene but also of the kingdom of Sarasotra (Surāṭṣa) and Sigerdis. Ptolemy refers to a country called Syracastrene which must be identical with Surāṭṣa (modern Surat on the Gulf of Cutch). Syrastrane which extended from the mouth of the Indus to the Gulf of Cutch, was one of the three divisions of Indo-Scythia in Ptolemy’s time. Syrastrane is also mentioned in the *Periplus of the Erythrean Sea* as the sea-board of Aberia which is identified with the region to the east of the Indus above the insular portion formed by its bifurcation. After the Scythian occupation Surāṭṣa seems to have passed into the hands of the Guptas (B. C. Law, *Tribes in Ancient India*, pp. 347-48). We find its decisive evidence in the Junāgaḍh Inscription of Skandagupta, *cir. 455-480 A.D.* (C.I.I., Vol. III). The Udayagiri Cave Inscription tells us that Skandagupta ‘deliberated for days and nights before making up his mind as to who could be trusted with the important task of guarding the land of the Surāṭṣas’. Surāṭṣa at the time of Samudragupta was ruled by the Śaka lords or chieftais (Śaka-Muṇḍjas) (cf. Allahabad Pillar Inscription of Samudragupta). The Surāṭṣa country came to be included in the Maurya empire as early as the reign of Candragupta for the Junāgaḍh Rock Inscription of Rudradāman refers to Candragupta’s *rāṣṭrīya* (Viceroy) Pusyagupta the Vaḷśya, who constructed the Sudarṣāna lake. It was included in Asoka’s dominions,² for the same inscription refers to Tuṣāṣṣa, a Persian contemporary and vassal of Asoka, who carried out supplementary operations on the lake. It is evident from Rudradāman’s inscription that the Yavanasrāja Tuṣāṣa became an independent ruler of Surāṭṣa. The ancient name of Junāgaḍh indicates that the city with the hill-fort was

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1. *Vide Manahera Version of Asoka’s R.E.V.*

Särpäraka (Pali Suppäraka).—It is modern Sopara or Supara in the Thana district, Bombay State, 37 miles north of Bombay and about four miles north-west of Bassim. It was the capital of Sunaparanta or Aparrantha. (Maghima, III, 268; Sämyutta, IV, 61ff.). According to the Pali texts the people of Sunaparanta were reported as being fierce and violent. The distance of Suppāra from Sāvatthi was one hundred and twenty leagues (Dhammapada Commy., II, p. 213). It is also called Sopāraka, Sopāraka, Sarpāraka, (Luders’ List, Nos. 995, 998, 1095 and 1131), Saurpāraka, and Suppārīka. Six Silāhara Inscriptions in the Prince of Wales Museum refer to Sūṟpāra which is the modern Nala Sopara in the Bassim taluk of the Bombay State (E.I., XXIII, Pt. VII). Sūṟpāra is mentioned in one of the inscriptions of Śaka Uṣavadāta. It was a great sea-coast emporium (Dhammapada Commy., II, 210), rightly identified with Sopara of early Greek geographers. According to the Harivamśa (XCVI, 50), a sage named Rāma Jāmadagnya is credited with having built the city of Sūṟpāra. The Mārkaṇḍeya Purāṇa (57) mentions this city. All the Purāṇas agree in placing it in the west, but the Mahābhārata locates it in the south (Sabhāparva, XXX, 1169; Vanaprav, LXXXVIII, 8337). A ship containing 700 passengers lost her way and came to the port of Suppāra. The people of Suppāra invited them to disembark and greatly fed and honoured them (Divyavamsa, IX, vv. 15-16). According to the Mahābhārata (VI.46) the port of Suppāra situated on the west coast of India, was visited by Viṣṇyu. Sūṟpāra seems to have been an important centre of trade and commerce where merchants used to flock with merchandise (Divyāvadāna, 42ff.). There was a householder named Bhava in this city who was a contemporary of the Buddha (Divyāvadāna, 24ff.).

Sūryapurā.—It is modern Surat (J.A.S.B., VI, 387). Here Ṣāṅkara-cārya wrote his commentary on the Vedānta (N. L. Dey, *Geographical Dictionary*, p. 198).

Śuṣaka.—It is mentioned in the Nasik inscription over which Gaṇapathi putra is said to have ruled. It seems to mean Su or Yueto Chi Śakas who probably held part of the Panjab and of the Gangetic provinces.

Sutikṣṇa-āśrama.—It lay in the Daṇḍaka forest. The sage Sutikṣṇa gave up his life burning himself in the sacrificial fire. This hermitage was visited by Rāma with Śī no and Laksmana.

Śvabhāra.—This is mentioned in the Jñāgadh Rock Inscription of Rudradāman I (A.D. 150). It is on the Sabarmati (cf. Padma Purāṇa, Uttarakhanda, Ch. 52). It is mentioned as a country (Luders’ List No. 965).

Talegaon.—It is in the Poona district. A copperplate grant belonging to the time of the Rāṣṭrakūta king Kṛṣṇa I, was discovered.

Tauranaka.—It seems to be the modern Toran on the Karjan river (E.I., XXV, Pt. VII, July, 1940).

Tāladvaja.—It is in Kāthiawād and may possibly be identified with Talaja (I.A., XV, 360).

Tēkabhāra.—The Jubbulpore Stone Inscription of Vimalaśiva mentions it, which may be identified with Tīkhāri, five miles south by west of Jubbulpore (E.I., XXV, Pt. VII, July, 1940).

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Tīḍgūṇḍī.—This village is situated 20 miles north of Bijapur city in the Bijapur taluk of the Bijapur district of the Bombay State, where plates of the time of Vikramāditya VI were discovered (E.I., III, 306).

Torambage.—It may possibly be identified with Tuvambe in the Kolhapur State (E.I., XIX, p. 32).

Toraṇagrama.—It is in southern Gujarat and may be identified with Torangam (J.B.B.R.A.S., Vol. 26).

Torkhele.—It is a village in the Khandesh district, where a copper-plate grant of Govindarāja of Gujarat of Śaka samvat 735 was discovered (E.I., III, 58ff.).

Trayambakesvara.—It is situated in the dense forest, and is an important Hindu holy place in the Bombay State. The river Godāvari rises from here.

Tuppadekaraṭṭi.—It is a village in the Navabund taluk of the Dharwar district where an inscription of the reign of Akālavarṣa Kiṣṇa III was discovered (E.I., XIV, 584ff.).

Ujjanatagi.—See Urjayat.

Ūṇā.—This town is in the southernmost part of the peninsula of Kāṭhāṅkūḍ of the Junāgadh State, where two Sanskrit inscriptions on copper-plates have been discovered (E.I., IX, p. 1).

Uraṇa.—It is the modern Uran (E.I., XXIII, Pt. VII, p. 279).

Urjayat.—Urjayat (Ujjanta) of the Junāgadh Inscriptions of Rudradāman and Skandagupta may be identified with the Girnar hill near Junāgadh. The Kap Copperplate of Keladi Sādāśiva-Nāyaka refers to Ujjantagiri which is Girnar (E.I., XXIV, Pt. V, January, 1938; cf. Fleet, Gupta Inscriptions, C.I.I., Vol. III, p. 60). It is also known as Urjayatgiri (cf. Junāgadh Inscription of Rudradāman). In Luders' List No. 965 it is called Urjayat. This mountain which is sanctified by Śrīnemi is known as Raivataka, Urjayanta, etc. This mountain is situated at Surāstra. Vastupāla built three temples here for the good of the world. In the temple of Satruṇijaya built by Vastupāla there are images of Rṣabha, Pūṇḍarika and Aṣṭāpada (B. C. Law, Some Jainī Canonical Sūtras, p. 180).

Vedāla.—Vajāḷa is the modern name of Bhēṭalikā in the district of Pacchatri. It is a railway station on the Junāgadh State Railway, about seven miles north of Junāgadh (E.I., XXVI, Pt. V, January, 1942, p. 210).

Vauṅmagar.—It is identified with the Ānandapura in North Gujarat, 70 miles south of Śiḍhpur.

Vaidūryaparvata.—It is the Satpura range situated in Gujarat. The hermitage of the sage Agastya was on this hill (Mahābhārata, Vanaparva, Ch. 88). It is so called because the costly stone of lapis lazuli is found here. The most important minor mountain associated with the Sahya is the Vaidūrya, which is generally identified with the Orodi mountain of Ptolemy. It included the northernmost part of the Western Ghats, but the Mahābhārata suggests that it included also a portion of the southern Vindhya and the Satpura ranges.

Vallaḥki.—It was a prosperous town in the country of the Gurjaras where reigned a king named Śīlāditya (Law, Some Jainī Canonical Sūtras, pp. 183-184). The ruins of the city of Valabhi or Vallabhi were found near Bhaonagar on the eastern side of Gujarat (A.S.W.I., Vol. II). In an inscription of the 5th century it has been mentioned as a beautiful kingdom of Balabhadrā (J.A.S.B., 1838, p. 976). A rich master-mariner lived in this city in Saurāstra named Gṛhagupta who had a daughter named Rattanavati whom a merchant's son, Balabhadrā, came from Madhumati to marry
(Daśakumārca-ratnam, p. 158). It was known to Huen Tsang as Fa-la-pi. The kingdom of Valabhi included the whole of the Peninsula of Gujar and the districts of Bharoch and Surat according to Yuan Chwang (C.A.G.I., pp. 363 ff. and p. 697).

Vallāvāḍa.—It may be identified with Vālayavāḍa, also called Vāla-vāḍa, the site of the present Rādhānagarī, about 27 miles to the south-west of Kolhapur (E.I., XXIII, Pts. I and II).

Vanākā.—This river is the Vanāk creek about 30 miles to the south of Nausārī (E.I., XXI, Pt. III, July, 1931).

Varadākheṭa.—It is probably Warud in the Morsī taluk of the Amraoti district (E.I., XXIII, Pt. III).

Vātapardaka (Vātapadrapura).—It is the ancient name of Vātapaṭṭana. It occurs in the Baroda Plates of Karkarāja II, dated Ṣaka 734. It is modern Baroda (Important Inscriptions from the Baroda State, Vol. I, p. 97).

Vāṭāra.—It may be identified with Vatar, a village about six miles north-west of Nala Sopara and four miles south-west of Agāshi in the Bassim taluk of the Bombay State (E.I., XXIII, Pt. VII).

Vāḡhli.—It is a village six miles east or rather north-east of Chalisgāon in the Khandesh district, where a stone inscription of the Ṣaka year 901 has been discovered. This village has three temples: an old temple of Madhādevī, a small ruined temple and a temple of the Māṇbhāva sect (E.I., II, 221 ff.).

Vāṅkula.—It may be identified with Vāhorā, a village about four miles south-east of Bhildia in the Baroda State (E.I., XXVI, Pt. VI, April, 1942, p. 251).

Vāḷuraka.—Vāḷuraka (Valuraka) mentioned in the Karle Cave Inscription of the time of Nahapāṇa, c. 119–24 A.D. appears to be the ancient name of the Karle region. Karle is situated in the Poona district of the Bombay Presidency. In Luders’ List (Nos. 1099, 1100) Vāḷuraka is the name of a cave.

Veḷugrāma.—It is identified with Velgaon, three miles south-east of Kīrat and 14 miles east-north-east of Palghar (E.I., Vol. XXVIII, Pt. I, Jany., 1949).

Vegavatī.—The Jaina tradition associates this river with Mount Urjayanta in Saurashtra.

Venākaṭaka.—The Nasik Cave Inscription of Gautamiputra Sātakarni mentions Venākaṭaka which was situated on the Veṇva river in the Nasik district.

Verāval.—It is ancient Somanāthadeva-paṭṭana in Kāthiaśāwāḍ, where an image inscription was discovered (E.I., III, 302).

Vindhyapādāparvata.—The Mahābhārata refers to it as Vindhyapāravata (Ch. 104, 1–15). The Paṇḍma Purāṇa (Uttarakhaṇḍa, vv. 35–38) mentions it. The Vindhyā forest attached to the mountain is described in the Daśakumārcaratnam (p. 18) as a wild wood full of terror, fit habitation for beasts and remote from the haunts of men. It is known as Quidon to Ptolemy. It forms the boundary between Northern and Southern India. The Rīka, the Vindhyā and the Pāripātra are parts of the whole range of mountains now known as the Vindhyā (Law, Geographical Essays, 107 ff.). This mountain had a beautiful grotto (kandara) watered by the river Revā (Mārkandeya Purāṇa, Vaṅgavāśī Edition, p. 19). It occurs in Luders’ List, No. 1123.

This mountain, otherwise known as Vijha, may be identified with the Satpura range. On a spur of this range there is a colossal rock-cut Jaina image called Bawangaj. According to modern geographers the Vindhyā
mountain extends eastward for a distance of about 700 miles from Gujarat on the west to Bihar on the east, taking different local names, e.g., the Bharner, the Kaimur, etc. The average elevation of this mountain is from 1,500 to 2,000 ft.; some of the peaks rising to an altitude of 5,000 ft. This mountain is not of true tectonic type. It represents the southern edge of the Malwa plateau, which got faulted in the remote geological time, resulting in the formation of the Vindhya mountain. It is believed that the Vindhya was formed of sediments derived from the Aravalli mountain.

Vinjhātavi.—This forest comprises portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range including Nasik. Ariṭṭha, a minister of Devānampiyatissa, who was sent to Aśoka for a branch of the Bodhi tree, had to pass through this forest while proceeding to Pāṭaliputra (Dīpav., 15. 87).

Walā.—The Maliya Copperplate Inscription of Mahārāja Dharasena II (year 152) refers to it as the chief town of the Walā estate in the Kāthiāwād division (C.I.I., Vol. III; E.I., XIII, p. 338).

Yekkeri.—It is a village about four miles towards the north by east from Saundatti, the chief town of the Parāsgad taluk of the Belgaum district, where a rock inscription of the time of Pulakesin II was discovered (E.I., V, 6ff.).
CHAPTER V

CENTRAL INDIA


Ačāvada (Açāvaṭa).—It is the Rṣavat mountain where lived the banker Nāgapiya, a native of Kurara. It occurs in Luders’ List (Nos. 339, 348, 551 and 1123). The Rṣavat is the Ouxenton of Ptolemy. It is a part of the whole range of mountains now known by the common name Vindhya. Ptolemy describes the Rṣavat as the source of the Toudis, the Dosaron, the Adamas, the Ounond, the Namados and the Nanagouna. By the Rṣavat or the Rṣavant Ptolemy meant the central region of the modern Vindhyā range, north of the Narmadā (Law, Mountains of India, p. 17; Law, Geographical Essays, pp. 107ff.).

Acyā.—It is about 12 miles south-west of Mandaos on the right bank of the river Seona, about a mile to the south of the Partabgarh Road.

Agar (Shajapur).—It is 41 miles by road north of Ujjain.

Atriṅa.—The Erā Stone Inscription of Samudragupta refers to it, which has been identified with Erāṇ, a village on the left bank of the Bīṇā, 11 miles to the west by north from Khurai, the chief town of the Khurai tahsil or sub-division of the Sagor district in C.P. (C.I.I., Vol. III).

Ajayameru.—The Bijholi Rock Inscription of Cāhamāna Somesvara (V.S. 1228) refers to Ajayameru. This is evidently the modern Ajmeer founded by the Cāhamāna prince Ajayadeva or Ajayarāja between A.D. 1100 and 1125 (Ep. Ind., XXVI, Pt. III, July, 1941; I.A., XVI, p. 163).

Ajaygadha.—It is a hill fort about 16 miles in a straight line south-west of Kālaṇjar, where two Chandella inscriptions were discovered (E.I., I, 325). It is the modern name of Jayapuradūrga standing 20 miles to the south-west of the Chandel fortress of Kālaṇjar (J.B.B.R.A.S., Vol. 23, 1947, p. 47).

Amarakaṇṭaka.—This hill is a part of the Mekhala hills in Gondwana in the territory of Nagpur in which the rivers Narmada and Son take their rise. Hence the Narmada is called the Mekhalaśūṭā (Padma Purāṇa, Ch. VI). According to some, it is in the Rewah State on the easternmost extremity of the Maikal range, 25 miles by country road from Sah dol railway station, 3,000 ft. above sea-level. It is one of the sacred places of the Hindus (For details, vide B. C. Law, Holy Places of India, p. 34). The Amarakaṇṭaka is the Āmrakūṭa of Kālidāsa’s Meghadūta (I, 17). It is also known as the Somaparvata and the Surathadri (Mārkaṇḍeya Purāṇa, Ch. 57). According to the Mātysap. this sacred hill was superior to Kuruksetra (22. 28; 186. 12–34; 188. 79, 82; 191. 25). The Padma Purāṇa (Ch. 133, v. 21) mentions a holy place named Cauḍikāṭrtha at Amarakaṇṭaka.

Ambar.—It is the ancient capital of the State of Jaipur, Rajputana, about seven miles north-east of Jaipur railway station. The way from Jaipur to Ambar commands a panoramic view of hills and jungles. There are some handsome temples.

The city of Ambar, the third capital in succession of the Jaipur State, is believed to have been founded in the 10th or 11th century A.D. It is also designated as Amāvati which was the capital of the territory called Dūñḍa or Dūñḍhāhada. Cunningham derives the name Ambar from
Ambikeśvara, the name of a large temple at Ambar (D. R. Sahn, Archaeological Remains and Excavations at Bairā, pp. 9ff.).

Amera.—It is about one and half miles to the south of Udaipur.

Amōḍā.—It is a village in the Bilaspur district. An inscription has been found here incised on two massive plates (E.I., XIX, 209ff.).

Amroli (Gwalior).—It is about 10 miles to the north-west of Antri, a station of O.L.R.


Anghora.—It is two and half miles south of Kadwaha.

Āṭṭamavaiti.—It is a village in the Candur taluk, about 22 miles due east of Amracti in Berar (E.I., XXIII, Pt. I, January, 1935, p. 8).

Antri (Gwalior).—It is about 16 miles to the south of Gwalior on the old road from Delhi to Deccan, a place of Abul Fazl’s murder.

Araṇjarā.—It is a chain of mountains in the Majjhimadesa. It is described here as existing as a great forest. (Jāṭ., V, 134).

Aravalli.—Some have identified this range with the Apokopa. It is perhaps the oldest tektoneic mountain of India. It divides the sandy desert of western Rajputana from the more fertile tracts of eastern Rajputana. The range can be traced from Delhi to Jaipur as a low hill. Farther south the range becomes more prominent. Beyond Marwara the height increases farther, the highest peak attaining the height of 4,315 ft. The main range terminates south-west of the Sirohi State. The Aravalli range is pre-Vindhyan in age. The Arbuda (Mount Abu) which is separated from the Aravalli range by a narrow valley is also pre-Vindhyan in age. (For details, vide Imperial Gazettes of India, by W. W. Hunter, pp. 214-215).

Arbuda.—It is the Mount Abu in the Aravalli range in the Sirohi State of Rajputana. It is called the hill of wisdom. It contains the hermitage of the sage Vasiṣṭha and the famous shrine of Ambā Bhavānī. According to Megasthenes and Arrian the sacred Arbuda or Mount Abu is identical with Capitolia which attaining an elevation of 6,500 ft. rises far above any other summit of the Aravalli Range (McCrindle, Ancient India as described by Megasthenes and Arrian, p. 147). The river called Sābhramati has its source in the Arbudapurvā (Pādma Purāṇa, Ch. 136). For further details, vide Law, Some Jain Canonical Sūtras, pp. 184-185; Rajputana Gazettes, Vol. III-A compiled by Erskine, pp. 284ff.; The Imperial Gazettes of India, by W. W. Hunter, Vol. I, pp. 2ff.

Arthatānā.—It lies above 28 miles in a westerly direction from Banswara in Rajputana (E.I., XIV, p. 295).

Aštī.—It is the chief town of the sub-division in which Mahalla-Lāṭa was situated. It may be identified with Aṣṭī which lies only 10 miles south-east of Belorā (E.I., XXIV, Pt. VI, April, 1938, p. 263).

Aśīrgad.—A strong fortress in Nimar district, C.F., 29½ miles S.W. of Khandwa (Imperial Gazettes of India, Vol. I, p. 230). The Aśīrgad Copper seal Inscription of Saravavarman mentions the hill-fort of Aśīrgad which formerly belonged to Scindia, about 11 miles to the north-east of Burhanpur, the chief town of the Burhanpur sub-division of the Nimar district in the Central Provinces (C.I.I., Vol. III).

Avantis.—It is also called Avantikā according to the Brahmandap. (IV, 40, 91). The Junagadh Inscription of Rudradāman I mentions Ākara-vanti (Malwa), Ākara (identified with east Malwa, capital Vidiśā), Avanti

2 Avanti is the ancient name of Malwa (cf. Kathāsaraśīgara, Ch. XIX).
(identified with West Malwa, capital Ujjain) along with Anūpa realm (capital Māhismatī), Ānarta (North Kāthiāwād), Surāṣṭra (south Kāthiāwād), Śvabhra on the river Śabarmati, Kaccha (Cutch in Western India), Sindhu (west of lower Indus), Sauvīra (east of lower Indus in Northern India), Kukura (near Ānarta in north Kāthiāwād), Aparānta (north Konkan in Western India), Nishādha and the Yauḍheyas who lived in Bijayagargh. Avanti of which Ujjayinī was the capital finds mention in the Nasik Cave Inscription of Vāsiṣṭhiputra Pulumāyī as Ākāravɑṇtī while the Junagadh Inscription of Rudradāman I speaks of two Ākāravɑṇtīs, namely, Purva (eastern) and Apara (western). The first separate Rock Edict of Aśoka refers to Ujjayinī wherefrom the Māhāmatras were sent by the royal prince (kumāra). In the inscriptions of Aśoka, the Bhoja and Rṣiṭkā-Rāṣṭrika territories and their off-shoots were placed outside the territorial limit of the then Maurya province of Avanti (Barua, Aśoka and His Inscriptions, Ch. III). The inscriptions of Uṣavadāta of the time of the Kṣaharāta Kṣatrāpa Nahapāṇa of western and southern India, when considered in relation to the inscriptions of the Śatavahānas and the Śaka Kṣatrāpas, involve a knotty chronological problem. There is no conclusive evidence to show that Ujjayinī or Avanti proper formed a dominion of Nahapāṇa. The inclusion of Ujjayinī in Nahapāṇa’s territory is usually inferred from the mention of the Mālayas (Mālavas) in Uṣavadāta’s Nasik cave inscription but one has yet to establish that Ujjayinī was at that time the seat of Government of the Mālavas.

As regards the location of Avanti, the Mahābhārata places it in western India (Avantișu pratīcyaṃ vai—Vanaparva, III, 89, 8364) and speaks of the sacred river Narmadā on which Avanti is situated. It states in the Virāṭaparva (IV, 1, 12) that Arjuna mentions Avanti along with other kingdoms in western India, namely, Surāṣṭra and Kuntī. Mrs. Rhys Davids notes that Ayantī lay to the north of the Vindhyā mountains, north-east of Bombay (Psalms of the Brethren, p. 107, note 1). T. W. Rhys Davids observes that it was called Avanti as late as the 2nd century A.D., but from the 7th or 8th century onwards it was called Mālava (Buddhist India, p. 28). Ujjayinī, which was the capital of Avanti or western Mālava and which was situated on the river Siprā, a tributary of the Carmavatī (Chambal), is the modern Ujjain in Gwalior, Central India (Rapson, Ancient India, p. 175). Avanti roughly corresponds to modern Malwa, Nimar, and adjoining parts of the Central Provinces. It was divided into two parts: the northern having its capital at Ujjayinī, and the southern having its capital at Mahissati or Mahismati.

The Avantis were one of the most powerful of the Kaśtriya clans in ancient India. They occupied the territory which lay north of the Vindhyā mountains. They were one of the four chief monarchies in India when Buddhism arose and were later absorbed into the Muniyan empire. They "were an ancient people," as the Mahābhārata points out. Their dual monarchs, Vinda and Anuvinda, led Duryodhana’s army in the battle of Kurukṣetra, and really speaking the Avantis made up one-fifth of the entire Kuru host. They were great warriors accomplished in battles, of firm

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1 B. C. Law, Tribes in Ancient India, pp. 98ff.; (Nisadas or Nisadhva), pp. 75ff.
2 It occurs as Ujent, a town in Luders’ List Nos. 172, 173, 210, 212, 218, 219–229, 231–237, 238, etc. In this list occurs a district called Ujenhāra (No. 268) which is difficult to be traced.
3 Also called Ākāravatī (Luders’ List, No. 965).
4 Psalms of the Brethren, p. 107, N. 1.
5 Mbh., V, 19, 24.
strength and prowess, and were two of the best chariot-warriors. They figured very prominently in the course of the whole war and performed many glorious and heroic deeds. They rendered great and useful service to the Kaurava cause both by their individual prowess and generalship, as well as by the numerous army consisting of forces of all descriptions that they led to battle. They supported Bhīṣma in the early stage of the battle. They led an attack against the mighty Arjuna. They fought very bravely with the mighty Irāvat, son of Arjuna. They attacked Dhrīṣṭadyumna, the generalissimo of the Pāṇḍavas. They surrounded Arjuna and fought Bhīmasena. Thus they fought bravely in the field until they laid down their lives at the hands of Arjuna according to some or at the hands of Bhīma according to others.

According to the Matsya-Purāṇa (Ch. 43) the Avantīs originated from the Haihaya dynasty of which Kārttikeyārjuna was the most glorious ruler. There were marital relations between the royal families of the Avantīs and the ruling dynasty of the Yadus. Rājyādhīdevī, a Yadu princess, was married to the king of Avantī. She gave birth to two sons, Vinda and Upavinda, who are most probably to be identified with the heroic Avantī princes, Vinda and Anuvinda, whose mighty deeds in the Kurukṣetra battle are recorded in the Mahābhārata.

The celebrated grammarian Pāṇini refers to Avantī in one of his sūtras (IV, 1. 176). Patanjali's Mahābhāṣya also refers to it (4. 1. 1, p. 36). The Bhāgavata-Purāṇa mentions it as a city (X, 45. 31; X, 58. 30; XI, 23. 6, 23, 31). The Skanda-Purāṇa refers to it as a holy city (Ch. I, 19-23). The Yogini-nātra (2. 2. 119) mentions it.

It is interesting to note that the country of Avantī, much of which was rich land, had been colonized or conquered by Aryan tribes who came down the Indus Valley and turned east from the Gulf of Cutch. It was called Avantī as late as the second century A.D. as we find in Fudrakāman's inscription at Junāgadh, but from 7th or 8th century onwards it was called Mālava as pointed out by T. W. Rhys Davids.

Avantī was one of the most flourishing kingdoms of ancient India and one of the sixteen great territories (mahājanapadas) of the Jambudīpa. The country produced abundance of food and the people were wealthy and prosperous. The Pali language, in which the books of the Hinayāna Buddhists have been written, was, according to some, elaborated in Avantī or Gandhāra.

Avantī was a great centre of Buddhism. Several of the most earnest and zealous adherents of the Dhamma were either born or resided here, e.g., Abhayakumāra, Isidēṣṭ, Isidatta, Dhammapāla, Soṇakūṭikaṁṇa, and especially Mahākaccāyana.

Mahākaccāyana was born at Ujjainī in the family of the chaplain (purohita) of king Caṇḍa Pajjota. He learnt the three Vedas and after his father's death he succeeded him to the chaplainship. He went to thē

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1 Mbh., V, 166.
2 Ibid., VI, 16; II, 17, etc.
3 Ibid., VI, 59.
4 Ibid., VI, 102 and 118.
5 Ibid., VII, 99.
6 Ibid., XI, 22.
7 Pargiter, Ancient Indian Historical Tradition, pp. 102, 267.
8 Viṣṇu-Purāṇa, IV, 12; Agni-Purāṇa, Ch. 275.
9 IV. 14.
10 Buddhist India, p. 28.
11 Aṅguttara Nikāya, IV, 252, 256, 261.
12 Elov., Hinduisum and Buddhism, I, 282.
13 Therigāthā Comm., 39.
14 Therigāthā Comm., 261-4.
15 Ibid., 369.
16 Samyutta Nikāya, III, p. 9; IV, 117; Aṅguttara Nikāya, I, 23; V, 46; Majjhima Nikāya, III, 223.
Buddha who taught him the Norm with such effect that, at the end of the lesson, he with his attendants was established in arhantship with thorough grasp of letter and meaning. It was through his effort that he succeeded in establishing Pajjota in the faith. Mahâkâcâyana himself being a native of Avantî worked with zeal for the diffusion of the new faith amongst his countrymen. The great success of his missionary activity in his native province is somewhat explained by the fact of his initial success in converting the ruler of the country, Cända Pajjota. He, while dwelling at Avantî, so successfully explained in detail the meaning of a stanza mainly dealing with Kāṣīnas (objects of meditation) to an upâsikâ (lay female devotee) named Kâlt that she was very much satisfied with his explanation. He also explained to a householder of Avantî named Haliddikâni a stanza dealing with the question of vedanâ (sensation), rûpa (form), saññâ (perception), viññâna (consciousness), dhâtu (element) and saññkhâra (confections), and the householder was very much satisfied. The same devout and inquisitive householder again approached him for the elucidation of some of the knotty points of the Buddhist doctrine and he made them clear to him (Sama., IV, pp. 115-116). Mahâkâcâyana used to be present whenever any sermon was delivered by the Buddha on Dhammpa. Therefore the monks used to keep a seat for him. It is, therefore, clear that the followers of Buddhism in the western province of Avantî must have been very numerous and influential at the same time, showing that under the energetic ministration of the Therâ Mahâkâcâyana the new doctrine of peace and emancipation had spread far and wide over the province.

Mahâvira, the great propounder of the Jaina faith, is said to have performed some of his penances in the country of Avantî. The capital of Avantî, Ujjayini, was also visited by him where he did penance in a cemetery when Rudra and his wife tried in vain to interrupt him.

One of the sacred places of the Liṅgâyat sect is situated in Avantî at Ujjayini (Ujjaini) which is frequently visited by the Liṅgâyat itinerant ascetics.

The Pradyotas were kings of Avantî. King Cända Pajjota (Cända Pradyota) was a contemporary of the Buddha. In Buddha's time the king of Madhūra was styled Avantiputta showing that on his mother's side he was connected with the royal family of Ujjayini. Ujjayini played an important part in the political history of India. Under the Pradyotas it rose to a very high position and its power and prowess were feared even by the great emperors of Magadha. Ajatashatru fortified his capital Râja-grha in expectation of an attack about to be made by King Pajjota of Ujjaini. A matrimonial alliance was established between the royal families of Kausambi and Avantî. Pajjota, king of Avantî, grew angry and was determined to attack Udena, king of Kosambi, knowing that he (Udena) surpassed him in glory. Pajjota got an elephant made of wood and concealed in it sixty warriors. Knowing that Udena had a special liking for fine elephants, Pajjota had informed him by spies that a matchless and glorious elephant could be found in the frontier forest. Udena came to the forest and in the pursuit of the prize, he became separated from his retinue and was made captive. While a captive he fell in love with Vâsuladatta, King Pajjota's daughter. Taking advantage of Pajjota's absence from his kingdom, he fled from his kingdom with Vâsuladatta. Udena managed

1 Psalms of the Brothren, 238-9.
2 Dhammapada Commentary, II, pp. 176-77.
3 Stevenson, The Heart of Jainism, p. 33.
4 Eliot, Hinduwism and Buddhism, II, 227.
5 D. R. Bhandarkar, Carmichael Lectures, 1918, p. 53.
to reach his kingdom taking Vāsoladattā with him. He made her his queen.¹ In the 4th century B.C. Ujjaini became subject to Magadha. Asoka, Candragupta’s grandson, was stationed at Ujjain as viceroy of the Avanti country.² Vikramāditya, the celebrated king of Ujjain, expelled the Scythians and thereafter established his power over a great part of India. He restored the Hindu monarchy to its ancient splendour.³ In later times some of the ruling families of Avanti made mark in Indian history. Dharmapāla of the Pāla dynasty dethroned Indrāyudha and installed in his place Cakrāyudha with the assent of the neighbouring northern powers of the Avantis, the Bhojas and the Yavanas.⁴ The Paramāra dynasty of Malwa (anciently known as Avanti) was founded by Upendra or Krishnarāja early in the 9th century. Muṣṭija who was famous for his learning and eloquence was not only a patron of poets but himself a poet of no mean reputation. Muṣṭija’s nephew, the famous Bhoja, ascended the throne of Dhārā which was in those days the capital of Malwa and ruled gloriously for more than forty years. Until the beginning of the thirteenth century A.D. the Paramāra dynasty of Malwa lasted as a purely local power. In this century this dynasty was superseded by chiefs of the Tomara clan who were followed in their turn by the Cauhan kings from whom the crown passed to the Moslem kings in 1401 A.D.

Avanti became a great commercial centre. Here met the three routes, from the western coast with its seaports Surpāraka (Sopārā) and Bhrgukaccha (Broach), from the Deccan and from Śravastī in Kosala (Oudh). The Periplus of the Erythraean Sea (Sec. 48) points out that from Özene (Ujjain) were brought down to Barygaza commodities for local consumption or export to other parts of India, e.g., onyx-stones, porcelain, fine muslins, mallow-tinted cotton, etc.⁵

Avanti was also a great centre of learning. The Hindu astronomers reckoned their first meridian of longitude from Ujjayinī and the dramas of Kālidāsa were performed on the occasion of the Spring Festival before its Viceroyal Court, c. 400 A.D.⁶ Nine famous persons known as Navarātna (nine gems) adorned the court of Vikramāditya, king of Ujjayinī.

Ujjayinī was built by Accutagāmi.⁷ According to the Avantya-khandā of the Skanda-Purāṇa (Ch. 43), the great god Mahādeva after destroying the great demon called Tripura visited Avantipura the capital of the Avantis, which, in honour of the great victory obtained by the god, came to be known as Ujjayinī.

This city was visited by the Chinese pilgrim, Yuan Chwang, in the 7th century A.D. According to him, Ujjayinī was about 6,000 li in circuit. It was a populous city. There were several convents but they were mostly in ruins. There were many priests. The king belonged to the Brahmī caste. Not far from the city there was a stūpa.⁸

The coins current in Ujjain have a special mark. On some of the rare coins the word Ujeniya is incised in Brāhmī characters of the 2nd century B.C. Generally on one side is found a man with a symbol of the sun and on the other is seen the sign of Ujjain. On some coins a bull within a fence or the Bodhi tree or the Sumera hill or the figure of the Goddess of Fortune is seen on one side. Some coins of Ujjain are quadr-
angular while others are round. Square copper Moghul coins were struck in this city up to the time of Shah Jahan. The class of round coins found at Ujjain display a special symbol, the 'cross and balls' known as the Ujjain symbol. For further details vide B. C. Law, *Tribes in Ancient India*, Ch. IX; B. C. Law, *Geographical Essays*, pp. 33, 170; B. C. Law, *Ujjaini in Ancient India*, (Gwalior Archaeological Department); B. C. Law, *Indological Studies*, I, 54.

Ābuyagrāma—(*E.I.*, VIII, 222).—It may be identified with Abu.

Āmlari.—The Bijholi Rock Inscription of Cāhamāna Someśwara (V. S. 1226) refers to it (*E.I.*, XXVI, Pt. III, July, 1941), which may be identified with Upamālā-antarī. It is the name of a tract which comprises the estates of Begūn, Singoli, Kadvāsa, Ratangarh, Khedi, etc.

Ānandapura.—It is mentioned in the Harsola grant (*E.I.*, XIX, 236). It may be identified with the modern Vādnagar in Baroda.

Ārthuna.—This village lies about 28 miles in a westerly direction from Banswara in Rajputana, where an inscription of the Paramāra Cāmunda-rāja was discovered (*E.I.*, XIV, 295).

Āvavakabhoga.—It may possibly be identified with the country round the town of Agar, north-east of Ujjain (*E.I.*, XXIII, Pt. IV, October, 1935, 102).

Bādher.—It is about 10 miles by cart-track to the north-east of Shamsabad which is 31 miles by gucca road to the north-west of Bhilasa.

Bādio.—It is situated some 12 miles from Kuhlār railway station.

Bādā.—It is a large village, about five miles south-west of Antah. It is in the Kotah State in Rajputana, where three Maukhari inscriptions on Yūpas of the Kṛta year 295 were discovered (*E.I.*, XXIII, Pt. II, April, 1935, p. 42).

Bairā.—See Bairāt.

Baleva.—It is in Sanchor district, Jodhpur State. An inscription has been found here incised on two plates (*E.I.*, X, 76ff.).

Bambhanī.—It is in the Sohagpur tahsil of the Rewah State, Baghel-Khand, Central India. A copperplate charter has been discovered here, which is of immense value to the student of early Indian history (vide Bhārata Kaumudi, Pt. I, pp. 215ff.; cf. *E.I.*, XXVII, No. 24, p. 132).

Bāngla.—It is about five miles to the east of the Narwar fort.

Barāi.—It is about three miles from Panihar railway station (Gwalior-Shivpuri line).

Baragum.—This village is situated at a distance of 27 miles north by west of Murūrā, the chief town of the Murūrā tahsil of the Jubbalpore district in Central Provinces (*E.I.*, XXV, Pt. VI, p. 278).

Bārnālā.—It is in the Jaipur State. It is a small village belonging to the Thakursahib of Barnālā, about eight miles from the Lolsote-Gangapur fair-weather road, where two Yūpa inscriptions were discovered (*E.I.*, XXVI, Pt. III, July, 1941, p. 118).

Bāro.—It is an ancient site, containing the remains of an ancient city extending up to the neighbouring town of Pāthēr. The chief remains consist of Hindu and Jain temples (Gwalior State Gazetteer, I, pp. 199ff.).

B gḥ.—This village is situated in the south of Malwa, about 25 miles south-west of Dhar. It stands at the confluence of the Wāgh or Bāgh and

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2 Brown, *Coins of India*, p. 87.
Girna streams. It lies on an old main route close to the Udaipur Ghat, 12 miles north of Kukā (Gwalior State Gazetteer, I, 196-197). To the south of this village is situated a vihāra, now much in ruins. The caves are nine in number. No inscription is found in these caves. The best images representing the Buddha or a Bodhisattva with two attendants are found in the south-western group in cave No. 2. The paintings at Bāgh may be dated the 6th century or first half of the 7th century A.D. The dagoba which is found in a few of these caves, contains no image of the Buddha. But there are images of the Buddha here and there in these caves. The architecture is not of the same type as that of the Nasik caves. The cave No. 2 known as Pandabonkigumpha is well preserved. It is a square Vihāra with cells on three sides and a stūpa inside a shrine at the back. The ante-chamber has pillars in front and its walls are adorned with sculptures. The cave No. 3 is a Vihāra. The cave No. 4 is the finest specimen of architecture. There is a portico more than 220 ft. long supported by 22 pillars. The cave No. 5 is a rectangular excavation, the roofs being supported by two rows of columns. The roof of cave No. 6 is dilapidated. The cave No. 7 which seems to be similar to the cave No. 2, is also dilapidated. All the caves are vihāras, there being apparently no caitya hall or Buddhist Church attached to them.

Bāghelkhand.—The Rewah grants of Trilokyavarman show that the northern portion of Bāghelkhand was under the control of the Candellas in the 13th century A.D. (I.A., XVII, 230ff.).

Bāllāghā.—It is a district in the Nagpur division of Central Provinces, where five plates of Prithivisena II were discovered (E.I., IX, 267ff.).

Bālt.—This town contains two temples, one of which is a Jain temple containing an inscription of the 12th century A.D. It is situated about five miles south-east of Falna railway station (Erskin, Rajputana Gazetteer, Vol. III, p. 178).

Bārdūl.—It is a village in the Sarangarh State, Central Provinces (E.I., XXVII, Pt. VI, p. 287) where copperplates of Mahāsiivagupta (year 9) have been found out.

Barnāsā (Banāsā).—It is a river which may be the same as the river Parnāsā (Luders’ List, No. 1131).

Bāsin.—It is the headquarters of the Bāsim taluk of the Akola district in Berar, where some plates of Vakāṭaka Vindhyaśakti II were discovered (E.I., XXVI, Pt. III, July, 1941).

Bennakata.—This district comprised the territory round the modern village called Benl, 35 miles to the east of Kosambā in the Gonda tahsil of the Bhandar district (E.I., XXII, p. 170).

Betul.—It is in the Betul district of the Central Provinces, where the plates of Samkṣobha of the Gupta year 199 were discovered (E.I., VIII, 284ff.).

Bhaiṃsadā.—The Jagannātharāya temple inscriptions at Udaipur mention this village which lies near Chitor (E.I., XXIV, Pt. II, April, 1937, p. 65).

Bhaiṃsoragarh.—At Barolli, about three miles north-east of Bhaiṃsoragār in the Udaipur State in Rajputana, there is a group of beautiful Hindu temples. The chief temple, dedicated to Ghaṭesvāra, stands in a walled enclosure. There is a figure of Vīṣṇu reposing on the Śeṣāsāyā or the bed of the serpent, which Fergusson considers as the most beautiful piece of purely Hindu sculpture.

Bharund.—It is a village in the Godwar district of the Jodhpur State, where an inscription has been found.
**Bhābrū.**—The Bhābrū Edict or the second Vairāṭ Rock Edict comes from one of the Vairāṭ hills, distant about 12 miles from the camping ground at Bhābrū (Report of the Archaeological Survey, Western circle, 1909-1910). The Matsya country appears to have been known in later times as Virāṭa or Vairāṭa. Vairāṭa may have included the greater part of the present State of Jaipur. Its precise boundaries cannot be determined; but they may be fixed approximately as extending on the north from Jhunjun to Kot Kāśīm 70 miles; on the west from Jhunjun to Ajmeer 120 miles; on the south from Ajmeer to the junction of the Banāś and the Chambal, 150 miles and on the east from the junction to Kot Kāśī, 150 miles or altogether 490 miles. For further details vide Matsyadeśaka and Vairāṭa.

**Bhāndak.**—The Nachne-ki-talai stone inscriptions of Mahārāja Prithivi-sona mention Vākāțaka which is the ancient name of the modern Bhāndak, the chief town of the Bhāndak Pargana in the Chanda district in C.P. (C.I.I., Vol. III; cf. E.I., XIV, 121ff).

**Bheragāt.**—It is on the Narmadā in the Jubbulpur district of the C.P. A stone inscription has been found here of the Queen Alhaṇadevi of the Cedi year 907 (E.I., II, 7ff).

**Bhilaya.**—It is about six miles east of Udaipur and about 18 miles from Basoda by direct route.

**Bhilamāla.**—The Saṁdhava copperplate grants from Ghumli mention it, which may be identified with modern Bhinhmal, 80 miles to the north of Patan and 40 miles to the east of Mount Abu, Rajputana (E.I., XXVI, Pt. V, January, 1942, p. 204). It was the ancient capital of the Gurjaras between the 6th and 9th centuries A.D.

**Bhilisā.**—It is situated at a distance of 535 miles from Bombay. It stands on the east bank of the Betwa river. According to Cunningham it was founded during the Gupta period. The remains consist of a series of sixty Buddhist stupas, many of which contain relic-caskets. North-west of Bhilisā in the fork formed by the Betwa and the Besh rivers is the site of the old city of Besnagar which was a place of importance as early as the time of Aśoka. In the 4th and 5th centuries A.D. the Guptas held the town. In the 9th century it fell to the Paramāras of Malwa and in the 12th century it was held by the Cālukya kings (Gwalior State Gazetteer, I, pp. 203ff). For further details vide Vidissā.

**Bhīmavāna.**—This seems to be the ancient name of the extensive forest round about the range of hills containing the great tableland called the Pathār (E.I., XXVI, Pt. III, July, 1941, p. 101).

**Bhinīmāl.**—This city is in the Jaswantpura district of the Jodhpur State where the stone inscription of Udayasimhadeva has been discovered (E.I., XI, p. 55).

**Bhitaroar.**—It is 19 miles by road to the west of the Dabra railway station.

**Bhumara.**—The Bhumara stone pillar inscription of the time of the Imperial Guptas mentions this village which is situated nine miles to the north-west of Unchera, the chief town of the State of Nagod in Central India (I.H.Q., XXI, No. 2).

**Bhūravādi.**—This village is in the Rājanagar district, C.I. (E.I., XXIV, Pt. II, April, 1937).

**Bihar Kotra.**—It is in the Rājgarh State, Malwa, where an inscription was discovered (E.I., XXVI, Pt. III, July, 1941, p. 130).

**Bijapur.**—It is in the Nimar district. It is an old hill fort in the Satpurās (Luard and Dube, Indore State Gazetteer, II, 259).
Bijayagad.—The Bijayagad stone inscription of the Yaudhayas mentions the hill fort of Bijayagad, situated about two miles south-west of Byanā in the Byanā tahsil of the Bharatpur State in Rajputana (C.I.I., Vol. III).

Bijolia (Bijholi).—It is a village in Mewar, about 100 miles from Udaipur. A rock inscription has been found in this village. It is a Jaina record containing salutations to Pārśvanātha and other Jaina divinities. According to Bijholi Rock Inscription of Cāhāmanā Somesvara it is a fortified picturesque town situated about 112 miles north-east of Udaipur. Its position is in the midst of the uppermost tableland called Šatār in the Aravalli hills. This tableland extends from Bārolī and Bhainsarorgarh in the south to Jahāzpūr in the north through Menāl, Bijnī and Māndalgarh, once forming an important portion of the Cāhāmanā dominions of Śambhar and Ajmeer (E.I., XXVI, Pt. II, April, 1941). It now forms a part of the State of Udaipur. Vindhyavalli is the ancient Sanskrit name of Vijholi or Bijholi, which is an important archaeological site with some ancient temples of unique design and elaborate sculptures (E.I., XXVI, Pt. II, 84-85). It is also popularly known as Bijoli or Bijolīyā which is derivable from Vindhyavallika.

Bonthikavātaka.—The Kothuraka Grant of Pravarasena II refers to Bonthikavātaka (E.I., XXVI, Pt. V, October, 1941). It is the modern Bohad, about 34 miles to the north by west and two miles to the north from Mangsoo in the Nagpur district.

Buchkalā.—It is in the Bilādā district of Jodhpur State, where the Inscription of Nāgabhatṭa of the Saṃvat 872 was discovered (E.I., IX, 188ff.).

Caṭṭ.—It is about five miles to the north of Karhaiya which is about 12 miles to the north of the village Devri on the Bhitarwar-Harsi road.

Cammak.—The Cammak copperplate inscription of the Mahārāja Pravarasena II of the Vakataka dynasty mentions Cammak in the Bhoga-kaṭa kingdom, which is the ancient village of Carmāńka, about four miles south-west of Ilichpur, the chief town of the Ilichpur district in east Berar or ancient Vidarbha. This village named Carmāńka stands on the bank of the river Madhunadi (C.I.I., Vol. III).

Canderi.—It contains an old fort in the Narmar district (Gwalior State Gazetteer, pp. 209ff.).

Candrapura.—It may be identified with modern Candpur which lies to the south of Siwani and to the west of the Wen-Gangā river (E.I., III, 260).

Candravati.—The ancient city has been identified by some with the Sandrabatis of Ptolemy. The remains of this city are to be seen about four miles south-west of Abu road and close to the left bank of the western Banās (Rajputana Gazetteers, III-A, compiled by Erskine, p. 298).

Carmvanvati.—The Padma Purāṇa (Uttarakhanda, vv. 35-38), the Yogini-tantra (2.5, pp. 139-140) and Panini’s Aṣṭādhyāyī (VIII, 2.12) mention this river. The Carmvanvati or Chambal takes its rise in the Aravalli range, north-west of Indore, and flows north-east through eastern Rajputana into the Yamunā. It is a tributary of the Yamunā. It is associated with the Pāripātra or Pāriyātra mountain (Mārkaṇḍeya Purāṇa, 57.19-20).

Cahanda.—It was the capital of the Paramāras which may probably be identified with Cāndā, the chief town of the Cāndā district of the Central Provinces, now called Madhya Pradesh (E.I., XXVI, Pt. V, October, 1941, p. 182).

Cedi country.—Panini mentions it in his Aṣṭādhyāyī (4.2.116). It lay near the Jumna and was contiguous to the kingdom of the Kurus. It
corresponds roughly to the modern Bundelkhand and the adjoining region. The capital city of the Cedi country was Sotthivatiningara (Jāt., No. 422), which may be identified with the city of Suktimati of the Mahābhārata (II, 20, 56; XIV, 83, 2). The Cedi country was an important centre of Buddhism (Aṅg., III, 355-56; IV, 228ff.; V, 41ff., 157ff.; Dīgha, II, 200, 201, 203; Samyutta, V, 436-437). According to the Vessantara-Jātaka Ceta or Cetirāṣṭra was 30 yojanas distant from Jetuttaranagarā, the birthplace of king Vessantara (Jāt., VI, 514-15).

In the early Vedic age the Cedi king must have been very powerful inasmuch as he is described in the Rgveda (VIII, 5, 37-39) as making a gift of ten kings as slaves to a priest, who officiated at one of his sacrifices. The Cedi monarch Kaśu must have been a commanding personality in Rgvedic times as it appears that he brought many kings under his sway. According to the Mahābhārata (M. N. Dutt, Mahābhārata, p. 83) the beautiful and excellent kingdom of the Cedis was conquered by Vasu the Paurava. His capital was Suktimati on the river Suktimati. He extended his conquest eastwards as far as Magadhā and apparently north-west over Mātya. Sīṣupāla, the great Cedi monarch, appears to have acquired considerable power in the Epic period (Mahābhārata, I, 7039). He was desirous of slaying Kṛṣṇa with all the Pāṇḍavas, but he was killed by Kṛṣṇa. Yuddhīśvara installed his son in the sovereignty of the Cedis.

D. R. Bhandarkar says that Ceta or Cetiya corresponds roughly to the modern Bundelkhand (Carmichael Lectures, 1918, p. 52). His view was accepted in the Cambridge History of India, p. 84. Rason says that the Cedis occupied the northern portion of the Central Provinces (Ancient India, p. 162). Pargiter is of opinion that Cedi lies along the south of the Jumna (A.I.H.T., 272). Some hold that Cedi comprised the southern portion of Bundelkhand and the northern portion of Juxtapurr. Cedi was also known as Tripūrī (N. L. Dey, Geo. Dict., 14). Sahajāti, a Cedi town, stood on the right bank of the Jumna. A deer park existed in the Pācīnnavamsa lying to the east of Vatsa. For further details, vide B. C. Law, Tribes in Ancient India, Ch. VI; F. E. Pargiter, Ancient Cedi, Mātya and Karuṣa—J.A.S.B., LXIV, Pt. I (1895), pp. 249ff.

Chattīgargh.—It formed an independent state under the Tummāna branch of the Hāshayās (E.J., XIX, 75ff.).

Chotī Decori.—It is situated on the left bank of the Ken, about 16 miles to the west of Jokāhī in the Murwara tahsil of the Juxtapurr district in the Central Provinces. It is also called Mādhā Decori on account of a number of small temples which lie buried in dense jungle. According to Cunningham all these temples were most probably Saiva shrines (Chotī Decori Stone Inscription of Śālikarana—E.J., XXVII, Pt. IV, p. 170).

Ciṅcāpalli.—This is the same as Chicolī which is situated on the right bank of the river Wunā, half a mile to the south of Mangaoon in the Nāgpur district (E.J., XXVI, Pt. V, October, 1941).

Ciṅdā.—It is a village situated about 10 miles north of Udaipur and two miles east of Nagā. A stone inscription has been found here incised on the door of a Viṣṇu temple. This stone inscription has been edited by B. Geiger (W.Z.K.M., XXI).

Citorgarrh.—It is in the Udaipur State, Rajputana. (Inscriptions of Northern India revised by Bhandarkar, No. 570, v. 1324).

Cittrakūṭa.—It has been identified by some with Cittrakūṭa near Kālāfjarā in the Banda district. It is the modern Citrakoṭ or Caturkoṭ hill or district near Kampla in Bundelkhand. It is mentioned in the Bhāl-saṁhitā (XIV, 13). It is also identified with Chitoor, the famous fort of
which was captured from the Gurjara-Pratihāras by Kṛṣṇa III (vide J.B.O.R.S., 1928, p. 481; H. C. Ray, Dynastic History of Northern India, Vol. I, p. 589, for epigraphic references). According to the Jaina Padma Purāṇa (summarized in Bengali by Chintaharan Chakravorti, p. 20), Rāma and Lakṣmī were at the foot of the Cītrakūṭa hill in the Mālava country. Here the forest was so very thick that it was difficult to find out any trace of human habitation.

Cītrakūṭa.—It is one of the Rkṣa rivers which may have some connection with the Cītrakūṭa mountain (Mārkandeya Purāṇa, 57, 21–25; Law, Rivers of India, p. 48; Geographical Essays, p. 110).

Curli.—It is half a mile to the south of the Tekanpur irrigation dam on the Gwalior-Jhansi road.

Ḍābok.—This village lies eight miles to the east of Udaipur in Mewar (E.I., XX, p. 122).

Damoh.—The Bāṭhāgadh Inscription of the Damoh district mentions Kharpars, whom Dr. Bhandarkar takes to be identical with the Kharaparikas, referred to in the Allahabad Pillar Inscription of Samudragupta (E.I., XII, 46; J.H.Q., I, 258; B. C. Law, Tribes in Ancient India, p. 356).

Ḍāṅgūna.—This is the name of a village mentioned in the Poona plates of Prabhāvatiagupta (E.I., XV, 39ff.). The plates record the grant of this village situated in Suprathīsthārā. It lay to the east of Vilavanaka, to the south of Śrīsagrama, to the west of Kadāpiṇḍana and to the north of Sidīvivaraka. The ancient village of Daṅgūna seems to be identical with the modern Hinganghāt in the Nagpur district.

Ḍāśārṇa.—It is generally identified with Vēdisa or Bhilsa region in the Central Provinces. It is mentioned in the Mahābhārata (II, 5–10), as well as in the Meghadūta of Kālidāsa (24–25). The Purāṇas associate the people of the Daśārna country with the Mālava, Kāṭūśa, Mekalas, Utkalas and Nisadhās. In the Rāmāyana (Kiskindhākāṇḍa, 41, 8–10), their country is connected with those of the Mekalas and Utkalas where Sugriva sent his monkey-army in quest of Sītā. The Daśārnas occupied a site on the Daśārna river, which can still be traced in the modern Dhasen river near Saugar, that flows through Bundelkhand, rising in Bhopal and emptying into the Betwa (Vetrawat). It should be noted that the Daśārna country of the Rāmāyana and the Purāṇas seems to be different from the Daśārna country of the Meghadūta (Pūrvamegha, 24 sl.). According to Wilson (Viṣṇu Purāṇa, II, 160, fn. 3) the eastern or south-eastern Daśārna formed a part of the Chattisgarh district in the Central Provinces (cf. J.A.S.B., 1905, pp. 7, 14). The Dosaron is the river of the region inhabited by the Daśārnas (McCrindle’s Ancient India as described by Ptolemy, Majumdar ed., p. 71). A Daśārna king named Kṣatradeva, who was a mighty hero, fought valiantly on the elephant back for the Pāṇḍavas in the great Kurukṣetra war (Karnaparwa, Chs. 22, 3; Drōnaparwa, Chs. 25, 35). It is interesting to note that the warriors of the Daśārna king Kṣatradeva were all mighty heroes and could fight best on elephants. Pargiter thinks (A.I.H.T., p. 280) that Daśārna was a Yādava kingdom during the period of the Kurukṣetra war. Erakocha was a town in the Daśana (Daśārna) country, as mentioned in the Petavatthu and its commentary (Petavatthu, 20; Petavatthu Commentary, 99–105). Daśārna (Daśana) was noted for the art of making swords (Jāt., III, 338; Daśannakam tikkadākaram aṣin). It is mentioned in the Mahāvastu (I, 34) and Lalitavistara as one of the sixteen Mahājānanapadas. The people of the Daśana country built a monastery for the Buddha who is said to have distributed knowledge among them (Law, A Study of the Mahāvastu, p. 9). There was a hill called Nica in the country of the Daśārnas (Meghadūta, Pūrvamegha, sl. 26).
Davānigrāma—(E.I., VIII, 221).—It may be identified with Ḍavāni, seven miles north-west of Delvāda, Mount Abu.

Deogarh.—It is situated close to the south-western limit of the Lalitpur sub-division of the Jhansi district in a semi-circular bend overlooking the right bank of the Betwa (Vetravati) river. It is 19 miles from Lalitpur and seven miles from Jakhuana. From the former it can be approached by a motor car or a tunga over a fair-weather District Board road. It contains a solitary Gupta temple locally known as Sāgar Mahār, standing at the western edge of the elevated plain. For details vide M.A.S.I., No. 70—The Gupta Temple at Deogarh, by M. S. Vats.

Deoli.—It is about 10 miles south-west of Wardha near Nagpur (E.I., V, 188ff.).

Deolīa.—It is a village 13 miles north-east of Gumli (E.I., XXVI, Pt. V, January, 1942, p. 204).

Deulavārā.—It is identified with the modern village of Dilvārā on the Mount Abu (E.I., VIII, 208ff.).

Deulā—Pamcālā.—It is a village in the Devagrām-paṭṭāla which has been identified by some with Deogavān, close to Khairha in the Rewah State. This village was granted to a Brahmin named Gaṅgādharaśarman by Vuṣah—Karṇādeva (E.I., XII, 205ff.).

Devadaha.—This village lies near Chitor (E.I., XXIV, Pt. II, April, 1937, p. 65).

Devagiri.—Kālidāsa places it between Ujjain and Madrasar near Chambal (Meghadūta, Purvamegha, 42).

Dhanik.—It is mentioned in the Dakob (Mewar) inscription of cūr. A.D. 725 (E.I., XII). D. R. Bhandarkar identifies Dhavālappadeva, the overlord of this village, with king Dhavala of the Maurya dynasty mentioned in the Kanaswā (Kotah State in Rajputana) Inscription of A.D. 738.

Dhaṅkaurītha.—It is the same as Dhanik in Gandal State, situated about 25 miles east of Gumli (E.I., XXVI, Pt. V, January, 1942).

Devavahatta.—The Rewah plates of the time of Traiśokyamalladeva refer to it, which may be identified with Dhureti in Central India now known as Madhyā Bhārata (E.I., XXV, Pt. I, January, 1939, p. 5).

Dhureti.—It is a village about seven miles from the Rewah town (E.I., XXV, Pt. I, p. 1).

Dīnāra.—It is about 16 miles west of Jhansi on the Jhansi-Shivpuri road.

Dīrgadhraha.—It is probably Dighi on the left bank of the Wardha about 30 miles south of Aṣṭi (E.I., XXIV, Pt. VI, April, 1938, p. 263).

Divra.—It is in the Dungarpur State, South Rajputana. An image inscription found here records that a person named Vaija erected an image at Devakarna (Divra) (H. C. Ray, Dynastic History of Northern India, Vol. II, p. 1006).

Dōnggaraṅgāṁa.—This village is identical with Dōnggaraṅg, about 10 miles from Purād, in the Yeotmal district of Berar. It is situated on a hill. There are two old temples in this village. A stone inscription of the time of Jāgadeva, dated Śaka Era 1034, has been found recording the gift of this village (E.I., XXVI, Pt. V, October, 1941, pp. 177ff.).

Dūdā.—It is in the Chhindwara district, C.P., where four well-preserved copperplates of Pravarasena II were discovered (E.I., III, 258).

Durdda.—The Biholī Rock Inscription of Cāhamāna Somesvara (V.S. 1226) refers to Durdda, which may be identified with the modern Dudda or Dūdai in Central India in the neighbourhood of the Cāhamāna domain in an easterly direction (E.I., XXVI, Pt. II, April, 1941, pp. 84ff.).
Bracca.—In a Mahova copperplate grant dated Samvat 1230 (A.D. 1173) of the Candela Paramarśi, Bracca occurs as the headquarters of a district.

 Fatehābād.—It is in Ujjain, a railway station on the Rajputana-Malwa section of the Western Railway, a battlefield where the battle took place between Shah Jahan and his son Aurangzeb.

Gangābheda.—The Bijholi Rock Inscription of Cāhamāna Someśvara (V.S. 1226) refers to Gangābheda (E.I., XXVI, 101ff.), which is evidently Gangābheda at Bārolli mentioned by Tod in his Rājasthān (III, 1766–1768).

Gangadhār.—This village, mentioned in the Gaṅgadhār stone image inscription of Viśvavarman, stands about 52 miles to the south-west of Jhālārpatan, the chief town of the Jhalawad State in Western Malwa, C.I. (C.I.I., Vol. III).

Gaanri.—It is a village three miles to the north-east of Narwal, the headquarters of Narwal Estate, 11 miles to the south-east of Ujjain on the Ujjain-Dewas road (E.I., XXIII, Pt. IV, October, 1935, p. 101—Three Copperplate Inscriptions from Gaanri).

Gālavīśrama.—It was situated at a distance of three miles from Jaipur in Rajputana. According to the Brhat-Sivapurāṇa (Ch. I, 83) it was situated on the Citrakūṭa mountain.

Ghūtiyālā.—It is situated 22 miles west-north-west of Jodhpur where the inscriptions of Kakkuka were discovered (E.I., IX, 277ff.).

Ghosuṇḍī.—It is a village near Nagari in the Chitorgādh district of Rajputana, where a stone inscription was discovered (E.I., XVI, 262ff.).

Gohūrūpura.—This village stands on the south bank of the Narmadā in the Nīmar district, C.P. (E.I., IX, 120).


Gobhūgāparvata.—It is near Nisadabhūmi in Central India (Mahābhārata, Sabhāparva, Ch. 31).

Gūṇjī.—It is a small village, 14 miles north by west of Śakti, the chief town of a feudatory state of the same name in the Chattisgarh division of the Central Provinces. At the foot of a hill near this village there is a kunda or a pool of water, which receives the supply of water from the neighbouring hills. On one side of this pool there is a rock on which an inscription is engraved. It is about 40 miles north-west of Kirari where a wooden pillar with a record in Bṛahmi characters of the 2nd century A.D. was discovered (Gūṇjī Rock Inscription of Kumāravaradatta, E.I., XXVII, Pt. I, p. 48). It was situated in a part of the country which was flourishing in the centuries before and after the beginning of the Christian era.

Gurjaratrā.—The portion of Rajputana extending from Didwāna, Siwa and Maglona came to be known as Gurjaratrā (E.I., IX, p. 280) or Gūrjarabhūmi.

Harsa.—It is a hill on the top of which are found the ruins of an ancient temple. It is also called Uṭchāpahar, which is near the village of Harsanātha in the Shaikhavat province of Jaipur State of Rajputana, about seven miles south of Sikar and 60 miles north-west of Jaipur where a stone inscription of Cāhamāna Vijrahārāja of the Vikrama year 1930 was discovered (E.I., II, 116ff.).

Harsauda.—It is a village situated at a distance of a few miles from the town of Carwa in the district of Hoshangabad in C.P. (I.A., XX, 310). Harsapura may be identified with Harsauda where a stone inscription has been found in the ruins of a temple.
Holi.—This village is in the Girvā district (E.I., XXIV, Pt. II, April, 1837).

Jajā-bhukti.—Jajā-bhukti or Jejā-bhukti or Jejāka-bhukti or Jejā-bhukti is the old name of Bundelkhand (E.I., I, 38; cf. Madanpur Stone Inscription of Kalacuri Jájalladeva, Cunningham, A.S.R., Vol. X, plate xxi). Jābālipura.—It is in the Jodhpur State, Rajputana. A stone inscription found here records the construction of a Jaina vihāra containing an image of Pārśvanātha on the fort of Kāncanagiri belonging to Jābālipura (i.e., modern Jalore) (E.I., XI, 54ff.). This ancient town contains two monuments of archaeological interest, namely the Topkhanā in the heart of the town and the fort which crowns a hillock about 1,000 ft. high (A.S.I., Annual Reports, 1930–1934, p. 50).

Jetuttara.—It has been identified with Nāgarī, a locality 11 miles north of Chitore (N. L. Dey, Geographical Dictionary, p. 81). It is evidently the Jattararur of Alberuni, the capital of Mewar (Alberuni’s India, I, p. 202).

Kagpur (Kākapura).—It is popularly known as Gadhi-Kagpur. It lies on the Bhisla-Pachar road and it is 17 miles north of Bhisla. It is identified by Jayaswal with the capital of the Kākas of the Allahabad Pillar Inscription. It is of great archaeological interest (J.B.O.R.S., XVIII, pp. 212–213).

Kakandakutu.—It may be identified with Khūtunda, about six miles to the east of Deori (E.I., XXVII, Pt. IV, p. 171).

Kanāswa.—It is in the Kotah State of Rajputana.

Kahkhal.—It is in Mount Abu, Rajputana (No. 454, V. 1266—Inscriptions of Northern India, revised by D. K. Bhandarkar).

Kapiladhārā.—It is otherwise known as Māndākī, the holy reservoir at Bijnori near the Mahākāś temple (E.I., XXVI, Pt. III, July, 1941, p. 101).

Karikatin.—It resembles Karitalāi situated about 30 miles to the east. It is represented by Khurai, four miles to the south of Deori Mādhā, (E.I., XXVII, Pt. IV, p. 171).

Kasrawad.—It is a town in the Nimad district of the Holkar State in Central India, situated on the southern bank of the river Narmadā. Some of the antiquities found here are the perforated pottery, pottery cones, etc. Seventy miles north of Kasrawad lies Ujjain. For details, vide Annual Report, Arch. Surv., Gwalior, 1938–39; I.H.Q., March, 1949.

Kaviḷāsapura.—It is identical with the modern village of the same name near Nulegrāma in the Hukkeri taluk of the Belgaum district (E.I., XXI, p. 11; XXIII, p. 194).

Kalheindā.—See Nirbindhyā.

Kāman.—It is in the Bharatpur State in Rajputana, where a stone inscription has been found out. It may be identified with Kāmyaka (E.I., XXIV, Pt. VII, July, 1938, pp. 329 and 332).

Kāmūvā.—It is modern Kāmā, about two miles east of Bijnori (E.I., XXVI, Pt. III, July, 1941).

Kāntipura.—It is identified by Cunningham with Kotwal, 20 miles north of Gwalior (Skanda Purāṇa, Ch. 47; A.S.R., Vol. II, p. 308).

Kāritalai.—It is a village in the Mudwara sub-division of the Jubbulpore district of the Central Provinces, where a stone inscription of the reign of the Cedi Lakṣmaṇarāja was discovered (E.I., II, 174ff.). It is a small village 29 miles north by east of Murwara. It seems to be of great antiquity. There are several old temples (E.I., XXIII, July, 1936, p. 255).
Kāyathā.—It is a village situated in the Anarghamandala. It corresponds to the modern Kaitā, about 14 miles almost due west of Pundrabanidh and about four miles beyond the southern limit of the Jānjīgir tahsil, Bilaspur district (E.I., XXIII, Pt. I, January, 1935, p. 3).

Kestā.—This village may be taken to correspond to ancient Kailāsapurā. It is near Mallār, about eight miles to the south-east containing ruins of an old temple (E.I., XXIII, Pt. IV, p. 120).

Khaḍumvarā.—It appears to be the modern Khadipura about six miles south-east of Biholt (E.I., XXVI, Pt. III, July, 1941).

Khaḍurāho (Khajraho).—It is in the Chatarpur State, Bundelkhand, C.I., about 100 miles to the south-east of Jhansi (No. 300, V, 1215, Inscriptions of Northern India, revised by D. R. Bhandarkar). A stone inscription is said to have been discovered in the ruins at the base of the Laksmana temple at Khājurāho and an inscription is carved on the left door-jamb of the temple of Jina in this place (E.I., I, 123-35; 135-36; J.A.S.B., XXXII, 279).

This place has been referred to by the Chinese pilgrim Huien Tsang who says that there were a number of monasteries and about ten temples in this village. There is a colossal Buddha image inscribed with the usual creed in characters of the 7th or 8th century A.D. Its importance lies solely in its magnificent series of temples, which fall into three main groups: the western, northern, and south-eastern. The western group consists mainly of Brahmanical temples, both Śaiva and Vaiṣṇava. The northern group contains one large and some small temples, all Vaiṣṇava. The south-eastern group consists mainly of Jain temples. Almost all the temples are constructed of sandstone and are in the same style. The oldest temple in the western group is the Caunisat Yogini. The temple of Kandaryya Mahādeva is the finest. (For further details, vide B. C. Law, Holy Places of India, pp. 34-37).

Kholārī.—It is a village about 45 miles east of the town of Raipur in the Central Provinces where a stone inscription of the reign of Harivarmadeva of the Vikrama year 1470 was discovered (E.I., II, 228ff.).

Khandesh.—Here a great Śvetāmbara Jaina teacher flourished named Ammadava, who converted many people to Jainism (E.I., XIX, 71).

Kharapurika.—Kharapara, mentioned in the Bāthāhāqadh inscription of the Damoh district, C.F., may probably be identified with it (E.I., XII, p. 46; I.H.Q., I, p. 258).

Khejūsa Bhop.—This village is in the Mandasor district where many Buddhist caves were discovered. (For details, vide A.S.I., Annual Report, 1916/17, Pt. I, pp. 13-14).

Koh.—The Koh Copperplate inscription of Mahārāja Hastin mentions it. It is situated about three miles south-west of Uccharā, the present capital of the native state of Nagaudh in the Bāgelkhand division of C.I. (C.I.I., Vol. III).

Kivari.—It is a village in the Chattisgarh division of the Central Provinces, where a Brāhmī inscription on a wooden pillar was discovered (E.I., XVIII, 152).

Kirāda.—It is in ruins near Hāthmā, about 16 miles north-north-west of Bādmer, the principal town of the Mallānī district, Jodhpur State, where was found the Stone Inscription of Alhanadeva (E.I., XI, p. 48).

Kīrikatka.—It is a village on the west of Ujjayinī mentioned in the Depalapur Copperplate inscription of Bhoja, some lands of which were granted by Bhoja to a Brahmin hailing from Mānyakheṭa (I.H.Q., VIII, 1932).
Koni.—It is a small village on the left bank of the Ārpā, about 12 miles south by east of Bīlaspur, the chief town of the Bīlaspur district in the Chattisgarh division of the Central Provinces where an Inscription of Kalachuri Prithvīdeva II was discovered (E.I., XXVII, Pt. VI, p. 276).

Kothuraka.—This village is mentioned in the Kothuraka Grant of Pravarasena II as the donated place. It was situated in the territorial division of Supratīṣṭha. It lay to the west of the Umā river, to the north of Ciṇcāpalli, to the east of Bonthikavāṭaka, and to the south of Maṇḍukikrāma. Its site seems to be occupied by Mangaon on the right bank of the river Wunnā, about 2½ miles north by west of Jāmb in the Nagpur district (E.I., XXVI, Pt. V, October, 1941).

Kudopali.—This village is in the Bargah tahsil of the Sambalpur district, C.P., where plates of the time of Mahābhavagupta II were found buried in the ground (E.I., IV, 254ff.).

Kumbhi.—It is on the right bank of the Herun river, 35 miles north-east of Jubbulpur. An inscription has been found here incised on two copperplates (J.A.S.E., 1839, Vol. VIII, Pt. I, pp. 481ff.).

Kuraragharaparvata.—It was in Avanti. Mahākacośyana once dwelt here. A lay female disciple named Kālī came to him and asked him to explain in detail the meaning of a stanza. He did so to her satisfaction (Āṅguttara, V, pp. 46-47).

Kure.—It is modern Kurbā, three miles to the north-west of Afjana- vatī (E.I., XXIII, Pt. I, January, 1935, p. 13).

Kuruspiit.—It is a village situated about a mile from Nārāyanaapāla and 22 miles from Jagdalpur, the capital of the Bastar State, where the two Inscriptions of Dhāraṇa-mahādevi of the time of Someśvaradeva were discovered (E.I., X, 31ff.).

Laghū-Bijholi.—At present it is known as Chotī Bijolia and is about three miles west of Bijholi (E.I., XXVI, pp. 102ff.).

Lambeva.—It may be identified with Limbu in the Narasimpura State (E.I., XXVI, Pt. II, April, 1941, p. 78).

Lodhia.—It is a small village in the Saria pargana of the Sarangarh State, C.P. (E.I., XXVII, Pt. VII, July, 1945, p. 316).

Lohanagara.—It is the headquarters of an ancient division, which may be represented by Lonī, about nine miles south-west of Warūḍ (E.I., XXIII, Pt. III, July, 1935, p. 34).

Lohari.—It is a village in the Jhabazpur district of the Udaipur State. A stone inscription has been found here engraved on a pillar in the temple of Bhūtesvara.

Madapur.—It is in Saugur district, C.P. (Inscriptions of Northern India, revised by D. R. Bhandarkar, No. 684, V. 1385). In the village of Madapur some stone inscriptions were discovered on the pillars of a maṇḍapa of an old temple. This village is situated 24 miles to the southeast of Dudahi and 30 miles north of Saugur (Sagor) (A.S.R., Vol. X, pp. 98-99).

Maddukabhuksi.—It may possibly be identified with Mhow, the well-known cantonment near Indore (E.I., XXIII, Pt. IV).

Mahalla-Lāta.—It seems to mean the larger Lāṭa. It may be represented by Lāḍki or Ghaṭ-Lāḍki in the Morsi taluk of the Amraoti district, about 18 miles north by west of Belorā (E.I., XXIV, Pt. VI, p. 263).

Mahauḍa.—It is identified with the village Mahod, about 25 miles south of Satasajuna (E.I., IX, 106).
Mahādevaśakamandala.—It must have comprised Udayapur and Bhilsā in the Gwalior State as far as Rājāsāyana to the south in the Bhopal State (E.I., XXIV, Pt. V, p. 231).

Mahānāla.—The Bijholi Rock Inscription of Cāhamāna Someśvara (V.S. 1226) refers to Mahānāla (E.I., XXVI, Pt. III, July, 1941), which may be equated with Menāl, vividly described by Tod in his Rājasthān (Vol. III, pp. 1800-5).

Makkarakata.—It was a forest in Avantī, where Mahākacāyana lived in a leaf-hut and where the disciples of Lohiaca approached him. He gave them a discourse on dhāma (Śāmyutta, IV, 116-117). According to the commentator it was a town (nagara) (Śrāthapakkāsī, P.T.S. II, 397).

Maksi (Ujjain).—It is to the north of Dewas on the Bombay-Agra Road.

Mallār.—It is in the Central Provinces, where a Stone Inscription of Jājalladeva of the Cedi year 919 was discovered (E.I., I, 39).

Mallāla.—It is modern Mallār, 16 miles south-east of Bilaspur, C.P. (E.I., XXVI, Pt. VI, April, 1942, p. 255).

Mallār.—It is a large village, 16 miles south-east of Bilaspur, the headquarters of the Bilaspur district, C.P., where the copperplates of Mahāśīvagupta have been discovered (E.I., XXIII, Pt. IV, October, 1935, p. 113; E.I., XXVI, Pt. II, April, 1941).

Mandodarakara.—It is the modern Māṇḍalgarh in the State of Udaipur (E.I., XXVI, Pt. III, July, 1941, p. 101).

Mandala.—This town was also called Mahēśmatipura (J.A.S.R., 1837, p. 622). It was the original capital of the country on the upper Narmadā which was afterwards supplanted by Tripūr or Tewār, six miles from Jabhalpur. According to Cunningham Mahēśmatipura on the upper Narmadā may be identified with Mahēśvarapura of Hiuen Tsang (U.A.G.I., pp. 559-60).

Mandapa.—It is the modern town of Māṇḍu in Dhar State (E.I., IX, 109).

Mandākini.—Cunningham identifies this Rkṣa river with the modern Mandākini which forms a small tributary to the Paisundi (Paisuni) in Bundelkhand and flows by the side of the Mount Citrakīṭa (A.S.I.R., XXI, 11). According to the Bhāgavata (V, 19, 18) and Vāyupurāṇas (45, 99), this river is the Gaṅgā (Ganges).

Mandāra.—This sacred place is on the Vindhya mountain on the southern side of the river Jāhṇavi (Varāha Purāṇa, 143, 2). Here stands a hermitage known as the Samanta-paścakaka (Ibid., 143, 48).

Mansiagarh.—It is about 1½ miles to the south of Bhichor which is some 30 miles west of Singholi.

Matsyadeva.—It is one of the mahājanapadas of India (Avī, I, 213; IV, 252, 256, 260; cf. Padma Purāṇa, Ch. 3; Viśnuharmottaramahāpurāṇa, Ch. 9). The people of this country acquired some importance in the Vedic age, but at the time of the Rāmiyana they lost their importance. It is mentioned in the Satapatha Brāhmaṇa (XIII, 5. 4. 9) that a Matsya king is mentioned among the great ancient Indian monarchs who acquired renown by performing the horse-sacrifice. The Matsyas are mentioned along with the Usānas, Kuru-Paśaḷas, and Kāśi-Videhas (Kausīlaki Upaniṣad, IV, 1). They were connected with the Sāivas, a Kṣatriya tribe in their neighbourhood (Gopatha Brāhmaṇa, 1. 2. 9). The relation of the Matsyas with the Sāivas is also attested by the Mahābhārata (Virāṭaparva, Ch. 30, pp. 1-2). In later times the Matsyas were associated with the
Cedis and the Śūrasenas. In the Kurukṣetra battle they occupied a pre-
eminent position both because of the purity of their conduct and custom
and through their bravery and prowess. The Matsyas or the Macchas
witnessed the dice-play of the king of the Kuru with the Yakṣha (demon)
Punāka (Jāt., VI, Vīdhurapayāḍita Jātaka).

According to the Manuṣaṃhitā (II, 19-20; ibid., VII, 193) the Matsya
country formed a part of the Brahmārṣideśa (the country of the holy
sages), which included the eastern half of the State of Patiala and of the
Delhi division of the Punjab, the Alwar State and the adjacent territory
in Rajputana, the region which lies between the Ganges and the Jumna
and the Muttra district in the United Provinces (cf. Rapson, Ancient India,
pp. 50-51). In ancient times the whole of the country, lying between the
Aravalli hills of Alwar and the river Jumna, was divided between Matsya
on the west and Śūrasena on the east with Daśārṇa on the south and south-
east border. The Matsyadesa included the whole of the present Alwar
territory with portions of Jaipur and Bharatpur. Vairāṭa was also in the
Matsyadesa (Cunningham’s Report, A.S.I., Vol. XX, p. 2). The Matsya
country seems to have been known as Viraṭa or Vairāṭa in later times.
According to Huen Tsang who visited Vairāṭa in the 7th century A.D.,
the kingdom of Vairāṭa was 3,000 li or 500 miles in circuit. It was famous
for its sheep and goats, but produced few fruits or flowers. According to
him Vairāṭ was 14 or 15 li in circuit, and its people were brave and bold,
and their king was famous for his courage and skill in war (Cunningham,
Ancient Geography, pp. 393 and 395).

Viraṭaṅgara is also called Matsyanagara (Mahābhārata, IV, 13, 1).
It was the royal seat of the epic king Viraṭa, the friend of the Pāṇḍavas.
There was a fight between king Viraṭa and the Trigartas with the result
that the king was captured by them, but was rescued by Bhīma, the second
Pāṇḍava (M. N. Dutt, Mahābhārata, Viraṭaparva, Chs. X, XXII, XXXI).
It was in the Matsya kingdom that the Pāṇḍava brothers remained in-
cognito for a year. They then disclosed their identity and a marriage was
celebrated between Abhimanyu, son of Arjuna, and Uttarā, daughter of
king Viraṭa (Mahābhārata, Ch. LXXXII).

The present town of Vairāṭ is situated in the midst of a circular valley
surrounded by low bare hills which have all along been famous for their
copper mines. It is 105 miles to the south-west of Delhi, and 41 miles to
the north of Jaipur. The soil is generally good, and the trees, especially
the tamarinds, are very fine and abundant. Vairāṭ is situated on a mound
of ruins about one mile in length by half a mile in breadth. The old city of
Vairāṭ is said to have been deserted for several centuries until it was
repopulated most probably during the reign of Akbar.

The Matsyadesa, when independent, seems to have had the
monarchical constitution. It was probably annexed at one time by the
neighbouring kingdom of Cedi and finally absorbed into the Magadhan
empire (Raychaudhuri, Political History of Ancient India, 5th ed., pp. 66ff.;
V. A. Smith, Early History of India, 4th ed., p. 413; R. D. Banerjee,
Bāṅgāḷa Itihāsa, p. 158). For the modern history, vide Imperial Gazetteers
of India, Vol. XIII, 382ff. See also Vairāṭa.

Mau.—It is in the Jhansi district, where a Stone Inscription of Madana-
varma-deva was discovered (E.I., I, 191).

Mayūragiri.—In the Barhut votive label (No. 28) occurs Mayūragiri,
which is the Mayūraparvata referred to in the-Varanavṛttabhāṣya. In
Luders’ List (Nos. 778, 796, 798, 808, 860) occurs the name of a place called
Mora (Mayūragiri). Some have placed it in Madhya Pradesh (C.P.).
Mayūrakhaṇḍi.—According to some it may be identified with the village called Markanda on the bank of the Wainganga, 56 miles south-east of Candā in C.P. (E.I., XXIII, Pt. I, January, 1935, p. 13). Markanda was a flourishing place in the time of the Rāṣṭrakūta and may have been the ancient Mayūrakhaṇḍi mentioned as a place of royal residence in several grants of Govinda III.

Māhīśasati (Māhīśmati).—It was the capital of south Avanti. The Māhiśakas were the same people as Māhišmakas mentioned in the Mahābhārata (Āvamedhapaṛva, LXXXIII, 2475). They were the inhabitants of Māhiśmati or Māhīśasati, which seems to have been situated on the river Narmadā between the Vindhya and Rikṣa and can be safely identified with the modern Mandhāta region. According to the Purāṇas (Matsya, XLIII, 10–29; XLIV, 36; Viṣṇu, 94, 26; 95, 35) Māhīśmati was founded by a prince of Yadu lineage. It was visited by Balarāma. Here Kārtavīrya defeated Karkotaka’s son. Here Rāvana was imprisoned by Kārtavīryājuna. It was founded by Māhiśmāṇa and was the capital of Kārtavīryājuna (Bhāgavata, IX, 15, 22; Matsya, 43, 29, 38; Viṣṇu, IV, 11, 9, 19). For further details, vide Law, Tribes in Ancient India, pp. 386-387.

Mālava country.—The Mālava country evidently meaning the region round Ujjainī and Bhilsā (modern Malwa) is mentioned in a number of later epigraphic records, e.g., Sagartal Inscription of the Gurjara-Pratihāras, the Paithān Plates of Rāṣṭrakūta Govinda III, etc. The Nasik Cave Inscription of Uṣavadāta (Ṛṣabhadatta) the Śaka, son-in-law of the Ksatrapa Nahapāna, refers to the Mālava occupation of the Nager area near Jaipur in Rajputana (E.I., VIII, 44). The Mālava country is mentioned in the Tewar Stone Inscription of the reign of Jayasimhadeva of the Cedi year 929 (E.I., II, 18-19). The Daṇḍanāyaka Anantapāla, a feudatory of Vikraṃadītya VI, is said to have subdued the Saptā Mālava countries up to the Himalayan mountains (E.I., V, 229). The Mālavas, mentioned in the Allahabad Pillar Inscription, were in occupation of a province called Vagarcāl in the south-eastern portion of the Jaipur State. They appear to have occupied Mewar and Kotah of south-eastern Rajputana and the parts of Central India adjoining them (I.A., 1891, p. 404). The Pathari Pillar Inscription of Parabala bears testimony to the existence of a Rāṣṭrakūta family in Malwa during the first half of the 9th century A.D. (E.I., IX, 248).

It is difficult to locate exactly the Mālava territory. In Alexander’s time the Mālavas were settled in the Punjab. Smith thinks that they occupied the country below the confluence of the Jhelum and the Chenab, i.e., the country comprising the Jhang district and a portion of the Montgomery district (J.R.A.S., 1903, p. 631). According to McOrindle, they occupied a greater extent of territory comprising the modern Doab of the Chenab and the Ravi and extending to the confluence of the Indus and the Chenab (Akesines), identical with the modern Multan district and portions of Montgomery (Invasion of India, App. note, p. 357). Some have located them in the valley of the lower Rāvi. Mo-la-po, visited by the Chinese pilgrim Hiuen Tsang, may be identified with Mālavaka or Mālavaka-āhāra, mentioned in a number of the Valabhi grants as included in the kingdom of the Maitrakas of Valabhi. The Mālava kingdom of Mahāsenagupta and Devagupta, referred to in the Madhuwan and Banskhera Inscriptions of Harṣavardhana, was probably identical with Pūrva-Mālava, which lay between Frayāga and Bhilsā. This country, according to Hiuen Tsang, was 6,000 li in circuit. The soil was rich and fertile. Shrubs and trees were numerous. Fruits and flowers were abundant. The people were of remarkable intelligence, virtuous and docile. There
were some saṅghārāmas and deva temples (Beal, Buddhist Records of the Western World, II, 260ff.). For further literary details, vide B. O. Law, Tribes in Ancient India, Ch. VIII.

Māṇḍhātā.—It is an island on the left bank of the Narmadā, attached to the Nimar district of the C.P. An inscription has been found here incised on two plates (E.I., III, 46ff.; Ibid., XXV, Pt. IV, October, 1939). Near this island on the south bank of the Narmadā, stands the well-known holy place of Amarsāvara to which the third epigraphic record of the reign of Arjunavarman relates. Three plates were found near the temple of Siddheśvara at Māṇḍhātā (E.I., 103).

Māṇḍukigrāma.—This village is mentioned in the Kothuraka Grant of Pravarasena II (E.I., XXVI, V, 155ff.). It is identified with modern Māṇḍāgaon, two miles to the north of Mangaon, in the Nagpur district. According to tradition, Māṇḍāgaon is named after a sage Māṇḍa, who is said to have done penance on the Wunnā river in the Nagpur district (Warthah District Gazetteer, 1906, p. 250).

Morājāhāri.—This is another name of Vindhyavalī (Bijholi). The Bijholi Rock Inscription of Cāhamāna Someśvara (V.S. 1226) records that this village was donated to Pārśvanātha by a Cāhamāna prince (E.I., XXVI, Pt. II, April, 1941, pp. 84ff.).

Mount Abu (Arbudā or Arbuda mountain).—Here on the wall of the temple of Neminātha two of the Inscriptions of Somasimha are engraved (E.I., VIII, 208ff.). Mount Abu is situated in the Aravalli range in the Sirohi State of Rajputana. It is as high as 5,650 ft. There are five Jainatemples and two of them are the most beautiful. The image of Lord Rājabha was installed in a temple by Vimala Sāh, who saw many temples of God Śiva with eleven thousand worshippers on Mount Abu which once contained the hermitage of the sage Vaśīthā and the famous shrine of Ambā Bhabāñī. There is a lake on this mountain. According to Megasthnes and Arrian, the sacred Arbuda or Mount Abu, which is identical with Capitalia, rises far above any other summit of the Aravalli range (McCrindle, Ancient India, p. 147). Formerly this mountain was called Nandivardhana. Later it was named Arbuda, being the habitat of the serpent Arbuda. There are twelve villages around it. Here flows a river named Māṇḍāki. Here stand such sacred places as Acaḷēśvara, Vaśīthāśrama and Śrīmātā. On the top of this mountain Kumārapāla of the Cālukya dynasty built the temple of Śrīvira. For further details vide Law, Some Jainā Canonical Sūtras, pp. 184-185.

Murumurā.—It is in the Dhamtari tahsil, Raipur district, where two stone inscriptions were discovered (A.S.I., Annual Report, 1916-17, Pt. I, p. 21).

Naddula.—It is modern Nadol in the Jodhpur State of Rajputana (E.I., IX, 62, 64).

Nandīpura.—It is the modern Nandod on the Narmadā (E.I., XXIII, Pt. IV).

Nandivardhana.—The Kothuraka Grant of Pravarasena II mentions it (E.I., XXVI, Pt. V, October, 1941, 155ff.). This place is considered to be the earlier capital of the Vakāṭakas before the foundation of Pravarapura by Pravarasena II. It has been identified with Nagardhan or Nandardhan near Ramtek in the Nagpur district of the Central Provinces (E.I., XV, 41; E.I., XXIV, Pt. VI, p. 263; E.I., XXVIII, Pt. I, January, 1940). This place which is described as a holy tīrtha, retained its ancient name down to the time of the Bhonslas. It is also mentioned in the Deoli plates of Kṛṣṇa III (E.I., V, 196).
Narāvara.—It is the ancient Narapura situated in the Kishengarh territory at a distance of about 15 miles from Ajmeer (E.I., XXVI, Pt. III, July, 1941, p. 101; J.R.A.S., 1913, p. 272 f.n.).

Narmadā.—It is the most important river of Central and Western India. It is known as the Namados according to Ptolemy. The Padma Purāṇa (Śvargaṅkhaṇḍa, 6th Ch., V, 15), Bhāgavata Purāṇa (V, 19, 18; VI, 1, 16; VIII, 18, 21) and Yoginiṇītaṇtra (2, 5, p. 139) mention it. According to the Matsya Purāṇa (Ch. 193) the place where this river falls to the sea is a great place of pilgrimage called the Yāmadagniṭhṛtha. Bhṛgutiṭhṛtha is situated on this river. Here the sage Bhṛgu performed austerities (Matsya, 193, 23-49). Kanyāṭhṛtha is also situated on this river (Matsya, 193-194). This river rises from the Maikal range and flows more or less in a south-westerly direction forming the natural boundary between Bhupal and Central Provinces. Some hold that it rises in the Amaranāṭaka mountain and falls into the Gulf of Cambay. Thereafter the river runs through Indore and flows past Rewa Kantha of Bombay and meets the sea at Broach. As the river takes its course in between the two great mountain ranges of Vindhya and Satpūrā, it is fed by a large number of tributaries. Before it enters Indore it is joined by some tributaries. This river is also known as the Revā, Samodbhava, and Me Khalasutā. The Narmadā and the Revā form a confluence a little above Māndāli to flow down under either name. Kālidāsa in his Rāghuvamśam (V, 42-46) makes it flow through forests of the jāmbu and rakṣamāla trees. This is poetic effulgence. According to the Dobakumāracaritam (p. 197) the shrine of the goddess dwelling in the Vindhya mountain existed on the bank of the river Revā. According to the Mahābhārata (Ch. 85, 9; cf. Kūrmap., 30. 45-48; Agnip., Ch. 109; Saurop., 69. 19) the Narmadā formed the southern boundary of the ancient kingdom of Avantī.

The Jītaka (II. 344) refers to the crabs found in this river. The ospreys found on its bank were caught and killed by a bird-catcher (Jāt., IV, 392).

Narod.—It is also called Ranod, an old decayed town in the State of Gwalior, where a stone inscription was discovered (E.I., I, 351; Luard, Gwalior State Gazetteer, p. 271).

Narwar.—Cunningham identifies this town with Padmāvatī which, according to the Purāṇas, was one of the cities held by the Nāgas. Coins and inscriptions bearing the name of Ganaḍatī who is mentioned as a Nāga King in Śāmadurgapatī’s Allahabad Pillar Inscription, have been found here (I.A., XII, 80, Nos. 2 and 4; Cunningham, A.S.R., II, 314; Luard, Gwalior State Gazetteer, p. 272). This place is traditionally supposed to be the home of Rājā Nala of Naigadha whose romantic love for Dāmayantī, related in the Mahābhārata, is familiar to all.

Navaḍattalā.—It may be identical with Nāyākherā lying about eight miles west of Tīkhār (E.I., XXV, Pt. VII, p. 311).

Nāḍol (296, V, 1213), Osa (No. 384, V, 1236) and Phalodi (850, V, 1535) are in the Jodhpur State, Rajputana (Inscriptions of Northern India revised by D. R. Bhadarkar).

Nāndsā.—This village is situated in the Sahārā district of the Udaipur State. It is about 36 miles to the east of the railway station of Bihīwara and about four miles to the south of Gāṅgapur, a town in the jurisdiction of the State of Gwalior. Here two inscriptions on the Yāpa of a Mālava king were discovered (E.I., XXVII, Pt. VI, p. 262).

Nārāṇaka.—It may be identified with Narain in the Sāmbhār Nizamat in the State of Jaipur, 41 miles west of Jaipur city and 43 miles north-east of Ajmeer (E.I., XXVI, Pt. III, July, 1941, p. 101).
Nāthadvāra.—On the right bank of the Banās river, about 30 miles north by north-east of Udaipur city and 14 miles north-west of Maoli railway station, this place is situated as one of the most famous Vaishnava shrines in India. It contains an image of Kṛṣṇa. This image was later placed by Vallabhācāryya in a small temple at Mathurā and was afterwards removed to Govardhana.

Nicatjiri.—It is called Bhojapura hills, the low range of hills in the kingdom of Bhopal that lies to the south of Bhilsā as far as Bhojapura (Kālidāsa's Meghadūta, I, v. 26).

Nirbbindhyā.—This river is mentioned in Kālidāsa's Meghadūta (I. 28-29) as lying between Ujjain and the river Vetravatī (Betwa). The Viṣṇu Purāṇa mentions it as Nirbbandhyā (XLV, 102). Really speaking, this river lay between Vidīsā and Ujjayinī, i.e., between the Daśārṇa (Dhasan forming a tributary of the Vetravatī) and the Śiprā. It is identified with the modern Kālisindh which forms a tributary of the Cārmanvatī (Journal of the Buddhist Text Society, V, p. 46). The Kālisindh flows north from the Vindhyā range to join the Chambal on the right. As the Kālisindh is probably the Sindh of Kālidāsa's Meghadūta, the identification of the Nirbbindhyā with the Newaj, another tributary of the Chambal, seems to be more reasonable (Thornton's Gazetteer, Gwalior, Bhupal).

Nīsadhā.—This country to which Pāṇini refers in his Asṭādhyāyī as Naisadhā (4.1.172) seems to have been situated not very far from Vidarbha, the country of Nala's Queen Damayantī. Wilson1 thinks that it was near the Vindhyās and Payosñī river and that it was near the roads leading from it across the Rkṣa mountain to Avanti and the south as well as to Vidarbha and Košāla. Lassen places it along the Satpura hills to the north-west of Berar. Burgess also places it to the south of Malwa (Antiquities of Kathiāvar and Kacch, p. 131). The Mahābhārata mentions Giripraṣṭha as the capital of the Nīsadhās (III, 324, 12). The Viṣṇu Purāṇa (IV, Ch. 24, 17) refers to the nine kings of the Nīsadhās, while the Viṣṇu Purāṇa mentions the kings of the Nīsadhā country who held sway till the end of the days of Manu. They were all the descendants of king Nala and they lived in the Nīsadhā country.2 Nala, the king of the Nīsadhās, was a skilful charioteer and knew much about the nature of horses (Naisadhīya-carita, sarga 5, sl. 60).

Ośia or Osām.—This small village is situated thirty-two miles north-north-west of Jodhpur in the midst of a sandy region. It contains temples (A.S.I., Annual Report, 1908/9, pp. 100ff.).

Padmāvatī.—It is modern Narwar, Gwalior district of Madhya-Bhārata (C.I.) (E.I., I, 147-53). Here the celebrated poet Bhavabhūti was born (Malati-Mādhava, Act I). According to some this town was situated at the confluence of the two rivers, Sindhu and Pārśa (Pārvati), in Vidarbha. It has been identified with modern Vijayanagar, which is a corruption of Vidyānarag, 25 miles below Narwar or Nalapura. According to V. A. Smith Padmāvatī was the capital of Gaṇapati Nagā. It is now called Padâm Pawaiṣ, 25 miles north-east of the city of Narwar which is included in the Scindia's dominions (C.H.I., p. 300; Annual Report, A.S.W.C., 1914-15, p. 68). According to the Skanda Purāṇa (Avantikāhanḍa, I, Ch. 36, 44), Padmāvatī is another name for Ujjayinī (N. L. Dey, Geographical Dictionary, p. 143; A.S.R., Vol. II, pp. 308-18; J.A.S.B., 1837, p. 17). Padmāvatī is also known as Padmapura.

Parsadā or Parsadā.—It is a village in the Balodā Bazar tahsil of the Raipur State, C.P. (E.I., XXIII, Pt. I, January, 1935, p. 8).

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2 Viṣṇup., Ch. 99, 376.
Pathākri.—It is an important town of the Bhopal State, where a Pillar Inscription of Parabala of the Rāṣṭrakūṭa family (dated V.S. 917) was discovered (E.I., IX, 248ff.).

Pattan.—It is a substantial village with a population of 1,500 souls in the Multai tahsil of the Betul district, C.P. It lies about 10 miles south of Multai on the Multai-Amraoti road (E.I., XXIII, Pt. III, July, 1935, p. 81—"Pattan Plates of Prawarasena II").

Pauñi.—It is an old town situated on the right bank of the Waingangā, about 32 miles south of Bhanḍārā, the headquarters of the Bhanḍārā district of the Madhya-Pradeś (C.P.), where the Inscription of the Bhāra king Bhagadatta was discovered (E.I., XXIV, Pt. I, p. 11).

Pawasa.—It is at the confluence of the Sindh and Pārvatī rivers, about 40 miles to the south-west of Gwalior. It is identified as the ancient town of Padmāvatī of Bhavabhūti and one of the three capitals of the Nāgas (A.S.R., 1915-1916).

Pāyōṇī.—The Mahābhārata (Vanaparva, LXXXVIII, 8329-35) and the Mārkandeya Purāṇa (Canto LVII, 24) mention this river which was separated from the Narmadā by the Vaidūrya mountain. According to the Mahābhārata (CXX, 10289-90), it was the river of Vidarbha. The river Pāyōṇī flowed through the countries inhabited by the two tribes called Tāmāras and Hamsamārgas according to the Matsya Purāṇa. Cunningham identifies this river with the Pahoj, a tributary of the Jumna between the Sindh and Betwa (A.S.R., VII, Plate XXII). This identification seems to be untenable.

Pārā.—The Mārkandeya Purāṇa (Canto LVII, 20) refers to this river in Madhya-Bhārata (C.I.). It is called Parā according to the Vāyu Purāṇa (XLV, 98). It is the modern river Pārvatī which rises in Bhupal and falls into the Chambal which is the largest tributary of the Jumna (Pargiter, Mārkandeya Purāṇa, p. 295; Cunningham, A.S.R., II, 308).

Pāripātra Mountain.—It is, according to Baudhāyana’s Dharmasūtra (1, 1, 25), the southern limit of Āryāvarta. According to the Skand Purāṇa, it is the farthest limit of Kumārikhaṇḍa, the centre of Bhārata-varṣa. The mountain seems to have lent its name to the country with which it was associated. Pargiter identifies the Pāripātra mountain with that portion of the modern Vindhyā range, which is situated west of Bhupal together with the Aravalli mountains (Law, Mountains of India, pp. 17-18; Law, Geographical Essays, 115ff.).

Pendrābanḍh.—It is a village in the Balodā Bazar tahsil of the Raipur State, C.P., where the plates of Pratāpamalla of the Kalaçurī year 965, were discovered (E.I., XXIII, Pt. I, January, 1925, p. 1).

Pipardulā.—This village lies about 20 miles from Šākurdiyā, the finds spot of a grant of Pravararāja, and it is only a few miles from the western borders of Sāraṅgarh State, Chattisgarh, C.P. This village is mentioned in the Pipardulā Copperplate Inscription of king Narendra of Sarabhapura (I.H.Q., Vol. XIX, No. 2).

Piplāṇīnagar.—It is a village in the Shujalpur Pargana, Gwalior State, where a copperplate inscription has been found. It was issued by Arjunavarman on the occasion of his coronation from the fort of Manḍapa (J.A.S.B., V. 378).

Pokāra.—It is the same as Puṣkara, seven miles from Ajmeer, Rajputana, occurring in Luders’ List, No. 1131. It is also called Pokhrā. It is considered very sacred by the Hindus (vide Puṣkara).

Potāī.—It may be identified with Potal in the Hindol State (E.I., XXVI, Pt. II, April, 1941, p. 78).
Prārjunas.—They are mentioned in the Allahabad Pillar Inscription. They may be located somewhere near Narasiṣhagārah in C.I. Vincent Smith (J.R.A.S., 1897, p. 892) places the Prārjunas in the Narasiṣhaphur district of the C.P., but a more plausible location is Narasiṣhagārah in C.I. (I.H.Q., Vol. I, p. 258), inasmuch as three other tribes which are coupled with the Prārjunas, namely, the Sanakāṇikas, Kākas and Kharaparikas, seem to have occupied regions more or less within the bounds of Central India. The author of the Bhārataśāṅhitā locates them in the northern division of India. The Allahabad Pillar Inscription of Samudragupta refers to a host of tribes including the Prārjunas who obeyed the imperial commands and paid all kinds of taxes. Some hold that the Prārjunas have some connection with the name of the epic hero Arjuna, but this is doubtful.

Pārṇa.—This river which retains its ancient identity, is mentioned in the Padma Purāṇa (Ch. XXI). It rises from the Satpura branch of the Vindhya range and meets the Tāpā, a little below Burhanpur.

Puṣkara.—It is modern Pokhar in Ajmer. It is a holy place (Skanda Purāṇa, Ch. I, 19-23). Puṣkara which is seven miles north of Ajmeer, is a celebrated place of pilgrimage of the Hindus. It contains a tank the water of which is very holy. According to Hindu tradition the greatest sinner by simply bathing in it goes to heaven. There are five principal temples at this place, those dedicated to Brahmā, Śāvitrī, Badrinārāyaṇa, Varāha and Śiva. The Brahma Puṣkara (Ch. 102) refers to Śāvitrītūrtha which is situated on a hill frequently visited by Hindu pilgrims. The Padma Purāṇa (Uttarakhaṇḍa, vv. 35-38) mentions it. The town is picturesquely situated on the lake with hills on three sides (Rajputana District Gazetteers—Ajmer-Merwara, by Watson, pp. 18-20). The Bhārataśāṅhitā (XVI, 31) and the Yajūnītīra (2.4; 2.6) mention it.

Puṣkaraṇa (Pokharan).—It is the same as Pokhraṇa which has been located by H. P. Śaṣṭri in Marwar in Rajputana. It is situated on the borders of Jaisalmer State (A.S.I., Annual Reports, 1930-34, p. 219). King Candra, mentioned in the Meharauli Iron Pillar Inscription (C.I.I., Vol. III, pp. 141ff.), has been identified by H. P. Śaṣṭri with king Candrarvarman of the Allahabad Pillar Inscription and with the king of the same name of Pokhraṇa. The mighty king Candra is said to have 'in battle in the Vaṅga countries, turned back with his breast the enemies who uniting together came against him'. Some have identified Pokhraṇa or Puṣkaraṇa with a village of the same name on the Damodar river in the Bankura district of West Bengal, some 25 miles east of the Susunia hill containing the record of Candrarvarman (Ray Chaudhuri, P.H.A.I., 4th ed., 448; S. K. Chatterjee, The Origin and Development of the Bengali Language, II, 1061; I.H.Q., I, Pt. II, 255). Candrarvarman, king of Puṣkaraṇa in Rajputana in the 4th century, was contemporary with Samudragupta and was the brother of Naravarman, mentioned in the Mandasor Inscription of 404-05 A.D. Both the brothers were the kings of Malwa (E.I., XII, 317). Puṣkaraṇa is a well-known town in Marwar (I.A., 1913, pp. 217-19; Tod, Annals of Rajasthan, 2nd ed., Vol. I, p. 605). For an account of the two inscribed pillars discovered by the Archaeological Department of the Jodhpur State at Puṣkaraṇa, vide A.S.I., Annual Reports, 1930-34, pp. 219-220.

Rahatgaḍ.—It is a town 25 miles west of Sagor, the headquarters of the district of the same name in the Gwalior State, where stands a fort. The earliest of the Inscriptions of Jayavarman II has been found in this fort (I.A., XX, 84).

Ratanpur.—It is in the Central Provinces, 16 miles north of Bilaspur in the Bilaspur district, where an Inscription of Prthvīdeva II on a black
stone was discovered within the fort at Ratanpur (E.I., I, 45; cf. E.I., XXVI, Pt. VI, April, 1942, pp. 256ff.).

Rājim.—The Rājim Copperplate Inscription of the Rājā Tivaradeva mentions Rājim, a town on the right bank of the Mahānadi river, about 24 miles to the south-west of Raypur, the chief town of the Raypur district in the Central Provinces (C.I.I., Vol. III; cf. E.I., XXVI, Pt. II, April, 1941). It is also called Devapura of the Padma Purāṇa. According to the Rājim Stone Inscription of the Nala king Vilasaṭūṇa, it is a well-known holy place, 28 miles south by east of Raipur situated on the eastern bank of the Mahānadi at the junction of the Pairi with that river. A fair is held here for a fortnight from the full-moon day of Māgh in honour of the god Rājāvelocana (E.I., XXVI, Pt. II, p. 49).

Rājorgadh.—It is a village in the Alwar State of Rajputana, about 28 miles south-west of the town of Alwar (E.I., III, 263).

Rāmnagar.—It is in the Mandla district, C.P. (Inscriptions of Northern India, revised by D. R. Bhandarkar, No. 1017, V, 1724).

Rāmtēk (Rāmagiri).—It is the headquarters of a tahsil of the same name in the Nagpur district of the Central Provinces (E.I., XXV, Pt. I, p. 7). It is situated 24 miles north of Nagpur. Here Śambuka of the Rāmāyaṇa practised penances as assumed by Mirashi and Kulkarni in their article on the Rāmtēk Inscription of the time of Rāmacandra published in E.I., XXV, Pt. I.

Rānāpadra.—It may be identified with Rānōd, an old decayed town in the Gwalior State, about halfway between Jhansi and Guna (E.I., XXIV, Pt. VI, p. 242), 45 miles due south of Narwar (E.I., Vol. I, p. 351).

Rāyuapur.—It is a large village in the State of Koṭhū about 30 miles to the north of the Satna railway station and about 30 miles to the south-east of Kālaṇjar (J.B.B.R.A.S., Vol. 23, 1947, pp. 47-48).

Rāyatā.—This village in the estate of Begūn is situated about 11 miles south-east of Bijholl (E.I., XXVI, Pt. III, July, 1941).

Revāna.—This village seems to be identical with the modern Randholapurā, about four miles north-east of Bijholi. It was donated to Pārśvanātha by Prince Someśvara (E.I., XXVI, Pt. III, July, 1941, p. 101).

Revatī.—It is a small river flowing by the side of the Pārśvanāth temple at Bijholl (E.I., XXVI, Pt. III, July, 1941). It is named after the Revatī-kunḍa.

Revā.—It is a river mentioned in the Mandasor Stone Inscription of Yaśodharman and Viṣṇuvardhana (Mālava year 589). The Bhāgavata-purāṇa also mentions it (V, 19, 18; IX, 15, 20; X, 79, 21). The pale mass of waters of this river flows from the slopes of the summits of the Vindhyā mountain according to this inscription (C.I.I., Vol. III). The Meghadūta of Kālidāsa also mentions it (Pūrvamegha, 19).

Rkṣavat.—Rkṣavat is the ancient name of the modern Vindhyā mountain. It is called by Ptolemy Ouxentum. Ptolemy describes this mountain as the source of the Toudis, the Doṣāran and the Adamas. According to Ptolemy, the Doṣāran is said to have issued from the Rkṣa. By the Rkṣa he meant the central region of the modern Vindhyā range north of the Narmada (Law, Mountains of India, p. 17).

Śailapura.—In the Barhut Votive label (No. 41) occurs Śailapura (Barua and Sinha, Barhut Inscriptions, p. 16).

Sākārā.—It is a village in the Śekhāvāṭī Province of the Jaipur State in Rajputana, 14 miles north-west of Khānḍēlī. It is a sacred place of the Hindus noted for its temple of the goddess Śakambhari on the bank of the rivulet called Sākārā, where a stone inscription was discovered (E.I., XXVII, Pt. I, p. 27).
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Sallaimāla.—It is now represented by the two villages, Salora, 2½ miles to the west, and Amla, which lies about five miles to the south-west of Añjanavatī, C.P. (E.I., XXIII, Pt. I, January, 1935).

Salont.—This village granted by Purusottama may be identified with Saroani which lies about a mile and a half south by west of Koni (E.I., XXVII, Pt. VI, p. 280).

Samudrapāta.—It is probably Samand Pipāria, four miles south of Jabulapur (E.I., XXV, VII, p. 311).

Satājunā.—It is the village Satājunā about 13 miles south-west of Mandhāśa (E.I., IX, 106).

Satayāna.—This mountain stands in the midst of the Rksa and the Mañjumān (Padma Purāṇa, 140).

Śāhramatī.—This river consists of seven streams. The two holy places called the Nandītirtha and Kapālamocanatirtha stand on this river (Padma Purāṇa, Ch. 136). This river joins the river Brahmagalē (Ibid., Ch. 144).

Śīkambhari.—It was a site in Jaipur State. The ruins at Śāmbhar were explored in 1936–1938 (D. R. Śāhni, Archaeological Remains and Excavations at Śāmbhar).

Śāmoli.—It is in the Udaipur State of Rajputana.

Śānec.—The ancient name of Śānec was Kākanāda (C.I.I., Vol. III, 31; Luders' List No. 350). It is noted for its ancient Buddhist stūpas. A large number of votive inscriptions from the Śāneci stūpas are available (E.I., II, 87ff.). Śānec is situated 20 miles north-east of Bhupal in Central India. (For details, vide Cunningham, Bhilsa Topes, p. 183.) The Śānec Stone Inscription of Candragupta II mentions Śānec village which is situated about 12 miles to the north-east of Dewangunj in the sub-division of the native state of Bhupal in Central India (C.I.I., Vol. III). There is a difference of opinion as to the date of construction of the Topes at Śānec. For details, vide Excavations at Śānec by M. Hamid, A.S.I., Annual Report, 1936/37 (1940); The Monuments of Śānchā by Sir John Marshall and Alfred Foucher, 1940.

Śāncor.—It is the principal town of the district of the same name in the Jodhpur State (E.I., XI, p. 57).

Śārangadh.—It is in the Chittisghad division of the Central Provinces, 32 miles south of Raigadh (E.I., IX, 281ff.).

Śevādī.—It is a village in the Bali district, Goḍwār province of the Jodhpur State (E.I., XI, p. 304).

Śherghad.—It is a deserted town in the Kotah State, Rajputana. It is about 12 miles to the south-west of the railway station of Átru where two inscriptions have been found (E.I., XXIII, Pt. IV, October, 1935, p. 13).

Śīpāra.—This river has its origin in the lake called Śīpāra, situated to the west of the Himalaya mountain and falls into the southern sea (Kālidāsa Purāṇa, Ch. 19, pp. 14, 17). It is mentioned in the Meghadūta, (Pürvamegha, 31). It has been immortalized by Kālidāsa as a historical river on which the city of Ujjayinī was situated (cf. Rājgīramādī, VI, 35). This is a local river of the Gwalior State which flows into the Chambal (Carmanvati), a little below Sitaman. It is fed by two tributaries (Law, Rivers of India, p. 40). The Harvēnā (clxvii, 9509) mentions this river. According to the Faurian list it is said to have issued from the Pāripātra mountain. The Avantyakhaṇḍa of the Skanda Purāṇa points out that the Śīpāra in Avanti was known as Uttaravāhini, i.e., flowing down to the north. When the waters of the river Revā covered the earth, the Vindhya mountain saved the earth. The three rivers, Revā, Carmanvati and Kṣātā
sprang from the Amarakanṭaka hill near the Vindhya. The Kṣāṭā split open the Vindhya and flowed to Mahākālavana, i.e., Ujjayini to meet the Śīrā near Rudrasarovara. The confluence of the two rivers Śīrā and Kṣāṭā was known as the Kṣāṭāsahígama which is an important place of pilgrimage (Skanda Purāṇa, Ch. 56, 6-12, pp. 2868-69, Vaṅgavāsi ed.). The Jainā Āvāśyaka-Cūṛṇi (p. 544) also mentions this river.

Śīroha.—It is about three miles north-west of Narwar.

Śirpur.—It is a small village situated on the right bank of the Mahānādi in the Mahāśamunda tahsil of the Raipur district in the Central Provinces. It is 37 miles north-east of Raipur and 15 miles from Ārang. It was once the capital of Mahā-Kośāla and was then known as Śiripura (E.I., XI, p. 184).

Śrīmālapatāna.—It is the well-known Bhimmal, the capital city of the ancient province of Gurjaratṛā, situated about 50 miles west of Mount Abu (E.I., XXVI, Pt. III, July, 1941). It is called Śrīmāla according to the Skanda Purāṇa.

Śrīmārga.—Śrīmārga occurs in the Bijholi Rock Inscription of Cāḥamaṇa Somēvarā (V.S. 1226), where it appears to have been used as a variant of Śripatha or Śripathā, identified by Fleet with modern Bayāna in the Bharatpur State (E.I., XXVI, Pt. II, April, 1941, pp. 54ff.).

Śrīpurā.—It is modern Śirpur in the Raipur district, Č.P. (E.I., XXII, 22; vide Śirpur).

Śunārpāl.—It is a village about 10 miles from Nārāyanapālā in the Baster State, where a stone inscription of Jayasimha deva was discovered (E.I., X, 35ff.).

Śunikā.—A new charter of Mahāsudevarāja of Śarabhapura mentions this village at Dhakariibhoga (I.H.Q., XXI, No. 4).

Suvratikṣa.—It was the headquarters of the Āhāra which seems to have comprised the territory, now included in the Hinganṛṭahā tahsil in the Nagpur district (E.I., XXVI, 157-58). This Āhāra is also mentioned in the Poona plates of Prabhāvatīgupta (E.I., XV, 30ff.).

Śvetā.—This river originates from the Sāhhratā (Padmapurāṇa, Ch. 137).

Talāhāri.—It seems to have comprised the country round Mallār in the Bilaspur tahsil (E.I., Vol. XXVII, Pt. VI, p. 280). Its ancient name seems to have been Taradamsakabhukti mentioned in an old copperplate grant of Mahāśikārāgupta Bāḷārjuna found near Mallār.

Talevāṭaka.—It is modern Talegaon about 10 miles south by west of Aṣjanavatā (E.I., XXIII, Pt. I, January, 1935, p. 13).

Tāpti (Tāptī).—This is undoubtedly the river Tāpti but strangely enough it is nowhere mentioned in the Epics, not even in the Bhīṣmaparva list of the Mahābhārata (Luders’ List, No. 1131). The Bhāgavatapurāṇa (V. 19, 18; X. 79, 20) and the Padmapurāṇa (Uttarakhaṇḍa, vv. 35-38) mention this river, which has its source in the Multai plateau to the west of the Mahadeo hills and flows westward forming the natural boundary between the Central Provinces and the north-western tip of Berar. It passes through Burhanpura and crossing the boundary of the Central Provinces, it enters the Bombay Presidency to meet the sea at Surat. It is fed by a number of unimportant tributaries. According to the Viṣṇupurāṇa (II, 3. 11) this river rises from the Rīkṣa hills. It was visited by Balarāma (Vāyu, 46. 108; Brahmapa, II, 16. 32).

Ptolemy speaks of the Nanagounas river which must be the Tāpti. The name Nanagounas cannot be traced in the Indian sources. Ptolemy in course of his coastal description locates the mouth of this river at the same altitude as the modern town of Sopārā (Souppārā), some 33 miles
north of Bombay at a great distance from the actual mouth of the Tāpti. Ptolemy locates the sources of the Nanagounas in the eastern part of the Vindhya. The Tāpti does not rise in the Vindhya (J. Ph. Vogel, Notes on Ptolemy, B.S.O.A.S., XIV, Pt. I, p. 84).

Tekabharā.—It may be identical with Tikhārī, five miles south by west of Jubbalpore (E.I., XXV, VII, p. 311).

Temarā.—It is a small village adjoining Kuruspal in the Baster State of the Central Provinces (E.I., X, 39ff.).

Terambi.—It may be identified with Terahi, five miles to the south-east of Rājod (E.I., XXIV, Pt. VI, p. 242).

Tewār.—It is a village about six miles to the west of Jubbulpore in the Central Provinces, where a stone inscription of the reign of Jayasimhadeva of Cedi year 928 was discovered (E.I., II, 17ff.).

Thākurdīyā.—This village lies six miles from Sārmāgarh in Chattisgarh, C.P. (E.I., XXII, p. 15).

Tiharā.—It is modern Tehri, about five miles to the east of the river Jāmini, a little below the line connecting Chattarpur with Lalitpur and about 30 miles to the north of Surai, all within Bundelkhand (J.B.B.R.A.S., Vol. 23, 1947, p. 47).

Timisa.—It is the ancient name of the hills west of Añjanavatī in C.P. (E.I., XXIII, Pt. I, January, 1935, p. 13).

Tosadda.—This village may be identified with Tusā near Dumarpalli about 30 miles to the south-east of Arang (E.I., XXIII, Pt. I, January, 1925, p. 20).

Tripuri.—It lies six miles from Jubbalpur (E.I., XXI, 93). It is modern Tewar near Jubbalpur. It is mentioned in the Brhat-samhitā as a city (XIV, 9).

Tumain.—It is a large village in the Guna district of the Gwalior State about 10 miles to the south-east of Pachar railway station (E.I., XXVI, Pt. III, July, 1941, p. 115).

Tumbavana.—It is mentioned in six of the votive inscriptions of the great stūpa at Sānci and in the Tumain inscription of Kumāragupta and Ghaṭotkacagupta, dated GE. 116 (E.I., XXVI, Pt. III, July, 1941). The Brhat-samhitā of Varāhamihira (XIV, 15) refers to it. It is identified with Tumain, six miles to the south of Tukneri railway station and about 50 miles to the north-west of Eran (ancient Airikā). Tummaṇā.—It is also known as Tumān which lies about 45 miles north of Ratnapur in the Bilaspur district (E.I., XXVII, Pt. VI, p. 280).

Tumdrā.—It may be identified with the present Tundrā about six miles south of Seori Narayana on the Mahānadi and about 35 miles west of Sārmāgarh. It is now included in the Balodā Bazar tahsil of the Raipur district (E.I., IX, p. 283).

Udaipur.—Here stands the Jagannātharāya temple, where inscriptions have been found (E.I., XXIV, Pt. II, April, 1937).

Udayagiri.—It is noted for the rock cut temples excavated in an isolated sandstone hill. The Udayagiri cave inscription of Candragupta II mentions this well-known hill with a small village of the same name on the eastern side, about two miles to the north-west of Bhilsā, the chief town of the Bhilsā tahsil or sub-division of the Isāghadh district in the dominions of Scindhia in Central India (O.I.I., Vol. III). According to some, this hill stands 4½ miles north-west of the Bhilsa railway station. This ancient site in Bhilsā is situated between the Betwā and the Beih rivers, four miles from Bhilsā. It contains caves which are twenty in number. The region
in which this hill is situated, was formerly known as Daśārṇa or Daśānṇa of the early Buddhist canon. Daśānṇa is generally identified with the region round modern Bhilās. The hill of Udayagiri is about 1½ miles in length, its general direction being from south-west to north-east. Vedisa-giri where Mahendra, son of Aśoka, stayed with his mother in a monastery before his departure for Ceylon, might probably be the same as this Udayagiri hill. The Cave No. 5 is the most important of the Udaya-giri caves from the sculptural point of view. It contains the scene of Varāha inscription. The Cave No. 6 contains the sculptural representations of the two Dvārapālas, Viṣṇu, Mahiṣamardini, and Ganeśa. The Udayagiri caves contain twelve inscriptions of which the four are the most important. The inscription in the Cave No. 6 discloses that the Sanakā-nikas occupied this region (vide D. R. Patil, 'The Monuments of the Udayagiri hills', published in the Vikrama Volume, ed. by Dr. R. K. Mookerji, 1948, pp. 377ff.; Luard, Gwalior State Gazetteer, I, p. 296).

Udayapura.—It is in the State of Gwalior. A stone inscription has been found in Udayāditya’s Śiva temple built here (J.A., XVIII, 344ff.). The great nilakanṭhēśvara temple was built at Udayapura by Udayāditya (J.A.S.B., IX, 548).

Ujjain.—Patañjali in his Mahābhāṣya refers to it (3.1.2, pp. 67-68). The Yogimāntara (2.2.119) mentions it. Ujjayini (Ujjeni) is mentioned in the Minor Rock Edict II of Aśoka. Ujjayini, which was the capital of Avanti or Western Mālava, was situated on the river Śivrā, a tributary of the Carmanvati (Chambal). It is the modern Ujjain in Gwalior, Central India. It was built by Acutagāmi according to the Dipavamsa (p. 57). According to the Chinese pilgrim Huen Tsang, it is about 6,000 li in circuit. There are several tens of convents mostly in ruins. There are some three hundred priests, who study the doctrines of the Hinayanists and the Mahayanaists. The king belongs to the Brahmin caste, who is well-versed in the heretical books and who does not believe in the true law (Beal, Buddhist Records of the Western World, Vol. II, pp. 270-71). The dramas of Kālidāsa were performed on the occasion of the spring festival before the viceregal court of Ujjayini, circa 400 A.D. (Rapson, Ancient India, p. 175). Astronomers reckoned their meridian of longitude from here (McCride, Ancient India as described by Ptolemy, p. 164). In the Periplius of the Erythraean Sea (Sec. 48) this city is called Ozone wherefrom every commodity for local consumption is brought down to Barygaza (Bhrgukaccha). It was a great centre of trade, which lay at the junction of at least three main trade routes.

King Bimbisāra of Magadha had a son by a courtesan of Ujjayini named Padumavatī (Therigāthā Commy., p. 39). Mahākaccāyana was born here in the family of king Caṇḍapajjota’s chaplain, who learnt the three Vedas and succeeded his father in his office. Mahāvīra, the founder of Jainism, practised penances here. In the 4th century B.C. Ujjayini became subject to Magadha. Aśoka was stationed here as viceroy in the early part of the 3rd century B.C. Aśoka’s son Mahinda was born here while his father was the viceroy. Vikramaditya the celebrated King of Ujjayini, who is usually identified with Candragupta II (circa 375 A.D.), is said to have expelled the Scythians and established his power over the greater part of India.

Popular literature of India of comparatively modern age is full of many amusing and interesting stories relating to King Vikramaditya of Ujjayini and the nine Gems who adorned his court. The tradition, on the whole, suggests that Ujjayini became a great centre of Sanskrit learning under its liberal royal patronage.
According to the Daśakumāracaritā (p. 31), Puspodbhava made friendship with a merchant’s son named Candrapāla and entered Ujjayinī in his company. He brought his parents to this great city.

According to the inscription found incised on two plates in the vicinity of Ujjayini, Vākpatiśāja at the request of Āśīṇa, the wife of Mahā́ika, granted the village of Sembalapuraka to Bhaṭṭeśvaridevi at Ujjayinī (I.A., XIV, 159ff.).

The Ujjayinī coin has a distinct place of its own among the ancient Indian copper coins. Punch-marked and cast coins are found here dating from the third century B.C. to the first century A.C. In the excavations at Ujjayini clay medals and seals are also found dating from the second century B.C. to the second century A.C. Some potteries have been found here dated from the second century B.C. to the fifth century A.C. A stone casket has also been discovered (cir. 2nd century B.C.).

At Ujjayinī the temple of Mahā́kāla, one of the twelve most famous Śaiva temples in India, was built. The Saurapurāṇa (Ch. 67, I) refers to Mahā́kāla at Ujjayini. It is also one of the holy places of the Liṅgaśay sect. The Liṅgaśay itinerant ascetics wander over India frequenting especially the five Liṅgaśay sees. As for the Hindu shrines Kālidāsa knew about the great temple of Kārttikeya on the Mount Devagiri. For further details vide B. C. Law, Tribes in Ancient India, Ch. LX; B. C. Law, Ujjayinī in Ancient India (Gwalior Archaeological Department).

Uma.—This river which is mentioned in the Kothuraka Grant of Pravarasena II, is identified with the river Wunnā in the Nagpur district (E.I., XXVI, Pt. V, October, 1941, 15ff.). It formed the eastern boundary of the donated village of Kothuraka.

Uparavanāgrama (E.I., VIII, 220).—It is in South Rajputana, and it may be identified with Umarṇī, seven miles south-south-west of Delvādā.

Un.—It lies to the south of the Narmadā close to the Bombay-Agra road at a distance of 60 miles from Sanawad Station. It is in the Nimar district of Indore State containing some temples (A.S.I., Annual Report, 1918-19, Pt. I, p. 17).

Upaplavya.—It was a city in the kingdom of king Virāṭa wherefrom the Pāṇḍavas transferred themselves on completion of their exile. (Mahābh., IV, 72, 14). It was to this city that Sañjaya, the messenger of the Kurus, was sent by Dhṛtarāṣṭra (Ibid., V, 22, I). Nilakaṇṭha, the commentator on the Mahābhārata, points out that Upaplavya was a city near Viratānagara, but its exact site is uncertain (Nilakaṇṭha on the Mahābh., IV, 72, 14). It does not appear to have been a capital of the Matsyas, as told in the Cambridge History of India (p. 316) but only one of the towns in the Matsya country.

Uttamādriśikha.—This appears to be the ancient name of the uppermost tableland popularly called the Upārāma extending from Bārōlli and Bhainsar in the south of Jahāzpur in the north (E.I., XXVI, Pt. III, July, 1941, p. 101).

Vadopura.—It was also known as Vadnagar. The town of Anandapura situated at 117 miles to the north-west of Vallabhi has been identified by St. Martin with Vadnagar (C.A.G.I., 565; cf. Important Inscriptions from the Baroda State, Vol. I, p. 78).

Vadavā.—It is modern Bāḍāuvā, about three miles south of Biholī (E.I., XXVI, 102ff.).

Vairāṭa.—Vairāṭ or Vairāṭanagara was the capital of the Matsya country which lay to the south or south-west of Indraprastha and to the south of Śrāsena (Rgveda, VII, 18, 6; Gopatha-Bṛāhmaṇa, I, 2.9. B.I. series). Vairāṭanagara was so called because it was the capital of Virāṭa,
the king of the Matsyas. It is the headquarters of a tahsil in the Jaipur State, now accessible by a fine metalled road connecting Delhi with Jaipur, a distance of 52 miles. Traditionally it can be identified with Virāṭapura, the capital of Virāṭa, the king of the Matsya country, at whose capital the five Pāṇḍava brothers and Draupadī passed the thirteenth year of their exile. When they disclosed their identity, Abhimanyu, the son of Arjuna, married Uttarā, the daughter of king Virāṭa (Mahābhārata, lxxii). The town of Vairāṭa is situated in the midst of a circular valley surrounded by low hills, famous for their copper mines. It is 105 miles to the south-west of Delhi and 41 miles north of Jaipur. It is situated on a mound of ruins about one mile in length by half a mile in breadth or upwards of two and half miles in circuit, of which the town of Vairāṭa does not occupy more than one-fourth.

The ancient remains of Vairāṭ are dealt with in the Archaeological Survey Reports, Vols. II and VI (vide also Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March, 1910, written by Dr. D. R. Bhandarkar who visited Vairāṭ during the year 1909-10).

The present town of Vairāṭ stands in the midst of a valley about five miles in length from east to west, by three or four miles in width which is surrounded by three concentric ranges of hills, the outermost being the highest and the innermost the lowest. The Jaipur-Delhi road enters the valley through a narrow pass at the north-west corner and the area is drained by two rivulets, the Vairāṭ Nala which runs northward to join the Bāṅganga river and the Bandrol Nala on the south. Vairāṭ is famous for the Vairāṭ version of the Rājpāṭh and Sahasrām edicts of Aśoka discovered by Carleyle at the foot of the hill known as the Bhimji-ki Duṅgrī on a large rock. This hill is situated about a mile to the north-east of the town of Vairāṭ. A large cavern is found here which is believed to have been the abode of Bhima, the second Pāṇḍava brother.

Vairāṭ contains a Jain temple which is situated in the neighbourhood of the tahsil and consists of a sanctum preceded by a spacious Sabhā-maṇḍapa and surrounded by a broad circum-ambulatory passage on three sides (For details vide D. R. Sahni, Archaeological Remains and Excavations at Vairāṭ, pp. 16-17).

The top of the Bījak-ki-pahārī affords a picturesque view of the entire valley of Vairāṭ, with the Bhimji-ki-Duṅgrī hill and the monumets around it on the north and a perfectly level plain which surrounds the lofty town on all sides. Vairāṭ is no doubt famous for an Aśokan edict which is the only known edict of Aśoka, inscribed on a stone-slab (Silā-phaḷaṇa) as distinguished from a stone-pillar (Silā-thamba). This edict provides definite proof of Aśoka’s faith in the Buddhist religion and his consequent exhortation to monks and nuns and to laymen and laywomen to listen to and to study the seven select passages from the Buddhist scriptures, for which he himself felt a special preference, as being most conducive to the continued prosperity of the Law of Piety promulgated by the Buddha.

By excavating the ancient site of Vairāṭ many archaeological remains of the Maurya period and immediately later have been found out. The principal monuments brought to light are numerous remnants of two Aśoka pillars similar to the other known memorial pillars of that emperor, a temple of an entirely new type, and a monastery erected by Aśoka himself. The best preserved portion of the monastery was that on the east side where a double row of six to seven cells has remained. Portable antiquities recovered from these cells included pottery, jars of different shapes and ornamented with various patterns. Some punch-marked
coins of silver and some Greek and Indo-Greek silver coins have also been discovered. The discovery of a piece of cotton cloth throws interesting light on the kind of clothing used in the 1st century A.D. Among the portable antiquities found at the site mention may be made of a terracotta figurine of a dancing girl or yakṣī having no head and feet. The left hand rests on the hip while the right arm is laid across the chest to support the left breast. The figure is almost naked. Similar figures are found on railing pillars of about the 1st century B.C. at Mathurā. The circular temple discovered at the site is found to be a most interesting structure contemporaneous with the Ashoka pillars. It was destroyed by a big fire. Daya Ram Sahni has pointed out that an interesting feature of the excavations at Vairāt is the total absence among the finds of anthropomorphic representations of the Buddha of any form or material, which is in full accord with the view that the Buddha image was not evolved until about the 2nd century A.D. (D. R. Sahni, Archaeological Remains and Excavations at Bairati, published by the Department of Archaeology and Historical Research, Jaipur State, pp. 19ff.). Vide also Matayadēsā.

Vanika.—It may be identified with the village of Benkā, 15 miles north-west of Alwar (E.I., XXIII, IV, October, 1935, p. 102).

Varadākheṭa.—It is probably Vāruṇ in the Morsī taluk of the Amraoti district about 12 miles south of Patan (E.I., XXIII, Pt. III, July, 1936, p. 84).

Varalāśika.—It is the name of a tank near Bijnoli whose embankment is strewn over with ancient temples now in ruins (E.I., XXVI, Pt. III, July, 1941, p. 101).

Varnav.—This river may be identified with the river Varatroyi (E.I., XXVI, Pt. V, January, 1942, p. 204), far to the east and north of the village of Deolia.

Vasanāgadh.—It is in the Shirohi State of Rajputana, where the stone inscription of Pūrṇapāla was discovered (E.I., IX, 19ff.). It is a very ancient place. Up to the end of the 11th century it was known by the name of Vata, Vatākara and Vatāpura. An old fort situated on a hill is found here. For details vide Rajputana Gazetteers, Vol. III-A, compiled by Erskine, pp. 302ff.

Vasiṣṭhādārama.—This hermitage was situated on the Mount Abu in the Aravalli range. Kālidāsa in his Raghuvamśa locates the hermitage of Vasiṣṭha in the Himalayas (Raghu., II, 26). It was visited by Viśvāmitra. It was beautiful, full of sages, and adorned with various kinds of flowers, creepers and trees. (Rāmāyaṇa, Adikānda, Sarga 51, vv. 22-23). Vasiṣṭha is said to have created out of his fire-pit a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāmadhenu. Paramāra was the progenitor of the Paramāra clan of the Rajputs. Dilipa and his wife desirous of having a son started for this hermitage (Raghu-
vamśa, Sarga 1, v. 35).

Vatapadāraka.—It is situated in the Kośra-Nandapuravīṣaya. This village may be identified with modern Batapadakā about 14 miles from Bāṛgūla. The headquarters of Nandapuravīṣaya may be identified with the two adjoining villages in the Bilaspur district, C.P. (E.I., XXVII, Pt. VII, July, 1948, pp. 289ff.).


Vatāṭāvī.—Among the forest-kingdoms (āṭavikarāṭēyas) may be men-
tioned Vatāṭāvī and Sahālāṭāvī (E.I., VII, 126; Luders' List, No. 1195).

Vatuvārī.—It may be roughly identified with the Indian State of Chirkhari (J.B.B.E.A.S., Vol. 23, 1947, p. 47).
Vaitodaka.—The Tunmain inscription of Kumāragupta and Ghaṭotkaca Gupta dated G.E. 116, mentions it, which is probably modern Badoh, a small village in the Bhilsa district of the Gwalior State, about 10 miles to the south of Eran (E.I., XXVI, Pt. III, July, 1941, p. 117).

Vedisā (Vidsī).—Vidissā was a famous city in early times immortalized by Kalidāsā in his Meghadūta. The Vaidīsas were the people of Vidissā also called Vaίśyanagar which was an old name of Besnagar. According to the Rāmdīrana (Uttarakanda, Ch. 121) this city was given to Śatrughna by Rāmacandra. The Garudapuruṇā describes it as a city full of wealth and happiness (sarasampalasamanvitaṁ). It contained various countries (nānājanapadākāraṁ), jewels (nānāratnasamākulaṁ), big mansions and palaces, prosperous and pompous (sobhāśyaṁ). It was an abode of many religions (nānādharmasamanvitaṁ).

Vidissā or Vedisa (Skt. Vaidisā, Vaidasā) is the old name of Besnagar, a ruined city situated in the fork of the Bes or the Vedisa river and the Betwa (Vetravati), in the kingdom of Bhopal, within two miles of Bhilsa. According to the Purāṇa Vaidissā was situated on the banks of the river Vidissā which took its rise from the Pāripātra mountain. The ancient city of Vidiśā, mentioned in the Liders' List (Nos. 254, 273, 500, 521-24, 712, 780, 784, 813, 835 and 885), identified with Bhilsa in the Gwalior State, was situated at a distance of 26 miles north-east of Bhopal. It lay at a distance of fifty yojana from Paṭaliputra.

According to the Pāli legend of Aśoka the way from Paṭaliputra to Ujjayini lay through the town of Vedisa. There is every reason to believe that Vidissā was included in the kingdom of Avanti. In Mārkandeyopurāṇa we have mention of Vidiśā as one of the Aparanta neighbours of Avanti. It is definitely known that the dominions of Puṣyamitra, the founder of the Śunga dynasty, extended to the river Narmadā and included Vidiśā, Paṭaliputra and Ayodhyā. But even if Avanti was included in the Śunga empire, Ujjayini must have yielded place to Vidiśā as the viceroyal headquarters.

Vidissā was the capital of Eastern Malwa. According to Bana’s Kādambarī a king of great valour named Śūdrika ruled Vidiśā, whose commands were obeyed by all the princes of the world. It remained as the western capital of Puṣyamitra and AgravīTRA of the Śunga dynasty. According to the Meghadūta (vv. 25-26) it was the capital of the Daśārha country which was one of the sixteen Janapadas of Jambudīpa. From the Vindhyapāda the cloud messenger was to proceed to the country of Daśārha in the direction of which lay the well-known capital city of Vidiśā on the Vetravati. The Daśārhas who figure in the Mahābhārata as one

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1 Meghadūta, I, 24, 25 and 28.
2 Bombay Ed. published by Sadasib Seth, ch. 7, 65a. 34-35.
3 Meghadūta, Pārvamegha, 25 61.
4 Law, Geography of Early Buddhism, p. 3.
5 One yojana—about seven miles.
6 Māhuṣodbhīvanāsa, 98-99.
7 Samantarapāsadikā, p. 70; Uṣhṇiṁ gaocchanto Vedissāvagavan patuṁ.
8 Law, Uṣhṇiṁ in Ancient India, Gwalior Archaeological Dept. publication, p. 4.
10 Bhnudārkā, Car Michaël Lectures, 1921, p. 85.
11 Cambridge History of India, p. 523.
12 Māhuṣodbhīvanāsa, Āṇīparva, CXIII, 4449; Vanaparva, LXIX, 2707-8; Udyogaparva, OXC-CXCIII; Bhīṣmaparva, IX, 348, 350, 363; cf. Mārkandeyapurāṇa 57, 52-65; Meghadūta, I, 24, 25 and 28.
14 Kaṇḍa Parva, ch. 22. 3; Bhīṣmaparva, chs. 95, 41, 43; Dronaparva, chs. 26, 25.
of the tribes who fought with the Pândavas in the great Kurukṣetra war, occupied the site on the river Daśārṇa which can still be traced in the modern Dhasan river that flows through Bundelkhand rising in Bhopal and emptying into the Betwa river or the Vetravati. There were two countries by the name of Daśārṇa: western Daśārṇa (Mahābhārata, ch. 32) representing eastern Malwa and the kingdom of Bhopal; and eastern Daśārṇa (Mahābhārata, ch. 30) forming a part of the Chattisgarh district in the Central Provinces (J.A.S.B., 1905, pp. 7, 14). The Mārkandeya Purāṇa (57. 21-25) refers to the Daśārṇa river which gave its name to the country through which it flowed. The modern Dhasan (also known as the Dushān river) with which it has been identified near Saugor, flows between the Betwā (Vetravati) and the Ken, an important tributary of the Yumūnā below the Vetravati known to Arrian as the river Cainas. The same Purāṇa (57. 19-20) mentions Vidiśā and Vetravati among other rivers issuing from the Pāripātra mountain. The river Vidiśā must be connected with the town Vidiśā on the Vetravati, which was one of the five hundred rivers flowing from the Himalayas as mentioned in the Milinda-Pañho. The temple of Bhairavāmī which was situated on the Vetravati at Bhilsa in the Gwalior State, 34 miles from Bhopal and eight miles from Sānci, must have given rise to the name of the Bhilsa town. According to Pargiter Vidiśā was one among many small kingdoms into which the Yādavas appear to have been divided. There was a place called Kārpāsigrāma (occurring in three inscribed labels on the railing of the Sānci Stūpa I) in the neighbourhood of Vidiśā and certainly within Ākārāvanti noted for cotton and cotton industries.

Since the time of Asoka it became an important centre of Buddhism and later on of Vaiṣṇavism. It came into prominence for the first time in Buddhism in connection with the viceroyalty of Asoka. The importance of Vidiśā, the chief city of Daśārṇa, was due to its central position on the lines of communication between the seaports of the western coast and Pāṭaliputra, and between Pratiṣṭhāna and Śrāvasti. Vidiśā (Vedisa-nagara or Vessanagar) was a halting place on the Daksināpatha.

Vidiśā was famous for ivory work. One of the sculptures at Sānci was the work of the ivory-workers of Vidiśā. The Periplus mentions Dosarene as famous for ivory. This city was also famous for sharp-edged swords.

The sixteen Brahmin pupils of Bāvari visited Vedisa among other places. The Skanda Purāṇa refers to Vidiśā as a tīrtha or holy place

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1 It is connected with the Rākṣavanta (Oxenton)—Law, Geographical Essays, p. 108.
2 Law, Tribes in Ancient India, p. 375.
3 Cf. Mahābhārata, II, 5-10.
4 The water of this river was good for drinking purpose. Its waves rippled in joy indicated by their murmuring noise (Meghadūta, V. 26; cf. Jāt., IV, p. 388). This river flows into the Yumūnā. It was much used and many tooth-sticks were found in it left by the bathers after ablation (Jāt., No. 497). Between this river and Ujjayint lay the river Nirvinchāyā (Law, Geographical Essays, p. 114; Thornton’s Gazetteer, Gwalior, Bhopal; Meghadūta, I. 28-29; cf. Bhāgavatapurāṇa, IV, 14-15).
5 Mārkandeya-purāṇa, LVII, 20.
6 Trenckner Ed., p. 114; Himavantapabbatī paṇcanaddi-satāni sansānti.
8 Ancient Indian Historical Tradition, p. 273 and fn. 7.
9 Lüders’ List Nos. 200, 515; Law, Ujjayini, p. 8.
10 O.H.I., p. 523.
11 Ibid., p. 632.
12 Ibid., p. 643.
14 Jātaka, III, 388; Desanmakaṁ tikhiṇadhāraṁ aham.
15 Suttonpāla, vs. 1006-1013.
16 Vaigabāśī Ed., pp. 2787-68.
17 Vaigabāśī Ed., pp. 2787-68.
which should be visited after visiting Someśvara. There were 18 donors belonging to Vidiśā, who contributed substantially towards the construction of Buddhist religious edifices at Bhilsa.1 In the Bārhubhūti Śīrpa the Votive label on the Pillar No. 1 shows that it was the gift of Čāpādevi, wife of Revatimitra, a lady from Vidiśā.2 There are also references to the gift of Vāśiśṭhī, the wife of Venimitra from Vidiśā;3 the gift of Phagudeva from Vidiśā; the gift of Anurādhā from Vidiśā;4 the gift of Āryāmā from Vidiśā;6 and the gift of Bhūtarakṣita from Vidiśā.6

The Nilakaṃṭhaśvara temple at Udayapur in Bhilsa has been referred to in the Udayapura prakāsa which is engraved on a slab of stone.7 The Vedisagirimaḥāvihāra which is said to have been built by Aśoka’s wife Devi for the residence of her son,8 was probably the first Buddhist religious foundation which was followed by the erection of Śīrpaś at Sāñcī, five and a half miles south-west from Bhilsa. Mahinda the son of Aśoka by Devi stayed in this monastery for a month.9 He came here to see his mother who welcomed her dear son and fed him with food prepared by herself.10 He went to Ceylon from Vedisā mountain.11 Vedisā also contained a monastery called Hattālakārkārama.12

Vidiśā is well-known for its tope which include (1) Sāñcī Toper, five and a half miles to the south-west of Bhilsa; (2) Sonāri Toper, six miles to the south-west of Sāñcī; (3) Satadhāra Toper, three miles from Sonāri; (4) Bhojpur Toper, six miles to the south-east of Bhilsa; and (5) Anther Toper, nine miles to the east-south-east of Bhilsa.13 Revatimitra was probably a member of the Śūngā-Mitra family stationed at Vidiśā.

The inscription on a stone column at Besnagar, discovered by J. H. Marshall, the then Director General of Archaeology in India, records the erection of a column surmounted by Garudā in honour of Kṛṣṇa-Vāsudeva by the Greek ambassador Heliodoros, son of Dion, when he had been crowned twelve years.14 Heliodoros, an inhabitant of Taxila, was sent by the Greek king Antialasidas to the court of king Kausthiputra-Bhāgabhadrā who was apparently reigning at Vidiśā. Although a Greek he was called a Bhāgavata, who, according to V. A. Smith, is credited with a long reign of thirty-two years.15 On this column he caused to be incised some teachings of his new religion which he probably embraced at Vidiśā. These teachings are contained in the two lines engraved on the other side of the column. The Bhāgavata of the Purāṇas may be the corrupt form of Bhāgabhadrā who was a Śūngā prince reigning at Vidiśā, probably as Vusurāja, just as one of his predecessors Agnimitra was during the reign of his father Pusyanmitra, as we learn from Kālidāsa’s Mālavikāgnimitra. Bhāgavata, i.e., Bhāgabhadrā has been assigned by V. A. Smith to circa

1 Luders’ List, Geographical Index for references.
2 Barua and Sinha, Bārhubhūti Inscriptions, p. 3—Vediśā Cāpādevāya (Cāpadevāya) Revatimitrabhūtīyāya pāñchamā ṣabhaṁ dānam.
3 Barua and Sinha, Bārhubhūti Inscriptions, p. 35—Vediśā Vāśiśṭhiyā Velimitabhūtīyāya dānam.
5 Ibid., p. 17—Vediśā Ajhamāyā dānam.
6 Ibid., p. 20—Vediśā Bhūtarakṣitaṁ dānam.
7 Epigraphia Indica, I, 233.
8 Thūpanamsa, p. 44.
9 Dīpa, VI, 15; XII, 14; 35; Samantapālayaṅga, I, 70, 71; cf. Mahāvamsa Connolly, p. 321.
10 Mahāvyu, oh. 13, vs. 6-11; Dīpa, oh. 8, 16-17; oh. 12, v. 14.
11 Mahābhagavata, 116; Thūpe, 43.
12 Mahābhagavata, p. 169.
13 Cunningham, Bhilsā Toper, p. 7.
The attention of J. H. Marshall who examined the ancient site of Vidiśā was drawn to a stone-column standing near a large mound, a little to the north-east of the main site, and separated from it by a branch of the Betwā river. The shaft of the column is a monolith, octagonal at the base, sixteen sided in the middle, and thirty-two sided above with a garland dividing the upper and middle portions. The capital is of the Persepolitan bell-shaped type with a massive abacus surmounting it, and the whole is crowned with a palm-leaf ornament of strangely unfamiliar design. This column has been worshipped by pilgrims from generations to generations. Marshall thinks that the column was many centuries earlier than the Gupta era.² King Bhāgabhadra mentioned in the inscription was the son of a lady belonging to Banares (Kāśiputra). Fleet has taken Kāśiputra to mean that he was the son of a lady of the people of Kāś, or the son of a daughter of a king of Kāśi.³

The Śākyas took shelter at Vidiśā being afraid of Vidiṣādabha.⁴ Asoka halted at the city of Vidiśā, while he was on his way to Ujjayini to join the post of Maurya viceroy (uparājya) of Avanti.⁵ Here he married Devi, who was endowed with signs of great persons and a young daughter⁶ of a banker named Deva belonging to Vidiśā. According to the Mahābhodhivamsa (pp. 98, 110) she was honoured as Vedisamahādevi and was represented as a Śākya princess. Devi was taken to Ujjayini where she gave birth to a son named Mahinda and two years later, a daughter named Saṁghamittā.⁷ Devi stayed at Vidiśā but her children accompanied their father when he came to Pāṭaliputra and seized the throne. Saṁghamittā was given in marriage to Agnibrahma, a nephew of Asoka (bhāgineyyo—sister’s son),⁸ and a son was born to them called Sumana. Dr. Barua rightly points out that the Sanskrit legends and the inscriptions of Asoka are silent on this point.⁹ Vedisamahādevi was by his side at the time of Asoka’s coronation.¹⁰ Dr. Barua thinks that the Vidiśā residence of Devi favours the idea of having separate family establishments for individual wives at different towns.¹¹

The Besnagar inscription testifies to the existence of diplomatic relations between the Greek king of Taxila and the king of Vidiśā.¹² The Raghuvamsa (XV. 36) says that the two sons of Śatrughna named Śatrughṇa and Subāhu, were put in charge of Mathurā and Vidiśā. Avrkṣit, son of Karandama, the ruler of Vaiśāli, had a great conflict with the king of Vidiśā and was captured. Karandama rescued his son. Pargiter holds that the Mārkaṇḍeyapurāṇa (121–131) makes this conflict grow out of a swayamvara at Vidiśā.¹³ About the time of Karandama, the ruler of Vaiśāli, Parāvrit, king of the Yādava branch, placed his two youngest sons at Vidiśā and not in Vedaḥa.¹⁴

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⁴ Mahābhodhivamsa, p. 98.
⁵ Samantapāṇḍāśa, I, p. 70.
⁶ Mahābhodhivamsa, I, p. 324—Vedisagirinagare Devanāmakasae setṭhissa ghare nivosom upagantē tasse setṭhissa dhātaram lakbhasampannam yobbanappatam Vedisadevam nāma kumārkam dēvā tāya paśibaddhacito maśāpitum mahādeva taṁ tehi dānam paśialabhitorā tāya sadāhin samvedaṁ kappē.
⁷ Mahābhodhivamsa, 98–99; Thāpāvan, 43.
⁸ Mahābhodhivamsa, V, p. 169.
⁹ Thāpāvan, p. 53.
¹⁰ Ibid., p. 53.
¹¹ Cambridge History of India, p. 558.
¹² Ancient Indian Historical Tradition, p. 268, n. 4.
¹³ J.B.B.R.A.S., 1910, pp. 268–69. The Mārkaṇḍeyapurāṇa (Canto CXXII, vs. 20–21) makes this point clear by relating that when Vaiśālī, the daughter of the Vaidisa king named Viśāla, was waiting for the proper moment at her swayamvara, Karandama’s son
It is with the kingdom of Vidiśā that the Śunga are especially associated in literature and inscriptions. The Mālavikāgīmītira refers to the love of Agnimitra, king of Vidiśā and a viceroy of his father Pusyamintra, for Mālavikā, a princess of Vidarbha (Berar) living at his court in disguise. There was a war in 170 B.C. between Vidiśā and Vidarbha in which the former was victorious. Mādhasena, a cousin of Yajñasena and a partisan of Agnimitra, was arrested and kept in custody of Yajñasena’s warden when the former was on his way to Vidiśā. This led the Śunga monarch Agnimitra to ask Virasena to attack Vidarbha. Yajñasena was defeated and the kingdom of Vidarbha was divided between the two cousins. After ruling Vidiśā as his father’s viceroy, Agnimitra was his successor as suzerain for eight years. The king at Vidiśā was the son of Kāśi, i.e., a princess from Benares. The Śungas ruled originally as feudatories of the Mauryas at Vidiśā, but both Pusyamitra and Agnimitra belonged to Vidiśā.

The Purāṇas preserve a tradition which avers that when the Śunga rule ended, one Śiśumandi began to rule Vidiśā. They lead us to think that the residual power of the Śungas lingered at Vidiśā side by side with the suzerainty of the Kāṇvas. It is generally assumed that at first Vidiśā and subsequently Ujjayini became the official headquarters of Candragupta II.

In ancient Vidiśā copper kārṣūpana was the standard money from slightly before the rise of the Mauryas to at least the beginning of the Gupta supremacy, i.e., for upwards of 600 years. Punch-marked coins were found at Besnagar (ancient Vidiśā) which had its own individual marks on its coinage. They contained strata reaching down to the 4th century A.D. The kārṣūpanas found at Besnagar seem to have been struck on a river bank. A zig-zig sign appears on them denoting a river bank. Dr. Bhandarkar opines that owing to the enhancement of the price of copper the weight of copper kārṣūpanas was reduced at some periods in the ancient town of Vidiśā.

Vedīśagiri.—It was a mountain on which the Vedīśagiri-mahāśvāhāra was built by Mahinda’s mother. According to the Sāmantapāśūndikā (p. 70) Mahinda stayed here and from this place he went to Tambapani.

Vetravati (Pali Vettavati).—This river is mentioned in the Mārkandeya Purāṇa (pp. 20, 57) and also in the Mālinda-Pāinha (p. 114). It is doubtless identical with Vetravati mentioned in Kālidāsa’s Meghadūta (Pārvamegha, śl. 25). It is modern Betwa which rises near Bhupal and flows into the Jumna. According to the Purāṇas it issues forth from the Pāripātra mountain. Bāna points out in his Kādambari that this river flows through Vidiśā (Ed. M. R. Kale, Bombay, p. 14). The temple of Bhailaswāmi was situated on the banks of it at Bhilsā in the Gwalior State, 34 miles from Bhupal and eight miles from Sānct. It must have given rise to the name of Bhilsa town. The city of Vetravati was on the bank of the river of that name. Close to the city of Vetravati on the bank of the river

named Avikṣita carried her off. The same Purāṇa further relates that Avikṣita was captured. All the kings in company with king Vīṣala entered the Vaidiśā city cheerfully, taking him bound.

2 Mālavikāgīmītira, Act V, 20.
3 Law, Indological Studies, Pt. I, p. 50.
4 C.H.I., p. 520.
5 Ibid., p. 522.
7 Bhandarkar, Carmichael Lectures, 1921, p. 88.
8 Ibid., p. 186.
9 Ibid., pp. 100-01.
11 Ibid., p. 161.
12 Jātaka, IV, 388.
Vetravati there lived a Brahmin, who was greatly proud of his birth but his pride was humbled.\(^1\)

**Veyaagana.**—This is represented by Waigaon, three miles south of Aijnanavati.\(^2\)

**Vidarbha.**—It is modern Berar. The people of Vidarbha are referred to by Daandin in his **Kasvadarsha** (I, 40). The people of this place, according to the **Puranas,\(^3\)** were the dwellers of the Deccan (**DaksinapathaviSinaBh**), along with the Pulindas, Danākakas, Vindhyas and others. Patañjali in his **Mahabhashya** (I. 4, 1, p. 634) mentions Vaidarbha. The **Yoganinatra** (2, 4) has a reference to it. The **Bhagavata Purana** mentions it as a country (IV. 28, 28; IX. 20, 34; X. 52, 21, 41; X. 84, 55). The **Brihatamsahita** (XIV. 8) also mentions it. According to the **Mahabhara** Vidarbha was the kingdom of Damayanti, Nala’s queen. In the Vidarbha country lived one Puyavarmā, the jewel of the Bhoja royal family, who was a partial incarnation of virtue. He was powerful, truthful, self-disciplined, glorious, lofty, and vigorous in mind and body. He disciplined his people and made masterpieces his model. He caressed the wise, impressed his servants, blessed his relations and distressed his foes. He was deaf to illogical discourse and insatiable in the thirst for virtue. He was a penetrating critic of ethical and economic compendia. He controlled all functionaries watchfully and encouraged the conscientious by gifts and honours. He filled the life of a man with worthy deeds.\(^4\)

**Kālidāsa** in his **Mālavikāgni-**

**mitram** (Act V, 20) tells us that the Śunaga dynasty was founded along with the establishment of a new kingdom at Vidarbha. Aghimitra’s minister refers to the kingdom as one established not long ago (acirādhisitha) and compares its king to a newly planted tree (navasamprapanasithilastaru). The king of Vidarbha is represented as a relation of the Maurya minister and a natural enemy of the Śunaga.\(^5\) During the reign of Bhadrathra Maurya there were two factions in the Magadhan empire, the one headed by the king’s minister and the other by his general. The minister’s partisan Yajjasena was appointed governor of Vidarbha. He declared his independence and commenced hostilities against the usurping family when the general usurped the throne. Kumāra Madhavasena, a cousin of Yajjasena and a partisan of Aghimitra, was arrested and kept in custody by Yajjasena’s warden when the former was on his way to Vidiśā. This led the Śunaga monarch Aghimitra to ask Virasena to attack Vidarbha. Yajjasena was defeated and the kingdom of Vidarbha was divided between the two cousins,\(^6\) the river Varadā forming the boundary between the two states. Vidarbha was conquered by the son of Queen Gautami Baliśri according to the Nasik cave inscription (Raychaudhuri, *P.H.A.I.*, 4th ed., 309ff.; B. C. Law, *Indological Studies*, Pt. I, p. 50). For further details vide Law, *Tribes in Ancient India*, pp. 49, 100, 123, 174 and 389.

**Vilāpadraka.**—It may be identified with the village of Bilandi about 11 miles S.S.E. of Shergaḍh. Some have identified it with the village of Bilvaḍa situated about 25 miles east of Shergaḍh (*E.I.*, XXIII, Pt. IV, October, 1935, p. 135).

**Vindhyavati.**—It is the ancient name of Biholī. It is also popularly known as Bijoli or Bijoliya (*E.I.*, XXVI, Pt. III, 101).

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Vodhagrāma (E.I., X, 78-79).—It is in Satyapuramanḍala, south Rajputana, and may probably be identified with Bodan.

Vṛdgaḥreraka.—It is to be identified with the modern Bāghera, about 47 miles to the south-east of Ajmeer (E.I., XXVI, Pt. III, July, 1941).

Wadgaoon.—It is in the Warorā tahsil of the Cândā district where the plates of Vakāṭaka Pravarsena II were found (E.I., XXVII, Pt. II, p. 74).

Yaudheya.—The Yaudheyas were a republican tribe as old as the age of Pāṇini, the celebrated grammarian (Pāṇini’s Sūtras, 5.3.116-117). They maintained their tribal organization as late as the fourth century A.D. about which time they are referred to in the Allahabad Pillar Inscription of Samudragupta along with other republican tribes, e.g. the Mālava, Ārjunāyana, Madrakas, Ābhiras and others. They were also known as such in the sixth century A.D. as we learn from the Bhātasaṁhitā of Varāhamihira (XIV. 28).

But the earliest reference to the tribe is probably made in Pāṇini. In na prācyā Bhaŗyādi Yaudheyādhibhyah (IV.I.178) the term ‘Yaudheyādi’ includes the two tribes, the Yaudheyas and the Trigarttas. Elsewhere in the sūtras (V.3.117), the Yaudheyas, counting of course the Trigarttas with them, are referred to as forming an Aṇuyā ḍā jīvivarngha or a tribal republican organization depending mainly on arms, i.e., a warrior tribe. But the historical tradition of the tribe goes still earlier. The Purāṇaś refer to the Yaudheyas as having been descended from Uśānara. The Harivamśa, too, connects the Yaudheyas with the Uśānasas (Harivamśa, Ch. 32; cf. also Pargiter, Mārk. P., p. 380). Pargiter thinks that King Uśānara established separate kingdoms on the eastern border of the Punjab, namely, those of the Yaudheyas, Ambaṭhas, Navaraṭra, and the city of Kṛmila; and his famous son Śivi Auseṇara originated the Śivis in Śivapura (A.I.H.T., p. 264). That the Yaudheyas were settled in the Punjab is also proved by their association with the Trigarttas, Aṃbaṭhas, and Śivis. In the Mahābhārata (Drona Parva, Ch. 18, 16; Karna Parva, Ch. 5, 48) the Yaudheyas are described as being defeated by Arjuna along with the Mālava and Trigarttas. In the Sabha Parva (Ch. 52, 14-15) they along, with the Śivis, Trigarttas and Aṃbaṭhas are represented as having assembled and paid their homage to Yudhiṣṭhira. Elsewhere in the Great Epic (Drona Parva, Ch. 159, 5) the tribe is mentioned along with the Ādriyas (= the Adraistai of the Greeks?), Madrakas and Mālava (Yaudheyānādvijān rājjan Madrakān Mālavaṇāpi).

The Bhātasaṁhitā places the Yaudheyas along with the Ārjunāyanas in the northern division of India. They may have been connected with the Pandonoi or Paṇḍava tribe mentioned by Ptolemy as settled in the Punjab (Ind. Ant., XIII, 331, 349). Yaudheya appears as the name of a son of Yudhiṣṭhira in the Mahābhārata (Ādi Parva, Ch. 95, 76).\(^2\)

Cunningham\(^3\) identifies the Yaudheyas with the Johiya Rajputs and the country of the Yaudheyas with Johiyabar (= Yaudheya-vara) the district round Multan, on the strength of the evidence derived from the coins of the Yaudheya clan.\(^4\) The Johiyas, he points out, are divided into three tribes; and he finds a strong confirmation of his identification in the fact that in the coins of the Yaudheya clan there can be traced the existence of three different tribes.

1. Brahmāṇḍap., III, ch. 74; Viṣṇup., ch. 99; Brahmāṇḍap., ch. 13; Matayāp., ch. 48; Viṣṇup., ch. 17, etc.
The Yaudheyas are also mentioned in the Junāgaḍh Rock Inscription of Rudradāman, where the Śaka king boasts of having ‘rooted out the Yaudheyas’. They are known from the Bijayagaḍh Stone Inscription (C.I.I., Vol. III, pp. 250-51) to have occupied the Bijayagaḍh region of the Bharatpur State. It probably shows that this powerful clan by this time extended their influence very far to the south, otherwise they would not have come into collision with the Śaka Satrap. But the tide of Scythian invasion could not sweep away this tribal republic which survived at least up to the time of Samudragupta. In the Allahabad Pillar Inscription of this powerful Gupta monarch the Yaudheyas are included in the list of the tribal states of the western and south-western fringes of Āryāvarta, which paid homage to Samudragupta. According to some the Yaudheyas occupied an area which may be roughly described as the eastern Punjab. For further details vide B. C. Law, *Indological Studies*, Pt. I, 56ff.

**Yekkeri.—**This village is situated about four miles towards the north by east from Saundatti, the chief town of the Parāsgaḍh taluk of the Belgaum district (E.I., V, p. 6).

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2 Paleographically the inscription is of an early date, the characters being of the so-called Indo-Scythian form. The leader of the Yaudheya tribe who is referred to in the inscription has been styled as Mahārāja and Mahāsenāpati. *Cf. J.R.A.S.*, 1897, 30.
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