GEOGRAPHICAL ESSAYS
RELATING TO
ANCIENT GEOGRAPHY OF INDIA

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PREFACE

I have collected here all my articles published in various journals of the East and the West relating to ancient geography of India, Burma and Ceylon, thoroughly revised and enlarged. I believe they will be found useful by those for whom they are intended.

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CHAPTER I

Geographical Data from Sanskrit Buddhist Literature

INTRODUCTION

I. Scope of the subject—
The title of the paper is perhaps sufficiently explanatory to give the readers an idea of the subject with which it deals. In my book—Geography of Early Buddhism—recently published, I have attempted to present a geographical picture of ancient India as can be drawn from Pali texts. Here, however, my attempt has been to follow up the same subject of investigation drawing materials from Sanskrit Buddhist texts. It is thus practically a supplement to my work just referred to.

Texts or narratives of a purely historical or geographical nature are very rare in the literature of the northern and southern Buddhists and whatever geographical information can be gathered are mainly incidental. The items, therefore, that go to build up the ancient geography of India are naturally scattered amid a mass of other subjects, and can hardly present

a general view. These items of geographical and topographical information require, therefore, to be very carefully examined and assembled together from a variety of sources—literary, epigraphic, monumental and traditional—before we can present a complete geographical picture of Buddhist India.

II. Sources: their nature and value—Of literary sources for a systematic exposition of geography of Buddhism, Pali literature, is undoubtedly the most important, for the localities mentioned in the Pali writings (even in the Jātakas) belong for the most part to the real world; the cities of fiction, so abundant in Sanskrit literature appear but little, if at all.1 From a time when Indian history emerges from confusion and uncertainties of semi-historical legends and traditions to a more definite historical plane, that is from about the time of the Buddha to about the time of Asoka the Great, the literature of the early Buddhists is certainly the main, if not the only, source of the historical and geographical information of ancient India, supplemented, however, by Jain and Brahmanical sources here and there. Even for later periods when epigraphical and archeological sources are abundant, and literary sources are mainly Brahmanical or are derived from foreign treatises such as those of Greek geographers and Chinese travellers, the importance of geographical information as supplied by Pali texts is considerable. But it cannot be said in the same manner of the Sanskrit Buddhist texts as they are later in date and therefore their value is less

1 Prof. F. W. Thomas in his Foreword to my "Geography of Early Buddhism"
than that of the Pāli texts, most of which are much earlier in date. Moreover, the information contained in the Pāli texts of countries and places, cities and villages, rivers and lakes, hills and mountains, parks and forests, are more exhaustive and elaborate than that available from the Sanskrit Buddhist texts which are later in date. The limited chips of information available from the Sanskrit Buddhist texts are almost irritating in their repetitions, as, for example, in the Mahāvastu, or As’okāvadāna, or Bodhisattvāvadāna Kalpalata, or Lalitavistara, or Avasānasatāka. Cities of fiction which are no part of the real world are abundant in the Sanskrit Buddhist texts. Countries like Ratnadvīpa and Khāṇḍidīpa (Bodhisattvāvadāna Kalpalatā), cities like Vandhumatī and Puṇyavatī, and mountains like Tris’aṅku and Dhūmanetra are often mentioned. They admit hardly of any identification, and help only to add to the legendary element prevailing most of the accounts of these Sanskrit Buddhist texts. These Sanskrit Buddhist texts, otherwise very important from religious and philosophical points of view, contain hardly any contemporary evidence of a historical or geographical character. Geographically or historically they speak of remote times; and these remote times are but the years and centuries of early Buddhism which is almost practically covered by the Pāli texts. The Mahāvastu-avadāna, an important Sanskrit Buddhist text, speaks mostly of the life of the Buddha in his former and present existences; the Lalitavistara and the Buddha carita Kāvyā also refer to the life of the Buddha. The Bodhisattvāvadāna-Kalpalatā gives a number of stories relating to former existences of the Buddha, while the As’okāvadāna speaks of Aso’ka and his times. They
may differ here a little and there a bit more, but geographically and historically speaking they hardly do so on any essential point. It seems that very few Sanskrit Buddhist texts are important from our standpoint but they have a great corroborative value, and should have thus their share of importance. It is very often that they bear out the evidences of the earlier Pāli texts and help to solve the riddles and clear the obscure points presented by them. In several cases, though they are not many, they introduce us to new and independent chips of information, useful and interesting from a geographical point of view.

The Sanskrit Buddhist books were in fact mostly written from the 6th century onwards to the 12th and 13th centuries of the Christian era. They contain the most important contemporary evidence so far as the religious history is concerned but geographically they speak of very remote times. This is somewhat amusing. For already by the sixth and seventh centuries of the Christian era, the whole of the Indian continent with its major divisions, and sub-divisions, its countries, provinces, cities, rivers, mountains, etc., had become too widely known to its people. Contemporary epigraphic, literary and monumental evidences abound with information regarding many geographical details. More than that, Indians of those centuries had also planted their political, cultural and commercial outposts and colonies not only in Suvarṇabhūmi (Lower Burma) but also in Java and Sumatra, Champa and Kamboj. Their priests and missionaries had already travelled to China and Central Asia, carrying with them, the Sanskrit Buddhist texts which, we are speaking of. But it is difficult to find in them any idea of this far wider geographical
knowledge and outlook of the times. Even the Indian continent is not fully represented in its contemporary geographical information.

III. Divisions of India—Sanskrit Buddhist texts give us no glimpse as to the size and shape of the country. For the conception of the shape of India we have, however, to turn to the Mahāgovinda Suttanta of the Dīgha Nikāya, a Pāli text and to the itinerary of Yuan Chwang, the celebrated Chinese traveller.¹ Nor have we any such conception of the world and the place India occupies in the system in the same way as we have in the Brahmanical conception contained in the Purāṇas and the Epics. According to the Brahmanical conception the world is said to have consisted of seven concentric islands—Jambu, Sāka, Kusa, Sāmala, Krauñca, Gomeda and Puskara—encircled by seven samudras, the order, however, varying in different sources. Of these islands, the Jambudvīpa is the most alluded to in various sources and is the one which is generally identified with Bhāratavarṣa, the Indian Peninsula.

The Buddhist system also includes Jambudvīpa as one of the islands (i.e., continents) that comprise the world. It has a detailed description in the Visuddhimagga (Visuddhimagga, I. pp. 205-206; cf. Vinaya Texts, S. B. E., Vol. XVII, pp. 38-39 and Atthasālīni p. 298) and is mentioned again and again in various other Pāli texts. When opposed to Sīhaladīpa, Jambudvīpa means, as Childers points out (Pāli Dictionary, p. 165), the continent of India, but it is difficult to be definite on this point. We have references to Jambudvīpa in Sanskrit Buddhist texts as well, as for

¹ Geography of Early Buddhism, Intro. p. xix.
example in the Mahāvastu (III. p. 67), the Lalitavistara (Ch. XII) and the Bodhisattvāvadāna-Kalpalatā (78th Pallava, 9). According to the Mahāvastu Indian merchants made sea voyages for trade from the Jambudvīpa. They were once shipwrecked; but living on vegetables they succeeded in saving their lives and came to an island inhabited by female demons. The Lalitavistara states that the Jambudvīpa is distinguished from three other dvīpas—the Uttarakuru dvīpa, the Aparagadāniya dvīpa and the Pūrvavideha dvīpa (p. 19). Uttarakuru is mentioned as early as Vedic times and is probably a semi-mythical country beyond the Himalayas, Aparagadāniya is difficult to be identified, but Pūrvavideha must certainly be identified with a portion of the Videha country the chief city of which was Mithilā. If that be so, it is difficult to understand why Pūrvā Videha is distinguished from the Jambudvīpa which is supposed to be identical with the Indian continent. The Latitavistara (p. 149) further states that the Jambudvīpa was only 7,000 thousand yojanas in extent, while the Godāniya, the Pūrva-Videha, and the Uttarakuru dvīpas were 8000, 9000 and 10,000 thousand yojanas in extent respectively. The Jambudvīpa was thus the smallest in extent, but according to Buddhaghosa, the Jambudvīpa was 10,000 yojanas in extent, and it was called mahā or great (Sumanāgalavīlasinī, II, p. 429). The evidences are, therefore, conflicting and do not help us in identifying the division with any amount of certainty.

Indian literature, whether Buddhist or Brahmanical, divides India into five traditional divisions. But

1 Law, A Study of the Mahāvastu, p. 123.
the five divisions are not definitely and explicitly stated anywhere in Pāli, or Sanskrit texts. A detailed description of the Majjhimaṇḍa or the Middle country is as old as the Vinaya Pitaka as well as the references to the Majjhimaṇḍa in the Pāli texts: but an accurate description of the four other divisions of India is not found except in Yuan Chwang’s itineraries. The remaining four divisions, e.g., the Uttarāpatha, the Dakṣiṇāpatha, the Aparanta or the Western country and the Prācyya or Eastern country are more suggested by the description of the boundaries of the Middle country than by any independent statement. The reason of the emphasis on the Madhyadesa is very clear. As with the Brahmanical Aryans so with the Buddhists, Middle country was the centre of their activities and much attention was paid by them to this tract of land in particular.

Sanskrit Buddhist texts refer at least to three divisions of India, e.g., the Madhyadesa, the land par excellence of Buddhism, the Uttarāpatha and the Dakṣiṇāpatha. The latter two 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 Aparanta or the western and the Prācyya or the eastern are not referred to even in name, but are suggested by the boundary of the Madhyadesa which is given in some detail in the Divyavadāna (pp. 21-22):

“Pūrveṇopāli Puṇḍavardhanam nāma
nagarān tasya pūrvena Puṇḍakakṣo nāma
parvataḥ, tataḥ pārena pratyantah |
dakṣiṇena Sarāvatī nāma nāgarī
tasyāḥ pārena Sarāvatī nāma nādi
so 'ntah, tataḥ pārena pratyantah |
pas'cimena Sthûnopasthûnakau brâhmaṇagramakau so 'ntah, tataḥ parena pratyantaḥ
uttareṇa Usîragiriḥ so 'ntah, tataḥ parena pratyantaḥ

The boundaries of the Madhyades'ā defined here may be described as having extended in the east to the city of Puṇḍravardhana¹, to the east of which was the Puṇḍakāksa mountain, in the south of the city Sarāvatī (Salalavatī of the Mahāvagga) on the river of the same name, in the west to the twin Brāhmaṇa villages of Sthûṇa² and Upasthûṇa and in the north to the Usīragiri mountain³ (Usîradhaja of the Mahāvagga). According to the Saundarananda Kāvya (Ch. II. v. 62), however, the Madhyades'ā is said to have been situated between the Himalayas and the Pāripātra (Pāriyātra) mountain, a branch of the Vindhya. The description of the boundary of the Madhyades'ā, as given in the Divyāvadāna, is almost the same as that of the Mahāvagga.⁴ Majjhimadesa of the Pāli text may be described as having extended in the east to the town of Kajaṅgala, in the south-east to the river Salalāvatī, in the south to the town of Satakânnika, in the west to the Brāhmaṇa district of Thûṇa and in the north to the Usīradhaja mountain. The Divyāvadāna differs only in the fact that it extends the eastern boundary of

¹ Puṇḍravardhana in ancient times included Varendra; roughly identical with North Bengal.
² Sthûṇa is identified by some with Thaneswar (Thûṇa of the Mahāvagga) CAGI. Intro. p. xliii. f. n. 2.
³ Usīragiri is identical with a mountain of the same name, north of Kankhal (Hardwar) I. A., 1905., p. 179.
the Majjhima desa still farther to the east so as to include Puṇḍravardhana.

The Uttarāpatha or the northern division is referred to in name in the Divyāvadāna (p. 315) as well as in the Bodhisattvavādāna-Kalpalata (16th p. 19; 103 p. 4). The Daksināpatha extended southwards beyond the Saravati river and the Pāripātra mountain and is mentioned in the Mahāvastu, the Asokavādāna, the Gaṇḍavyūha and other texts. The Gaṇḍavyūha, however, gives a long list of place names which are all included in the Daksināpatha.

MADHYADEṢA

As in the Pāli texts, so in the Sanskrit Buddhist texts as well, Madhyadeṣa is the country that is elaborately noticed. Its towns and cities, parks and gardens, lakes and rivers have been mentioned time and again. Its villages have not also been neglected. It seems, therefore, that the Middle country was exclusively the world in which the early Buddhists confined themselves. It was in an eastern district of the Madhyadeṣa that Gotama became the Buddha, and the drama of his whole life was staged on the plains of the Middle country. He travelled independently or with his disciples from city to city, and village to village moving as it were within a circumscribed area. The demand near home was so great and insistent that he had no occasion during his lifetime to stir outside the limits of the Middle country. And as early Buddhism is mainly concerned with his life and the propagation of his teaching, Buddhist literature, that speaks of the times, therefore, abounds with geographi-
cal information mainly of the Madhyadeśa within the limits of which the first converts to the religion confined themselves. The border countries and kingdoms were undoubtedly known and were often visited by Buddhist monks, but those of the distant south or north or north-west seem to have been known only by names handed down to them by traditions. But with the progress of time, Buddhism spread itself beyond the boundaries of the Middle country, and its priests and preachers were out for making new converts, their geographical knowledge naturally expanded itself, and by the time Asoka became emperor of almost the whole of India, it had come to embrace not only Gandhāra and Kamboja on one side, and Pundra and Kaliṅga on the other, but also the other countries that later on came to be occupied by the Cheras, Cholas and Pāṇḍyās. The position of the early Buddhists as regards their geographical knowledge may thus be stated. They were primarily concerned with the Middle country, the centre of Buddha's activities, but even as early as the Buddha's time they knew the entire tract of country from Gandhāra and Kamboja to Vaṅga, Pundra and Kaliṅga on one side and from Kāśmīra to Asmaka, Vidarbha and Māhismatī on the other. The early Buddhists had not had much knowledge of these outlying tracts which are mentioned only when their incidental relations with the Madhyadeśa are related or recalled.

Boundary—Of Sanskrit Buddhist texts, it is only in the Divyāvadāna that there is any detailed reference to the boundaries of the Madhyadeśa. It may be described as having extended in the east as far as the city of Pundravardhana, in the south to the city of Saravatī on the river of the same name, in the west to
the twin brahmin villages of Sthuṇa and Upastuṇa, and in the north to the Uśiragiri mountain. According to the Saundarananda Kāvyā (Chap. II. V. 62), however, the Madhyadesa is said to have been situated between the Himalayas and the Pāripātra (=Pāryātra) mountain, a branch of the Vindhya. The description of the boundary of the Madhyadesa as given in the Divyāvadāna is almost the same as given in the Pāli Vinaya text, the Mahāvagga. (Vinaya texts, S. B. E., Vol. XVII, pp. 38-39). It differs only in the fact that the Sanskrit text extends the eastern boundary of the Middle country a bit farther to the east—the Mahāvagga having a eastern boundary as extending up to the town of Kajaṅgala only—so as to include Pundravardhana. It is, therefore, obvious that the Buddhist holy land had by the time the Divyāvadāna came to be written extended up to Pundravardhana.

The Mahāvastu records a very interesting fact with regard to the religious creed of the Madhyadesikas or inhabitants of the Madhyadesa. They are all qualified as “Lokottaravādins” (Lokottaravādināṃ Madhyadesi-kānāṁ, Vol. I. p. 2), i.e., following a particular creed of Mahāyāna: Buddhism known as Lokottaravāda. This seems, however, to be a coloured statement.

The sixteen Mahājanapadas and other important cities and countries of Madhyadesa: Of the well-known

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1 This description of the boundary of the Madhyadesa agrees favourably with that stated of the particular division in the Brahmanical Dharma-sūtras and Dharma-sūstras, e.g., in the Codes of Manu. (Cf. Geography of Early Buddhism, Intro. p. xx.)
list of the sixteen Mahājanapadas or big states\textsuperscript{1} enumerated in the Pāli texts (Aṅguttara Nikāya, Vol. I. p. 213; IV. pp. 252, 256, 260) the Mahāvastu has in a certain place the traditional record (Vol. II. p. 2, "Jambudvīpe soḍasahi Mahājanapadehi") but there is no enumeration of the list. A similar reference, but without the traditional list, is also made in the Lulitavistara (sarvasmin Jambudvīpe soḍasa Jānapadesu, p. 22). The Mahāvastu, however, in a different connection seems to enumerate a list of sixteen states or Mahājanapadas. There we read that Gautama once repaired to the Grdhrakūṭa hills at Rājagrha and was honoured by both gods and men. He distributed knowledge among the people of Aṅga, Magadha, Vajji, Malla, Kāśi, Kosala, Cedi, Vatsa, Matsya, Sārasena, Kuru, Pañcāla, Śivi, Dasārma, Assaka and Avanti (Vol. I. p. 34). This list, however, differs from that given in the Pāli texts inasmuch as it excludes the Mahājanapadas of Gandhāra and Kamboja but includes Śivi and Dasārma instead. The order of the enumeration is also somewhat different.

\textit{Aṅga}—Aṅga is very sparingly referred to in the Sanskrit Buddhist text. The Mahāvastu (Vol. I, p. 120) however, refers to a legend of King Rahmathadatta, king of Benares, who had once been born as Rṣabha, a bull, in the kingdom of Aṅga. Its capital was evidently Campāpurī mentioned in the Asokā-

\textsuperscript{1} They are:—(1) and (2) Kāśi-Kosala, (3) and (4) Anga-Magadha, (5) and (6) Vajji-Malla, (7) and (8) Cedi-Vaṁsa, (9) and (10) Kuru-Pancāla, (11) and (12) Maccha-Sārasena, (13) and (14) Assaka-Avanti, (15) and (16) Gandhāra-Kamboja. See Geography of Early Buddhism, pp. 2-23.

2. [Annals, B. O. R. I.]
vadāna (R. L. Mitra, Nepalese Buddhist literature, later on referred to as N.B.L., p. 8) wherein it is stated that when Bindusāra was reigning at Pātaliputra, a Brahman of Campāpurī presented to him a daughter named Subhadraṅgī. Āṅga, as is well-known, is identical with modern Bhagalpur. The Lalitavistara refers to a script or alphabet of the Āṅga country which the Bodhisattva is said to have mastered (pp. 125-26).

Magadha—Like Āṅga, Magadha is also very sparingly referred to in Sanskrit Buddhist texts. There are some references to the kingdom of Magadha in the Mahāvastu (Vol. I. 34, 239; II. 419; III. 47, 90, etc.), the Avadāna Śatakā (Ibid. pp. 24-25) and in other minor texts, but they have hardly any geographical import. The Buddha had, however, innumerable travels in Magadha in course of which he crossed the Ganges several times (Ibid). Ārya Avalokitesvara is also said to have once passed through Magadha (Ibid, Gunaṅkaraṇḍavyūha, p. 95). The Saptakumārika Avadāna (Ibid, p. 222) refers to a large tank named Citragarbha in Magadha. According to the Divyāvadāna (p. 425) Magadha is described as a beautiful city with all kinds of gems. In the Lalitavistara (p. 20) the Vaidehikula of Magadha is referred to. The Vaidehikula was suggested by one of the Devaputras as a royal family in which the Bodhisattva might be born in his future existence. But he preferred to be born of the Sākya race of Kapilavastu. According to the Lalitavistara the Magadha country seems to have had a separate alphabet which the Bodhisattva is credited to have mastered (pp. 125-26). The people of Magadha, i.e., the Magadhikas or Magadhakas are referred to more than once in the Lalitavistara (pp. 318 and 398).
But its capital Pāṭaliputra is more often mentioned. At the time of the Buddha it was a great city (Divyāvadāna, p. 544). The same authority informs us that a bridge of boats was built between Mathurā and Pāṭaliputra. Thera Upagupta went to the Magadhan capital by boat accompanied by 18,000 arhats in order to receive favour from King Asoka. The Thera was however, very cordially received by the king (pp. 386-87). There at the Kukkutārāma vihāra where King Asoka had erected eighty-four thousand stūpas and caityas (Bodhisattvāvadāna Kalpalatā : 69th p. 6-7). Thera Upagupta divulged the most mysterious secrets of Buddhism to Asoka (N. B. L. : Guṇakāraṇḍavyūha p. 95). At the time of Susima, son of Vindusāra, a beautiful daughter of a brahman of Campā was brought to Pāṭaliputra and presented to the wife of King Bimbisāra. This girl showed the light of intelligence to the inmates of the harem. She remained as a playmate and companion of the chief queen who later on gave birth to a son who became known as Vigataśoka (Div. 369-70, Aśokavādāna, N. B. L. p. 8). The Aśokavādāna refers to Pāṭaliputra as having once been attacked by Susima when his younger brother Asoka was reigning, but Susima was overpowered (N.B.L. p. 9). The Bodhisattvāvadāna Kalpalatā (31, p. 3, 73, p. 2) refers to Pāṭaliputra as having once been ruled by a virtuous King Purandara. The Mahāvastu (III, p. 231) refers to a capital city named Puspāvatī (Puspāvatī nāma rājadhānī) which is probably identical with Pāṭaliputra.

Rājagrha—According to the Lalitavistara, Rājagrha is said to have been included in Magadhā ("Magadhēṣu Rājagrha"—p. 246). It is referred to in the same text as a city of the Māgadhakus (p. 239). It is
described as Magadhapura or the capital city of Magadhā (Ibid. p. 243) and was a Mahānagara or a great city where once Mātāṅga, a Pratyeka-Buddha was wandering. The ancient name of the city was Girivraja. The city was adorned with beautiful palaces, well-guarded, decorated with mountains, supported and hallowed by sacred places and distinguished by the five hills (Buddhacarita Kāvya, Book X, verse 2). It was much frequented by the Buddha. In the Divyāvadāna (p. 545), Rājagrha is described as a rich, prosperous and populous city at the time of Bimbisāra and Ajātasatru. The same text informs us that in order to go from Śrāvasti to Rājagrha one had to cross the Ganges by boats kept either by King Ajātasatru of Magadhā or by the Licchavis of Vaiśālī. It is obvious, therefore, that the Ganges formed the boundary between the kingdom of Magadhā and republican territory of the Licchavis, and that both the Magadhans and the Licchavis had equal rights over the river. The route from Rājagrha to Śrāvasti was infested with thieves who used to rob the merchants of their merchandise (pp. 94-95). It is interesting to note that Rājagrha was an important centre of inland trade where merchants flocked from different quarters (Div. p. 307) to buy and sell their merchandise. At Rājagrha there used to be held a festival known as Giriagrasmajā when thousands of people assembled in hundreds of gardens. Songs were sung, musical instruments were played and theatrical performances were held with great pomp (Mahāvastu, Vol. III, p. 57).

In and around the city of Rājagrha there was a number of important localities hallowed by the history of their associations with the Buddha and Buddhism. They were the Venuvana on the side of the Kalandā-
kanivāpa, the Nāradagrama, the Kukkuṭāramavihāra, the Grdhrrakūṭa hill, the Yaśṭivana, the Uruvilvagrama, the Prabhāsavana on the Grdhrrakūṭa hill, the Kolitagrama, etc. The Venuvana is repeatedly mentioned (e.g. in the Avadānasatakam and elsewhere) as it was a very favourite haunt of the Buddha. The Bhadrakalpavada (N. B. L., p. 45) refers to the Nāradagrama while the Mahā-sahasra-Pramardini refers (N.B.L., p. 166) to the Prabhāsavana on the Grdhrrakūṭa hill. The Grdhrrakūṭa hill is also repeatedly mentioned, and the Buddha used to dwell here most often when he happened to visit Rājaigrha.1 The scene of most of the later Sanskrit Buddhist texts is also laid on the Grdhrrakūṭa hill (e.g. of the Prajñāpāramitā Astasāhasrikā, the Saddharmapunḍarika, etc.). The village of Kolita was very largely populated, and was situated at a distance of half a yojana from Rājaigrha. The Kalandakakanivāpa was situated near the Venuvana at Rājaigrha (N. B. L., Avadāna-satakam p. 17, p. 23, Divyāvadāna, pp. 143, 554). It seems that there were two vihāras named Kukkuṭārama, one at Pātaliputra (N. B. L. Asokāvadāna pp. 9-10; Kalpadrumāvadāna, p. 293), and another at or near Rājaigrha (N. B. L., Dvāvimśāvadāna, p. 85). The Mahāvastu (Vol. III. p. 441)

has a reference to the famous Yaśṭivana which was once visited by the Buddha accompanied by a large number of bhikkhus. The same text (Vol. I, p. 70) refers to the Saptaparṇa cave in Rājagṛha ("Puravare bhavatu Rājagṛhesmin Saptaparṇa abhidhānaguhāyāmin").

Vajjī—The tribe of the Vajjis or Vṛjīs included, according to Cunningham and Prof. Rhys Davids, aṭṭhakulas or eight confederate clans among whom the Videhans, the Vṛjikas,¹ and the Licchavis were the most important. Other confederate clans were probably Jñātrakas, Ugras, Bhojas and Aikṣvākas. The Videha clan had its seat at Mithilā which is recorded in the Brāhmaṇas and the Purāṇas to have originally a monarchical constitution.

Vaisāḷī—The Vṛjikas are often associated with the city of Vaisāḷī which was not only the capital of the Licchavi clan, but also the metropolis of the entire confederacy. Vaisāḷī was a great city of the Madhyadesa and is identical with modern Bīsārī in the Muzaffarpur district of Bihar. The city which resembled the city of the gods was at the time of the Buddha, happy, proud, prosperous and rich with abundant food, charming and delightful, crowded with many and various people, adorned with buildings of various descriptions, storied mansions, buildings and palaces with towers, noble gateways, triumphal arches, covered courtyards, and charming with beds of flowers, in her numerous gardens and groves.

¹ According to the Divyāvadāna, the Vaisāḷakas and the Licchavis were two different confederate clans (pp. 55-56; 186).
And lastly, the Lalitavistara claims that the city rivalled the domain of the immortals in beauty (Lefmann, Ch. III. p. 21; Mahāvastu, Vol. I. pp. 253 ff). More than once did the Buddha visit this wonderful city at which he once looked with an elephant look (Div. p. 208). Once in the vicinity of this city, while dwelling in a lofty tower on the Markaṭa lake, the Lord went out on a begging excursion (N. B. L., Avadānasataka, p. 18; Div. p. 208). By the side of the Markaṭa lake there was the Kūtāgāra where the Buddha once took up his dwelling (Bodhisattvavādāna-Kalpalata, 90th p. 73, N. B. L., Asokāvadana, p. 12). We are told in the Mahāvastu that a brahmin named Ālāra Kālāma who was an inhabitant of Vaiśāli once gave instructions to the Śramaṇas (Vol. II. p. 118). The Licchavis of Vaiśāli made a gift of many caityas (e.g., the Saptāmra caitya, the Bahuputra caitya, the Gotama caitya, the Kapinhya caitya, the Markaṭahradaṭīra caitya) to the Buddha and the Buddhist Church. Ambapālī, the famous courtesan of Vaiśāli, also made the gift of her extensive mango-grove to the Buddhist congregation (Law’s Study of the Mahāvastu, p. 44). In the Bodhisattvavādāna-Kalpalata it is said that the Vaiśālikas or the inhabitants of Vaiśāli or Viśālā made a rule to the effect that daughters of individuals should be enjoyed by gaṇas, and should not, therefore, be married (20th. p. 38).

The Videha clan had its seat at Mithilā\(^1\) which is

\(^1\) Mithilā is, however, identified by some scholars with the small town of Janakapura just within the Nepal border. Videha is identical with ancient Tirabhukti, that is, modern Tirhut.
recorded in the Brāhmaṇas and Purāṇas to have originally a monarchical constitution.

Mithilā

In Sanskrit Buddhist texts (e.g., in the Lalitavistara, pp. 19, 125, 149 etc. as well as in other texts) mention is made of a dvīpa called Pūrvavideha-dvīpa along with three other dvīpas, namely, the Aparagodāniya, the Uttarakuru, and the Jambudvīpa. Dvīpa is obviously used here in the sense of a country, but it is difficult to ascertain which country is meant by Pūrvavideha-dvīpa. The Lalitavistara refers to the script or alphabet of the Pūrvavideha-dvīpa, which the Lord Buddha is said to have mastered in his boyhood (p. 126). The same text refers to the extent of the four respective dvīpas; the Pūrvavideha-dvīpa is credited to have been nine thousand yojanas in extent.

Viḍēha is often referred to as a Janapada whose capital was Mithilā ("Vaideha Janapade Mithilayāṁ Rājadhānyāṁ": Mahāvastu, Vol. III., p. 172, also Cf. Divyāvadāna, "Videheṣu Janapadesu gatvā prabrajitaḥ," p. 424). In the Lalitavistara the Viḍēha dynasty is described as wealthy, prosperous, amiable and generous (chap. III.). The Bodhisattvāvadāna-Kalpalata refers to the city of Mithilā in Viḍēha ruled by a king named Puspadeva having two pious sons, Candra and Sūrya (83, p. 9). The Bodhisattva, in one of his previous births as Maheśa, the renowned elephant of Benares, was invited by the people of Mithilā to cure them of an epidemic (Mahāvastu, Vol. I. pp. 286-288). In another of his former existences, the Lord was born as the munificent King Vijitāvī of Mithilā. He was banished from his kingdom and took his abode in a leaf-hut near the Himālayas
(Mahāvastu, III, p. 41). Two miles from Mithilā, there was a village, named Javakacchaka; where Mahausadha, a brahmin, had his residence (Ibid, Vol. II, p. 83).

The country of the Mallas is referred to in the Dvāvimśāvadāna (N. B. L., p. 86). The same source refers to a village, Kuśi by name, in the country of the Mallas. The Mukuṭabandhana caitya of the Mallas, as well as the twin sāla trees of Kuṣīnārā where the Lord lay in his parinirvāna are alluded to more than once in the Divyāvadāna (pp. 208, 209: “parinirvāṇāya gamisyati Mallānāṁ upavartanaṁ yamakaśālavananaṁ”). Anomiya was an important city in the Malla kingdom. This city which was once visited by the Bodhisattva was situated near the hermitage of sage Vasīṭṭha in the Malla kingdom to the south of Kapilavastu at a distance of 12 yojanas (Mahāvastu, II, 164).

The capital of the Kāśi country was Bārāṇasi (modern Benares). The Tathāgata once said: “Bārāṇasīṁ gamisyāmi gatvā vai Kāsi-nāmapurīṁ” (Lalitavistara, p. 406); evidently Kāśi was the larger unit, i.e., the janapada, and Bārāṇasi was the capital (purī) of the Kāsīs or the people of Kāśi. That Kāśi was a janapada is attested to by the same text (Ibid, p. 405). Its capital

1 Reference is made in the Lalitavistara (p. 215) of a certain kind of cloth called Kāśīka—vastra which was most probably manufactured in Kāśi.
Bārāṇaśī finds a prominent place in the literature of Hindus and Buddhists alike, and is again and again mentioned in the Sanskrit Buddhist texts. In the Mahāvastu, Bārāṇaśī is mentioned to have been situated on the bank of the river Varaṇa (Vol. III, p. 402); but according to the Bodhisattvāvadāna Kalpalata Bārāṇaśī was on the Ganges (6th, p. 31 and 32). In the Divyāvadāna the city is described as prosperous, extensive, populous, and a place where alms could easily be obtained (p. 73). It was not oppressed by deceitful and quarrelsome people (Ibid. p. 98). The Buddha once set out to go to Kāśi manifesting, as he went, the manifold supernatural course of life of the Magadha people (Buddhacarita Kāvya, Bk. XV, v. 90). The city of Bārāṇaśī was hallowed by the feet of the Buddha (Sarvārthasiddha) who came here to preach his excellent doctrine. He gave a discourse on the Dharmacakrapravarttana (Wheel of Law) sūtra in the Deer Park near Benares, a fact which is again and again referred to in both Pāli and Sanskrit Buddhist texts (Saundarananda Kāvya, Ch. III., vs. 10-11: Cf. Buddhacarita Kāvya, Bk. XV., v. 87; Lalitavistara, pp. 412-13, etc.)

Benares was a great trading centre of Buddhist India. Rich merchants of the city used to cross over high seas with ships laden with merchandise. One such merchant once crossed over to the Rākṣasī island which, however, is difficult to be identified (Mahāvastu, III. p. 286). A wealthy merchant came to Benares from Takṣaśīla (mod. Taxila) with the object of carrying on trade (Ibid., II., pp. 166-167). The Divyāvadāna informs us that a caravan trader reached Benares from Uttarāpatha during the reign of King Drahmadatta who heard him saying thus: "Now I have
reached Benares, bringing with me articles for sale." He was welcomed by the king who gave him shelter (pp. 510 ff). Kāśī came in conflict with Kośala several times and each time the king of Kūsāṇa was defeated. At last when he was going to make desperate final attack the king of Kośala refused to fight and abdicated his throne (Mahāvastu, III., p. 345).

Brahmadatta, king of Benares, is said to have once apprehended that a great famine lasting for 12 years would visit Benares. He, therefore, asked the inhabitants of the kingdom to leave the city, but those who had enough provisions were permitted to remain. A large number of people died on account of the famine, but one person who had enormous wealth in his possession gave alms to a Pratyeka-Buddha who went to him. The wife of the person prayed in return for a boon to the effect that a pot of rice cooked by her would be sufficient for hundreds of thousands of people. Her husband prayed that his granaries might always be kept filled up with paddy, and the son in his turn prayed that his treasures might always be full of wealth although he might spend as much as he liked. All the boons prayed for were granted (Div., pp. 132 ff).

In the Śīksāsamuccaya (tr. by Bendall) of Śāntideva, a king of Benares is referred to have given his flesh to a hawk to save a dove (p. 99). Another king of Kāśī made a gift of an elephant to a king of Videha on his request. At this time a deadly disease was raging in the kingdom of Videha; but as soon as the elephant stepped on the borders of Mithilā, the disease disappeared (Mahāvastu, I. p. 286 ff). The same source informs us that there once lived in
Benares a king whose kingdom extended up to Taxila (Ibid. II. p. 82).

Kośala, during the days of early Buddhism, was an important kingdom and its king Prasenajit an important figure (Bodhisattvāvadāna Kalpalatā, 100th, p. 2). Kulmāspinḍi, another king of Kośala, is claimed in the Bodhisattvāvadāna to have been none other than the Lord Buddha himself (N. B. L. p. 50). Another virtuous king of Kośala to avoid bloodshed in a war with the king of Kāśi abdicated his throne and went to a voluntary exile. In his exile he greatly helped a merchant who in a later existence came to be born as Ajñāta Kauṇḍinya (Mahāvastu, N. B. L., p. 158).

That the ancient Kośala kingdom was divided into two great divisions, the river Sarayu serving as the wedge between the two, is suggested by the Avadānaśataka (N. B. L. p. 20) wherein a reference is made to a war between the kings of North and South Kośala.

Mārakaraṇḍa was a locality in the kingdom of Kośala (Mahāvastu, Vol. I. p. 319).

The most important capital city of Kośala was "Śrāvastī."¹ This city was full of kings, princes, their

¹ Śrāvastī is identical with the great ruined city on the south bank of the Rapti called Saheth-Maheth.

Sāketa was another capital of the Kośala kingdom. In the Mahāvastu Avadāna (Mahāvastu, Senart’s Ed., Vol. I., p. 848) we read that Sujāta, one of the descendants of Māndhātā became king of the Ikṣvākus in the great city Sāketa. The city is mentioned in the Bodhisattvāvadāna Kalpalatā (3rd, p. 2) to have been adorned with domes.

³ [Annals, B. O. R. I.]
councillors, ministers and followers, Kṣatriyas, Brāhmaṇas, householders, etc. (Latitavistara, Ch. I.). There at ‘Srāvastī’ was the famous garden of Anāthapiṇḍika at Jetavana frequently referred to in Pāli and Sanskrit Buddhist texts. There the Buddha stayed with his retinue of bhikkhus for a number of times and received hundreds of householders as followers and disciples. The Divyavadāna informs us that Mahākātyāyana desirous of going to Madhyadeśa first reached Sindhu and then Śrāvastī (p. 581). Merchants of Śrāvastī went to Ceylon crossing over the high seas (N. B. L. Avadānasataka p. 19; cf. Bodhisattvavadāna Kalpalata, 7th, p. 50). In the city of Śrāvastī a poor brahmin named Savastika took to cultivation to earn his livelihood (Ibid. 61st p. 2). It was in this city that the Buddha gave religious instructions to the citizens whose darkness of ignorance was thereby dispelled (Ibid. 6th, p. 3; 79th p. 2; 82nd p. 2). The royal family of the Kośalas is referred to in the Lalitavistara (pp. 20-21) as one in which Bodhisattva might desire to be born.

The Mahāvastu (III. p. 101) refers to the Nyagrodhāraṇa of Kośala where the Buddha is said to have once taken up his residence. It was at the Jetavana grove of Śrāvastī that Devadatta sent assassins to kill the Lord who, however, received the murderers very hospitably (Avadānasataka, N. B. L., p. 27). It was also at this grove that when Prasenajit, king of Śrāvastī, was retiring after adoring the Lord, 500 geese came to him and announced that King Pañcāla had been greatly pleased to notice the King of Kośala’s devotion, and was coming to congratulate him on his conversion to the faith (Ibid. pp. 12-13). King
Bimbisāra also interviewed the Lord at Jetavana (Ibid. p. 45). The same text refers to the fact that the Lord made no distinction as to proper and improper times in preaching the truths of religion. One day he preached while cleansing the Jetavana with a broom in hand (Ibid. p. 29). The Bodhisattvāvadāna Kalpalatā (52nd, p. 20) refers to a king of Kośala named Hiraṇyavarmā who imposed a fine on a brahmin named Kapila.

Cedi—Reference to Cedi as one of the sixteen Janapadas of Jambudvīpa is made in the Lalitavistara (p. 22). The ancient Cedi country lay near the Jumna and was contiguous to that of the Kurus. It corresponds roughly to the modern Bundelkhand and the adjoining region.

Vatsa—Like the Cedi kingdom the Vatsa Janapada is also referred to in the Lalitavistara (p. 27). The Vatsa dynasty is therein described as rich, thriving, kind and generous. The Mahāvastu (Vol. II, p. 2) refers to King Udayana of the Vatsa country and his capital Kausāmbi.1 The same text refers to the fact that King Bimbisāra of Magadha and Udayana of Avanti requested the Lord, just when he had descended from the Tusita heaven, to honour Rājagṛha or Kausāmbi by making it his birth-place.2 In a comparatively modern Sanskrit Mahayanist text (N. B. L. p. 269), the monastery of Ghośirā, in the suburbs of Kausāmbi is referred to.

1 The Bodhisattvāvadāna-Kalpalatā (85th, p. 3) has a similar reference where it is stated that Kausāmbi was ruled by the Vatsa King Udayana. Kausāmbi is identical with modern Kosam near Allahabad.

The site may probably be identical with the old Ghositārāma of Kosāmbī referred to so frequently in the Pāli Vinaya texts. Āsvaghosa in his Saundarananda-Kāvyā (Law’s translation, p. 9) refers to a hermitage (ārāma) of one Kuśāmba where the city of Kuśāmbī was built. The Śīsumāra hill identical probably with Sunīsumāragiri of the Pāli Jātakas which sheltered the Bhagga (Bhārga) state was included in the Vatsa territory. There on that hill lived a rich householder named Buddha. He gave his daughter Rūpinī to the son of Anāthapiṇḍada (N. B. L. Divyāvadānamalā, p. 309).

Matsya—The Matsya country, one of the 16 Janapadas enumerated in the Lalitavistara (p. 22), comprises the modern territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur. The capital of the Matsya country was Virāṭanagara of Vairāṭ (so called because it was the capital of Virāṭa, King of the Matsyas) which has perhaps a veiled reference in the name Bairatiputra Saṃjaya referred to in the Mahāvastu (III. pp. 59, 90).

Śurasena—The capital of the Śurasena Janapada was Mathurā, generally identified with Maholi, five miles to the south-west of the present town of Mathurā, or Muttra (U. P.).

Mathurā—In the Lalitavistara (p. 21) the city of Mathurā is described as rich, flourishing and populous, the metropolis of King Suvāhu of the race of the valiant Kaṁsa. Upagupta, the teacher of As’oka, was the son of Gupta, a rich man of Mathurā (As’okāvadāna, N. B. L., p. 10.) He was intended by his father to be a disciple of Soṇavāsi (Bodhisatvāvadāna
Kalpalata, 72nd, pp. 2-3) who was a propagator of the Buddhist faith at Mathura. At Urumundha Hill, a hill in Mathura, Soñavasi converted Naṭa and Bhaṭa, two nāgas and erected two vihāras of the same name in commemoration of their conversion (Ibid; also Cf. Bodhisattva-vadāna-Kalpalata, 71st, p. 13 for a reference to the Urumundha Hill). The famous courtesan Vasavadatta lived at Mathura (Div. p. 352). There also lived in Mathura two brothers, Naṭa and Bhaṭa, who were merchants (Ibid, p. 349). One Padmaka, beholding in his youth, a dead body felt disgusted with the world, and became eventually a hermit. When at Mathura, he entered the house of a prostitute for alms; she was, however, charmed with the hermit’s appearance and sought his love (N. B. L., Aśokavadāna, p. 15). The Divyavadāna seems to attest to the fact that there was a bridge of boats between Mathura and Paṭaliputra (p. 386). Upagupta is credited to have converted 18 lacs of the people of Mathura (Bodhisattvavadāna-Kalpalata, 72nd, p. 71).

Another important city of the Sūrasena janapada was Kānyakubja. Kuśa, the son of Kānyakubja Abūdā, the chief queen of Ikṣvāku, king of Benares, married Sudarsana, the daughter of the king of Kānyakubja in Sūrasena (N. B. L., Kuśa Jātaka, p. 110). The same story is more elaborately given elsewhere. Bhadrakasat Mahendraka, the tribal king of Bhadrakasat in Kānyakula had a beautiful daughter. Alindī, the chief queen¹ of the king of

¹ The name of the queen is given as Abūdā in the Kuśa Jātaka, which is but a substance of this story.
Benares (Subandhu was his name) immediately after the king's accession to the throne, set a negotiation on foot for her son's marriage to the daughter of king Mahendraka. The match was soon settled and the nuptials were celebrated at Kānyakubja (N. B. L., Mahāvastu-Avadāna, p. 143 ff.). The Bodhisattvāvadāna-Kalpalatā refers to Kānyakubja forest (80th, p. 77) which must have been situated somewhere near the city of the same name.

The ancient Kuru country is mentioned in the Lalitavistara as one of the sixteen janapadas of Jambudvīpa and may be said to have comprised the Kurukṣetra or Thaneswar. The district included Sonapat, Anun, Karnal, and Panipat, and was situated between the Sarasvatī on the north and Drśadvatī on the south. In the Kalpadruma-avadāna (N. B. L., p. 297) it is stated that the Buddha once visited the city of the Kauravas which seems to have probably been the capital of the Kuru country, but unfortunately the name of the city is not given. It is, however, possible on the epic authority to identify the Kaurava city with Hastināpurā which is several times mentioned in the Sanskrit Buddhist text. The Bodhisattvāvadāna-Kalpalatā definitely states that it was the capital of the Kuru kings (3rd Pallava 116; 64th, p. 9). It is stated that king Arjuna of Hastināpurā was in the habit of killing those holy men who were unable to satisfy him by answers to the questions put by him (Mahāvastu-avadāna, III., p. 361). Sudhanu, son of Subāhu, another king of Hastināpurā, fell in love with a Kinnarī 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. (Mahāvastu, Vol. II,
pp. 94-95) Utpala, son of Vidyādhara, a serpent-
catcher, dwelt at Hastināpura in the vicinity
of Valkalāyana’s hermitage (Bodhisattvāvadāna-
Kalpalatā, 64th, p. 62.) The city is described in the
Divyāvadāna as a rich, prosperous and populous city.
Close by there was a big lake full of lotuses, swans and
cranes (p. 435). This, it can be surmised, was the
Dvāpāyana-hrada. The place was visited by the
Buddha. Here an excellent brahmin approached him
and praised him (Ibid. p. 72). The city was once
ruled over by a pious and righteous king named
Uttarapāñcāla Mahādhana. In the Divyāvadāna
Hastināpura is described as a rich, prosperous, and
populous city (p. 435). The Lalitavistara refers
to Hastināpura as having been ruled by a king
descended from the Pāṇḍava race, valiant and the
most beautiful and glorious among conquerors
(Chap. III).

Mention is often made in the Sanskrit Buddhist
sources as well as in Pāli texts of the
Uttarakuru Uttarakuru country (Uttarakurudvīpa),
obviously a mythical region. The Lalitavistara refers
to four Pratyanta-dvīpas or border-countries; they are
Pūrvavideha, Aparagodāniya, Uttarakuru and Jambu-
dvīpa (19; cf. Bodhisattvāvadāna-Kalpalatā, 4th,
pp. 48, 50 & 71). The alphabet of the Uttarakuru
country is also referred to as having been mastered by
the Buddha (Ibid. p. 126). The Uttarakurudvīpa is
stated to have been ten thousand yojanas in extent
(Ibid. p. 149). In the Divyāvadāna it is mentioned
as an island where people lived unattached to the
worldly life (p. 215).
Pañcāla was originally the country north and west of Delhi from the foot of the Himalayas to the river Chambal, but it was divided into north and south Pañcāla, separated by the Ganges. It roughly corresponds to modern Budaon, Furrukhabad and the adjoining districts of the United Provinces.

That the Pañcāla country was divided into two divisions is attested to by the Divyāvadāna wherein we read of two Pañcāla Viṣayas: Uttara Pañcāla and Dakṣiṇa Pañcāla. The Jātakas as well as the Mahābhārata also refer to these two divisions of the country. According to the Divyāvadāna (p. 435) the capital of Uttara Pañcāla was Hastināpura, but according to the Jātakas (Cowell's Jat. III., p. 230) the capital was Kampillanagara. The Mahābhārata, however, states that the capital of Uttara-Pañcāla was Āhicchatra or Chatravatī (identical with modern Ramnagar in the Bareilley district) while Dakṣiṇa Pañcāla had its capital at Kampilya (Mbh. 138, 73-74) identical with modern Kampil in the Farukhabad district, U. P. and Padumāvati, the wife of a Pañcāla king is referred to in the Mahāvastu (III. p. 169).

According to the Divyāvadāna, Hastināpura was the capital of the Pañcāla kingdom but according to the Epics and the Jātakas, Kampilya was the capital. In one of his former existences the Buddha was born as Rakṣita, son of Brahmadatta’s priest. This Brahmadatta was the king of Kampilya in Pañcāla (Mahāvastu, I., p. 283). In one of his former existences,

1 For reconciliation of these apparent discrepancies in the different evidences see my "Geography of Early Buddhism", pp. 18-19.
the Bodhisattva was Puñyavanta, son of Añjanas, king of Bārānasī. Once he with his four friends set out on a journey to Kampilya in order to test the usefulness of their respective excellences (Mahāvastu, Vol. III. p. 33). When Prasenajit, king of Śrāvastī, was retiring from Jetavana after adoring the Buddha, 500 geese came to him, and announced that the king of Pañcāla had been greatly pleased to notice Prasenajit’s devotion (N. B. L., Asokāvadāna, pp. 12-13). Kampilya in the kingdom of Pañcāla is mentioned in the Bodhisattvāvadāna Kalpalata to have been ruled by a pious king Satyarata (68th, p. 4) and by King Brahmadatta (68th, p. 9).

The Śivi country is mentioned in the Lalitavistara (p. 22) as well as in the Mahāvastu (Law, ‘A Study of the Mahāvastu’, p. 9) as one of the sixteen janapadas of Jambudvīpa. According to the Jātakas (Jāt. IV, p. 401) Ariṭṭhapura was the capital of the Śivi kingdom. Ariṭṭhapura (Pali Ariṭṭhapura) is mentioned in the Bodhisattvāvadāna-Kalpalata (2nd, p. 2 and 3) to have been ruled by King Śrīsena. The same text refers to the city of Śīvavatī, doubtless identical with the capital of the Śivi country, to have been ruled by King Śivī (91st, p. 6). In a passage of the Ṛgveda (VII. 18, 7) there is a mention of the Śīvī people along with the Alinas, Pakthas, Bhalānasas and Viśānins. Early Greek writers also refer to a country in the Punjab as the territory of the Siboi. It is highly probable that the Siva country of the Ṛgveda, the Sibi country of the Jātakas, and the Siboi country of the Greek geographers are one and the same. Patañjali mentions a country in the north called Śivapura (IV. 2, 2) which is certainly identical with Sibipura mentioned in a Shorkot inscription (Ep.
Ind., 1921, p. 6). The Siva, Sibi or Siboi territory is, therefore, identical with the Shorkot region of the Punjab—the ancient Sivapura or Sibipura. Strictly speaking the Sivi country should, therefore, be included in the Uttarāpatha.

Daśārṇa, according to the Lalitavistara and the Mahāvastu, was one of the sixteen janapadas of Jambudvīpa. The country has been mentioned in the Mahābhārata (II, 5-10) as well as in the Meghadūta of Kālidāsa (24-25). It is generally identified with the Vidisā or Bhilsā region in the Central Provinces.

The Aśmaka country is referred to in the Mahāvastu (III. 363) wherein it is stated that there was a hermitage on the Godāvari in the Aśmaka country where Sarabhaṅga, the son of the royal priest of Brahmadatta, king of Kampilya, retired after having received ordination. The country is doubtless identical with Pāli Assaka whose capital was Potala or Potana. Asaṅga in his Sutrālaṁkārā mentions another Aśmaka country which, however, was situated on the Indus. Asaṅga's Aśmaka seems, therefore, to be identical with the kingdom of Assakenus of the Greek writers which lay to the east of the Sarasvatī at a distance of about 25 miles from the sea on the Swat valley. Aśmaka of the Sanskrit Buddhist texts, was situated on the Godāvari. Strictly speaking, therefore, the Aśmaka country lay outside the pale of Madhyadeśa.¹

¹ For various references to the Assaka or Aśmaka tribe and their different settlements, see my Geography of Early Buddhism, pp. 21-22.
In early Pāli literature, Assaka has been distinguished from Mūlaka which lay to its north, but has always been associated with Avantī which lay immediately to the northeast. The Gaṇḍavyūha refers to the city of Samantamukha in the Mūlaka country (N.B.L., p. 91).

Avantī is referred to in the Mahāvastu and the Lalitavistara as one of the 16 janapadas of Jambudvīpa. The Bodhisattvāvadāna refers again and again to King Udayana of Avantī (N. B. L., p. 74). There in the vicinity of Avantī lived Uttara and Nalaka, the two sons of one Jayī, the family priest of King of Tvarkaṭa, (N. B. L., Bhadrakalpavādāna, p. 44).

According to Pāli texts (Dīpavaṃsa, Oldenberg's Ed., p. 57) the capital of Avantī was Ujjēṇī or Ujjayinī which, however, according to Sanskrit Buddhist texts, was included in the Daksināpatha. The Mahāvastu (Vol. II, p. 30) states that after the birth of the Bodhisattva, Asita, a brahmin of Ujjayinī in Daksināpatha, who had lived long on the Vindhya mountain, came from the Himalayas, his recent abode, to see the Bodhisattva. Ujjayinī is also referred to in the Bodhisattvāvadāna Kalpalatā (76th, p. 10).

Kapilavastu is famous in the history of Buddhist India as the home of the Śākyas (Saundarananda Kāvyā, Ch. I, also Cf. Mahāvastu : Law's "A Study of the Mahāvastu", pp. 55 ff.). It was also known as Kapilasya vastu (Saundarananda Kāvyā, Ch. I.). The Lalitavistara

1 Avantī roughly corresponds to modern Malwa, Nimar and adjoining parts of the Central Provinces.
calls it Kapilavastu and sometimes Kapilapura (p. 243) or Kapilāhvayapura (p. 28). All these names occur also in the Mahāvastu (Vol. II, p. 11). As to the origin of the name Kapilavastu we have to turn to the Saundarananda Kāvya where it is stated that as the city was built in the hermitage of the sage Kapila it was called Kapilavastu (Ch. I). The Divyāvadāna also connects Kapilavastu with the sage Kapila (p. 548). In the Buddhacarita Kāvya (Bk. I, verse 2) Kapilavastu is described as the dwelling place of the great sage Kapila. It was surrounded by seven walls (Mahāvastu II, 75) and is always referred to by the Lalitavistara as a Mahānagara or great city with a good number of gardens, avenues and market places (pp. 58, 77, 98, 101, 102, 113, 123). There were four city gates and towers all over the city (Ibid, p. 58). An explanation of the origin of the Sākyas is given in the Saundarananda Kāvya (Ch. I) wherein it is stated that as the Sākyas built their houses surrounded by Sāka trees, they were called Sākyas. The Mahāvastu gives a story of the foundation of Kapilavastu and the settlement of the Sākyas there (Vol. I, p. 350 ff). The Lalitāvistara (pp. 136-137) gives 500 as the number of members of the Sākya Council.

Kapilavastu is stated to have been immensely rich, an abode of the powerful, a home of learning, and a resort of the virtuous. It was full of charities, festivals and congregations of powerful princes. It is described as having a good strength of horses, elephants and chariots (Saundarananda Kāvya, Ch. I). With arched gateways and pinnacles, (Buddhacarita-Kāvya, Bk. I, v. 5) it was surrounded by the beauty of the lofty table-land (Ibid, v. 2). In this city none but intelligent and qualified men was engaged
as minister (Saundarananda Kāvya, Ch. 1). As there was no improper taxation, the city was full of people (Ibid.), and poverty could not find any place there where prosperity shone resplendently (Buddhacarita Kāvya, Bk. I, v. 4).

In the city of Kapilavastu the Buddha gave his religious discourse and his relations listened to it with great eagerness (Saundarananda Kāvya, Ch. II, v. 26). At a retired place, 96 miles from Kapilavastu, in the kingdom of the Mallas, in the vicinity of the āśrama of Vasistha, the Bodhisattva Gautama had parted with his servant Chandaka and his horse Kaṇṭhaka (Mahāvastu, Vol. II, pp. 164-165).

The Uposadhavādānam (N. B. L., p. 265) refers to the Nyagrodha garden near Kapilavastu. Viśvāmitra was a young preacher who resided at Kapilavastu (N. B. L. Gaṇḍavyūha, p. 92). Sobhita was a rich Śākya of Kapilavastu (Avadāna-Śataka, N. B. L., p. 37). Another rich Śākya of the city had his only daughter named Śukla (Ibid, p. 35).

Gayā named after the royal sage of the same name is often mentioned as a city visited by the Lord. The river Nairaṅjanā (Phalgu) which flows through the city was also visited by him (Buddhacarita, Bk. XII, vs. 87-88). The Buddha crossed the Ganges and went to the hermitage of Kaśyapa at Gayā (Ibid, Bk. V. XVII, 8).

He dwelt on the bank of the river Nairaṅjanā at the foot of the Bodhi tree where Māra approached him and asked him to leave the world (Div. p. 202).
In the Mahāvastu (Vol. II, p. 128) it is stated that the Buddha came to Uruvilva where he saw nicely looking trees, pleasing lakes, plain grounds, and the transparent water of the Nairañjanā river. From Uruvilva the Lord wanted to go to Benares. He directed his steps accordingly towards that holy city. His route lay through Gayā, Nāhal, Bundadvira Lohitavastuka, Gandhapura and Sārathipura (N. B. L., Mahāvastu-avādana, p. 157, cf. Lalitavistara, pp. 406-7). From Gayā the Buddha had, however, gone to Aparagayā where he was invited by Sudarṣana, the king of snakes (A Study of the Mahāvastu, p. 156).

The Gayās’irṣa mountain was situated at Gayā from where the Buddha went to Uruvilva and Senāpatigāma for the attainment of Perfect Enlightenment (A Study of the Mahāvastu, p. 81; cf. Lalitavistara, p. 248).

The Lalitavistara (p. 405) refers to the Bodhimāṇḍa of Gayā not far from which the Bodhisattva met an Ājīvika.

Cundadvila was a city once visited by the Buddha where he announced to the Ājīvaka named Upaka that without a master he had become the Buddha (A Study of the Mahāvastu, pp. 156-57). It is, however, difficult to indentify the city.

A rich and prosperous city referred to in the Bodhisattvāvādana-Kalpalāta (56th, p. 2) was obviously a mythical city.

The rich village of Nālandā is stated in the Mahāvastu (Vol. III, p. 56) to have been situated at a distance of half a yojana from Rājagṛha. Nālandā is identified with modern
Baragaon, seven miles to the north-west of Rajgir in the district of Patna. (See my "Geography of Early Buddhism," p. 31 for more details).

These were the two cities mentioned in the Bodhi-sattvāvādana Kalpalata to have been visited by Buddha Vipassi and Gautama Buddha (27th, p. 54 and 39th, p. 2). They cannot, however, be identified.

According to the Buddhist tradition recorded in the Divyāvādana the eastern boundary of the Madhyadeśa extended up to Pundravardhana (pp. 21-22). Yuan Chwang, the celebrated Chinese traveller, also holds the same view; but according to the Mahāvagga of the Vinaya Piṭaka it extended up to Kajāṅgala. Pundravardhana was a stronghold of the Nigāṇṭhas. It once happened that a Professor of the Nigāṇṭha school who reviled the religion of the Buddha, had got a picture painted representing himself with the Buddha lying at his feet. This he had widely circulated in the province of Pundravardhana. Aśoka heard of it and was so enraged that he desired to punish him. (N. B. L., Aśokāvādana, p. 11). The same story is related also in the Divyāvādana in a slightly different version (p. 427). The Divyāvādana adds that here in Pundravardhana 18,000 Ājīvikas were killed (p. 427). The Bodhisattvāvādana Kalpalata (93rd, pp. 3-4) states that Sumāgadhā, daughter of Anāthapindāda, was married to a person at Pundravardhana (a variant reading of Pundravardhana). The details of the story are given in Sumāgadhā Avadāna wherein it is stated that the name of the groom was Vṛṣabhadatta (N. B. L., p. 237; also cf. Divyāvādana, p. 402).
In the Divyavadāna, Dvipavati is mentioned as a
city ruled by the King Dvipa. It was
rich, prosperous and populous (p. 246).
The city is stated to have been the birth-place of
Dīpamkara Buddha (Bodhisattvavadāna Kalpalata,
89th, p. 75). The city cannot, however, be identified.

It was a city ruled by a king named Kṣema. There
lived in that city a merchant banker
who was a staunch supporter of the
Tathāgata named Kṣemaṃkara (Divyavadāna, p. 242).
The city, probably a mythical one, cannot be identified.

It was a beautiful city of Mahāsudarsana (Divyā-
Kus’āvati vadāna, p.-227).
The hermitage of Kapila was by the side of the
Himālayas (Saundarananda Kavya, Čh. I, v. 5). This is also corroborated by
the evidence of the Divyavadāna (p. 548) wherein it is
stated that the hermitage of the sage Kapila was
situated not far from the river Bhāgirathī by the side
of the Himālayas.

It was a city inhabited by a prostitute famous for
her charity (Bodhisattvavadāna Kalpa-
lata, 51st, p. 6). King Sobha built in
this city a stūpa dedicated to the
teacher Kakusandha (Ibid. 78th, p. 28).

To the north of Kāśi, by the side of the Himālayas,
there was a hermitage Sāhañjana where
lived a sage named Kāśyapa (Mahā-
vastu, III, 143).

Once while the Buddha was engaged in deep
meditation for six years at Senāpati-
grāma in Uruvilva, a public woman
named Gavā kept a coarse cloth on the branch of a
tree for the Buddha’s use after meditation. By virtue
of this noble deed, she was reborn in heaven as a nymph (A Study of the Mahāvastu, p. 154).

There was a city named Uttara, which was 12 yojanas from east to west, and seven yojanas from south to north. Seven walls surrounded the city and there were seven large tanks. The city-gates and palaces were decorated with glass, gold, silver and other valuable gems and jewels. The king of the city was a Kṣatriya and a Rājacakravartī (Mahāvastu, I, p. 249).

The Madrakaviṣaya is referred to in the Mahāvastu (III, p. 15). The same text also refers to its king (p. 9). Madraka country is doubtless identical with the Maddaraṇṭha of the Pāli texts.

Kuśigrāmaka, obviously a village, is referred to in the Divyāvadāna (p. 208). Its variant reading is Kuśilagrāmaka or Kuśalagrāmaka which, however, is difficult to be identified.

Brahmottara, a city, is mentioned in the Divyāvadāna (p. 602) along with two other cities, Sadamattakam and Nandanam. These two cities cannot be identified, but Brahmoottara is probably identical with Suhmottara of the Purāṇas which is only a misreading for Brāhmottara.

Misrakavana is referred to along with Nandanavana and Pāriyātra in the Divyāvadāna (pp. 194-195).

Vāsavagrāmaka is referred to in the Divyāvadāna (1, 4, and 10 ff.). The village must be identified with some locality near Śrāvastī.
This is the place of the Buddha’s descent from Heaven which is referred to in the Sāṅkāśya Divyāvadāna (pp. 150 and 401). Sāṅkāśya is doubtless identical with Pāli Samkhassa or Saṅkissa. The place is generally identified with Sankisa Basantapura, situated on the north bank of the river Ikṣumati now called Kālinadi between Atrafiji and Kanoj, and 23 miles west of Fategarh in the district of Etah and 45 miles north-west of Kanoj.

The Brahman district of Sthūna formed the western boundary of the Madhyadesa (Div. 21-22; Vinaya Texts. S. B. E. XVII, pp 38-39). Sthūna or Pali Thūna may be identified with Thaneswar. (See my “Geography of Early Buddhism,” p. 2 and foot-note 2).

Rāmagāma ( Ramāgrāma ) was the capital of the Koliyas or Kauliya tribe, a story of whose origin is detailed in the Mahāvastu-avadāna (Vol. I, 355). Aśoka caused a caitya and other religious edifices to be erected at Rāmagāma. The Divyāvadāna refers to the eighth stūpa to have been erected at Rāmagāma; apparently it was the last of the eight stūpas built over the relics of the Master (Div. p. 380).

References to the Lumbini garden as the birth-place of the Buddha are numerous, but they have no special geographical import. The Rummindeī pillar inscription of Aśoka locates beyond doubt the Lumbini grove. The inscription on Niglīva pillar (now situated 38 miles north-west of Uskabazar Station on the B. N. W. Ry.) shows that it was erected near the stūpa of Konāgamana, but it is not now in situ.
At Bhanḍaligrāma the Lord converted a Caṇḍāli and at Pāṭala (probably Pāṭaliputra) he made Potala, a follower of his creed to erect a splendid stūpa on his hair and nails. The Lord said to Indra that a king, Milinda by name, would also erect a stūpa at Pāṭala (Bodhisattvāvadāna Kalpalatā, 57th, P.).

Contemporaneous with the Buddha who was at that time lodged in the Venuvana on the side of the Kalandakanivāpa at Rājagrha, there lived in a retired village named Dakkhiniṇagiri one Sampūrṇa, a brahmin, as rich as Kuvera (N. B. L., Avadānasātaka, p. 17).

Dīpavatī or Dīpavatī is described as a large royal city extending over an area of 84 square miles (Mahāvastu, N. B. L., p. 118). Sarvānanda, king of this great city, once visited the great vihāra of Prasannāśila, and thence brought the Buddha Dīpamkara to his metropolis (N. B. L. Piṇḍapātavadānām, p. 195). The city cannot, however, be identified.

Kṛṣṇagrāma or Kṛṣigrāma is suggested in the Lalitavistara to have been situated somewhere near Kapilavastu (p. 135). The village may probably be identified with the place where the Bodhisattva gave up his crown and sword and cut off locks of his hair.

RIVERS, MOUNTAINS, ETC. OF MADHYADEŚA

There is a reference to the Pāṇḍava Hill in the Mahāvastu (II. 198) where the Bodhisattva Gotama once took up his dwelling. It is difficult to identify the hill.
Tattulya, Avarta, Niloda, Varambha, Astādaśava-kra and Dhāmanetra mountains—The Bodhisattvāvā-dāna Kalpalata refers to a number of mountains mentioned here (6th Pallava; 69-88). But they do not lend themselves to any identification.

Caṇḍagiri The Mahāvastu refers to a mountain called Caṇḍagiri (III. 130) which it is not possible to identify.

The holy river Gaṅgā is often mentioned in both Pali and Sanskrit Buddhist sources. Gangā More than once the Bodhisattvā arrived on the Ganges; on one occasion the river was full to the brim (Lalitavistāra, p. 407; also cf. Mahāvastu, III, p. 201).

According to the Lalitavistāra the big palaces of King Suddhodana are said to have resembled the Kailāsa Parvata (p. 111).

The river Yamunā is more than once mentioned in the Mahāvastu (Vol. III, p. 201). Sarabhaṅga, a disciple of Kāśyapa, was present at a great sacrifice held at a place between the Ganges and the Yamunā (N. B. L., Mahāvastu, p. 160).

Pāriyāṭra or Pāripātra mountains formed according to both Brahmanical and Buddhist tradition the southern boundary line of the Madhyadeśa. It is a branch of the Vindhyaas and is mentioned in the Divyāvadāna along with Mandākinī, Chaitraratha, Pāruṣyaka, Nandanavana, Misrakāvana and Pāṇḍukambalaśilā etc. (pp. 194-195).
The Gurupādaka hill is referred to in the Divyā-avadāna (p. 61) in connection with the story of Maitreya who is supposed to have repaired to the Gurupādaka hill, perhaps a legendary name.

The Himalayas are mentioned everywhere in Himavanta Sanskrit Buddhist literature.

They are again and again mentioned in connection with the penance and saṁbodhi of the Bodhivāsa and Bodhidrumā Buddha. They certainly refer to the famous Bo-tree of Bodh Gaya at the foot of which the Buddha attained Enlightenment.

UTTARĀPATHA

COUNTRIES, CITIES, VILLAGES, RIVERS,
MOUNTAINS, ETC.

According to the Pali tradition contained in the Mahāvagga (Vinaya texts, S.B.E., XVI, pp. 88-33) and Sanskrit Buddhist tradition contained in the Divyāvadāna (pp. 21-22), the Uttarāpatha or northern country lay to the west and north-west of the two Brāhmaṇa districts of Sthūṇa (Thūna) and Upasthūṇa. Roughly, therefore, the northern country extended from Thaneswar to the eastern districts of modern Afghanistan comprising the tract of land including Kāśmīr, the Punjab and the North-Western Provinces, and part of Sind. It is significant that Sanskrit Buddhist texts do not enumerate Gandhāra and Kamboja, both in Uttarāpatha, in their traditional list of the sixteen Mahājanapadas, but mention
Śivi and Dasārṇa instead. And as far as we have been able to ascertain these texts hardly ever refer to the two countries of Gandhāra and Kamboja though mention is made of Takṣaśīlā more than once in the Divyāvadāna, the Aśokāvadāna and elsewhere.

Takṣaśīlā (modern Taxila identical roughly with the district of Rawalpindi in the Punjab) was the capital of the Gandhāra kingdom. The Buddha was in one of his former births born as a king of Bārāṇasī, and his empire extended to Takṣaśīlā where he had once marched to suppress a revolt (Mahāvastu, Vol. II, 82). In another of his former existences when the Buddha had been born as King Chandraprabha, the city of Takṣaśīlā was known as Bhadrasīlā; but later it came to be known as Takṣaśīlā because here the head of Candraprabha was severed by a beggar brahmin (Divyāvadānamāla, N.B.L., p. 310).

During the reign of Aśoka a rebellion broke out in the distant province of Takṣaśīlā, and Kuṇāla, son of Aśoka, was sent to quell the disturbance. The subsequent tale, tragic and beautiful at the same time, is told in the Bodhisattvāvadāna Kalpalata,¹ the Aśokāvadāna (N.B.L., pp. 9-10) as well as in the Divyāvadāna (p. 371 ff.). They give us the account of how Kuṇāla refused the love of his step-mother, how his two eyes were uprooted by way of revenge by that jealous lady, and how eventually he was driven out from Taxila where he was posted as Viceroy.

¹ According to the Bodhisattvāvadāna Kalpalata (59th, p. 59) Taxila, however, belonged to King Kuṇijarakarṇa when Kuṇāla was sent to conquer it.
Kuṇāla with his devoted wife Kāñcanamālā wandered from place to place and at last came to the coach-house of Aśoka where he sang a song on his lute which attracted the attention of the king. The king then recognised his son and came to know all that had happened. Tiṣyaraksitā was punished to death, and Kuṇāla got back his eyes.

From the Divyāvadāna it appears that Takṣaśilā was included in the empire of Bindusāra of Magadha, father of Aśoka, as well.

The Divyāvadāna refers to the beautiful city of Kāśmīra which was inhabited by the Kāśmīra learned (p 399). Mādhyantika, a Bhikṣu, was sent to Kāśmīra as a missionary by his spiritual guide Ānanda. Kāśmīra at that time was peopled solely by the Nāgas (N.B.L, Avadāna-Sataka, p. 67; also Cf. Bodhisattvavādāna Kalpalatā, 70th, pp. 2-3). The Bodhisattvavādāna Kalpalatā, (p. 105, p. 2) also refers to a Bhikṣu, Raivata by name, of Śailavihāra in Kāśmīra. The author of the “Srādgdrā stotram” was a Buddhist monk of Kāśmīra.

In Uttarāpatha there was a city named Bhadrasīlā, 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. There was a royal garden in the city named Maṇigarbha (Divyāvadāna, p. 315). According to the Bodhisattvavādāna Kalpalatā, the city was situated to the north of the Himalayas and that it was ruled by a king named Candraprabha (5th, pp. 2 and 6). The city came, later on, to be known as

5 [ Annals, B. O. R. I.]
Takṣaśīlā because here the head of Candraprabha was severed by a beggar brahmin (Divyāvadānamālā, N. B. L., p. 310).

Māṇijudeva, king of the mount Māṇijuśrī in China (obviously a mythical one) seeing the Kālīhrada full of monstrous aquatic animals, and the temple of Svayambhū almost inaccessible, opened with his sword many of the valleys on the southern side of the lake. He opened the valleys of Kapotala Gandhavatī, Mṛgāsthali, Gokarna, Varaya and Indravatī in succession.

After the departure of the Lord Krakuchanda from Nepal, Svayambhū produced eight vītarāgas or holy men who had mastered their passions. They lived there, granted happiness and prosperity to all creatures. One of those eight vītarāgas or holy men was Gokarṇeśvara, in Gokarna or the Vāgmatī where it falls from the mountain. (Svayambhū purāṇa, N. B. L., p. 253).

It is modern Sutlej, a tributary of the Ganges.

Satadru river Kinnarī Manoharā, wife of Prince Sudhanu, son of Suvāhu, king of Haśtināpura, while going to the Himalayas, crossed the river Śatadru and proceeded to the mount Kailāśa (A Study of the Mahāvastu, p. 118).

Vajrāvatī Vajrāvatī in Uttarāpatha was ruled by king Vajracaṇḍa (Bodhisattvāvadāna Kalpalata, 103rd, p. 4).

Puṣkarāvatī or Puṣkalāvatī Puṣkarāvatī is referred to in the Bodhisattvāvadāna Kalpalata (32nd, p. 40). The city is probably identical with Peukalautes of the Greek geographers which is the same as modern Peshawar.
The country of the Kirātas, Daradas, Činas and Hūnas are referred to in the Lalitavistara (pp. 125-26). Sākala The city of Sākala is referred to in the Divyāvadāna (p. 434). It is doubtless identical with Sāgala (modern Sialkot in the Punjab), the city of the famous King Mālinā.

The river Sindhu or Indus is referred to in the Divyāvadāna (p. 581). It is stated therein that Mahākātyāyana while proceeding towards the Madhyadesa arrived on the Sindhu. (Athāyuṣmān Mahākātyāyano Madhyadesam āgantukāmāḥ Sindhum anuprāptaḥ).

APARĀNTA OR WESTERN COUNTRY

COUNTRIES, CITIES, VILLAGES, ETC.

The Divyāvadāna (p. 544 ff) refers to two great cities of the time of the Buddha, e.g., Pātaliputra and Roruka. The latter may be identical with Alor, an old city of Sīndh. Sauvīra Roruka in Sauvīra, was ruled by King Rudrāyana who was killed by his son Śikhaṇḍi. As a punishment of this crime, the realm of Śikhaṇḍi was destroyed by a heavy shower of sand. Three pious men only survived, two ministers and a Buddhist monk. Bhiru, one of the two ministers, established a new city there which was named Bhiruka or Bhirukaccha after him. Thence probably came the name Bhrṣgukaccha or Bharukaccha identical with Barygaza of Ptolemy (pp. 38, 152) and the Periplus of the Erythrean sea (pp. 40, 287) and modern Broach in Kathiawar. It was a rich and prosperous city thickly populated.
(Div. 545). The Gaṇḍavyūha (N. B. L., p. 92) refers to a goldsmith, Muktasāra by name, of Bharukaccha. The Lord Supāraka in his old age once undertook a voyage with a number of other merchants to trade with the inhabitants of a coast named Bharukaccha (Bodhisattvāvadāṇa, N. B. L., p. 51).

A brisk trade existed between Rajagṛha and Roruka. It is said that merchants from Rajagṛha went to Roruka for trade (Divyāvadāna, p. 544 ff). King Rudrayaṇa of Roruka was a contemporary of King Bimbisāra of Magadha, and they became intimate friends. The Bodhisattvāvadāṇa Kaṭapalata refers to Rauruka ruled by a famous king named Udāyaṇa (40th, p. 4).

When the Buddha was dwelling at Śrāvasti, there lived contemporaneously at the city of Surpāraka a householder named Bhava (Divyāvadāna, pp. 24 ff). Surpāraka seems to have been an important centre of trade and commerce when merchants used to flock with merchandise (Ibid, p. 42 ff). It is identical with modern Sopāra in Gujrat.

DAKŚINĀPATHA

COUNTRIES, CITIES, VILLAGES, MOUNTAINS, ETC.

The Dakṣināpatha or Southern country lay to the south of the river Saravati, the town of Satakāṇḍika and the Pārīyātra hill (Mahāvagga and Divyāvadāna). The Janapadas of Aśmaka and Avanti were, strictly speaking, included in the Dakṣināpatha. The Dakṣināpatha is often referred to in the Mahāvastu, the Aśokāvadāna and the Gaṇḍavyūha. After the birth
of the Bodhisattva Asita, a brahmin of Ujjayinī in Dakṣināpatha came from the Himālayas to see the Bodhisattva (Mahāvastu, Vol. II. 80). While roaming in Dakṣināpatha a self-exiled king of Kośala saw a shipwrecked merchant who was on his way to Kośala (Mahāvastu III, 350). On the day of Girivalgu-samgama, a festival was held at Śrāvasti, people assembled from all quarters of the city. Among others there came Kubalayā, a dancing girl from Dakṣināpatha (N. B. L., Aśokāvadāna, p. 35).

There in the village of Dharmagrāma in Dakṣināpatha lived a brahmin named Śivirātra (Ibid, p. 92). The Gandavyūha (N. B. L. Ms. No. A 9) mentions a long list of place names which were all included in the Dakṣināpatha. Important of them were:—Mount Sugrīva in the country called Rāmavarta, Suprathisthita of Sāgarā on the way to Laṅkā, Vajapura, a city of Draviḍa, Samudravelāti to the east of Mahāprabhu; Sunukha in the country of Śramaṇamaṇḍala; city of Samantamukha in Mūlaka; Sarvagráma of Tosala in Mitatosa; Utpalabhūti in Prthuvarāstra; Kaliṅgavana; Poṭalaka Paṣatmaṇḍala and Dvārāvatī. Of these Mūlaka, Tosala, Kaliṅgavana and Potalaka (Potala or Potana) are well known in Buddhist literature; others do not lend themselves to any definite identification. Śramaṇamaṇḍala may refer to modern Sravāṇa Belgola in Mysore, once a stronghold of Jainism, and Suprathisthita, to Paithan on the Godāvari.

Kaliṅga is referred to more than once in the Mahāvastu as an important kingdom. Renu, son of Disāmpati, king of Kaliṅga, was once compelled, by the instigation of Mahāgovinda,
the son of his family priest, to cede the six provinces of his father's empire, namely, Kalinga, Pattana, Mahaśavatī, Varaṇasī, Roruka and Mithila to the refractory nobles (Mahāvastu III, 204 ff.). Brahmādatta, a wicked king once reigned in Kalinga. He used to have Śramaṇas and Brāhmaṇas invited to his palace and devoured by wild animals (Mahāvastu III, 361). Dantapura which is also referred to by Yuan Chwang was probably one of the capital cities of Kaliṅga where ruled King Nalīkela (Mahāvastu III, p. 361). The alphabet of the Kaliṅga country is referred to in the Lalitavistara as having been mastered by the Bodhisattva (pp. 125-26). Khaṇḍadīpa the Bodhisattvāvadāna Kalpalata mentions a country named Khaṇḍadīpa burnt by the king of Kaliṅga (8th, p. 27).

The Vindhyaparvata is said to have been situated south of Avanti, and on it was Drīti's hermitage (N. B. L., Bhadrakalpaavadāna, p. 44). The same text refers to the Vindhya forest on the outskirts of the mountain ranges (p. 46). The Vindhya mountain is referred to as having been adorned with flowers (Bodhisattvāvadāna Kalpalata, 1st, p. 31).

Kiskindhyā mountain The Bodhisattvāvadāna Kalpalata (24th, p. 19) refers to the Kiskindhyā mountain which according to the epic tradition was included in the Dakṣināpatha.

Aśoka's tree was brought from Gandhamādana by Gandhamādana Ratnaka, keeper of the hermitage, and was planted at the bask of canopy where the Blessed One showed miracles (Divvāvadāna,
In this mountain there lived a brahmin named Raudrākṣa who was well acquainted with miracles (Ibid, p. 320). According to the Bodhisattvāvadāna Kalpalatā, this brahmin lived at the foot of the Gandhamādana mountain which was visited by Buddha (5th, pp. 31, 25). The Gandhamādana hill is also referred to in the Lalitavistara (p. 391).

In Aśvaghōṣa’s Saundarananda Kāvyā there is a reference to the Mainākaparvata entering the river to check the course of the ocean (Ch. VII, v. 40). The same story is also alluded to in the Rāmāyaṇa which locates the Mainākaparvata in Dakṣināpatha.

Malayācalā is referred to as a mountain where Jīmūtavāhana took shelter after giving up his sovereignty (Bodhisattvāvadāna Kalpalatā, 108th, p. 12). Epic tradition locates the Malaya mountain in the Dakṣināpatha.

Citrakūṭa The Citrakūṭa hill is referred to in the Lalitavistara (p. 391).

The island of Laṅkā is referred to in the Gaṇḍavṛyasū,hen (N.B.L. p. 91). The “Laṅkāvatāra” contains an account of a visit paid by Śākya to the king of Laṅkā and of his preachings in that island. The Laṅkāvatāra text refers to the Malaya mountain of Laṅkā (N.B.L., p. 113).

Daṇḍakavana is referred to in the Lalitavistara (p. 316) where it is stated that for thousands of years in the once burnt forest of Daṇḍakavana, even grass did not grow. Epic tradition locates the Daṇḍaka forest in the Dakṣināpatha.
PRĀCYA OR EASTERN COUNTRY

The Prācyā country lay to the east of Puṇḍravar-dhana.

The alphabet of the Vaṅga country is referred to in the Lalitavistara as having been mastered by the Bodhisattva (pp. 125-26).

In the walled city of Gauḍa which had only one gate, Viravati, was the presiding deity (N.B.L., Svayambhā Purāṇa, p. 256). Pracāndadeva, king of Gauḍa, having abdicated his throne in favour of his son Śaktideva devoted himself to the service of the goddess Viravati.

CHAPTER I.

South India as a Centre of Pāli Buddhism

In this paper South India has been used to denote the Deccan proper excluding Western India (Mahārāṣṭra and Aparānta). The expression, Pāli Buddhism, is employed to denote Theravāda, the tradition of Buddhism as preserved and developed by the Theriyas or Sthaviras.

For the beginning of the history of Buddhism in general and of Pāli Buddhism in particular, the earliest known authentic records are the Edicts of Aśoka. So far as South India proper goes, the find-places of Aśoka’s Edicts are Maski in the district of Raichur, Palki-gunk Handi near Kopbal in the extreme south-west corner of Haidarabad, Siddāpur, Jatinga-Rāmeswar and Brabmagiri in the Chitaldrug district of Mysore, and Yerragudi in the Karnul district of the Madras Presidency. In each of these places has been
discovered a copy of Aśoka’s Minor Rock Edict standing out, as it does, as a notable example of Dhammasā-sana or proclamation of the greatness of Dhamma, while in Yerraguḍi there has come to light a set of fourteen Rock Edicts in addition to a copy of the Minor Rock Inscription. The places above-named were presumably the localities near about Aśoka’s official headquarters in South India. If Aśoka’s Dhamma is not pure Buddhism, but a norm consisting of certain universal principles of duty and piety, it may be doubted if the copies of the Minor Rock Edict have any bearing on the spread of Buddhism, particularly of Pāli Buddhism, in the South. Having regard to the nature of the message contained in the Minor Rock Edict, it will be difficult to deny the historical bearing of the Edict on the point at issue. The message contained in it is evidently intended to urge all, high or low, to be earnest and active in their own cause by holding before them immediate prospects of heavenly life. The message is sought to be rendered all the more effective by giving an account of Aśoka’s change in faith, as well as of what he had achieved by the strenuous effort he made in the cause of Buddhism. The places in South India that find mention in Aśoka’s Rock Edicts II and XIII are Āndhra, Pārindra, Choḍa, Pāṇḍya, Satyaputra, Kṛalaputra and Tāmaraparnī.1 Of these, the first two places were situated within the empire of Aśoka, while the remaining places were independent. The extent of

1 The name Tāmaraparnī is used in Pāli to denote the extreme south-western region of Southern India bounded in the north by the Tāmaraparnī river and the extreme north-western region of the Island of Ceylon.
propaganda of the Dhamma made by Aśoka can be envisaged from what Aśoka himself says in these two records. It is particularly in the Rock Edict XIII that Aśoka points out that he was constantly in intercommunication with the inhabitants of these places through his emissaries who were employed as powerful agents for the propagation of his Dhamma. The Yerragudi copy of Aśoka’s Minor Rock Edict fully testifies to the means employed in furthering the cause of the Dhamma, the means consisting in the beat of drums, the employment of Brāhman preachers, the elephant-riders and the chariot drivers, well-trained for the purpose. The Pāli tradition embodied in the Saṃantapāsādikā and the two chronicles of Ceylon, is unanimous as to the despatch of Buddhist missions by Aśoka to different places in India and to Ceylon. So far as South India proper is concerned, Aśoka is said to have sent missionaries named Mahādeva and Rakkhita to Mahīṣamaṇḍala or Mahinsakamaṇḍala (Mysore) and Vanavāsa or Vanavāsī (North Kanara) respectively, the former being the place in which as many as three copies of the Minor Rock Edict were set up. The latter, namely, Vanavāsī continued to be the centre of Buddhism as late as the 1st century B.C., during which King Duṭṭhāgāmaṇi of Ceylon built and consecrated the great Thūpa in his capital, inviting many eminent thēras from different parts of both Ceylon and India, the great thēra Candagutta visiting Ceylon from Vanavāsī with 80,000 monks. (Mahāvaṃsa, Chap. XXIX, verses 41-43).

Pāli tradition contained in the Dipavamsa, the Kathāvatthu Commentary, and the Mahāvaṃsa, preserves the names of some later schools of Buddhism, such as the Kāmagatā, the Rājagiriya, Siddhattaka,
the Andhakā, the Pubbaseliya, the Aparaseliya and the Vajiriya. The names of these schools go to indicate that they were local developments. At least three of these schools, namely, the Andhaka (Andhra), the Pubbaseliya (Purvāśaila) and the Aparaseliya (Aparāśaila) arose and were established in South India, particularly in the Andhra country. The reign of King Vāśiṣṭhiputra Śrī Pulamāvi saw the erection of the Mahācaitya at Amarāvatī which became the centre of the Caityikas (Pāli Cetiyavāda), an offshoot of the Mahāsaṅghikas, while the reign of the Ikṣvākus (2nd or 3rd century A.D.) witnessed the erection of the Mahācaityas at Jaggayyapēta and the Nāgarjunikona, on the two banks of the river Krishṇā, both of them being situated near Haiderabad. Nāgarjunikona, as borne out by many of the inscriptions, was principally the seat of the Aparaseliyas. If so, how can it be said that any of these three places was equally a centre of Theravāda or Pāli Buddhism? The evidence, however, is not far to seek. Some of the Nāgarjunikona inscriptions go to prove that there was a Mahāvihāra or great monastery near about the Mahācaitya of the locality built for the accommodation of Buddhist recluses, coming from different countries. ("Mahāvihāre Mahācetiya pádamule pabajitānaṁ nānadesa-samanāgatānaṁ mahābhikkhusamghasa parigāhe.") The inscriptions do not keep us in the dark as to the countries from which the Śramaṇas used to come. The countries mentioned are Kāśmīra, Gāndhāra, Cina, Cilāta, Tosali, Avarānta, Vaṅga, Vanavāśi, Yavana, Damila, Palura (Dantapura), and Tamba-pauudīpa. Two at least of these places, namely, Vanavāśi and Damila (Tamil country) are situated in South India. What is of real importance is that in
this particular reference the Śramaṇas coming from the above-mentioned countries are said to have been those known as Theriyas or adherents of Theravāda (Theriyānaṁ). The same inscriptions also go to show that there were other monasteries, one of which was built for the residence of the Bhikkhus from Ceylon (Sīhala). In two of the inscriptions we read that the monk BhadantaĀnanda under whose supervision some of the new building operations connected with the Mahācaitya at Nāgarjunikoṇḍa were carried out, belonged to the school of the teachers of Ariyasangha or Theravāda with whom the five Nikāyas, Dīgha, Majjhima, and the rest were the original and authoritive texts, Ānanda himself being a specialist in the study of the Majjhima Nikāya.

We have seen that the Andhaka (Āndhra) was one of the later powerful schools of Buddhism that developed in South India. This school built up a commentatorial tradition of its own, which has been quoted by name and discussed by Buddhaghosa in his Atthasālīni.

The three main centres of Pali Buddhism in India (Jambudvīpa) mentioned in the Gandhavaṃsa (J. P.

1. Apart from other references brought forward by Mr. D. L. Barua (Ic, I, No. 1) there is another clear reference in Buddhaghosa's Commentary, Visuddhimagga, Vol. II, p. 711, to prove that the term Theriya in Theriyānaṁ is used to mean no other than the adherents of Theravāda—“vibhajjavādi-seṭṭhānaṁ theriyānaṁ yassassinaṁ Mahāvihāravāśinaṁ varissajassa vibhūvinovino.”

2. See Mrs. Rhys Davids’ Points of Controversy, Prefatory Notes, XLII.

T. S., 1886, pp. 66-67), are: (1) Kañcipurā, (2) Avantī and (3) Arimaddana. Of them, Kañcipurā is no other than the capital of the ancient kingdom of Cōḷa, and its modern name is Conjevaram. Buddaghosa in the Nīgamana (colophon) to his Manorathapuraṇa, the commentary on the Āṅguttara-Nikāya, refers to Kañcipurā and other places in South India as centres of Pāli study. Unfortunately, in this colophon he does not expressly mention the names of places other than Kañcipurā (Kañcipurādiṣu mayā pubbe sādhīma vasantena). In the colophon, however, to his Pāpañ-casudānī, the commentary on the Majjhima Nikāya, Buddaghosa tells us that he undertook to write this particular work at the instance of the venerable Bud-dhamitta¹ who had made this request to him when they lived together at Madhurasuttapaṭṭana, which cannot but be Madura, ancient Madhura, the Pāṇḍya capital. The name of the port as met with in the Siamese edition, is rather Mayūrasuttapaṭṭana than Madhura.

("Āyācito sumatinā therena Bhadanta Buddhamittena pubbe Mayūrasuttapaṭṭananamhi sādhīma vasantena paravaḍaviddhamsanassa Majjhima Nikāya setṭhassevāham Pāpañ-casudānīmaṭṭhakatham kātum āraddho.") Similarly in the colophon to his Manorathapuraṇī, Buddaghosa says that he undertook to write this commentary at the instance of the venerable Jotipāla who made this request to him when they lived together in Kañcipurā and other places. ("Āyācito Sumatinā therena Bhadanta-Jotipālena Kañcipurādiṣu

1. Cf. Gandhavamsa, p. 68, which gives the name of Buddhamitta without mentioning the name of the place.
mayā pubbe saddhīṃ vasantena").\(^{1}\) Buddhagosa undertook to prepare also the Sāratthapakāsini, the commentary on the Saṃyutta Nikāya, in compliance with the request made to him by the same venerable Jotipala (Saraththapakāsinī colophon;” Etissa kara-
nattham therena Bhadanta-Jotipalena……jacamanēna maṃ subhabhūtena yaṃ samadhigata”).\(^{2}\) Now, let us see if any additional information is available from other sources. The first direct source to which one may turn one’s attention consists of colophons to different works of Buddhadatta, who was a native of Uragapura (modern Uraiyūr in the Trichinopoly District), the ancient capital of the Coḷas.

In all of these colophons, as is well known, Buddhadatta has been unusually eloquent in his patriotic description of the kingdom of Coḷa of which he was proud to be an inhabitant. He himself resided in a monastery built by one Viṣṇudāsa (Veṇhudāsa or Krishṇadāsa Kaṇhadāsa) in the village of Bhu-
maṅgala near the flourishing inland port of Kāverī-
paṭṭana. (“Kāverī-paṭṭaṇe ramme, nānarāmopasobhite, Kārite Kaṇhadāsena dassanīye manorame”).\(^{3}\)

Buddhadatta flourished during the reign of Accutavikanta or Accutavikkama of ‘Kalamba’ dynasty. According to the Gandhipadavannanā of the Vinaya-
vinicchaya, Accuta was but the same epithet as the Narāyaṇa. “Accutassa Nārāyaṇassa viya vikkantam

1. Cf. Gandhavamsa, p. 68 which gives an altogether different information. “Āṅguttaranikāyassa atṭhakathā gandho Bhaddan-
tanamaththerena saha ājīvakena āyūcitena Buddhaghosācariyena kato.”

2. Cf. Gandhavamsa, p. 68.

etassāti Accutavikkanto” (Buddhadatta’s Manuals, P.T.S., Pt. I, 1915, p. 140). The manuscripts of the Vinayavinicchaya give three spellings of Kalamba, namely, generally Kalamba, and exceptionally Kalambha and Kalabha (Buddhadatta’s Manuals, Pt. I, 1915, p. 140). The reference is certainly not to a king of the later Kadamba dynasty but to a king of the earlier Kalabhra dynasty that established itself in the kingdom of Cola when Buddhadhata wrote all his works in Kāverī at the instance of the venerable Sumati and venerable Budhasīha and the venerable Samghapāla. 2


Buddhagosa refers to Kāñcipurā without mentioning the name of the king who then held sway over the kingdom of Cola, but in the colophon to his Samantarāṇādikā, the commentary on the Vinayapitaka, he points out that he began to write and completed this work during the reign of the King Srinivāsa or Siripāla, while according to the Čulavamsa (p. 17) Buddhaghosa visited Ceylon and

1. Vide the Colas by K. A. Nilakanta Sastrī, p. 119.
2. Buddhadhatta’s Manuals, Pt. I, pp. 187-188, Pt. II, p. 229 and p. 303. Cf. Gandhavamsa, p. 69, according to which the Abhidhammāvatāra was written at the instance of Buddhadhatta’s disciple Sumati, the Vinayavinicchaya, and Buddhavamsa commentary at the instance of Budhasıha, and the Uttaravinicchaya and the Jinalaṅkāra at the instance of Samghapāla.
3. “Pālayantassa sakalam Laṅkādipam nirabbudam Yañño Sirinivásassa Siripāla-yaśassino samavīsati me kheme jayasam-vacchare ayaṃ āraddha ekavisam hi sampatte parinīṭhitā.”
produced the Visuddhimagga and other works during the reign of King Mahanāma. Apart from other evidences considered by me in my *Life and Work of Buddhaghosa* (Chap. V) there is one interesting reference which should not be lost sight of in determining the contemporaneity of Buddhadatta and Buddhaghosa. This reference is no other than the fact that both of them undertook to write certain works at the instance of one venerable Saṅghapāla, praised almost in the same terms by both these teachers. From these references it is clear that in the time of Buddhadatta and Buddhaghosa there were at least three great centres of Pāli study, namely, (1) Kañcipurā, (2) Kāverīpaṭṭana and (3) Mayūrasutta-paṭṭana, or Madhurasuttapaṭṭana.

According to tradition, the great Buddhaghosa was a native of Magadha who afterwards became a celebrity of Kañcipurā and Anurādhapura. The *Gandhavamsa* gives at first a list of ten Buddhist teachers all of whom were men of South India and wrote various works, and then speaks of twenty other Buddhist teachers of South India who produced Pāli books at Kañcipurā. The ten teachers are Buddhadatta,

   “Khandi-soracca-sosiliya-buddhi-saddhā-dayādayo
   paṭiṭṭhitā gunā yasmin ratanān’ iva sāgare
   vinayācārayuttena tena sakkacca sādaram
   yācito Saṅghapālana therena thiracetasā.”

   “Bhadantasanghapālassa sucisallekhavutthino,
   Vinayācārayuttassa yuttassa paṭipattiyaṁ.
   Khantisoraccaṃettādi-guṇabhūṣitacetaso,—
   ajjhesanāṁ gahetvā va karontena imam mayā.”
Ananda, Dhammapāla, two unnamed former teachers (Pubbācariya), Mahāvajirabuddhi, Cullavajirabuddhi, Dīpañkara, Culladhammapāla, and Kassapa (J.P.T.S. 1886, p. 66). In the extant text of the Gandhavamsa the names of the other twenty teachers cannot be traced.

According to the Sūsanavamsa (p. 33), Dhammapāla resided at Padaratittha also known as Bhadratitha (J. Gray, Buddhaghosuppatī, Introduction, p. 25) in the Tamil kingdom adjoining Sihaladīpa or Ceylon, while in the colophon to the Paramatthavinicchaya, Dhammapāla is said to have been a native of Tambaraṭṭha which is no other than the kingdom of Tamraparnī or Tinnevelly in South India. He resided in the city of Taṃja in Tambaraṭṭha (Buddhadatta’s Manuals, Pt. I, p. xiii, “Tambaraṭṭhe vasantena nagare Taṃjanāmake.”).

The list of Pāli works that stands against the name of each of the ten teachers is as follows:—(1) Buddhadaṭṭha, the author of The Vinayavinicchaya, Uṭṭaravinicchaya, Abhidhammāvatāra, Rupārupavibhāga, Ānathavamsa-atṭhakathā, and Jīnalaṅkāra; (2) Ananda, the author of Mūlas ṭikā to the Abhidhammaṭṭhakathā, (3) Dhammapāla who wrote Nettipakaraṇaṭṭhakathā, Paramattheḍipanī, a serial commentary on the Itivuttaka, Udāna, Cariyāpiṭaka, Thera-Therīgāthā, Vinānapetavatthu, Visuddhamagga-ṭikā to the commentaries on the first four Nikayas, anuṭikā to the Dhammaṭṭhakathā, ṭikā to the Jātakaṭṭhakathā, ṭikā to the Niruttipakaraṇaṭṭhakathā, ṭikā to the Buddhavamsa- atṭhakathā, (4 & 5) to former teachers (pubbācūriyā) who wrote Niruttimaṅjusā and Mahāniruttisāṅkhepa, (6) Mahāvajirabuddhi who wrote Vinayaganṭhi (a glossary of the five vinaya books), (7) Cullavajirā-
buddhi, the name of whose work is not found, (8) Dīpaṅkara who wrote the ūṭikā to Rūpasiddhi and Sampapaṅcasatti, (9) Culladhammapāla who wrote the Saccasamkhepa and (10) Kassapa, the author of Mohavičchedañi and Vimativicchedañi.

The Gandhavamsa says that these teachers wrote mostly of their own accord (attano matiyā) [pp. 69-70, J.P.T. S., 1886].

The Talaing records give us a list of Buddhist teachers of South India, which includes Kaccayana, the author of the first Pāli grammar; Buddhavīra, the author of the Sutta-saṅgaha; Nāṇagambhīra, the author of the Tathāgatuppatti; and Anuruddha, the author of the Abhidhammatthasaṅgaha (Buddhagho-suppatti, p. 26). With regard to Anuruddha and his works, Mrs. Rhys Davids in her preface to the Compendium of Philosophy observes, “the Manual (Abhidhammatthasaṅgaha) is ascribed to a teacher named Anuruddha. Of him nothing further is recorded, save that he was the author of at least two other works on philosophy (namely Paramatthavinicchaya and Nāmarūpa-pariccheda) the former of which (and possibly the other two also) was compiled at Kaṅcipur or Conjevaram on the Madras coast, a seat of learning associated at an earlier date with the name of Dhammapāla Ācariya, the Commentator.”¹

Anuruddha’s Abhidhammatthasaṅgaha superseded as a “text book” the earlier compendium, saccasamkhepa (outlines of truth) ascribed in the Gandhavamsa to

¹ According to the Burmese tradition, Anuruddha was a therā of Ceylon, and wrote the Abhidhammatthasaṅgaha at the Sinhalese vihāra founded by Somadevi, Queen of King Vaṭṭagāmanī (88-76 B.C.), which is, however, far from the truth.
Culladhammapāla. The great importance enjoyed by Anuruddha’s Manual may be indicated in the following words of Mrs. Rhys Davids: “The utility of the Abhidhammatthasangaha ranks very high among the world’s historical documents. For probably eight centuries it has served as a primer of psychology and philosophy in Ceylon and Burma and a whole literature of exegesis has grown up around it, the latest additions to which are but of yesterday.” South India continued to be the centre of Pāli Buddhism as late as the 12th century A.D., a date to which Anuruddha, the celebrated author of the Abhidhammattha is assigned. The Kalyāṇī stone inscriptions of King Dhammadazedī (1472-1492 A.D.) and the Sūsanavāṃsa of Paññasāmī (A.D. 1861) give an account of Chapada who returned to Burma, his native place, during the reign of King Anawratha (10th century A.D.), taking with him to Arimaddana-nagara (city of Pagan) five Buddhist savants, well-versed in the Pāli lore, two of whom, namely, Ānandathera and Rāhulathera, were residents of Kañcipura.¹ Thus it is clear that Pāli Buddhism flourished in South India even centuries after the time of Śaṅkara.

¹ Sūsanavāṃsa, pp. 40, 65 foll.
CHAPTER III

Geographical Data from the Mahavamsa and Its Commentary

The Mahāvamsa, a Pāli chronicle of Ceylon, was written by Mahānāma in the fifth century A.D. It surely contains germs of historical truth, buried deep in a mass of absurd fables and marvellous tales. It is full of information of variegated nature but tact and caution are required to separate fact from fiction. The commentary on this Sinhalese chronicle called the Vamsatthapakāsinī was written by an unknown author, recently edited for the Government of Ceylon, by Dr. G. P. Malalasekera, and published by the Pāli Text Society of London. The text and the commentary contain many geographical data important in the history of Buddhism in India and Ceylon. They no doubt add much to our knowledge. In this note we have attempted to gather together geographical references from the text and the commentary with their proper identifications as far as possible. The geographical information has been noticed here under two sections: (1) India, and (2) Ceylon.

I

Siddhārtha gradually went to Rājagaha (modern Rājgir) for alms after having received ordination on the bank of the river Anomā.¹ He sat on the Paṇḍava²

¹ According to Cunningham Anomā is the river Aumi in the district of Gorakhpur but Carleyle identifies this river with the Kudawa-nadi in the Basti district of Oudh.
² This mountain encircles Giribraja, ancient Rājagaha, modern Rājgir.
mountain cave and was afterwards invited by the Magadhan king (Mv. Comm., p. 66). Buddha ate rice gruel given by Sujātā on the bank of the Nerañjarā river\(^1\) (ibid., p. 66). On the full-moon day of Phussa, the inhabitants of Aṅga\(^2\) and Magadha\(^3\) performed the great sacrifice of Uruvelakassapa (ibid., p. 52). They set apart a day for the great sacrificial gift (ibid., p. 89). At the foot of the Bo-tree at Uruvelā in Magadha Buddha obtained supreme knowledge. Uruvelā (in ancient Buddha-gaya in Gayā District) means a big sandy embankment (ibid., p. 84).

Dakkhiniagiri\(^4\) was a country reached after encircling Rajagaha (ibid., p. 328). It was visited by Mahāmahinda thera. Vedisagiri was also visited by him who stayed at Vedisagiri-mahāvihāra\(^5\) (ibid., p. 321). Jetavana has been described to have been laid out and reared by Prince Jeta (ibid., 102).

Pātaliputra\(^6\) has been described as the chief city of the whole continent of India (Jambudīpa, Mv. Ch. XV). It was so called because it was full of Jambu trees (Mv. Comm., p. 381). It was ruled by Bindusāra, son of Chandragupta, belonging to the family of the

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2 It comprises the modern districts of Bhāgalpur and Monghyr. Aṅga was a tract of land lying midway between the villages of Aṅga and Magadha.
3 It roughly corresponds to the modern Patna and Gayā districts of Bihar.
4 Dakkhiṇagiri Janapada (Vidisa), the capital of which was Ujjenti.
5 Abode of the mother of Mahinda (Samantapāśūdikā, p. 70).
6 Capital of the Magadhān Kingdom in As’oka’s time.
Moriyas, 1 who were Kṣatriyas, 2 after the death of his father. Mahāvana vihāra 3 and Laṭṭhivana 4 are said to have been situated near Vesālī 5 and Rājagaha respectively (ibid., pp. 520 and 546).

Some princes made Kusāvatī 6 their resting place, some Rājagaha and some Mithilā 7 (ibid., p. 125).

Mention is made of eight principal capital cities including Benares (ibid., p. 67). At Sārnāth a group of five monks became the first disciples of the Buddha (ibid., p. 70). The descendants of Duppasaha ruled the city of Benares, besides 84,000 kings (ibid., p. 127).

The descendants of King Arindama governed the city of Ayujjha which is no other than Ayodhya. 8

The descendants of Ajitajina made Kapila city (Kapilavatthu) their capital (Mv. Comm., p. 127).

Mithilā, Rājagaha, and Campā 9 were governed by the descendants of Nagadeva, Samuddadatta, and Mahinda respectively (ibid., pp. 128-129).

1 As to the origin of the Moriyas and their connection with the Maurya rulers of Magadha (vide B. C. Law, Some Ksatriya Tribes of Ancient India, pp. 211-213).
3 It was a monastery in Ancient Vajji country mentioned by Fa Hien in his travels.
4 About 2 miles north of Tapovana in the district of Gayā.
5 Modern Besarh in the Muzaffarpur district.
6 Identical with later Kusānārā.
7 Modern Tihar in Bihar.
8 On the Sarajū river in the Fyzabad district of the United Provinces.
9 The actual site of Campā, ancient capital of Aṅga, is probably marked by the two villages, Campānagara and Campāpura, that still exit in Bhāagalpur.
The commentator points out that Mithilā was also ruled by the descendants of Makhādeva (ibid., p. 129).

Sumitta was the king who had three sons by the daughter of the Madda king (Mahāvaṁsa, Chap. VIII). Madda country lay between the Rāvī and the Chenāb roughly identical with the country round the modern district of Sialkot.

The city of Kosambi\(^1\) was ruled by the descendants of Baladatta (Mv. Comm., p. 128).

Takkasīla,\(^2\) Kusinārā,\(^3\) and Indapatta\(^4\) were ruled by the descendants of Divaṅkara, Tālissara, and Sivi respectively (ibid., pp. 128-129).

Ariṭṭhapura\(^5\) and Hatthipura\(^6\) had the descendants of Dhammagutta and Brahmadatta as their rulers (ibid., pp. 127-128).

According to the commentator, the inhabitants of Pāveya are known as Pāveyyakas\(^7\) and those of Avanti\(^8\) as Avantis (ibid., p. 159).

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1 Modern Kosam in Allahabad on the Jumna, capital of the Vatsas.
2 Modern Taxila.
3 A town of the Mallas in modern Nepal.
4 Near modern Delhi.
5 In north Central Province, north of Habaranā.
6 Built by a son of the king of Ceti on the spot where he saw a white royal elephant. Hatthipura may be taken to represent Hastināpurā traditionally identified with an old town in Mawāna tahsil, 22 m. N.E. of Meerut (CAGI., p. 702).
8 Avanti roughly corresponds to modern Malwa Nimar and adjoining parts of the Central Provinces. Ancient Avanti was divided into two parts, the northern part had its capital at Ujjain and the southern part called Avanti Dakhināpatha had its capital at Māhismatī.
Amaravati\(^1\) is mentioned as the kingdom of King Sumedha who renounced the world (ibid., p. 120; cf. Dhammapadāṭṭhakathā, Vol. I, p. 83). According to the commentator the term Vaṅgā refers to the princes inhabiting the country of Vanga\(^2\) (Vaṅgajanapada). Vaṅga has also been described as a country inhabited by the Vaṅgas themselves (ibid., p. 243—tesam nivāso eko pi janapado rūḥhisaddena Vaṅgā ti vuccati; cf. Dīpavamsa, p. 54). The commentator gives no information about the king of Rādhā (ibid., p. 244).

The kingdom of Avanti was ruled by Prince Aśoka as a viceroy (ibid., p. 324). It has been noticed by the commentator that Ujjeni\(^3\) was given to him by his father, Bindusāra (ibid., p. 198).

The Buddha went to the Himalayas, washed his body and finished ablution in the Anotatta lake.\(^4\) He spent the whole day in meditation on the Manosilā mountain (ibid., p. 71; cf. Jātaka III, 379).

Arimaddana brought alms from Uttarakuru\(^5\) and ate them in the evening at the Anotatta lake. The holy water of this lake was used during the coronation ceremony. It was besprinkled over the head of the prince (Mv. Comm., 306).

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1 It is identical with the modern city of Amaroti close to the rivers of Dharanikotta, a mile west of ancient Amaravatī, on the Kṛṣṇā famous for its ruined stūpa. cf. Thūpavamsa, Ed. B. C. Law, PTS, p. 2.
2 It is identical with modern Eastern Bengal. It did not stand as a name for the entire province as it does now.
3 Now Ujjain in the Gwalior State, old capital of Avanti.
4 It was one of the seven lakes of the Himavantapadesa.
5 The Kuru country mentioned in the Rigveda is probably the Uttara Kuru of later times which is alluded to in the Pāli literature as a mythical region. A country north of Kāśmīr mentioned in the Vedic and Paurāṇic literature.
Close to the Chaddanta lake stood a tree which used to fulfill human wishes (ibid., p. 195). From this lake an elephant called Chaddanta brought its son (ibid., p. 442). Besides, there was another lake in the Himalayas known as Aravāla (ibid., p. 312).

There is a great monastery on the Kailāsa mountain (ibid., p. 598). Kukkuṭārāma was a monastery visited by Thera Sonaka.

The commentator simply refers to the Aparantaka or Western India where the Thera Mahārakkhita was sent (ibid., p. 312). Vijaya landed at the port of Suppāraka (Mv. VI).

The Thera Majjhantika was sent to Kāśmīra and Gandhāra, the Thera Mahādeva to Mahisamāṇḍala, the Thera Rakkhita to Vanavāsa, Dhammarakkhita to Aparantaka, Mahādharmarakkhita to Mahārāṣṭra, Mahārakkhita to the country of the Yona, Majjhima to the Himalaya country, and the two theras, Sona and Uttara, to the Suvaṇṇabhūmi (Mv., XII).

1 A monastery at Pāṭaliputta.
2 It comprises modern Gujrat, Kathiawar and the sea-coast districts.
3 Or Suppāraka, modern Sopārā in the Thana district, north of Bombay.
4 Modern Peshawar and Rawalpindi districts.
5 Identical with Mandhāta island on the Narmadā. Ancient capital—Māhismatī, a district south of the Vindhyā.
6 Modern Vanavāsī in North Canara.
7 Modern Mahārāṣṭra.
8 The foreign settlements on the North-Western Frontier perhaps identical with Græco-Bactria.
9 Modern Pegu.
From Alasanda \(^1\) came the Thera Yonadhammarakhiṭa with thirty thousand bhikkhus. From the Vinjha forest\(^2\) mountains came the Thera Uttara with sixty thousand bhikkhus (Mv. XXIX). Ėḷāra, a Damila of noble descent, came from Coḷa\(^3\) country and ruled righteously for many years (Mv. XXI). Madhura (Mv. VII) was a city where the ministers of Vijaya sent gifts to king Paṇḍu to win his daughter for that king.

II

The Mahāvaṁsa commentary furnishes a good deal of information regarding cities, mountains, hills, islands, lakes, hermitages, shrines, etc., of Laṅka.

Anurādhapura\(^4\) was an ancient city of Ceylon, situated near the Kadamba river. On the bank of the river Gambhīra, the priest Upatissa built Upatissagāma to the north of Anurādhapura (Mv. Comm., p. 261). Anurādhapura was so called because (1) it was situated by two Anurādhas, and (2) it was built on the Anurādha Nakkhatta day (ibid., p. 293). It was nine yojanas in extent (ibid., p. 449). It was ruled for some time by the Damiḷas\(^5\) (ibid., p. 616). It was also ruled by Ilanaga for six years (ibid., p. 646) and by Yasalakatisa for seven years and eight months (ibid., p. 647).

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1 Alexandria, the town founded by Alexander in the Paropasādesai country.
2 Vinjhaṭavī, the Vindhyā mountain with its dense forest.
3 Ancient Choḷa country, the capital of which was Kaṇci-puram, modern Conjeevaram.
4 It was the ancient capital of Ceylon but is now in ruins; cf. Dipavaṁsa, pp. 57-58.
5 Damila, the Tamil country.
Sīrśavatthu and Laṅkānagara\(^1\) were two other cities (ibid., p. 259). Besides, there were other cities, e.g., Rohaṇa \(^2\) ruled by Goṭhābhaya (ibid., p. 430), Girilaka (ibid., p. 479) which was greatly under the influence of the Damīlas. Kalahanagara (Mv. X) known as the battle town lies to the south of Minerī tank (Maṇi-hirā) not far from the left bank of the Ambangaṅga. Tambapāṇṇidīpa\(^3\) appeared like a decorated interior of a caitya (Mv. Comm., p. 550). Mention is made of another city called Mahāgamani where the king lived for four months after killing the Damīlas on the bank of the Ganges (ibid., p. 476). Dvāramaṇḍala is mentioned in the Mahāvaṃsa (Ch. X). It is near the Cetiya-pabbata mountain (Mihintale) east of Anurādhapura. Sīhapura was the city so called because it was inhabited by a sīha or lion (Mv. Comm., p. 250). There is a reference to Vaḍḍhamānapura (ibid., p. 353; cf. Dīpavāma, p. 82). The Pulindas are mentioned as a barbarous tribe dwelling in the country inland between Colombo, Kalutāra, Galle and the mountains (Mahāvaṃsa, Geiger’s tr., p. 60, f. n. 5). Ambatthala is mentioned in the Mahāvaṃsa (Ch. XIII). It is immediately below the Mihintale mountain in Ceylon.

There were several gardens in Ceylon, e.g., Mahā-tīththa near Abhayapura (Mv. Comm., p. 349) and Mahā-Anoma (ibid., p. 353). During the reign of King Mahāsenā the bhikkhus living at Jetavāna were called Sāgalikas (ibid., p. 175). King Mahāsenā had the Jeta-

\(^1\) It is also called Laṅkādīpa, modern Ceylon.

\(^2\) Cf. Thūpavānsa, B. C. Law’s Ed., p. 56.

\(^3\) It is Ceylon which was meant in ancient times as Pārasamudra (vide Law, GEB, pp. 70-71).
vana vihāra built in a garden called Jotivana (ibid., p. 681). There were forests in Ceylon, e.g., Nandana-vana\(^1\) and Mahāmeghavana.\(^2\)

A stūpa was built at Rāmagamaka on the banks of the Ganges (ibid., p. 565).

There was a lake called Abhayavāpi (ibid., p. 497; Mv. Ch. X) which was laid out by King Pāṇḍukabhaya himself. It is the tank now called Basawak-kulam (Parker’s Ancient Ceylon, pp. 360 foll.). Water was drawn by a wheel from it (Mv. Comm., p. 629).

There were a port in the country of Rohaṇa called Sakkharasobbha (Mv. Comm., p. 643), a big road from the river Kadamba to the Cetiya mountain (ibid., p. 635), and a tank called Kolambagamīka (ibid., p. 653). Dīghavāpi (Mv., p. 10), Tissavāpi (Mv., p. 160), Maṇihīra (Mv., p. 324), and Kālivāpi (Mv., p. 299) may be mentioned as the four important tanks. Dīghavāpi is probably the modern Kandiya-kaṭṭu tank in the eastern province of Ceylon. Tissavāpi is a tank near Mahāgama. Maṇihīra is the modern Minneriya, a tank near Polonnaruwa. Kālivāpi was built by King Dhātusena by banking up the river Kaḷu-oya or Goṇanādi. There is a reference to Padumapokkharaṇī (Mv. Comm., p. 633).

There was a mountain named Anulatissa (Mv. Comm., p. 659). The Chāta mountain was on the south-western side of Anurādhapura and more than two yojanas in extent (ibid., p. 300). Udumbara was.

\(^1\) Mv., p. 126. Nandana-vana stretched between Mahāmeghavanā and the southern wall of the city of Anurādhapura.

\(^2\) Mv. pp. 10 and 126. Mahāmeghavana stretched south of the capital city of Anurādhapura.
also a mountain situated near a village very close to the Ganges (ibid., p. 287). The Kāsa mountain (Mv., Ch. X) is probably near the modern Kahagalagāma or the village of the Kaha mountain about eighteen miles south-east from Anurādhapura. Ariṭṭhapabbata (Mv., X) is identified with Riṭigala, North-Central Province, north of Habarna. Besides, there were other mountains, e.g., Malaya,\(^1\) Abhayagiri,\(^2\) Silakūṭa,\(^3\) Cetiya-pabbata,\(^4\) and Missakapabbata.\(^5\) The commentator refers to the Sumanakūṭa, a hill, resided by a king named Sumana (ibid., pp. 114-115).

There were caves, e.g., Cittapassa (Mv. Comm., 290), Mahindaguha (ibid., p. 607).

There were villages, e.g., Kumbiyaṅgana in the country named Giri where a householder named Vasabha lived (ibid., p. 454).

There were Cetiyas, e.g., Aggipavisaka which was built on the relics of Tissa, Abhaya, and Uttara who were burnt to death (ibid., p. 612). The great caitya of Mahiyaṅgana\(^6\) was built on the banks of the Ganges (ibid., p. 72). Besides, there were other cetiyas, e.g.,

1 Malaya (Mv., p. 69) is the central mountain region in the interior of Ceylon.
2 Mv., p. 275. Abhayagiri is outside the north gate of the ruined city of Anurādhapura.
3 Mv., p. 102. Silakūṭa is the northern peak of the Mihintale mountain.
4 Mv., p. 180. Cetiya-pabbata is the later name of the Missaka mountain.
5 Missakapabbata (Mv., p. 102) is the modern Mihintale mountain east of Anurādhapura.
6 According to tradition, Bintenne Dagoba on the right bank of the Mahaweli-gangā which is called Mahāgangā or simply Gangā.
Äkāsa¹ Cetiya (Mv., p. 172), Paṭhama² Cetiya (Mv., p. 107), etc.

Among the rivers of Ceylon, mention may be made of Gaṅgā (Mv. Comm., p. 92), Kadamba³ (ibid., p. 261), Gambhīra⁴ (ibid., p. 261), Karinda,⁵ Goṇaka,⁶ Mahāgaṅgā,⁷ Kalyāṇi,⁸ and Mahātīṭhā.⁹ Goṭhasamudda (Mv., Ch. XXII) is the designation of a sea near Ceylon.

Giridīpa where Buddha brought the Yakhas from Ceylon (ibid., p. 50) has been described as a beautiful island extending over an area of one thousand yojanas (ibid., p. 80).

The commentary supplies a long list of vihāras, some of which may be mentioned here. There was a vihāra named Cittala where Saṅgharakkhita thera lived; another vihāra by the name of Mallināga was the home of Mahānāga (Mv. Comm., p. 552). Abhayagallaka was also a vihāra (ibid., p. 625). In the country

1. Situated on the summit of a rock not very far from the Cittalapabbata monastery.
2. Situated outside the eastern gate of the city of Anurādhapura.
3. It is identical with modern Malwattē-oḍa which flows by the ruins of Anurādhapura. Cf. Dipavāṁsa, p. 82.
4. It flows 7 or 8 miles north of Anurādhapura.
5. It is modern Karinda-oḍa in the southern province of Ceylon which is located in the Pañjali pabbata. Mv., p. 258.
6. It is the modern Kaḻu-oḍa river in Ceylon. Mv., Ch. XXXV.
7. Identical with modern Mahāweli-gaṅgā river in Ceylon, Mv., p. 82.
9. Identical with modern Mantola opposite the island of Mannar.
of Rohaṇa there were vihāras named Valliyera (ibid., p. 652) and Mahāgāmanāga (p. 662). Goṭapabbata vihāra was built on the mountain called Goṭapāsāṇa. Two other vihāras by the name of Sejalaka and Cānavela were also built (ibid., p. 657). Besides, there were many vihāras, e.g., Rāmaka vihāra, Maricavaṭṭi (ibid., 499), Dvāramanḍala, Acchagiri vihāra (ibid., 424), Cittalapabbatavihāra,1 Thūparāma vihāra2 (Mv., Ch. XXXVII), Tissamahāvihāra3 (ibid., Chap. XX), Jetavana vihāra4 (ibid., Chap. XXXVII), and Bodhimaṇḍa5 vihāra (Mv., Ch. XXIX) which was once visited by the great therā Cittaguttā with thirty thousand bhikkhus.

The Mahāvamsa and its commentary lead us to think of the following main divisions of the island of Ceylon: (1) Tambapāṇṇidīpa probably denoting north-western portion of Ceylon situated just opposite the southernmost part of India comprising Paṇḍya and Tinnevelley districts with Tambapāṇṇinagara as its main city; (2) Laṅkādīpa situated below Tambapāṇṇidīpa with Amenādhapura on the river Kadamba as its main city; (3) Rohanajanaṇapada in which Kājanagāma was situated; (4) Nāgadīpa probably the

1 It lies 15 miles north-east of the Tissamahārāma near Kaṭagāmuwa.
2 It was a vihāra in Anurādhapura.
3 It was located in south Ceylon, north-east of Hambantota.
4 It was situated near the Abhayagiri dagoba in Anurādhapura.
5 It was a monastery built near the Bodhimaṇḍa in Bodh Gayā.
southern sea-coast of Ceylon with Kalyāṇidesa as one of its sub-divisions. Giriḍīpa evidently represented some hill tracts inhabited by the Yakkhas. The Mahāvamsa introduces us to a prosperous Yakkha city and port called Sirīṣavatthu which is also mentioned in the Valāhassa Jātaka. Samantakūṭa became an isolated Yakkha abode in Ceylon.

Readers are particularly requested to refer to a very useful map of Anurādhapura supplied by Geiger in his English translation of the Mahāvamsa published by the P. T. S., London.

CHAPTER IV

Damila & Damilarattha

Thanks to the labours of Kanakasabhai Pillai, Krishnaswami Aiyangar, Lorenzo, Barnett, Slater, Dubreuil, Dikshitār, Saletore and others, for their valuable investigations into the South Indian history. Here we have attempted for the first time to furnish an account of the Damilas as far as can be gathered from Hinayāna and Mahāyāna Buddhist texts. The Damilas commonly known as the Tamils were a powerful South Indian tribe. The word ‘Draviḍian’ comes from an ethnic name ‘Draviḍa’ or ‘Drāmiḍa’ or ‘Damila’. The Damilas were a warlike people. They had two settlements on both sides of the Ganges as it is apparent from the Pāli chronicles. It is interesting to note that a Vinaya Commentary called
Vimativinodani was written by Kassapa Thera who was an inhabitant of the kingdom of Damila.\(^1\) The Damilas were disrespectful to the Buddhist thūpas.\(^2\)

The island of Laṅkā was troubled very much by Damilas who became very turbulent. Duṭṭhagāmāni, a powerful king of Ceylon, fought with them,\(^3\) killed\(^4\) many of them and afterwards brought them under control.\(^5\) He decided to drive them out of the island of Laṅkā. He marched with a mighty army against them and inflicted a crushing defeat upon them.\(^6\) He conquered them once again on the other side of the Ganges and stayed for 4 months in the city called Mahāgāmāni.\(^7\) Another powerful king of Ceylon, Duṭṭhagāmāni Abhaya, after defeating 32 Damila kings and having obtained coronation at Anurādhapura did not sleep for a month on account of great delight.\(^8\) He who himself was a great warrior, accompanied by ten great heroes, fought with the Damila king named Elāra and became victorious.\(^9\) He again defeated the Damilas at Mahiyaṅgana where he built the golden cetiya and worshipped it.\(^10\) He fought with them and captured a Damila named Catta besides many other Damilas, e.g., Mahākoṭṭha, Gavara, Tāla, Bhanaka and Gāmaṇi. Many Damilas were also killed by Velusumanano.\(^11\) Duṭṭhagāmāni became the undisputed ruler of Ceylon after defeating the thirty Damila kings and freed the island from

\(^1\) Sāsanavamsa, 88.  \(^2\) Mahāvamsa Tīkā, p. 447.
\(^5\) Ibid., pp. 100, 487.
\(^6\) Cf. Thūpavamsa, vide my History of Pāli Literature, p. 577.
\(^7\) Mahāvamsa Tīkā, p. 476.
\(^8\) Sumaṅgalavilāsini, p. 640.  \(^9\) Mahābodhivamsa, p. 183.
\(^10\) Thūpavamsa, p. 59.  \(^11\) 4 Idid., p. 60.
foreign domination.¹ King Kākavāṭṭa Tissa also fought with the Damīlas at Mahiyāṅgana where he built a golden thūpa.² In order to put a check on the Damīlas he kept guards at the fords of the Mahāgaṅgā.³ It so happened that once the Damīlas escaped death by taking shelter in a city called Vijitanagara.⁴ The Damīlas had a fight with Veḷusumana but they were slain in large number.⁵ A Damīla named Giriya was killed in a fight.⁶ The Damīlas then entered the city conquered by Tissa and fought with the frontier king of Koḷam-bāḷaka. King Paṇḍukābhaya promised to get back his lost kingdom by destroying the Damīlas.⁷ Anurādhapura was for sometime under the rule of some Damīlas.⁸ A Damīla named Pulahattha ruled this city for three years and appointed a Damīla named Bāhiya as his Commander.⁹ A Damīla named Dāṭhika was killed and lost his sovereignty at Anurādhapura.¹⁰ Having conquered Suratissa, the two Damīlas, Sena and Gutta, ruled the island of Laṅkā for 22 years.¹¹ Abhaya, son of Siddhatissa, killed a Damīla named Sāṭhika.¹² The island of Laṅkā was ruled by five Damīla kings for 14 years and 7 months, Vaṭṭhagamani after killing Damīla Dāṭhika¹³ and Damīla Paṇḍu, after killing Mittasena.¹⁴ We further notice that two Damīlas

1 Ibid., p. 68.  
2 Ibid., p. 58.  
3 Mahāvaṃsa Tiṅka, p. 448.  
4 Ibid., p. 475.  
5 Ibid., p. 475.  
6 Ibid., p. 479.  
7 Ibid., p. 614.  
8 Ibid., p. 616.  
9 Mahāvaṃsa Commentary, p. 617.  
10 Mahāvaṃsa, Chapter XXXIII.  
11 Diṇḍavamsa, p. 99.  
12 Ibid., p. 91.  
13 Ibid., p. 108.  
14 Cūḷavamsa, p. 22.  

named Pithiya and Rajamittaka were killed in a fight. The Damilas were again killed by Māna. They were defeated and slain by Kulaśekhara. The stronghold, Semponmāri, was conquered after defeating the Damilas. A Damila general named Arijacakka-vatti was a dignitary of great power. He laid waste the kingdom of Ceylon, entered the proud stronghold, the town of Subhāgiri, seized all the sacred treasures including the sacred tooth-relic and returned with them to Paṇḍu kingdom.

Anulā who was enamoured of Damila Vātuka killed Siva with poison and gave the reign to Vātuka who made Anulā his queen. Anulā afterwards killed Vātuka when she fell in love with a woodcutter named Tissa. She again fell in love with a Damila named Niliya, killed the woodcutter and gave the sovereignty to Niliya who was also killed by her.

A careful study of the Buddhist texts shows that the Damilas were a fighting people always engaged in constant strifes with the Ceylonese. They are described as ariyā or uncultured. ‘Might is right’ was their policy which they rigidly followed with the result that they were defeated and mercilessly massacred in almost all their battles with the Sinhalese as we read in the Mahāvamsa Commentary that the Damilas were killed in so large a number that the water of a tank became red on account of a profuse flow of Damila blood. They are said to have used

1. Ibid., pp. 24, 61. 2 Ibid., p. 71.
3 Ibid., p. 78. 4 Ibid., p. 85.
4 Ibid., p. 85. 5 Ibid., p. 204.
6 Mahāvamsa Tikā, p. 626. 7 p. 482.
red-hot iron balls and molten pitch against their enemies.¹

The literary tradition of Ceylon does not clearly say as to who these Damila invaders were or from which part of India they came over to Ceylon. It is only in connection with a particular Damila General, we are told, that he returned with all booties to the Paṇḍu country, the land of the Pāṇḍyās in the south. If anything substantial can really be built on this meagre fact, it would be that the Damilas who made excursions into the island of Laṅkā from time to time belonged to Paṇḍya which occupied the southernmost part of India opposite to Ceylon. The said tradition keeps us entirely in the dark as to whether those Damilas were sent with expeditions by the king of Paṇḍu or they were a race of marauders who undertook those expeditions on their own initiative. The commentaries of Buddhaghosa distinguish the Damilas from the Yavanas and Kīrātas on one hand and from the Andhras on the other. The relation between the Damila country and Ceylon was not always inimical. The account of Vijaya distinctly brings out that there existed a matrimonial alliance between the ruler of Laṅkā and that of Paṇḍya. It is also mentioned that there was a very early settlement in Ceylon of skilled craftsmen and families of the eighteen guilds all from Paṇḍya.² There existed similarly a close cultural relationship and constant intercourse between South India and Ceylon; the notable centres of Buddhist learning mentioned in Pāli works being Kāveripatīvana, Madhurā and Kaṇcipura.

¹ Mahāvamsa Tikā, p. 477. ² Mahāvamsa, Chap. 7.
CHAPTER V

MOUNTAINS AND RIVERS OF INDIA

(From Epic and Paurānic Sources)

The two Epics and the Purāṇas have long been recognised as a rich mine of geographical information about ancient India. They contain a number of chapters giving a fairly accurate account of not only the different territorial divisions of India, but also of her rivers, mountains, forests, lakes, deserts, towns, countries and peoples. Such chapters are the Tīrtha-yātṛā Digvijaya sections of the Mahābhārata, the Jambukhaṇḍavīnirṛṣna-pārva of the same epic, and the Kiśkindhya-kāṇḍa of the Rāmāyaṇa. Equally important from this point of view are the Bhuvanakośa, the Jambudvīpa-varṇana and the Kārma-vibhāga sections of the Purāṇas, as well as of the Brāhmaṇa-hitā, the Parāśara-tantra and the Atharvaparīśiṣṭa. The geographical accounts in the different Purāṇas are more or less identical, and the account in one is not often repeated word for word in another; in certain instances a larger account is summarised into a shorter one, e.g., the Paurānic list of rivers differs in the different Purāṇas. The list in the Vāyu, Matsya and Mārkaṇḍeya Purāṇas is a long one, while that in the Viṣṇu is very short. The same list occurs in the Bhāgavata and Padma Purāṇas as well, but in them it does not follow any definite arrangement. The Paurānic lists of rivers, countries and peoples, etc., occur also in the Mahābhārata,
sometimes in a more detailed form. The 'particulars of the country of Bharata' (as given in the Bhiṣma-parva (Ślokas 317-78) are almost the same as in the Purāṇas, and with additional information in certain instances. It is obvious that these lists are framed in pursuance of a traditional account handed down from earlier times, and that there is much mythical and fabulous element in them. But in spite of everything, it must be admitted that the accounts are substantially correct, and 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 pivot of the Paurānic account of rivers of Bharatavarṣa is certainly the mountain Himavat and the rivers issuing out of it.

Himavat and the rivers issuing out of it are invariably grouped in the Purāṇas as well as the Mahābhārata according to the mountain ranges out of which they rise. Of the mountains, the Himavat or Himādri is the only varsarpavata which is placed within the geographical limit of Bharatavarṣa.¹

According to ancient geographers, the name Himavat was applied to the entire mountain range that stretches from the Sulaiman along the west of the Punjab and whole of the northern boundary of India to the Assam and Arakan hill ranges in the east including a number of peaks and smaller mountain ranges. The author of the Mārkaṇḍeya Purāṇa evi-

¹ For the place and position of the Himavat among the Varsa-parvatas and the mountain-system of the Purāṇas, see Raychaudhuri, Studies in Indian Antiquities, pp. 94-101.
dently knew the Himavat to have stretched from sea to sea like the 'string of a bow' (Kāmukasya yathā guṇah). The statement in the Mārkaṇḍeya Purāṇa is supported by the Mahābhārata and Kumārasambhava.

The Viṣṇu Purāṇa also seems to suggest the same when it says that Bhāratavrṣa is the country and lies south of the Himādri and north of the ocean (II. 3, 1-2). Ptolemy also seems to agree with the Epic and Paurānic description when he says that the Imaós (i.e. the Himavat) is the source of the Ganges and the Indus as well as of the Koa and the Swat river which rise from the hills to the west of the modern North-West Frontier Province.

According to the Matsya Purāṇa, the Kailāsa range formed a part of the Himavat (121, 2), though according to the Mārkaṇḍeya it was a separate mountain. Dr. Raychaudhuri correctly observes: "There is reason to believe that some of the so-called varsa-parvatas were in fact parts of the Himalayan chain." (Studies in Indian Antiquities, p. 100). He points

1 Kailāso Himavāṁś’caiva daksinēna mahācalau ।
Pūrvvapal’s’ayatāvetāvarṇavāntarvyavasthitau ॥
(Mārk. P., 54, 24.)
etattu Bhārataṁ varsam catuhsamsthānasau sthitam
daksināparato hyasya pūrvvena ca mahodadhiḥ ।
Himavānuttareṇāsyā Kārmukasya yathā guṇah ॥
(Mārk. P., 57, 59.)

2 Avagāḍhā hyubhayataḥ samudrau pūrvva- pastors’cimau (Mbh., VI. 6, 8)
Astyuttarasyāṁ dis’i devatātmā
Himālayo nāma nagādhirājaḥ ।
Pūrvvaparau toyanidhi vagāhya
Sthitah prithivyā īva mānandaṇḍaḥ ॥ (Kumār., I. 1).

3 Ancient India. Ptolemy, S. N. Majumdar’s Edn., p. 81.
out that according to Alberuni, Meru and Nisada, described as \textit{vārasaparvatas} in the Purāṇas, were connected with the Himalayan chain.

According to the Purāṇas, the rivers issuing from the Himavat are the Gaṅgā, Sarasvatī, Sindhu, Candrabhāga, Yamunā, Satadru, Vitasta, Iravatī, Kuhu, Gomati, Dhūtapāpa, Bāhuda, Drśadvatī, Vipāsa, Devikā, Raṅksu, Niścīrā, Gaṇḍakī and Kauśikī.\(^1\)

The Mārkaṇḍeya Purāṇa has a separate chapter on the descent of the Ganges which is said to have issued from the foot of Nārāyaṇa, and followed her course on to Mount Meru; then she bifurcated herself in four streams flowing east, south, west and north, the southern of which was allowed by Śiva, through the entreaties and intercession of King Bharata, to flow through India.\(^2\)

The fabulous element in the description given in the Mārkaṇḍeya Purāṇa is only too obvious to need comment; at the same time it is evident that when the Paurāṇic author describes the ‘second stream called Alakanandā flowing southwards and overflowing the Mānasa lake with a great force,’ he is simply speaking of the upper course of the river when she is still on the lap of the mighty Himavat. So also when we are told that the river ‘entered the southern

\(1\) Gaṅgā Sarasvatī Sindhus’ Chandrabhāga tathāparā ||
Yamunā ca Satadrus’ca Vitasteravati Kuhuh ||
Gomati Dhūtapāpa ca Bāhuda sa Drśadvatī ||
Vipāśa’ Devikā Raṅksur Niścīrā Gaṇḍakī tathā ||
Kauśikī cāpaga vipra Himavatpūdanishrṣṭāh ||
(Mārκ. P., 57, 16-18.)

\(2\) Mārκ. P., 56, 1-12.
ocean in seven streams, and in three streams on the east, inundating as a great river the south with the overflow from her stream,' we seem to read of the different tributaries of the great river and her lower streams of the south-east before she reaches the eastern seas.

The Vāyu and Matsya Purāṇas give almost the same description as the Mārkaṇḍeya of the descent of the Ganges, while the Viṣṇu, Bhāgavata and Padma Purāṇas as well as the Mahābhārata agree substantially, though their account is rather brief. The account given in the Vāyu Purāṇa is interesting.¹

It is somewhat curious that the Gaṅgā is everywhere in the Mahābhārata as well as in the Purāṇas, qualified 'invariably as tripathagā or flowing in three directions, though the actual description is that, after 'issuing from the foot of Viṣṇu and washing the lunar

¹ "The capital of Brahmā is enclosed by the river Ganges, which, issuing from the foot of Viṣṇu, and washing the lunar orb, falls, here, from the skies, and after encircling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the Sitā, the Alakananda, the Caksu, and the Bhadrā. The first, falling upon the tops of the inferior mountains, on the east side of the Meru, flows over their crests, and passes through the country of Bhadrās'va, to the ocean. The Alakananda flows south, to the country of Bhārata, and dividing into seven rivers on the way, falls into the sea. The Caksu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumāla. And the Bhadrā washes the country of the Uttarakurus, and empties itself into the northern ocean. (Wilson's trans., Bk. II, Chap. II, pp. 119-20.) Wilson points out that Bhāskarāchārya, an author of the eleventh century, gives almost exactly the same purport of the story. Evidently he draws his account from the Purāṇas."
orb, she divided herself into four mighty rivers' and flowed in four directions. Later also, in India, she is described as a river that flowed in seven streams.\(^1\) It is only in her lower course that she is said to have entered the ocean 'in three streams on the east' (cf. the Märk. P.). Is it then to be surmised that her description as tripathagā refers to these three streams?\(^2\) Which, again, are these three streams? Can they be said to be identical with the Bhāgirathī, the Brahmaputra and the Meghnā, the three courses which mingle together before they enter the sea?

The river still survives and flows between the Sarasvati. Jumna and the Sutlej. It must have been at one time a mighty river,\(^3\) but gradually she lost herself in the desert at a place known as Vinasana, the traditional western extremity of Āryāvarta and Madhyadesa. (Vaśishtha, 1, 8; Baudh, 1, 1, 2, 9, etc.). It is a tributary of the Indus, and rises from the hills of Sirmur in the Himalayan range. In the Rgvedic period it was a mighty river, and flowed into the sea (Max Müller, Rgveda-Sāṁhitā, p. 46). "It disappears for a time in the sand near the village of Chalaur and reappears at Bhavānīpur. At Bālchhāppar it again disappears, but appears again at Bara Khera; at Urnai near Pehoa, it is joined by the Markanda and the united stream bearing still the name

\(^1\) Cf. the following Rgvedic hymn where the Sindu with its seven streams is also said to have followed a threefold course:

"Each set of seven (streams) has followed a threefold course. The Sindhu surpasses the other rivers in impetuosity" (X, 75).

\(^2\) Suttanipāta-Commentary.

of Sarasvatī ultimately joins the Ghaggar or Gharghar which was evidently the lower part of the Sarasvatī (Punjab Gazetteer, Ambala Dt., Chap. I). The Mahābhārata also says that after disappearing, the river appears again at three places, namely, at Chamasodheda, Śirobheda and Nāgodbheda (Vana P., 8)."  

The Śalya Parva of the Mahābhārata seems to suggest that the name Sarasvatī was given to the seven rivers, Suprabhā, Kāṇcanakṣī, Viśālī, Manoramā, Oghavātī, Sureṇu and Vimalodakā (Śalya, 39, 2188-2216).

It is the river Indus. But according to Alberuni (India, I, p. 260), only her upper course, above the junction with the Chenab or Chandrabhāgā, was known as Sindhu; lower that point to Aror, she was known as Pañcanad, while from Aror to where she enters the sea it was known as Mihran. In the Behistun inscription of Darius the river is referred to as Hindu, and in Vendidad as Hendu. The Chinese designations of our country, T'ien-chu, Shen-tu, Sien-tou, Hien-tou, Yin-tu, etc., are all probably derived from Sindhu, though the Chinese themselves do not agree that the name was so derived. In any case, the river gave her name to the country through which she flowed. The upper course of the river along with her important

2. For explanations of the Chinese designations of India, see Watters, Yuan Chwang, I, 181-40; also Bretschreider Medieval Researches, II, 25.
3. As to her ancient course through Sind, see J.A.S.B., 1886, II, p. 323.
tributaries gave to the country through which she flowed the name of ‘the land of the five rivers’ (pañcanad); from this mediaeval name the modern Punjab derives her name. The lower course gave to the country around the name of Sind.

The passage in the Mārkaṇḍeya Purāṇa seems to suggest that there were two rivers of this name. The Mahābhārata also seems to support the same contention (Bhīṣma P., 9, 322-27). But it is difficult to identify the second stream of the same name. The river Bhīma, a branch of the Kṛṣṇā, is also known by the name Candrabhāgā but obviously that river is not meant.

The Candrabhāgā is the Chenab in the Punjab, and is the Rgvedic Asīknī identical with the Greek Akesines. Sometimes, the united streams of the Jhelum and the Chenab are also known by the single name Candrabhāgā, the Sandabaga or Sandabal of Ptolemy.

This famous river still bears its old name. It is mentioned as early as the Rgveda (X, 75) and the Aitareya Brāhmaṇa (VIII, 14, 4).

It is the modern Sutlej. “In ancient times this river probably did not join the Beas, as it does now, but pursued an independent course to the confines of Sindh” (Pargiter, Mārk. (P., p. 291, notes). The united streams of the Sutlej and the Beas are known as the Ghaggar. The Satadru is the Zaradros of Ptolemy, and the Hesydrus of Pliny.

1 For its early course, see, J.A.S.B., 1886, II, pp. 335 foll.
GEOREGRAPHICAL ESSAYS

It is the modern Jhelum, but is still called Vitastā in Kāsmīr, and is identical with Greek Bidaspes or Hydaspes. It was known to the Ṛgvedic Aryan (X, 75) by the same name as well as to the Buddhists under the name of Vītamsā (Milinda-paniho, B.E., XXLIV).

It is the modern Rāvi, the Greek Hydraotisor Irāvatī. Adris or Rhonadis.

It is mentioned in the Vāyu (XLV, 95) and Kūrma Purāṇas (XLVII, 27) as Kuhā. The river is probably identical with the Kuhā of the Ṛgveda (X., 75, 6) and the Kophes or Kophen of the Greek geographers, the modern Kabul river. It is also probably identical with the Koā of Ptolemy which is described to have its source in the Imaos or Himavat. (Ptolemy, VII, i. 26; Majumdar's edn., p. 81).

It is almost certainly identical with Rgvedic Gomati (R. V., X., 75, 6) which is probably the modern Gomāl, a western tributary of the Indus. The Paurānic passage Gomati Dhutapāpā ca1 has been interpreted as 'Gomati and Dhūtapāpa,' thus signifying two rivers, of which the latter according to Cunningham was a tributary of the Gomati. In the Mahābhārata, the two words are linked together (Bhīṣma, p. 9. 25), in which case, the passage should be interpreted as "the Gomati, the cleanser of all sins." The Paurānic river has also been sought to be identified with the modern Goomti which joins the Ganges below Benares, and which is described in the Rāmāyaṇa as situated in Ayodhya, and as being "crowded with

1 Märk. P., op. cit., Vāyu, 45, 25; Kūrma, 47, 27; Varāha, 85.
cattle” (Ayodhya-kāṇḍa, 49). But as the Paurāṇic, passage as well as that of the Mahābhārata mentions the river along with those of the Punjab, it is almost certain that the tributary of the Indus is meant. The Skanda Purāṇa mentions another river of the same name (Avanti Khaṇḍa, Ch. 60); evidently it flowed through Gujrat with Dvārakā on its bank. According to the Meghadūta (I. v. 47) a river Gomati seems to have formed a branch of the Cambal. If the Śiva Purāṇa is to be believed, the river Godāvarī near its source where the temple Tryamvaka was situated, is also known as Gomati (I, Ch. 54).

Some have sought to identify the Dhitapāpa as a separate river with the modern Dhopāp on the Goomti, 18 miles south-east of Sultanpur in Oudh. According to the Skanda Purāṇa (Kāśikhaṇḍa, Uttara, Chap. 59), it was a tributary of the Ganges near Benares. (Dey, Dictionary, pp. 57 and 231.)

Pargiter identifies the river with the modern Bāhūdā. ¹

Dey with the river ‘Dhavalā now called Dhumela or Burha-Rāpti, a feeder of the Rāpti in Oudh.’ (Pargiter, Markaṇḍeya P., pp. 291-92; Dey, Dictionary, p. 16). Pargiter also points out that there was another river of this name in the Deccan (Mbh., Bhīṣma P., 9, 322; Anuṣasana P., 165, 7653; Rāmāyaṇa, Kish. K., 41, 13).

The Mahābhārata gives an explanation of the origin of the name. Rṣi Likhita had his severed arm restored by bathing in this river, which was accordingly named

¹ The Bāhūdā is, perhaps, no other sacred river than what is called Bāhukā in the Majjhima Nikāya, I, pp. 36-40.
Bāhudā (Mbh., Śānti P., 22 ; Harivaṃśā, 12). But the Śiva Purāṇa gives a different explanation, and says that Gaurī was turned into the river Bāhudā by the curse of her husband Prasenajit.

The Drsadvatī has been described as the southern and eastern boundary of what was then known as Brahmagarta (II, 17), while the western boundary was the Sarasvatī. According to the Mahābhārata, the river seems to have formed one of the boundaries of Kurukṣetra (Vana P., 5074). The same source tells us that the confluence of the Drsadvatī and the Kauśikī was of peculiar sanctity. The river has been identified with the modern Citrang, Chautang or Citang, which runs parallel to the Sarasvatī (Imp. Gaz. of India, p. 26 ; Rapson, Ancient India, p. 51). Elphinstone and Todd sought to identify it with the Ghagar flowing through Ambala and Sind but now lost in the desert sands of Rajputānā (J. A. S. B., VI, p. 181), while Cunningham found in it the river Rakshi that flows by the south-east of Thaneswar (Arch. Sur. Rep., XIV). According to the Vāmana Purāṇa, a branch of this river was known as Kauśikī (Vāmana, 34).

It is the Beas, identical with the Bipasis or Hypasis or Hyphasis of the Greeks, which is now a tributary of the Śatadru or Sutlej but was, in ancient times in all probability, an independent river. The story of the origin of the name Vipāśā is told in the Mahābhārata. Vasīṣṭha, broken in heart owing 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-pāsa) and saved him by throwing him on the banks.

Pargiter has sought to identify the river, since it is said to have issued from the Himalayas, with the river Deeg, a tributary of the river Rāvi (Mārk. P., p. 292, note). His identification seems to be upheld by the Vāmana Purāṇa (Chaps. 81, 84, 89) as well as the Matsya Purāṇa (Ch. 113). According to the Agni Purāṇa, it flowed through the Sauvīra country (Ch. 200), and had its source, according to the Kālikā Purāṇa (Ch. 23, 137-38) in the Maināka hills in the Sewalik range. The Viśnuḍharmottara (1, 167, 15) would have the river flowing through the Madra country, and the Skanda Purāṇa (Prabhāsa Kṣetra Mahātmya, 278) would have Mālāsthāna or Multan situated on its bank.

It has also been identified with the river Devā or Devikā in U. P., which is only another name for the southern course of the Sarayū, the northern course being known as Kālināḍī (Bengal and Agra Guide and Gazetteer, 1841, II, pp. 120, 252, map). According to the Kālikā Purāṇa, it flowed between the Gomati and the Sarayū, and was distinct from them (Ch. 23), while according to the Mahābhārata (Ādi. P. 29) and the Varāha Purāṇa (144), it was at the junction of the Gaṅḍak, the Devikā-Sarayū and the Gaṅgā that the struggle between the crocodile and the elephant took place.1

1 But the Anusūsana Parva (Ślokas 7645 and 7647) of the Mahābhārata seems to suggest that the Devikā and the Sarayū were not the one and the same river. See also Amarakosa, 1, 2, 8, 85.
Pargiter mentions another Devikā in the Deccan which, he says, is upheld by the Rāmā-yaṇa (Kish. K., 41, 13). Pargiter suggests that the name is wrongly given in the Purāṇas; we should rather have it replaced by Vāksu or Vāṅksu, and identify it with the Oxus. The reading is certainly doubtful, for the Vāyu Purāṇa (45, 96) as well as the Mahābhārata (Bhīṣma P., 9, 324) read it as Ikṣu. According to the Viṣṇu Purāṇa, Ikṣu was one of the seven holy rivers that flowed through Śākadvipa. According to the Kūrmā Purāṇa, Ikṣu was an affluent of the Narmadā (II, 39).

The Varāha Purāṇa (85) reads the name as Niśvīra; other Paurāṇic readings are Niścitā, Nis'cīrā, Nicītā (Viṣṇu P.), Nirvīrā (Vāyu, Matsya), Mīcītā or Niśrītā (certain MSS. of Viṣṇu). In the Bhīṣma Parva list of rivers there are three similar names: Niścitā, Nicītā and Nīvārā, while the Vana Parva has Nirvīrā (84, 8116-9). It is, however, difficult to say if one and the same river is meant by all these names. Anyway, a river of some such name did really exists and was in all probability connected with the Kauśikī with which it is often mentioned. According to Nundolal Dey, Niścīrā is "the river Līlājan which joins the Mohanā near Gayā, and their united stream forms the Phalgu (Agni P., 116; Mārk. P., 57). It is the Neraṇjarā of the Buddhists" (Dictionary, p. 141).

It is the modern river Gāndak that flows into the Ganges near Patna. The river is said to have been formed from the sweat of the cheeks of Viṣṇu who sat in penance at its source, and hence it was named Gāndakī (Varāha P. 144).
According to the same source it was also called Śalagrami and Nārāyanī.

It is the modern river Kuśi (Rāmāyaṇa, Ādi, 34; Varāha P., 140) which flows into the Ganges through the district of Purnea in Bihar (Dey's Geographical Dictionary, p. 97). The river seems to have largely shifted its course (Pargiter, Mārkaṇḍeya P., p. 292, note).

The Mārkaṇḍeya list of rivers issuing from the Himavat concludes thus: Kauṣīkī cāpagā vipra Himavatpāda-niḥsrtāh which has been translated by Pargiter as, "and Kauṣīkī are the rivers which flow from the slopes of Himavat, O Brahman." The passage may as Pargiter himself shows (Mārk. P., p. 292, notes), also be rendered as "Kauṣīkī and the Āpaga flow from the slopes of the Himavat, etc." The Kūrma Purāṇa reads Kauṣīkī Lohini c'eti..... instead, while the Vāyu and the Varāha (45, 96 and 85 respectively) read Kauṣīkī Lohita c'eti..... Still there are other Paurānic readings, e.g., Kauṣīkī ca trtiyā tu which may mean the "third Kauṣī ki" or refer to a river Trtiyā by name. Pargiter himself suggests two more variant readings, e.g., Kauṣīkī Karatoya tu and Kauṣīkī ca Trisrotās tu. Trisrotā in the modern Teesta which flows into the Brahmaputra, and Karatoya is the river of that name flowing through the district of Bogra in Bengal. Lohini and Lohita are evidently the same as the old Lāuhitya which is but another name of the Brahmaputra. A river named Trtiyā is mentioned in the Sābhā Parva (9., 373) of the Mahābhārata. The three Kauṣīkīs

1. Pargiter, op. cit.
are probably (i) the Kosi, (ii) the branch of the Dr̥śadvatī in Kurukṣetra and (iii) the one referred to in the Vana Parva (221, 14231) of the Mahābhārata. As for Āpagā as a river, we have reference to it as flowing through Kurukṣetra in the Vanaparva (83, 6038-40) of the Mahābhārata (also see Cunningham’s Arch. Sur. Rep., XIV., 88 and Plate XXVI).

Besides the one Varṣa-parvata, there were in Bhāratavarṣa seven Kulācalas, viz.,

The seven Kulācalas.

Mahendra, Malaya, Sahya, Śuktimat, Rksaparvata, Vindhya and Pāripātra.

As each of these mountains was associated with one particular country or tribe (kula), they were called Kulācalas. "Thus Mahendra is the mountain par excellence of the Kaliṅgas, Malaya of the Pāṇḍyas, Sahya of the Aparāntas, Śuktimat of the people of Bhallāṭa, Rksa of the people of Māhiṣmati, Vindhya of the Āṭavyas and other forest-folk of Central India, and Pāripātra or Pāriyātra of the Niṣadas."²

Rājaśekhara in his Kāvyamānasa places these seven Kulaparvatas in that region of Bhāratavarṣa which was known as Kumārī-dvīpa which refers to the Peninsular India with the Vindhya and the Pāripātra as its northern boundaries. Ptolemy evidently heard of some such traditional list of mountains when he enumerated the mountain

1. Mahendro Malayah S’ahyah Suktimān Rksaparvatah
   Vindhyas’ca Pāripātras’ca saptāivātra kulācalāḥ

   (Mārk. 57.10.)

2. Raychaudhuri, Studies in Indian Antiquities, pp. 105-106 and notes. For minor hills associated with Kulācalas, see op. cit., 13) ff.
ranges of India in the following manner: the Apokopa, Sardonyx, Ouindion, Bottigo, Adeisathron, Ouxenton, Oroudian, Bepyrrhos, Maiandros, Damassa or Dobassa and Semanthinos. Of these, Ouindion has been identified with the Vindhyas, Bettigo with Podigei, the Tamil name of Malaya, Ouxenton with the Rkṣavant, Adeisathron with the Sahyādri, and the Oroudian with the Vaidūrya which, however, is not enumerated as a Kulācala.¹

It is interesting to note that Ptolemy also, like the Paurānic writers, groups the rivers of India according to the mountains out of which they rise. The position of the mountains, as he gives them, is owing to his erroneous views of the configuration of India, hopelessly incorrect but one can find some clue to their identification when he describes the rivers issuing from each mountain. The same method is followed also by Paurānic writers, and this helps us not a little to identify the seven Kulācalas and other mountains mentioned in the Purāṇas. In fact Ptolemy seems certainly to have come in possession of some old traditional list of Indian rivers and mountains, of countries and peoples which he made use of in his Geography and which was utilised later by Epic and Paurānic writers as well.

Most of the mountains have lost their ancient names, but the copious references to them in our old literature, apart from the Epics and Purāṇas as well

¹ Ptolemy’s Ancient India, Mazumder’s edn., 75-81 and 204. Dr. Raychaudhuri seeks to identify (op cit., p. 105) Maiandros with Mahendra. This is a bit far-fetched, as the rivers issuing out of it are not the same as those issuing out of Mahendra.
as in epigraphic and numismatic records have enabled scholars to identify them successfully.

The Bhāgavata Purāṇa (X, 79) seems to give a very accurate description of the situation of the Mahendra range. From the Paurāṇic description it appears that the Mahendrādri was thus situated between the Gaṅgāsāgarasaṅgama and Saptagodāvari. Part of the Eastern Ghat near Ganjam is still called Mahindra Malei or hill of Mahendra (Wilson, Viṣṇu P., II, 8, p. 127, n.). Pargiter thinks that the name should be limited to the hills between the Mahānadi, Godāvari, and Wain-gaṅgā and may perhaps comprise only the portion of the Eastern Ghat north of the Godāvari (Mark. P., p. 305, note). Classical Sanskrit literature seems to agree with the description of the Bhāgavata Purāṇa, and hence with the identification of Pargiter. The Raghuvarmaṣa of Kālidāsa which refers to the hills more than once (IV, 39, 40, 43; VI, 54) seems to locate the range in the Kaliṅga country; so also seems to be the indication of the Uttara Naiṣadha Carita (XII, 24). But according to the various passages of the Rāmāyaṇa, the name Mahendra seems to have been applied to the whole range of mountains extending from Ganjam to as far south as the Pāṇḍya country, to the whole of the Eastern Ghat range (Kiṣk., 67; Laṅkā K., 4, 92-24). There in the Tinnevelly

1 Foremost in this work have been Wilson, Pargiter, N. L. Dey, S. N. Majumdar, and H. C. Raychandhuri.

2 Gayūn gatvā pitṛnirvānā Gaṅgā-sāgara-sāgane upasāṣya Mahendrādrame Rāmaṁ drṣṭvābhvādyā ca Sapta Godāvarīṁ Veṇvāṁ Pampāṁ Bhimarathāṁ tataḥ.
district is a small mountain which is still called Mahendragiri (Tinnevelly District Gazetteer, I, p. 4). Pargiter thinks that the Mahendra hills of the Purāṇas and those of the Rāmāyaṇa were two different ranges but Dr. Raychaudhuri has argued with good reasons that the authors of the Rāmāyaṇa and the Purāṇas meant the same range of hills (Studies in Indian Antiquities, pp. 108-109). That the Mahendra hills extended as far south as Madura and joined the Malaya hills is also proved by the Caitanya-Caritāmṛta and the Harṣa Carita respectively (Harṣa-Caritam, VII). The Paurāṇic suggestion is also to the effect that it was situated in juxtaposition with Malaya and Sahya.

The Epics and Purāṇas speak of certain minor hills which may conveniently be associated with the Mahendra ranges.¹ Such are the Śrīparvata and the Puṣpagiri. According to the Agni Purāṇa, Śrīparvata seems to have been situated not far from Kaverīsaṅgama (CXIII, 3-4). The same text tells us that

1 Minor hills associated with the Kulūcalas are thus described in the Mārkandeya Purāṇa (57. 11-15):

Teṣāṁ sahasras’as’cānye bhūdhārā ye samipagāḥ ||
Vistārocchrāyiṇo ramilyā vipulāścātra sānavaḥ ||
Kolāḥalāḥ sa Vaibhrājo Mandaśo Darddūrācalāḥ ||
Vātavano Vaidyutās’ca Mrnīkaḥ Svarasastathā ||
Tuṅgapratthro Nāgagirī Roeṣār Ṛ Pāṇḍarācalāḥ ||
Puspo girindurjjayanto Raivato’rbba eva ca ||
Ṛṣyānūkaḥ sa Gomantakāḥ Kūṭasa’ilaḥ Kṛtsmaraḥ ||
Śrīparvvatās’ca Koraś ca S’atas’o’nye ca parvvatāh ||

In place of Vaibhrāja the Vāyu reads Vaihāra ; in place of Vātavano the Vāyu reads Pātandhama ; Pargiter suggests Vai-
dūrya for Vaidyuta ; in place of Svarasa the Vāyu reads Sasurasa or Susarasa; in place of Pāṇḍara the Vāyu reads Pāṇḍura ; in place of Durjajyanta the Vāyu reads Ujjayanta ; in place of Kora the Vāyu reads Ketu or Kāru.
this hill was dedicated by Viṣṇu to Śrī for her having performed some austerities there. It is the name of a lofty rock which overhangs the river Kṛṣṇā in the Kurnool District.\footnote{Pargiter, Mārk, P., p. 290, notes.} According to Dr. Raychaudhuri (\textit{op. cit.}, p. 130) it lay eight miles to the north of Cuddapah. Other minor hills noticed by Dr. Raychaudhuri which were associated with the Mahendra ranges were the Venkaṭādri, the Aruṇācala (\textit{Skanda P., Aruṇācala Māhātmya}, III, 59-61; IV, 9, 13, 21, 37) or Sonācala and the Rṣabha (\textit{Bhāgavata P., X, 79; Mbh., III, 85-21}).\footnote{For identifications of these mountains, see Raychaudhuri, \textit{op. cit.}.}

The rivers issuing from the Mahendra ranges are the Pitṛsomā, Rṣikulyā, Ikṣukā, Tridivā, Lāṅgulinī and Vamśakarā.\footnote{\textit{Pitṛsomārṣikulyā ca Ikṣukā Tridivā ca yā || Lāṅgulinī Vamśakarā Mahendra-prabhavah smṛtāḥ | (Mārk. P., 57, 28-29.)} The \textit{Kūrma Purāṇa} (XLVII, 36) does not, however, mention this group of rivers issuing from the Mahendra; on the contrary, it speaks of Trisāmā, Rṣikā and Vamśadhārīni (evidently identical with Pitṛsomā, Rṣikulyā and Vamśakarā respectively) as rivers that issued from the Śuktimat ranges. Besides the above six, the Matsya Purāṇa (CXIII, 31) mentions three more, the Tamraparṇī, Śaravā and Vimala.

The variant readings are Trisāmā (Vāyu, XLV, 106; Bhāgavata, V. XIX, 17; Agni, CXVIII, 8), Triyāmā (Varāha, LXXXV), and Tribhāgā (Matsya, CXIII, 31). It cannot definitely be identified.
The Vāyu Purāṇa reads Ṛtu-kulyā (XLV, 106), evidently incorrectly. The river still bears its old name, and flows past Ganjam.

The Vāyu (XLV, 106) and Varāha Purāṇas (LXXXV) read Ikṣulā, while the Matsya reads Ikṣudā (CXIII, 31). It cannot definitely be identified, but obviously it must have been a river like the Pitṛsomā on the eastern coast.

Tridivā—A Tridivā is said to have issued from the Vindhyas in the Paurānic list.

Lāṅgulini—It is the same river as the Lāṅgalī of Mahābhārata (Sabhā, IX, 374). The Varāhāpurāṇa variants are Mūlinī or Lamūlinī (LXXXV), while the Matsya reads Mūlī (CXIII, 31); certainly they are copyist’s mistakes, for the river still bears its old name and is definitely identifiable with the Lāṅguliya on which stands Chicacole, between Vizianagram and Kalingapatam.

Varāsadharā—The Varāha Purāṇa reads Varāsavarā (LXXXV); but the correct name seems to be Varāsadharā which is given in the Vāyu Purāṇa (XLV, 106). It is evidently the modern Baṅsdharā, which flows past Kalingapatam.

The Malaya hills are often mentioned in Sanskrit literature, but the word seems to have been derived from the Dravidian word ‘mala’ or ‘malai’ which means hill (Ind. Ant., 1889, 240 ff.). “From it are derived the designations of the country of Mo-lo-kū-t’a (Malakūṭa) referred to by Hiuen Tsang, and the language called Malayalam spoken by the people of Malabar.” (Raychaudhuri, op. cit., p. 111). The
Malaya range of hills is the same as the Tamil Podigai or Podigai, the Bettigo of Ptolemy. Pargiter correctly identifies it with "the portion of Western Ghats from the Nilgiris to Cape Comorin," for the sources of the rivers that are said to have issued from this range can all be located in this portion of the Ghats. Dr. Raychaudhuri has successfully shown that the Malaya **par excellence** is mountain of the Pándyas (op. cit.). According to the Bhágavata Puráña (X, 79), the hermitage of Agastya was situated on the summit of Malaya. The Malaya range is, therefore, sometimes referred to as Malayakúṭa. The mountain was also known as Śrīkhaṇḍādri or even as Candanādri (cf. Dhoyi's Pavanadūtam).

The minor hill associated with the Malaya range seems to have been the Dardura which Pargiter identifies with the Nilgiris or the Palni hills. The hill is associated with Cola and Pándya kings in the Mahábhárata (II, 52, 34.) The hill is also mentioned elsewhere in the epics. (Mbh.,XIII, 165, 32; Rám., Laṅkā K., 26, 42), as well as in the Raghuvamśa (IV, 51).

The rivers issuing from the Malaya range are the Kṛtāmāla, Tamraparnī, Puṣpaja, and Suptalavati or Utpalavati. ¹

The Kūrma Purāṇa (XLVII, 35) reads Rūmāla instead, while the Varāha (LXXXV) Kṛtāmāla, Satamāla and the Bhágavata Katamāla (V, XIX, 17). It has been successfully identified with the modern Vaigai which flows past Madura (cf. Caitanya-Caritāmṛta, Ch. IX, p. 141).

¹ Kṛtāmāla Tamraparnī Puṣpaja Suptalavati||
Malayadrisamudbhūta nadya s'itajalastvimāḥ |
(Mārk. P., 57, 27-28.)
This river is evidently the one bearing the same name in the Raghuvamśa (IV, 49-50), and was a sacred river according to the Mahābhārata (Vana P., LXXXVIII, 8340). Evidently it flowed through the Pāṇḍya country and is to be identified with what is locally called Tambravari or with the combined stream of the latter and Chittar. It is also called Tamravarṇa (Brah. P., 49). The port of Kolkai or Korkai was once situated on its mouth which was well known for its pearl-fishery (Raghu, op. cit.); Kolkai or Korkai is mentioned by Ptolemy.

The variants of Puṣpajā are Puṣpajāti (Vāyu, XLV, 105) and Puṇpavāti (Kūrma, XLVII, 35); while the variant for Sutpalāvatī is Utpalāvatī (Mahābhārata, Bhīṣma P., IX, 342) which is undoubtedly the correct reading. Another variant is Utpalā (H. V., CLXVIII, 9510-2). Many Purāṇas give the reading as Utpalāvatī. "A river Puṣpa-veni is mentioned (Mbh., Bhīṣma P., IX, 342) which is joined with a river Utpalāvatī." (Pargiter, Märk. P., p. 304, notes). The two rivers are probably the Puṣpajā and Sutpalāvatī. These two rivers must be any two of the Vaippar, the Amarāvatī, the Ponani and Peri or Vedamali, the four modern rivers, besides the Kṛtamalā and Tamrarpāṇi, that rise from the Malaya mountains.

The Sahya mountain or Sahyādri has been correctly identified with the northern portion of the Western Ghats and as it appears from the Sahya Range rivers which rise in them, it extends from the river Tapti down to the Nilgiris' (Pargiter, Märk. P., p. 285, note). In his Raghuvamśam (IV., 52), Kālidāsa
describes it as ‘nitamba iwa medinyah’ and associates it with the people of Aparanta or Western India.

The most important minor mountain associated with the Sahya is certainly the Vaidurya, mentioned in the Mahabharaata in connection with the two rivers the Payosnī and the Narmmadā (III, 121, 16-19). The mountain is generally identified with the Oroudian mountain of Ptolemy which, according to him, was the source of the river of Maisolos, identifiable either with the Godavarī or the Kṛṣṇa. The Vaidurya thus included the northernmost part of the Western Ghats, but the evidence of the Mahabharaata suggests that it included also a portion of the Southern Vindhyā and Satpura ranges. Another minor hill connected with the Sahya range is the Trikūṭa, referred to by Kalidasa in his Raghuvamsā (IV, 59), evidently the mountain from which the Traikūṭakas derived their name. Rṣyamūka and Gomanta may also be associated with the Sahya mountains. Pargiter identifies the former, the scene of Rama’s meeting with Sugrīva and Hanumān, “with the range of hills which stretches from Ahmadnagar to beyond Naldrug and Kalyānī, dividing the Maṇjirā and Bhīma” (Mark. P., p. 289, note). He identifies the Gomanta with the hills south or southeast of Nasik (op. cit.). But Dr. Raychaudhuri points out that to the north of Gomanta was Vanavāsī (H. V., Viṣṇu Parva, 39, 62-64), so that the hill should be placed in the Mysore region.

The rivers issuing from the Sahya mountains are the Godāvarī, Bhīma-ratha, Kṛṣṇa-venvā, another Venvā, Teṅgabhadrā, Suprayoga, Vāhyā and the Kāverī.1

1. Godāvarī Bhīmirathā Kṛṣṇaveṇvā tathāparā! Teṅgabhadrā Suprayogā Vāhyā Kāveryathāpaga! Sahya-pādaviniśkrāntā ityetāh sariduttamāḥ!
A river well known in the Rāmāyaṇa which has retained its old name up to now. The Vāyu (XLV, 104) and Varāha Purāṇas read Bhīmarathī, while the Kūrma, Bhīmarakṣī which is evidently incorrect. It is undoubtedly the modern Bhīmā, a tributary of the modern Kṛṣṇā.

It is one of the very little known rivers of ancient India (see Pargiter, Märk. P., p. 302, note). It survives in its modern name Kṛṣṇā.

The variant readings are Veṇa (Varāha, LXXXV), Veṇā or Varṇa (Kūrma, XLVII, 34), Vaiṇi (Vāyu, XLV, 104), Viṇā (Mbh., Bhīṣma P., IX, 328) and Veṇṇā (Bhāgavata P., V, XIX, 17). Pargiter suggests its identification with the river Penner between the Kṛṣṇā and the Kāverī (Mark. P., p. 303, notes).

It is to be identified with the well-known river of Tūṅgabhadrā, that name, the famous tributary of the Kṛṣṇā.

It is also mentioned in the Mahābhārata (Bhīṣma P., IX, 328; Vana P., CCXXI, 14232) and though not definitely identifiable, it is as good as certain that it was one of the western tributaries of the Kṛṣṇā.

This also cannot be identified. The Agni Purāṇa, however, reads Vārada, which is to be identified with the Varada or Vedavatī, a southern tributary of the Kṛṣṇā.

The river still bears its own name, and is mentioned (Märk. P., 57, 26, 27). The reading for Sahya is Vindhyā, but that is evidently by mistake. See Kūrma P., (XLVII, 84) and Vāyu P. (XLI, 104),
in the Rāmāyana (Kīsh. K., XLI, 21 and 25), the
Kāverī. Harivamśa (XXVII, 1416-22) and the
Mahābhārata (Bhīṣma P., IX, 328; Vana
P., LXXXV, 8164-5; CLXXXIX, 12910). The Tirtha-
yātra sections of the Purāṇas and Epics invariably
mention this river as very holy; in fact it was more
well-known than the Kṛṣṇa. It is Khāberos of Ptole-
my which is said to have its source in the Adeisathron
range. This range may, therefore, be identified with
the southern portion of the Sahya.

In place of "Godāvari Bhimarathā Kṛṣṇaṇevā
tathāparā" the Vāyu reads "Godāvari Bhimarathā
Kṛṣṇaṇevā ca Vaṅjulā" (XLV, 104); while the
Varāha (LXXXV) and Matsya Purāṇas (CXIII, 29)
add this river after Kāverī. It is obviously to be
identified with the Mañjira, a southern tributary
of the Godāvari.

There is a good deal of difference of opinion with
regard to the identification of the Śukti-
mat mountain. There is also a good
deal of confusion about the rivers that
are said to have issued from it, which,
in fact, renders the identification really very difficult.
Cunningham identified the range with the hills south
of Sehoā and Kānker separating Chattisgarh from
Bastar (Arch. Sur. Rep., XVII, pp. 24, 26, and map at
end). Beglar places the Śuktimat in the north of
the Hazaribagh district (Arch. Sur. Rep., VIII, pp. 124-
125). Pargiter, after some discussion, identified the
range with the Garo, Khasi and Tipperah hills (Mārk.
P., pp. 285, 306 notes); while C. V. Vaidya located it
in Western India and identified it with Kathiawad
range (Epic. Ind., p. 276). R. C. Majumdar and H,
K. Dev agreed to identify the Śuktimat with the Sulaiman range (Proc. of Second Oriental Conference, 1923, p. 609; *ibid*, p. ci; Z. D. M. G., 1922, p. 281 n). Dr. Ray Chaudhuri applies the name with the chain of hills that extends from Sakti in Raigarh, C. P., to the Dalma hills in Manbhum drained by the Kumārī and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bābā.¹

The rivers issuing from the Śuktimat are the Rṣikulyā, the Kumārī, the Mandagā, the Mandavāhīnī, the Kṛpā and the Pālāśini.²

The Vāmana Purāṇa excludes this list altogether and replaces it by a new one in which figure some of the rivers known to have been issued from the Mālaya (XIII, 32-33). The two new names, the Śunī and the Sudāmā, mentioned by the Vāmanā are not identifiable, nor can we definitely identify the rivers mentioned in the Mārkandeya list, and for the matter of that in other Purāṇas. In the place of Rṣikulyā, the Vāyu reads Rṣikā (XLV, 70), the Varāha, Rṣikā (LXXXV) and the Matsya, Kāsikā (CXIII, 32). The Rṣikulyā has been often identified with Kiyul, a tributary of the Ganges (Beglar, *op. cit.*). Kumārī has also variant readings, namely, Sukumārī (XLV, 107), Lūsati (Varāha) but the Bhīṣma Parvan list of the Mahābhārata is the same as in the Mārkandeya. The Kumārī is sought to be identified with the Kaorhari (Beglar, *op. cit.*), the Someśvarī (Pargiter, *op. cit.*), the Kumar (in the extreme north-west: Dev and Majum-

¹ Studies in Indian Antiquities, pp. 118-120, where there is an illuminating discussion on the various theories about the identification of Śuktimat.

² Rṣikulyā Kumārī ca Mandagā Mandavāhīnī
Kṛpā Pālāśini caiva Śuktimatprabhavāhāṃtrī
d (Mārk. P., 29-30.)
dar, *op. cit.*) and the Kumārī (in *Manbhum: Raychaudhuri, op. cit*.). The variants of Mandagā and Mandavāhinī are Mandagāmī (Varāha, LXXV) and Gandhamandagāmī (Kūrma, XLVII, 36). This river as well as the Mandavāhinī cannot be identified, though some have suggested an obviously impossible equation with the Helmand (Dev and Majumdar, *op. cit*.). For Kṛpa, the Vāyu Purāṇa reads Kūpā (XLV, 107) and the Kūrma, Kṣiprā or Rūpā (XLVII, 36); some (for example, Dev and Majumdar, *op. cit*.), equate Kṛpa-kūpā with the Kubhā or Kabul river, others with Kapilī (Pargiter, *op. cit*), still others, with Kopā, a tributary of the Bābā in eastern India (*Raychaudhuri, op. cit*.). The Palāsinī has been sought to be identified with the river of the same name issuing from the Junāgaḍ hills (Vaidya, *op. cit*.), with the Panjshar in the extreme north-west (Dev and Majumdar, *op. cit*.), as well as with the Parās, a tributary of the Koel in Chota-Nagpur (*Raychaudhuri, op. cit*.).

Dr. Raychaudhuri’s identification of the Suktimat with the hills of eastern India extending from C.P. to the Santhal Parganas seems nearest the mark and his equation of the Kṛpa-kūpā-kṣiprā, the Kumārī and the Palāsinī with the Kopā, Kumārī and Parās respectively, all in eastern India must be considered interesting and satisfactory.

The Ṛksāvat and the Vindhya are Ouxenton and Ouindon of Ptolemy, but it is not very easy to identify these two *Kulācalas* though it is generally recognised that the three *Kulācalas*, the Ṛksā, the Vindhya and the Pāripā(ya)tra are parts of the whole range of mountains now known by
the common name Vindhya. This is due to the confusion of the different purānas as regards the sources of the rivers issuing from the Rksa and the Vindhya. An analysis of the lists of rivers issuing from these two mountains, as they are in the different purānas, will show that the rivers may conveniently be classified into two distinct groups, the Sona-Narmada group and the Śipra-Tāptī group. According to the Kūrma, Matsya, Brahmaṇḍa, Vāyu, and Vāmana Purāṇas, the Rksa is the source of the Sona-Narmmāda group including the Narmmāda, Sona, Mahānada, Mandakini, Daśārṇā, Tamasā, Vipāsa, Śuktimati, etc., while the Śipra-Tāptī (Tāptī) group including the Śipra, Pāyośī, Nirbindhpā, Venya, Vaitaranī, etc., had its source in the Vindhya. This order is completely reversed in the Mārkandeya, Viśnu and Brahma Purāṇas which give the Vindhya as the source of the Sona-Narmmāda group and the Rksa as that of the Śipra-Tāptī group. The identification, if we have to depend on epic or Paurānic evidence alone, is thus almost a hopeless task.¹

Ptolemy describes Ouexenton or the Rkṣavant as the source of the Toundis, the Dosaran and the Adamas, and the Oündon as that of the Namados and the Nanagouna. The Dosaran has long been identified with the Daśārṇā of the Purāṇas and the Namados

¹ "No conclusion regarding the relative position of Rksa and Vindhya can also be drawn from the constant association of the former with the Narmmāda and that of the latter with the Revā, for though the Bhāgavata and the Vāmana Purāṇas seem to distinguish between the two rivers, the Revākhanda regards them as one and the same, a fact borne out also by incidental references in the Bhāgavata itself." Raychaudhuri, Studies in Indian Antiquities, pp. 122-28.
and Nanagouna with the Narmmada and Tapti respectively. Thus Narmmada and Tapti had their sources not in two different mountains, but in one and the same, namely, the Vindhya. The Daśārṇa, as we have seen, is said to have issued, according to a number of Purāṇas from the Rkṣa or Ouxenton according to Ptolemy. And what Ptolemy says (VII, 1, 39-41) about the mouth of the river seems to suggest that by the Ouxenton he meant the central region of the modern Vindya range north of the Narmmada, while Ouīndon stands for only that portion of the Vindhya from where rise the Narmmada and the Tapti, i.e. the eastern part of the modern Vindhyas south of the Narmmada (cf. Raychaudhuri, op. cit).

Dr. Raychaudhuri cites a number of passages from the Epics, the Harivamaśa, the Purāṇas and inscriptions to show that Ptolemy’s indications are substantially correct (ibid, pp. 124-128). He concludes by saying that “ancient Hindu writers commonly regarded Vindhya and Rkṣa as interchangeable terms. But one fact is clear. While the name Vindhya was loosely applied to the whole chain of hills from Gujrāta to the Gaya district, lying on both sides of the Narmmada, the Rkṣa, when referred to incidentally in literature, is invariably associated with the middle Narmmada region of which Mahiśmati was the most important city, and the Daśārṇa, a notable river. The Vindhya, when distinguished from the Rkṣa, denotes the chain lying south of the Narmmada as suggested by Nīlakaṇṭha (in his Commentary on the Harivamaśa) ………” (ibid).

The rivers issuing from the Rkṣa and the Vindhya are the Sona, Mahānada, Narmmada, Surathā, Adrija,

Sona—It is the river Sone that has its source near the Narmmada and drains itself into the Ganges. It was also known as Hiranayavaha or Hiranayabahu, the Erannaboas of the Greek geographers.

Mahanada (Mahanadi)—It is probably not the same river that bears its old name and flows through Orissa but is a branch thereof that rises near the source of the Sone (see Pargiter, Mark. P., p. 295, note). In the Varaha Purana, Mahanadi is replaced by the river named Jyotirathaa (LXXXV), which is the same as the Jyotirathyaa (Mbh., Vana, LXXXV, 8150) or the Jyotirathaa (HV., CLXVIII, 9150-12), probably a southern tributary of the Sone.

Narmmada—The Namados of Ptolemy, the modern Nerbudda, which rises near the sources of the Sone. According to the Matsya Purana, the place where the
Narmmadā falls to the sea is a great place of pilgrimage (Ch. 193) called the Jamadagnitirtha.

Surathā and Adrijā—The variant for Surathā is Surasā (Kūrma, XLVII. 30; Varāha, LXXXV; Bhāgavata, V, XIX. 17); while Adrijā, the next river in the list, is replaced by Sumahādruma or Surahādruma (XLV, 99), obviously a confusion of the copyist. Adrijā is also mentioned in the Mahābhārata (Anuśāsanaparva, CLXV, 7648).

It is not improbable that the entire line "Sono Mahānadaścaiva Narmmadā Surathādrija" is intended to be interpreted as Šoña, Mahānada, and Narmmadā which all originated from the Amarakaṇṭaka hills which in fact are the sources of the Šoña, the Narmmadā and also of the Mahānadī.

Mandākinī—It is undoubtedly the Modern Mandākin which flows into the Paisuni near Citrakūṭa mountain (Cunningham, Arch. Sur. Rep., XXI. 11).

Daśārṇa—It gave its name to the country through which it flowed, and is referred to by Kālidāsa in his Meghadūta. It is the modern Dhasan near Saugor flowing between the Betwa (Vetravati) and the Ken.

Citrakūṭa and Citrotpalā—Citrakūṭa is evidently a river connected with the modern Citrakūṭa mountain, but the Citrotpalā does not yield to any identification, though it is mentioned in the Bhīṣmaparva list of the Mahābhārata.

Tamāsā—The river Tamāsā is famous for its association with the Ramāyaṇa. The Kūrma Purāṇa gives a variant,—Tāmasī (XLVII, 30). It is identifiable with the river Tons which flows into the Ganges below Allahabad.

Karamadā—The Vāyu (XLV, 100) and Varāha
Purāṇas read Karatoya instead. Any way, it seems probable, as Pargiter has suggested, that the river Karmanasa which flows into the Ganges just above the Sone is here meant.

Piśacika and Pippaliśroni—The Piśacika is not identifiable though it is suggested that it may be one of the southern tributaries of the Sone. In the Pippaliśroni (Vāyu: Pipyalaśroni; Varāha: Pippala), Pargiter finds the Paisuni or Parsaroni, a tributary of the Jumna between the Ken and the Tons (op. cit.).

Vipasa—It has to be distinguished from the river of the same name in the Punjab. It is the modern Bias that flows past Saugor into the Ken. In place of Vipasa, the Varaha Purana reads Visalā which is to be identified with the Visālā that flows through Gaya (cf. Mbh., Salya. P., XXXIX, 2188-89, 2205-06).

Vaṇjulā—The variants are Vaṇjukā (Varaha, LXXXV), Maṇjulā (Mbh., Bhīśma P., IX, 341; Kūrma, XLII, 31) and Jambulā (Vāyu, XLV, 100). It cannot definitely be identified.

Sumeruja—The variant readings are Siteraja (Vāyu XLV, 101) and Viraja (Varaha, LXXXV). It cannot be identified.

Śuktimati—It is often erroneously suggested that this river issued from the ‘Śuktimati’ mountain. In fact, its source is stated to be either the Rkṣavat or Vindhya. The Muktimati of the Bhīṣmaparva list of the Mahābhārata is probably the same river. It is not unlikely that Śuktimati, the capital of the Cedis, stood on this river. There is, however, hardly any clue to its definite identification.

Śakuli and Tridiva—The variants for Śakuli are Makruṇa or Makṣana (Vāyu, XLV, 101) and Paṅkini
(Varāha, LXXXV). Pargiter identifies the Śakuti with the river Sakri which flows into the Ganges between Patna and Monghyr. The Tridīvā is mentioned also in the Bhīṣmaparva list, but it cannot successfully be identified.

Vegavāhinī—The Vāyu, Varāha and Kūrna Purāṇas read Vāluvāhinī or Ratnavāhinī (Kūrna, XLVII, 31). It cannot be identified.

Śiprā—A Śiprā is mentioned in the Paurāṇic list and it is said to have issued from the Pāripātra mountains (see below). According to the Harivaṃśa (CLXVIII, 9509) there is a Śiprā in the southern region; it is not impossible that the southern Śiprā is here intended. The Vāyu Purāṇa reads Madra (XLV, 102), while both the Kūrna (XLVII, 32) and the Varāha (LXXXV) read Śighroda; the Matsya reads Kśiprā instead (CXIII, 27) and the Mahābhārata (Bhīṣma P., IX, 336) Śighrā. There is evidently some doubt as to the real name of the river here intended.

Payoṣṇī—The Varāha Purāṇa reads Payolli (LXXXV) which is wrong. According to Mahābhārata, it was a river flowing through Vīdarbha (Vana P., CXX, 10289-90), and was separated from the Narmmada by the Vaidurya mountains (ibid, CXXI, 10306-7). Pargiter therefore identifies it with the modern river Pūrṇa (the tributary of the Tāpti) together with the lower part of the Tāpti into which the Pūrṇa continues (Mark. P., p. 299, notes). But the Purāṇas would have Payoṣṇī and Tāpti distinctly as two separate rivers in the same verse; the Padma Purāṇa (Uttara., Ch. 41) even has Tāpī, Payoṣṇī and Pūrṇa in the same verse. Some have, therefore, sought to identify
the Payoṣṇī with the Pain or Paingaṅga, a branch of the Wardha in C. P.

According to the Caitanyacaritāmṛta, there was another Payoṣṇī in the extreme south, identical with the river Pūrti in Travancore (Journal of the Buddhist Text Society, V, p. 45).

Nirbbindhyā—The Vāyu Purāṇa reads Nirbbandhyā (XLV, 102) which is evidently wrong. This river is mentioned by Kālidāsa in his Meghadūta (I, 28-29) as lying between Ujjain and the river Betwā or Vetravatī. It has been identified with the Kalisindh in Malwa (J. of Buddhist Text Society, V, p. 46), but as Kalisindh is probably the Sindhu of Kālidāsa’s Meghadūta, the identification of the Nirbbindhyā with the Newuj, another tributary of the Cambal between Vetravatī and Sindh, seems to be more satisfactory (Thornton’s Gazetteer, S. V. Gwalior, Bhopal).

Tāptī—It is undoubtedly the Tāptī; but strangely enough the river is nowhere mentioned in the Epics, not even in the Bhīṣmaparvā list of the Mahābhārata.

Niṣadhāvatī—The variants are Niṣadhā (Vāyu, XLV, 102) and Rṣabhā (Matsya, CXIII, 27); the latter apparently is a wrong reading. Naturally the river suggests an association with Niṣadhā country and may be identified with one of the small tributaries of the Narmmadā or the Tāptī. The reading Mahānadī of the Kūrma Purāṇa (XLVII, 32) is impossible, for it has already been mentioned in connection with the Sone and the Narmmadā.

Veṇvā and Vaitaranī—The variants are Veṇvā, Vinna, in the Purāṇas and Veṇvā and Veṇā in the Mahābhārata. Pargiter identifies it (Mark. P., p. 300,
note) with the Wainganga and its continuation, the Pranhita. The Vaitarami is undoubtedly the modern river of the same name that flows through Orissa.

Sinivali, Kumudvatī, Karatoyā, Mahāgaurī, Durgā and Antahśirā—These rivers are not definitely identifiable. The variants for Sinivalī are confusing and do not help us in any way to identify the river. They are Sitibahu, Balaka, Vedipala, Satabala and Viśvamāla in the Purāṇas and the Mahābhārata; none of these names can be satisfactorily identified. Nor can we identify Kumudvatī or Karatoyā which is certainly not the river that flows through northern Bengal. Mahāgaurī has been identified by Pargiter (op. cit., pp. 300-301, notes) with the Brāhmaṇī that flows through Orissa, and Durgā with another smaller Brāhmaṇī that flows through the Murshidabad district into the right bank of the Bhagirathī. But the latter identification seems to be doubtful. The Vāyu (XLV, 103) and Kārma Purāṇas (XLVII, 33) replace Antahśīrā by Antahśilā, and the Varāha by Antyāgirā (LXXXV). The river cannot however be identified. The Varāha Purāṇa gives one more river, the Manijalā Subhā, does not give any clue to its identification.

The earliest mention of the Pāriyātra mountain is found in Dharmasūtra of Bodhayana (I, 1, 25) who refers to this mountain as the southern limit of Āryāvarta. The Skanda Purāṇa also refers to it as the farthest limit of Kumārī-Khaṇḍa, the centre of Bhāratavarṣa. The mountain seems to have lent its name to the country with which it was associated; Yuan Chwang mentions a Po-li-ye-ta-lo country
(Pāriyātra) ruled by a Vaiśya king. Pargiter identifies the Pāripātra (or Pāriyātra) with that portion of the modern Vindhya range which is situated west of Bhopal together with the Aravalli mountains (Pargiter, Mārk P., *op. cit.*)

The rivers issuing from the Pāriyātra are the Vedasmṛti, Vedavatī, Vṛtraghnī, Sindhu, Veṇvā, Ānandini, Sādanīrā, Mahī, Pārā, Carmaṇvatī, Nūpī, Vidiśā, Vetravatī, Sīprā and Avarṇī.¹

Vedasmṛti, Vedavatī and Vetragnhī—These rivers cannot be identified. Vedasmṛti is replaced by Vedasmṛtā in some of the texts (Bhīṣma P., IX, 324) and Vedavatī and Vṛtraghnī by Vadayinī or Vetasinī and Vrataghnī respectively. But none of these names gives any clue to their identification.

Sindhu—It is certain that by Sindhu is here meant the Kalisindh, a tributary of the Jumna between the Cambal and Betwa. It was on its banks that Agastya met Lopāmudrā, daughter of the Vidarbha king and they became married (Mbh. Vana P., XCVI, XCVII; CXXX, 10541).

Veṇvā—The Mārkaṇḍeya reading seems to be a wrong one, for the majority of the Purāṇas give different readings which are nearer the mark. Thus the Vāyu (XLV, 97) and Kūrma Purāṇas (XLVII. 29) read Varṇāṣā, the Kūrma also Purṇa and Parṇāṣā. Parṇāṣā and Varṇāṣā are evidently the same and have been identified with the river Banās, tributary of the Cambal.

Ānandini—The various Paurānic readings are

¹ Vedasmṛtīr Vedavatī Vṛtraghnī Sindhureva ca Veṇvā sānandini caiva Sādanīrā Mahī tathā Pārā Carmaṇvatī Nūpī Vidiśā Vetravatīyapi Sīprā byAvarṇī ca tathā Pāripātraśrayaḥ sṛmṛtah (Mārk. P., 57, 19-20.)
Sanandini, Candana, Bandhana and Sabandhana, none of which can be identified.

Sadana — According to the Satapatha Brahmana, the Sadana formed the boundary between Kosala and Videha, though Sayana in his commentary wrongly identifies it with the Karatoya. The Sadana of the Satapatha Brahmana has, therefore, been sought to be identified by some with the Gandak, by others with the Rapti. But the Sadana of our Pauranic passage cannot mean this river which is said to have issued from the Paryatra. The Vayu Purana reads Satira and Sadatira instead (XLV, 97).

Mahi — The variants are Mahati (Vayu, XLV, 97), Mahita (Mbh., Bhishma P., IX, 328) and Rohi (Varaha, LXXXV). It is the river Mahi which rises in Malwa and drains itself into the Gulf of Cambay.

Parah — The Vayu reads Parah instead. Cunningham identifies it with the Parvati that rises in Bhopal and falls into the Cambal (Arch. Sur. Rep., II, 308).

Carmanvat — It is the well-known river Cambal, the tributary of the Jumna.

Nupi — The Kurma Purana reads Surah and Surya instead (XLVII, 29), but none of them can be identified.

Vidiisa — Vidiisa, as is well known, is modern Bhilsa, and the river of this name must be connected with the Vidiisa country.

Vetravati — It is the modern Betwa that flows into the Jumna.

Sipra — The river is referred to by Kalidasa in his Meghaduta (I, 31, 32). On it stood Ujjayini.

Avarni — The Vayu reads Avanti instead, in which case it must be a river of the Avanti or Malwa country.
identifiable with the river Avantī which rises near Mhow and flows into Cambal (Pargiter, Märk. P., p. 295, notes).

The more important of the minor mountains in the Epics and Purāṇas that may be said to be associated with the Rkṣa, the Vindhya and the Pāriyātra are the Ujjayanta, the Raivataka, the Arbuda, the Kolāhala, the Citrakūṭa, the Amarakāntaka, the Vaibhṛaja and the Vātāsvana. The Ujjayanta has long been identified with the Girnar mountain and the Raivataka with the hill-opposite Girnar. Arbuda survives in the mount Abu (cf. the Arbuda Khaṇḍa of the Skanda Purāṇa). The Amarakāntaka is the source of the Sone, the Mahānadi and the Narmmadā. The Kolāhala is the small range of hills in Būndelkhand, while Citrakūṭa still bears its old name and is situated not very far from Prayāg. Vaibhṛaja is undoubtedly the Vaibhāra of the Dīpavaṃśa and the Mahāvaṃśa, one of the five hills of Rājagṛha in Bihār. Vātāsvana has been identified by Beglar with Bathan in south Bihār (Arch. Sur. Rep. VIII, p. 46).

All the rivers issuing from the Himavat and the different Kulācalas and Kṣudraparvatas “possess holy merit; all are rivers flowing into the ocean; all are mothers of the world; they are well known to cleanse from all sin. And other small streams, are mentioned in thousands, O, Brahman, those which flow only during the rainy season, and those which flow at all seasons.” (Pargiter, Märk P., pp. 306-307).1

1. Sarvāḥ punyāḥ sarasvatyāh sarvvāḥ Gaṅgāḥ samudragaḥ
   Visv'asya mātaraḥ sarvāḥ sarvāḥ pāpahāraḥ smṛtāh
   anyāḥ sahaśras as'coktāh kṣudranadyo dvijottama
   Prāvrṭkālavahāḥ santi sadākālavahāḥ ca yāh.

(Märk P., p. 57, 90-92.)
CHAPTER VI
COUNTRIES AND PEOPLES OF INDIA

(Epic and Pauranic Sources)

BHĀRATAVARṢA AND ITS VARIOUS DIVISIONS

The Jambudvīpa, according to Pauranic authors, was originally divided into seven varṣas, namely Ilāvṛta or Meru varṣa, Ramyaka or Ramaṇaka (Matsya, 113, 61; Mbh. VI, 8, 2) or Nīlavarsa (Brahmāṇḍa, 34, 46), Hiraṇmaya or Śvetavarsa (Brahmāṇḍa, 34, 46; Agni 107. 7), Uttarakuru or Śrṅgavād—(Brḍa, 34, 47) or Airāvatavarṣa (Mbh. VI, 6. 37), Bhārata or Himāva (Brḍa, 34. 44, 53) or Himavata (Brḍa, 35. 30, Matsya, 113, 28) or Ajanābha (Ind. Ant. 1899. p. 1), Kimprurusa or Hemakūṭa-varṣa (Brḍa, 34, 44) or Haimavata-varṣa (Mbh. VI, 6. 7) or Kimmara-khaṇḍa (Ain-i-Akbari, III, pp. 30. 31), and Harivarsa or Niṣadhavarsa (Brḍa, 34, 45). Two other varṣas, namely, Bhadrēva or Māyavard-varṣa and Ketumāla or Gandhmādana-varṣa (Brḍa, 34, 47, 48), were later on added to the original seven, thus bringing the total number of varṣas to nine (for sapta-varṣāni, see Matsya, 113-14; Brḍa, 35, 24; ibid, 28, Mbh. VI. 6. 53; for nava-varṣāni, see, Matsya, 114, 85; Brḍa, 34, 48; ibid, 35, 7; Nilakaṇṭha’s Com. on Mbh. VI. 6, 37). Of these varṣas Bhāratavāsa lay most to the South. It was separated from the Kimprurusa by the Himavat, and had the shape of a bow (Matsya, 113, 32; Brḍa, 35, 33; Mbh. VI. 6, 38). It
lay between the Himavat to the north and the sea to the south (Vāyu, 45. 75-76; Viṣṇu, II. 3. 1.)

The name Bhāratavarṣa is said to have been derived from King Bharata, a descendant of Priyavrata, son of Manu Svayambhava.

Bhāratavarṣa, according to Purānic Cosmology, was divided into nava khaṇḍas or nine divisions. According to Mārkandeya Purāṇa they are:

Indradvīpaḥ Kaśerumāns-Tāmraparṇo Gabhastimān Nagadvīpasthā Saumyo Gāndharvvo Vāruṇasthāh Ayam tu navamasteśāṁ dvīpaḥ sāgarasamhṛtaḥ
Yojanāṁ sahasram vai dvīpo yam dakṣinottārāt
Brāhmaṇaḥ Kṣatriyaḥ Vaiśyaḥ Śūdrāscāntahsthitā
dvija

These nine ‘bhedas’ or ‘khaṇḍas’ of Bhāratavarṣa are mentioned also in the famous astronomical work, the Siddhānta Śiromaṇi (III. 41) of the celebrated astronomer Bhāskaracārya, as well as in the majority of Purāṇas. The Vāmana and the Garuḍa Purāṇas however replace Saumya and Gāndharva by Kātaḥa and Simhala. The ninth dvīpa which is described as ‘encircled by seas, extending over thousand yojanas from north to south,’ with Kirātas at the eastern

1. For the historical value and otherwise of the different Purānic Varṣas, see, Ray Chaudhuri, Studies in Indian Antiquities, pp. 64-80.
2. Brāha, 84, 55; Bhāga, XI, 2. 15 ff.
3. The Nagarasamhṛtaḥ of Alberuni is obviously a copyist’s mistake (Indica, I, 295).
5. According to the Skanda Purāṇa, Kumārika Khaṇḍa extended from only the Mahendra mountain to the Pāriyātra (Kumārika Khaṇḍa, 89. 118); according to the Garuḍa Purāṇa, however, it
extreme and Yavanas at the western and Brähmaṇas, Kṣatriyas, Vaiśyas and Śudras residing between', is not mentioned by name in the majority of the Purāṇas. The name is supplied by the Vāmana Purāṇa as Kumāra (XIII. ii) and by the Kumārika Khaṇḍam of the Skanda Purāṇa as Kumārika (39. 69). The Kavyamāhāsā of Rājaśekhara also gives the name of the ninth dvīpa as Kumārī (Deśa-vibhāga, p. 92). The Mārkaṇḍeya Purāṇa along with other Purāṇas describe the nine dvīpas as 'separated by seas and as being mutually inaccessible' (Samudrāntaritā jñeyāste tvagamyāḥ parasparam, Mārk. 575). But Bhāratavarṣa, as we now know it, is not separated by seas within itself, nor are its component parts "mutually inaccessible"; Bhāratavarṣa is not thus our India of present geographical area. That Bhāratavarṣa connoted a much larger area than India proper will be evident from the fact that only one of its islands, the ninth, stands for India proper. The 'ninth dvīpa,' i.e. the Kumārī or Kumārika dvīpa is described to be surrounded by sea and to have been inhabited by the Kirātas and the eastern extreme and Yavanas at the western with Brähmaṇas, Kṣatriyas, Vaiśyas and Śudras thrown within. The Kumārī dvīpa thus seems to be identical with India proper; and in its account the Paurānic authors seem to describe a condition of India as in about the first century A.D., when Ptolemy locates the Kirrhadia, doubtless identical with the Kirātas, in the eastern region (Cf. Majumdar's edition of Ptolemy, p. 219) and the inscriptions was bounded on the east by the Kirātas, on the west by the Yavanas, on the south by the Āndhras and on the north by the Turuṣkas (55. 6).
of Aśoka place the Yonas or Yavanas along with the Kambojas and Gandhāras. Bhāratavarṣa thus denoted a much larger area than India proper.

As to the identifications of eight other dvīpas there is much scope for speculation, and hence a great deal of disagreement among scholars. Thus Alberuni identifies Indradvīpa with Madhyadeśa, i.e., the middle country (Indica I, p. 296) while Abul Fazl in his Ain-i-Akbari places it between Laṅkā and Mahendra hills (III, p. 31) which somewhat agrees with the location of the dvīpa as described in Skandpurāṇa.

Surendranath Majumdar Sastri identifies it with Burma. The next dvīpa, Kaserumat, is placed by Alberuni to the east of Madhyadeśa, and between Mahendra and Sukti hills by Abul Fazl.

Majumdar identifies it with the Malay Peninsula. The third dvīpa, Tamravarna or (Tamraparnā or Tamraparnī) is placed in the south-east by Alberūnī and between Sukti and Malaya by Abul Fazl. It is probably identifiable with the region drained by the river Tamraparnī in the extreme South. The dvīpa is also identifiable with Ceylon which the Greek Geographers knew as Taprobane, and is referred to in the inscriptions of Aśoka as Tambapanna. Gabhastimat,

1 Cf. also the Mahāvamsa, Geiger's trans. p. 85, p. 194, n.; Cf. also the invasion of the Indo-Greeks in the time of the Sungas, and later of the Bactrian Greeks.

2 Pargiter rightly observes that the description of Kumārdvīpa does not fully accord with the geographical position of India, for India proper "is not surrounded by the sea, but bounded by it only on the east, south and west, and only partially so on the east and west for verse 8 places the Kirātas and Yavanas respectively." Märk. p. 284 n.
according to Abul Fazl, lay between the Ṛkṣa and the Malaya, and according to Alberuni, to the south of the Madhyadeśa. According to Smith Nāgadvipa seems to be identical with the Jaffna Peninsula of Ceylon (Early History of India, 4th Edn., p. 491) Saumya has not been identified, but Katāha which is the substitute reading in the Yamana Purāṇa has been rightly identified with Kedah in the Malaya Peninsula. Gandharva is placed by Alberuni to the north-west of the Madhyadeśa; it is doubtless identical with the well-known and very ancient region of Gandhāra. Garuḍa Purāṇa reads Simpala instead which is Ceylon. Varuṇa, the eighth dvīpa, is placed by Abul Fazl between the Sahya and the Vindhya.

Perhaps older and certainly more accurate than the tradition of the Pauranic Navakhaṇḍa is the division of Bhāratavarṣa into nine bhedas by the celebrated astronomers Parāśara and Varāhamihira.1 These astronomers and astrologers conceived the shape of India as that of a tortoise (kūrma) lying outspread; they therefore describe the country as Kurma-cakra. Each of the nine bhedas is called a varga by Varāha; Bhāratavarṣa is thus divided into nine parts conforming to the nine of the ten points of the compass, e.g. the central, eastern, southern, western, northern, south-eastern or Āgneya, south-western or Nairṭa north-western of Vāyava and north-eastern Aiśāna. Pañcāla was the main district in the central division, Magadha in the eastern, Kulinda in the north-eastern, Madra in the northern, Harahaura (or Ḥara Huṇa)

1 Varāhamihira is supposed to have adopted the tradition earlier recorded by Parāśara in his Parāśaratantra. See, Kern’s edn. of Bhatsamhitā of Varāha, p. 82.
in the north-western, Sindhu in the western, Ānarta in the south-western, Avanta in the southern, and Kalinga in the south-eastern (Bṛhat Saṁhitā, Ch. XIV. 32, 33). But when Varāha comes to his details, he assigns Sindhu and Sauvīra in the south-western division (Nairṛta) along with Pahlava and Kamboja and evidently Ānarta also (Ibid, XIV. 17). “This mistake is certainly as old as the eleventh century, as Abu Rihan has preserved the names Varāha’s abstract in the same order as they now stand in the Bṛhat Samhitā (Reinaud, Memoire sur l’Inde, pp. 116, 117 cf. no. II, map. fig. 3). These details are also supported by the Mārkaṇḍeya Purāṇa, which assigns both Sindhu-Sauvīra and Ānarta to the south-west.”¹

But the most accurate from the geographical point of view is the description of our country divided into five and seven regions as given in the Purāṇa and the Mahābhārata. The division of India into five regions is however as old as the Atharvaveda (XIX. 17. 1-9) and the Aitareya Brāhmaṇa (VIII. 14), and was adopted by later Brahmanical and Buddhistic authorities.² Thus Śṛṅti writers like Baudhāyāna seem to suggest a five-fold division while Rāṣṭekhara in his Kāvyamīmamsa actually adopts it. Buddhist writers like Yuan Chwang and authors of earlier texts also follow the same division. The Mahābhārata also describes five divisions in detail, the central or Madhyadeśa, the eastern, southern, western and nothern and at least three, the Matsya, Vayu and Viṣṇu purāṇas, agree with it. According to the Viṣṇu Purāṇa, Madhyadeśa was occupied by the Kurus and Pāṇcālas,

¹ Cunningham’s Geography, Majumdar’s Edn., p. 7 and note.
² Law, Geography of Early Buddhism, Intro., p. xixff.
the east by the people of Kāmarūpa, the south by the Pundras, Kalingas and Magadhas, the west by the Saurāstra, Śuras, Ābhīras, Arbudas, Kārūsas, Mālavas, Śauvīras and Śaindhavas, and the north (?) by the Hūpas, Śālvās, the people of Śākala, Ambasūthhas, Pārasikas, Rāmas etc. (Wilson's Viṣṇu Purāṇa, Vol. II. Bk. II. 3, p. 132; there is, however no mention of the northern division in the text but it is nevertheless evident). The Viṣṇu Purāṇa list of countries is very meagre; the Mahābhārata has a much longer catalogue, but it is without any arrangement; so also in the Padmapurāṇa.

The longest list of countries and peoples of India is however, contained in Mārkaṇḍeya, the Brāhmāṇḍa and the Vāyu. Both the Mārkaṇḍeya and the Brāhmāṇḍa refer to the territorial divisions of India (Kumārīdvīpa) as numbering seven, the latter expressly stating that in ancient times Bhāratavarṣa was divided into seven regions (Sapta Khanda). But this division into seven regions is not anything fundamentally different from the division into five which is adopted by the majority of the Purāṇas and the Mahābhārata. This will be evident from the lists of the divisions which are as follows: the Madhyadesa, the Udīcya or north, the Prācyya or east, Dakṣināpatha or south, the Aparānta or west, the Vindhyān region and the Himalayan region (Parvataśreyiṇaḥ).

The Mārkaṇḍeya Purāṇa has also a second classification, apart from this seven, into nine, adopted certainly from the astronomical and astrological work

1 Brāhmāṇḍa, 38, 64.
of Varāhamihira and Parāśara. There India is described as resting on Viṣṇu in the form of a tortoise looking eastward; the various countries and peoples of Bhāratavarṣa are distributed accordingly over the several parts of his body, together with corresponding lunar constellations. The majority of the names of countries and peoples is very much the same as we find in the Nadyādivarṇanā section of the same purāṇa, but there is also quite a good lot of names that are entirely new and original.

It has already been pointed out that geographically speaking the division of our country into seven regions is more accurate and more in accord with reality. We, therefore, propose to follow the account as given in the nadyādi varṇanā section (Ch. 57) and supplement it by names of peoples and countries as mentioned in the astronomical section (Ch. 58). The Brahmāṇḍa and the Vāyu Purāṇas, and as a matter of fact other Purāṇas also, give us nothing more than what is there in these two sections of the Mārkaṇḍeya Purāṇa.

SHAPE OF ÍNDIA

It has already been pointed out that according to the Kūrmaniveśa section (i.e. astronomical) of the Mārkaṇḍeya Purāṇa as well as the works of our early astronomical authors the shape of India was like that of a tortoise "lying outspread and facing eastwards." This conception ignores the extreme southern region of the country. From the geographical standpoint, a sober account is given in a number of Purāṇas as well as in the Mahābhārata which describe India as having the shape of a bow (Matsya, 113, 32; Brāhma, 35, 33, Mbh. VI, 6, 38). Nīlakanṭha, the celebrated Commen-
tator of the Mahābhārata, confirms the bow-like description of the country (Commy. on the Mbh. VI, 6. 3-5), but he also speaks of Bhāratavarṣa as being triangular in shape (Ibid. VI, 6. 3-5) which is certainly a better description. The most accurate description, however, seems to be the one as given in the nadyādi varṇanā section of the Mārkaṇḍeya Purāṇa. India according to this conception, is "constituted with a four-fold conformation. On its south and west and east is the great ocean; the Himavat range stretches along on its north, like the string of a bow."

MADHYA-DEŚA OR CENTRAL REGION

Matsyaśvakatuḥ Kulyāśca Kuntalāḥ Kāśi Kosalāḥ
Atharvāśca Kaliṅgāśca Malakāśca Vṛkaiḥ saha
Madhyadesya Janapadāḥ prāyaśco'ni prakīrtitaḥ
Sahyasya c'ottare yāstu yatra Godāvari nadi
Prthivyāmpi Kṛtsnāyāṁ sa pradeśo manoramah
Govardhanāṁ puraṁī ramyaṁ Bhārgavasya
mahātmanaḥ

(Mārk. P. 57. 32-35).

1 Mārk. P. 57. 99 Pargiter's Tr. p. 347. According to Cunningham, the Mahābhārata has another description of the shape of the country, that of an equilateral triangle "which was divided into four smaller equal triangles. The apex of the triangle is Cape Comorin, and the base is formed by the line of the Himalaya mountains." Anc. Geo. of India, Majumdar's Edn. p. 5.

For other descriptions of the shape of India, see, ibid, pp.1-18; Camb. Hist. of India, 1, pp. 400-402; Ray Chaudhuri, Studies in Indian Antiquities, pp. 84-86; Law, Geography of Early Buddhism, Intro., p. xixff.

2 For the boundaries of Madhyadesa, see Law, Ibid, pp. 1-2.
Matsya—According to the Mahābhārata (Sabhā P. XXX, 1105-6) the Matsya country of the Matsya people was situated south or south-west of Indraprastha, and west of Sūrasena (Virāṭa P. V. 141-45). According to Manu it was within the limits of Brahmarshideśa (Manu, II, 19). The Mahābhārata mentions (Śalya p. XXXVI, 1973-76) Upāplavya or Upaplava, a city situated at a distance of two days’ journey by chariot from Hastināpura, as its capital (Udyoga P. LXXXIII 3910-17 : LXXXV. 3040). It is difficult to ascertain if Upāplavya was the same as Bairāṭa or Birāṭanagara which is also said to have been the capital city of the Matsya. Virāṭanagara was so called because it was the capital of Virāṭa, king of the Matsyas. According to Buddhist tradition it was one of the sixteen Mahājanapadas. The Matsya country comprised the modern territory of Jaipur including the whole of the present territory of Alwar with a portion of Bharatpur.

The Vāyu Purāṇa reads Vatsas instead of Matsyas (XLV. 110). The kingdom of the Vāṁsas or Vatsas is mentioned in Buddhist texts as one of the sixteen Mahājanapadas. According to the Mahābhārata Vatsa or Vatsya kingdom was situated to the east of Indraprastha (Sabhā P. XXIX. 1084); its king Vatsa was a grandson of king Divodāsa of Benares (Hari V. XXIX. 1587, 1597). The capital of the Vatsa country was Kauśāmbī identical with modern Kosam near Allahabad.1

Aśvakaṭas—Such as a tribe or country is unknown: it is obviously a misreading, for the Vāyu Purāṇa

1 Law, Geo. E. B., pp. 16-17.
reads Kisaṣṇas, Kisaṣṭas or Kisadyas instead (XLV. 110), and the Matsya reads Kirātas (CXIII. 35). But we have otherwise no information of the location of the Kirātas in the Madhyadeśa; epic and pauranic tradition places them in the eastern region as we shall see later on; evidently the Kirātas are out of place here.

Kulyas—No such tribe or country is known; but it may be possible that they were the same people as the Kulutas, a republican community, who are mentioned in inscriptions of about the 1st century A.D. The Kulutas dwelt in the Punjab along with such tribes as the Mālavas, Yaudheyas, Ārjunāyanas, Udumbaras, Kunindas etc.

Kuntalas—The Bhīṣma Parva (IX. 347, 359, and 367) of the Mahābhārata has some references to this tribe. The tribe referred to in verse 347 of the Bhīṣma Parva is probably the one referred to here in the Mārkaṇḍeya Purāna. The Kuntalas evidently occupied a country contiguous to Kāśi and Kosala where Cunningham found a region called Kuntila near Chunar. The tribe mentioned in verse 359 seems to have been a western people as they are mentioned along with peoples residing in the western region. The third tribe mentioned in verse 367 was the well-known Kuntala people of the South who played an important rôle in the history of the Deccan.

Kāśi—Celebrated as one of the oldest janapadas Kāśi finds mention in each and every ancient work of importance, Brahmanical or Buddhist. It is the ancient Vārānasī: According to the Rāmāyāna (Ādi. K. XII. 20) Kāśi was a kingdom while Prayāga and the regions around it were still a forest (Cf. Kalakāvāna).
The Harivamsa refers to its early vicissitudes (XXIX and XXXII) while the Udyoga Parva of the Mahabharata alludes to Krsna’s repeated burning of the city (XLVII. 1883).

Kosala—Evidently Uttara Kosala or Northern Kosala is meant for another Kosala which was called Dakshina Kosala or Maha-Kosala mentioned later on in verse 54 of Chap. 57 of the Markandeya Purana. According to epic tradition, Ayodhya on the Sarayu seems to have been the earliest capital, but later on, in Buddhist times, Ayodhya sank to the level of an unimportant city but Saketa and Savatthi were two of the six important cities of India.1

Atharvas and Arkalingas—These two names are evidently misreadings, and it is difficult to find out what the correct form had been. The Vayu Purana reads atha paresve tilaungsca instead of Atharrusca Kaliungsca, while the Matsya reads Atharvasca Kaliungsca. All these readings are improbable. Tilaungas are well-known as a southern people, identical with the Trikaliangas, and mentioned in Chap. 58, verse 28 of the Markandeya Purana in connection with the southern people. Avantas and Kaliangas are also well-known peoples but they are not known to have been located in the Madhyadesa. In fact the Markandeya Purana refers to the Avantas as Vindhyan tribe (Ch. 57; verses 52 and 55) and to the Kaliangas once as a northern (Ibid; V. 37) and at another time as a southern tribe (Ibid, V. 46). The reference to the Kaliangas as a northern tribe is certainly erroneous.

1 Law, Geo. E. B., pp. 4-6.
Malakas—The Vāyu Purāṇa reads Magadhas instead and the Matsya reads Mūkās. Both are misreadings, for the Magadhas are mentioned as an eastern people in verse 44 of Chap. 57 of the Märkaṇḍeya Purāṇa. Pargiter suggests (Mārk. P., p. 309) that the reading should be Malajas. The Malajas are mentioned in the Mahābhārata (Bhīṣma Parva, IX, 357) and Rāmāyaṇa (Ādi K. XXVII, 16-23) and from the course described in the latter poem as taken by Viśvāmitra and Rāma, it appears they were neighbours of the Kārūsas and occupied the district of Shahabad, west of the Sone......(Ibid, 8-16).

Vykas—This tribe is similarly referred to in the Mahābhārata (Bhīṣma P. LI. 2106); but the Matsya Purāṇa reads Andhakas instead. The Andhakas, were very intimately associated with the Yadavas, and are often referred to in the Mahābhārata (Udyoga P. LXXXV, 304; Harivamśa, XXXV. 1907-8; ibid, XXXIX, 2041 etc.) but they are known to have been located in Western India of Aparānta. A more correct reading appears to be Vṛṣṇikas.

The Märkaṇḍeya list of peoples and countries of Madhyadeśa does not seem to be complete; for, the Vāyu and Matsya Purāṇas enumerate few countries more (Vāyu, XLV. 109-110; Matsya, CXIII. 35, 36), and the Mahābhārata seems to confirm it (Bhīṣma P. IX. 346-7). These countries and peoples are as follows: the Kūrūs, Pañcālas, Śālvas, Jāṅgalas, Śurasenas, Bhadradkas, Bodhas and the lords of Sātāpatha. The Matsya Purāṇa however, gives the last two names as Bāhyas and Paṭaccaras.

Kūrūs—The land of the Kūrūs was well-known as one of the sixteen mahājanapadas in the days of the
Buddha; many a Buddhist legend is associated with the Kurus and their country.\(^1\) They are also very intimately connected with epic tradition; indeed the Mahābhārata grew up with the Kuru people and their country as its background. The ancient Kuru country may be said to have comprised the Kurukṣetra or Thānesvar. The region included Sonapat, Amin, Karnal and Pānipat, and was situated between the Sarasvati on the north and Drṣadvatī on the south.

According to Pargiter the Kurus occupied the country “from the Sivas and sub-Himalayan tribes on the north to Matsya, Sūrasena and South Pañcāla on the South, and between North Pañcāla on the east and Marubhūmi (the Rajputana desert) on the west. Their territory appears to have been divided into three parts, Kurukṣetra, the Kurus and the Kurujāṅgala (Ādi P. 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 Sarasvati and Drṣadvatī (Vana P. LXXXIII. 5071-78 and 7073-76; Rāmāyaṇa, Ayodhyā K. LXX. 12; Megha D. I. 49-50)...Kuru-jāṅgala, ‘the waste land of the Kurus’ was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Pañcāla (Rām. Ayodhyā K. LXXII; Mbh. Sabhā P. XIX. 793-94). The middle region between the Ganges and Jumna seems to have been called simply the Kuru’s country.”

Pañcālas—According to Buddhist tradition Pañcāla had two divisions: Uttara Pañcāla and Dakṣīṇa

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\(^1\) Law, Geo. E. B., pp. 17-18.
Pañcāla. Mahābhārata also refers to these two divisions of the country, the capital of Uttara Pañcāla was Ahicchatra or Chaturvatī (identical with modern Ramnagar in the Bareilly district), while Southern Pañcāla had its capital at Kāmpilya (Mbh. 138. 73-74), identical with modern Kāmpil in the Farokhabad district. According to Buddhist tradition as contained in the Divyāvadāna, the capital of Uttara Pañcāla was Hastināpura while according to the Jātakas Kapillanagara was the capital.¹

Pañcāla was originally the country north and west of Delhi from the foot of Himalayas to the river Chambal, but it was divided into North and South Pañcāla, separated by the Ganges. It roughly corresponds to modern Budaon, Furrukhabad and the adjoining districts of the U. P.

Sālvas—The Sālvas as a people are often mentioned in the Mahābhārata; in the Vanaparva they are also mentioned as Sālveyas (CCLXIII, 15576-82). They lived not very far from the Kuruś and Trigarttas (Vīrāta P. I, 11-12; Ibid, XXX). Satyavān was a Sālva prince (Vana P. CCXCI); the story of Kṛṣṇa’s conquest of the Sālva country points to the fact that they were located somewhere contiguously with the Yādavas (Vana p. XIV-XXII; Udyoga p. XLVII. 1886; Drona p. XI. 335). Pargiter therefore thinks that the Sālva country was situated along the western side of the Aravalli hills.

Jāṅgalas—Pargiter’s suggestion that the Jāṅgalas are the same as the people of Kurujāṅgalas is evi-

¹ Law, Geo. E. B., pp. 18-19.
ently correct, since they are mentioned along with the Kurus and contiguous tribes (see above), and there are no other people of this name mentioned in ancient texts or inscriptions.

Sūrasenas—Sūrasena lay not far from the country of the Kurus and the Matsyas. In fact, it was located immediately to the south of the Kuru country and to the east of the Matsya country. Sūrasena became famous in epic and pauranic literature because of its connection with Kṛṣṇa and the Yādava tribe. The country had its capital at Mathurā which stood on the Jamuna. The epic and pauranic story of Kāṁsa’s attempt to make himself a tyrant at Mathurā by overpowering the Yādavas, and his consequent death at the hands of Kṛṣṇa is not only referred to by Patañjali but also by the Jātakas. The early Greek writers knew Sūrasena as Sourasendi ¹. Presumably the Sūrasenas belonged to the Yādava tribe, for Mathurā, the capital of the Sūrasenas, is specially called the capital of the Yādavas and the kings ruling at Mathurā also belonged to that tribe (Harivamśa, LVII, 3180-83; LXXIX. 4124-34, etc.).

Bhadrakaras—The location of the Bhadrakaras is difficult to determine as well as their identity; doubtless they are the same as the Bhadrakāras (Sabhā P. XIII, 590) and the Bhadras (Vana P. CCLIII, 15256) of the Mahābhārata. The people may be said to have had their habitat near about the Kurus, the Matsyas and the Sūrasenas. It is not improbable that

the Uttamabhadrás known in historical times as a republican tribe were a section of the epic and pauranic Bhadrakas or Bhadras.

**Bodhas**—The Bodhas are mentioned also in the Mahābhārata (Sabhā P. XIII. 590; Bhīṣma P. IX. 347), and perhaps also in the Rāmāyaṇa as Bodhis (Ayodhyā K. LXX. 15). These people were probably located somewhere in the eastern districts of the Punjab.

The reading Bāhyas of the Matsya Purāṇa seems to be erroneous, since the name is not met with elsewhere, if of course, they are not equated with the Bāhikas.

**S’atapatha**—This is unintelligible, and obviously erroneous. Paṭaccara is indeed a better reading, for a people of this name is also mentioned in the Mahābhārata (Sabhā P. XIII. 590 91; XXX. 1108; Virāṭa P. I. 11-12, etc.).

After the catalogue of countries and peoples in the Madhyadesa the Markaṇḍeya Purāṇa has the following passage:

\[
\text{Sahyasya c’ottare yāstu yatra Godāvari nadī} \\
\text{Prthivyāmapi Kṛṣṇāyām sa pradeśo manoramanah} \\
\text{Govardhanam puram ramyam Bhārgavasya} \\
\text{mahātmanah}
\]

The Vāyu purāṇa, however, reads Sahyasya c’ottarārdde tu instead of Sahyasya c’ottare yāstu; the former indeed makes a better reading, for any people who are said to have been located just to the north of the Sahya mountains cannot be said to be within Madhyadesa. According to the reading as given in
the Vāyu and also in the Matsya (Sahasyānāntare c'aite) the people mentioned in this passage, i.e. the Bhārgavas, were located along the (northern half of the) Sahya mountains and the region in which the Godāvari flows. "This region and the country west of it on the other side of these mountains and the tract northwards to the Narmadā", Pargiter points out, "are connected in many a story with Bhṛgu, his son Cyavana and his descendants (Mbh. Ádi P. CLXXVIII, 6802-10; Vana P. CXXI, CXXII, LXXXIX. 8364-65, CXV. 10150-2, etc.). The Bhārgavas were however, a numerous race and spread into other regions: they are also mentioned as one of the eastern peoples" (Mārkaṇḍeya Purāṇa, Ch. LVII, 43). The Bhārgavas were probably identical with the Bhaggas of the Buddhist texts who were located at Simśum-āragiri in the Majjhimadesa.¹

APARĀNṬA & UDĪCYA or NORTH-WESTERN AND THE NORTHERN COUNTRIES

Vahlikā Vaṭadhānāśca Ābhīrāḥ Kalatoyaṅkāḥ ॥
Aparāntāśca Śudrāśca Pallavāśca Carmakhaṇḍikāḥ ॥
Gandhārā Yavanaścaiva Sindhu-Sauvīra-Madrakāḥ ॥
Śatadruyāḥ Kalingāśca Pāradā Harabhūṣikāḥ ॥
Māṭhara Bahubhadrāśca Kaikeya Daśamālikāḥ ॥
Kṣatriyaparīniveśāśca Vaiśya-Śudrakulāni ca ॥
Kāmbojrā Daradāścaiva Barbarā Harśavardhanāḥ ॥
Cināścaiva tu Khāraśca bahulā Bāhyato nārāḥ ॥
Ātreyāśca Bharadvājāḥ Puṣkalāśca Kaśerukāḥ ॥

¹ Law, Geo. E. B., pp. 33. 48.
Lampākāḥ Śulakaraśca Culinā Jāguḍaih Saha ।
Aupadhaścānimadraśca Kirātanāṅca Jātayāh ॥
Tāmasā Harmśamārgaśca Kāśmirastuṅganāstathā ॥
Śulikāḥ Kukhakāścaiva Urṇā darvāstathaiva ca ॥
Ete desā hyudīcyāstu ........ ..........
(Mārkanaḍeya Purāṇa, Ch. 57. 35-42).

The northern peoples are the Vāhlikas, Vāṭadhānās, the Ābhīras, the Kalatojakas, the Aparāntas, the Śudras, the Pallavas, the Carmaṇeṇakas, the Gāndhāras, the Yavanas, the Sindhus, the Sauvīras, the Madrakas, the Śatadrūjas, the Kaliṅgas, the Pāradas, the Hārabhūṣikas, the Māṭharas, the Bahubhadras, the Kaikeyas, the Daśamaṇikas, the settlements of the Kṣatriyas, the families of the Vaiśyas and Śudras, the Kambojas, the Daradas, the Barbaras, the Harṣavardhanas, the Cīnas, the Kharas, and the various peoples who live outside, the Ātreyas, the Bharadvājās, the Pūṣkalas, the Kaśerukas, the Lampākās, the Śulakāras, the Culinās, the Jāguḍas, the Aupadhās, the Animadras, the Kirātas, the Tāmasas, the Harmśamārgas, the Kāśmiras, the Tuṅganās, the Śulikās, the Kukhakas, the Urṇas and the Darvas.

Vāhlikas—They are the same people as the Vāhlikas or Valhikas. For a detailed account of this tribe readers are referred to my Ancient Indian Tribes, Vol. II, pp. 58-60.

Vāṭadhānās—The Vāyu Purāṇa reads Vāṭhadhānās which is evidently a mistake, for the people referred to are mentioned several times in the Mahābhārata under the name Vāṭadhānās (Sabhā P. I, 1826; Udyoga P. III, 86; Bhīṣma P. IX, 354; Droṇa P. XI, 398). The Mahābhārata includes the name of their king Vāṭadhāna under the Krodha-vasa group (Ādi
Parva, LXVII. 2695-9) to which also belonged the eponymous kings of the Vahlíkas, Madras and Sauviras. Evidently the Vatadhānas were connected with these peoples and were located contiguously to these tribes. The Vatadhānas were also among the peoples that assembled on the side of the Kauravas, and from the reference as given in the Udyoga Parva (XVIII, 596-601) and Sabhā Parva (XXXI. 1190-91) it appears that the tribe was located somewhere on the eastern side of the Sutlej. According to Manu (X. 21) a Vatadhāna was the off-spring of an outcaste Brahman and a Brahman woman; “but”, says Pargiter, “that is no doubt an expression of the same arrogance which in later times stigmatised all the Punjab races as outcasts......”

Abhiras—According to the Mahābhārata (Sabhā P., XXXI, 1192) the Abhiras were classed into three divisions. One dwelt along the Sarasvatī, one lived by fishing and may perhaps be interpreted as having their location along the sea-coast and the third dwelling on the mountains. Mahābhārata mentions them several times, and the Rāmāyaṇa at least twice in the Kīśkindhāya Kāṇḍa (XLIII. 5 and 19). For a detailed account of the tribe readers are referred to my Ancient Indian Tribes, Vol. II, pp. 51-54.

Kālatojakas—The Mahābhārata reads Kālajośakas instead (Bhīṣma P. IX, 354); but neither the Kālatojakas nor the Kālajośakas are identifiable.

Aparāntas—The Vāyu Purāṇa reads Aparitās and Matsya Purandharas instead; both are evidently erroneous. The Bhīṣma Parva list agrees with that of the Mārkaṇḍeya Purāṇa, and mention is often made of the tribe in the Mahābhārata as Aparānta or
Aparântas (Bhîṣma P. IX. 355; Vana P. CCXVII, 7885-56; Śânti P. XLIX, 1780-82). Generally the term is applied to all the tribes living in the western region of India, but the Mârkaṇḍeya and the Bhîṣma Parva list must also be taken to signify a particular tribe. According to the astronomical list of the Mârkaṇḍeya (Chap. 58) the tribe seems to have been located north of the Sindhu-Sauvîra country.

Sûdras—In the Mahābhârata the Śûdras are almost invariably associated with the Âbhîras (Sabha P. XXXI. 1192; Bhîṣma IX, 375; Droṇa P. XX. 798; Śalya P. XXXVIII, 2119-20); and were considered to be outside the pale of Aryanism. The Ramâyana (Kiṣ K. XLIII, 19) and some of the Purâṇas read Śûras instead which certainly is erroneous. A definite location of the tribe is provided by a śloka in the Mahâbhârata which places them in western Rajputana where the Sarasvatî disappears (Śudrâbhîrân prati dveṣâd yatro naṣṭâ Sarasvatî, Mbh. IX, 37. 1).

The Mahâbhâṣya of Patañjali to which we can assign a definite date is perhaps the earliest authority that introduces the Śûdras in Indian history (Patañjali, I, 2. 3). There the tribe is associated with the Âbhîras, a tradition which as we have seen is upheld by the Mahâbhârata and the Purâṇas as well (e. g., vide Viśṇu P. by Wilson, Bk. II, Chap. 3, p. 133). The Śûdras were evidently identical with the Sodrai (Sogdai) of Greek historians of Alexander’s time who place them in the western region of the Punjab.

Pallavas—The Vâyu Purâṇa reads Pahlavas (XLV. 115) which obviously is the correct reading, for the Pallavas were admittedly a southern people. The Pahlavas are generally identified with the Pehlavis.
or ancient Persians. The Bhīśma Parva list of the Mahābhārata mentions two tribes of this name (IX, 355 and 375), “but there appear to be no data to make a distinction as the allusions to the Pahlavas are generally vague, unless it be supposed there was a Pahlava colony in the Punjab; and this supposition would suit this verse, for the Persians were altogether outside India. The Hariṇāṇa says king Sagara defeated a great confederation of Pahlavas and other people, abrogated their laws, degraded them and made them wear beards (XIII, 763-64; XIV, 775-783); but this seems to be a late fable...........”

Carmakhandikas—The Matsya Purāṇa reads Āttakhandikas, or Catta-khandikas, and the Bhīśma Parva list of the Mahābhārata (IX, 355) Carmamaṇḍalas instead. These names are not identifiable; but Pargiter’s suggestion of its identification with Samar-kand is interesting and ingenious.

Gāṇḍhāras—A great and famous people known from very ancient times. They practically occupied the whole lower basin of the Kabul river. Some passages of the Mahābhārata seem to suggest that the Gāṇḍhāras were an impure people (Sānti Parva, LXV, 2429-31; CCVII. 7560-1; Karna P. XLIV, 2070; vide my “Some Kṣatriya Tribes of Ancient India,” Chap. IX).

Gabalas—The Vāyu and the Matsya Purāṇas read Yavanas instead which undoubtedly is the correct reading. The Yavanas may be identified with the Indo-Greeks and Greco-Bactrians who held sway over

portions of the north-western frontier regions and the Punjab before and after the Christian era, though it seems that the people were known in India even before Alexander’s time.

_Sindhus and Sauviras_—The _Mahābhārata_ refers frequently to the Sindhus; they are mentioned twice in the _Bhīṣma Parva_ list, once in connection with the Pulindas and another time with the Sauviras (IX. 348 and 361). The _Kūrma Purāṇa_ (XLVII. 40) mentions the Ḥūnas, the Mālyas (doubtless misreading for Śālyas or Śālvās) and the Bālyas (not identifiable) along with the Sindhus and Sauviras.

For a detailed account of these two tribes, see my “Ancient Indian Tribes”, Vol. II, pp. 20-22.

_Madrakas_—They are the same people as the Madras or Madras from which tribe came Mādri, the second queen of Pāṇḍu. According to epic tradition they were closely related to the Sauviras and Vahlikas (Ādi P., LXVII, 2693-96). The capital of the Madra country was Śākala (Mbh., Sabhā P. XXXI. 1197) or modern Sialkot; and the river Irāvatī flowed through the country (Matsya P. CXIV. 7 and 15-18). Later epic tradition brands the Madras as base and impure (Sānti P., CCVII, 7559-61; Harivamśa, XIV. 784).

_S’atadrujas_—They are the people who dwelt along the river Sutlej; but the _Vāyu Purāṇa_ reads Śakas and Hradas (XLV, 116), the _Matsya_, Śakas and Druhyas instead. The Śakas were a well-known people who left their traces in Indian history. They were first a northern and north-western people but gradually spread themselves towards the east and south and founded royal families as far east as Mathura and as far south as Surāśtra. The Hradas cannot be
identified. The Druhyas were an ancient people, mentioned as early as the Rgveda along with the Anus.

Kalīṅgas (? Kulindas or Pulindas)—It is doubtless a copyist’s error, for in no circumstance and never in history the Kalīṅgas were located in the northern or north-western country, though the Bhīṣma Parva list (IX. 376) repeats the same mistake. The correct reading is perhaps Kulindas as given by the Vāyu Purāṇa (XLV. 116) or Pulindas as in the Matsya Purāṇa (CXIII. 41). The Vana Parva of the Mahābhārata speaks of “all the countries of Kulinda” (CLXXVII. 12350) which seems to suggest that the Kulindas were distributed over different countries or a composite people consisting of different tribes. Passages in the Sabha Parva seem to indicate that the Kulindas occupied the territory along the southern slopes of the Himalayas from the Punjab to Nepal (Sabha P. XXV. 996; LI. 1858-59). The Pulindas were a hill tribe inhabiting the Himalayan region and were closely associated with the Kirūtas (Vana p. CXL. 10863-65, Drona P. CXXI. 4846-47). Evidently they were aboriginal tribes and were considered as impure. The Rāmāyaṇa associates them with the Śabarás and seems to locate them somewhere in Central India; this location is also upheld by some passages of the Mahābhārata (e.g. Sabha P. XXVIII. 1068), XXX. 1120; Śanti P. CCVII. 7559).

Pāradas—Like the Kulindas the Pāradas were also a hill tribe and were considered mlecchas dwelling on the slopes of the Himalayas (Cf. Sabha P. L. 1832; LI. 1869; LI. 1858-9; Drona P. CXXI. 4819; Hariv. XIII, 763-64; CXV. 6440-42; Manu, X. 43-44).
**GEOGRAPHICAL ESSAYS**

Hāra-bhūṣikas—The variant readings are Hārapūrīkas (Vāyu, XLV., 116) and Hāra-mārtikas (Matsya, CXIII. 41). None of these names is identifiable. Pargiter suggests Hārahūṇakas who are mentioned in the Mahābhārata as a people outside India on the west (Sabhā P. XXXI, 1194; L. 1844; Vana P. LI. 1991).

Mātharas—The reading is evidently erroneous; the Matsya Purāṇa (CXIII. 43) reads Rāmaṭhas instead. There is a mention of the same people in the Mahābhārata which locates them in the west (Sabhā P. XXXI. 1195; Vana P. LI. 1991; Śantī P. LXV. 2480). The name of the people is also given as Ramaṭas or Ramaṭhas, as in the Vāyu Purāṇa (XLV. 117) and also in the Mahābhārata. There is, however, no clue to their identification.

Bahu-bhadras—The variants are Bāhu-bādhás (Bhīṣma P. IX. 362) and Bālabhadras (Karṇa P. VI. 153) in the Mahābhārata, and Kaṇṭakāras and Radha-Kaṭakas in the Matsya and Vāyu Purāṇas (CXIII. 42 and XLV. 117) respectively.

Kaikeyas—They are the same people as the Kekayas or Kaikayás, famous in the Mahābhārata as a powerful nation (Sabhā P. IV. 126; Vana P. CCLXVII. 15654). It was from this tribe that came Kaikeyī, the second wife of Daśaratha. The Mahābhārata seems to associate the tribe with the Madras (Sabhā P. LI. 1870; Droṇa P. XX. 799), it seems, therefore, that the tribe was settled in the Punjab. The Rāmāyaṇa mentions their capital Rājagṛha or Girivraja (Adi K. LXXIX. 35-44) which, however, must not be confounded with the city of the same name famous in the time of the Buddha and in the
early Buddhist texts. Cunningham identifies the Rajagṛha or Girivraja of the Rāmāyaṇa with Girjāk, the ancient name of Jalalpur, on the river Jhelum (Arch. Sur. Rep., II, 14).

Dasamālikas—The Vāyu Purāṇa reads Dasamāni-kas (XLV. 117) while the Matsya reads Daśanāmakas (CXIII. 42). The Bhīṣma Parva list, however, agrees with the Mārkaṇḍeya Purāṇa (Bhīṣma P. IX. 374), but it is difficult to identify or locate the people.

The Mārkaṇḍeya now proceeds to give a list of people dwelling evidently (Vāhyatonarāḥ) the borders of India. They were the Kāmbojas, the Daradas, the Barbaras, the Harśavardhanas, the Cīnas and the Tukhāras.

Kāmbojas—The Kāmbojas were a famous people dwelling in the extreme north of the Punjab beyond the Indus. According to epic and later Indian tradition, the country of the Kāmbojas was noted for a particular breed of horses; indeed references to Kāmboja horses are numerous in both the epics. The Mahābhārata associates them with the Cīnas (Bhīṣma P. IX. 373), the Yavanas and Śakas (Udyoga P., XVIII., 590) and the Daradas (Saḫā P., XVI., 1031). According to the same tradition they were considered to be outside the pale of Aryanism (Vana P., CLXXXVIII., 12838-40; Saṇṭi P. ČU.VII. 7560-61. Vide my “Some Kṣatriya Tribes of Ancient India,” Chapter VIII).

Daradas—They were a hill tribe associated in epic tradition with the Kāśmīras (Mbh. Droṇa P. LXX. 2435); the Kāmbojas and the Cīnas (See ante) and the Tūṣāras (probably Tukhāras; Vana P. CLXXXVII. 12350). They were also considered as mlecchas. Vide Indian Culture, Jany. 1935, p. 388.
Barbaras—Epic tradition connects the Barbaras with the Sakas and Yavanas (Mbh., Sabha P., XXXI, 1199; Vana P., CCLIII, 15254; Śanti P., CCVII, 7560-61); evidently they were neighbours of these tribes and were inhabitants of the north-western region. The country of the Barbaras seems to have extended to the Arabian Sea. Their port was called Barbarika which was probably identical with Barbaricum of the Greek geographers (Cunningham's A. G. L., Majumdar's Edn., pp. 693-95; vide Indian Culture, Jany. 1935, p., 388).

Harsavardhanas—The Vāyu Purāṇa reads Priyalaukikas instead, but these names are not identifiable.

Cīnas—Evidently they were the people of China, but here Cīnas certainly do not refer original country. Presumably they were those Chinese people who had settled down along the Indian side of the Himalayas from the north-west to the extreme east. Thus in one place in the Mahābhārata (Bhīṣma P. IX. 373) they are associated with the Kambojas which seem to indicate that they were settled in the north-west while in another (Udyoga P. XVIII. 584-85) they are noticed among the soldiers who followed Bhagadatta, king of Pragjyotisa, i. e., roughly modern Assam. Still there are other references which seem to indicate that they were settled not very far from the sources of the Ganges (Vana P. CLXXVII. 12350; Śanti P. CCCXXVII. 12226-29). They seem to have been a respectable and well-known people (Udyoga P. XVIII. 584-85). Their country was famous for a particular breed of horses (Udyoga P. LXXXV. 3049).

A people called the Apara-Cīnas (Western Cīnas) is mentioned in the Rāmāyaṇa (Kiṣ, XLIV. 15).
Tukhāras—The Vāyu Purāṇa reads Tuṣāras instead (XLV. 118). Both forms are admissible, and the Mahābhārata refers to the people in both the names (Sabhā P. L. 1850; Vana P. Lī. 1991; Śānti P., LXV. 2429). The Rāmāyaṇa also mentions the Tukhāras (Kiṣ. K. XLIV. 15). Epic tradition connects them with the Śakas, Daradas, Pahlavas, etc. They were considered to have been outside the pale of Aryanism.

The Mārkandeya, then proceeds to give the names of a few more tribes and countries of the north: they were the Ātreyas, Bharadvājas, Puṣkalas, Kaserurakas, Lampākas, Śulakāras, Culikas, Jāguḍas, Aupadhas, Animādras, Kirātas, Tāmasas, Haṁsamārgas, Kaśmīras, Tuṅganas, Śulikas and the Kuhakas, Urṇas and Darvas.

Most of these tribes cannot be satisfactorily identified, for example, the Kaserukas, the Śulakāras, the Aupadhas, the Animādras, the Tāmasas, the Haṁsamārgas and the Kuhakas. Some of these names again are names more of families than of tribes, e.g., the Ātreyas, the Bharadvājas, etc.

Ātreyas—In the Mahābhārata the Ātreyas are said to have been residents of Dvaita-vana (Mbh. Vana P. XXVI. 971), a forest and lake near the Sarasvatī (Ibid, CLXXVII. 12354-62). The Harivāṁśa details the story of their origin from Rṣi Prabhākara of Atri’s race (XXXI. 1660-68). The tribe is also mentioned in the Bhīṣma Parva list (IX. 376) of the Mahābhārata.

Bharadvājas—They are also mentioned in the Bhīṣma Parva list (IX. 376) along with the Ātreyas. References in the Great Epic (Ādi P. CXXX. 5102-6; CLXVI. 6328-32; Vana P. CXXXV, 10700-728, etc.) to Rṣi Bharadvāja seem to locate the tribe, who
evidently were descended from the Rṣi Bharadvaja, not far from the upper regions of the Ganges near the hills.

Puṣkalas—The name of the tribe seems to connect them with Puṣkalavati or Puṣkaravati (Ram. Kiṣ. K. XLIII. 23), the old capital of Gāndhāra. The Vāyu and Matsya Purāṇas read Prasthalas. The Prasthalas were evidently people of Prasthala (Virāṭa P. XXX. 971; Bhīṣma P. LXXV. 3296; Droṇa P. XVII. 691), closely connected with Trīgarta and therefore located probably in the Punjab.

Kuśerukas—The Vāyu Purāṇa reads Kaśerukas and Matsya Daserakas instead, but none of them can satisfactorily be identified. Daserakas are however also mentioned in the Mahābhārata (Bhīṣma P. L. 2080; CXVIII. 5483; Droṇa P. XI. 397; XX. 798) as joining in the Kurukṣetra war.

Lampākas—The Lampākas are described in the Mahābhārata as a mountain tribe (Droṇa, P. CXXI. 4846-7). They are identified by Cunningham with the people of Lamghān situated to the north-east of Kabul (Anc. Geo. India, Majumder’s Edn., pp. 49-50).

S’ulakaras—The Vāyu Purāṇa reads Stanapas instead, but the name is not identifiable.

Culikas—The Matsya Purāṇa reads Sainikas, and the Vāyu Purāṇa reads Piḍikas instead.

Jāgudas—The Vāyu Purāṇa reads Juguđas, the Matsya Jāngalas. In another place, however, the Matsya Purāṇa mentions the Jagudās as a people through whose country the Indus flows (CXX. 46-48). But this indication is a bit too vague to admit of any

1 Parziter, Mārk. Purāṇa p. 322 note.
definite identification. The Jāguḍas are also mentioned in the Mahābhārata (Vana P. LI. 1991).

Aupadhas—The Vāyu Purāṇa reads Apagas instead (XLV. 120). No identification is possible.

Anīmagras—The variant is Cānimadras or Cālimadras, as in the Vāyu Purāṇa.


Tāmasas—The variant is Tomaras, as in the Vāyu Purāṇa (XLV. 120) and in the Mahābhārata (Bhīṣma. P. IX. 377).

Hamsamārgas—They are also mentioned in the Bhīṣma Parva list of the Mahābhārata. According to the Matsya Purāṇa, the river Pāosni flowed through the countries inhabited by Tamaras and Hamsamārgas. The description of the Matsya Purāṇa seems to locate the two tribes in the region east of Tibet.

Kāsmīras—They are undoubtedly the people of Kāsmir. They are also mentioned in the Bhīṣma Parva list (IX. 361 and 375).

Tuṅganas—The Vāyu Purāṇa reads Taṅganas (XLV. 120) and more than once in the Mahābhārata, as Taṅganas and Para-taṅganas, (Sabhā P. LI. 1859; Bhīṣma P. IX. 372). According to the epic description they were allied with the Kirātas and Pulindas and lived in the kingdom (Vana P. CXL. 10863-5; Sabhā P. LI. 1858-59). They seem to have been a rude tribe, as their main fighting weapon was stone (Droṇa P. CXXI. 4835-7).

Sūlikas—The Vāyu Purāṇa reads Cālikas which are mentioned as a separate tribe in the Mārkaṇḍeya.
According to the Matsya Purāṇa the river Caksu flowed through the country of the Śulikas (CXX. 45, 46). In the Brāhat Samhitā mention is made of a tribe called Śaulikas (XIV. 8), but there the Śaulikas are associated with Vidarbha. The Harāha inscription of the Maukharis makes a reference to the Śulikas who are identified by some scholars with the Čalukyas; but that does not agree with the Paurānic description.

Kuḥakas—The Vāyu Purāṇa reads Āhukas or Ahukas instead. They may be the same as the Kurus of the Matsya Purāṇa who are said to have dwelt on the Indus. (CXX. 46-48).

Urnās—The Vāyu Purāṇa reads Purāṇas but none is identifiable except if we find in the Urṇas a people inhabiting the Urṇadesā which Lassen places on the Sutlej near Garhwal. (Ind. Alt. map.)

Darvas—The Mahābhārata associates them with the Trigarttas, the Daradas and other northern tribes to the north of the Punjab. 1.

PRĀCYA OR EASTERN COUNTRY

............"Prācyān desān nivodha me |
Adhrāarakā Mudākarā Antar-girya Vahir-girah ||
Yathā Prabaṅga Raṅgeya Mānada Mānavartikāh |
Brahmottaraḥ Pravijaya Bhārgava Jñeya mallakah ||
Pragjyotisāṣa Madrāṣa Videhastamraliptakah
Malla Magadha-Gomantah Prācyā janapadah snrtah ||
(Mar. P. 57. 42-44).

"Hear from me the peoples who inhabit the eastern countries. The Adhrārakas, the Mudakaras, the

1. See also Pargiter Märk. P. p. 324 notes.
Antargiryas, the Vahirgiras, and the Pravaṅgas also; the Raṅgeyas, the Mānasas, the Mānavartikas; the Brahмотtaras, the Pravijayas, the Bhārgavas, the Jñeyamallakas, the Prāgjyotisas, and the Madras and the Videhas, and the Tāmraliptakas, the Mallas, the Magadhhas, the Gomantas, are known as the peoples of the East.”

Adhrārakas—It is difficult to restore the correct reading. The Vāyu Purāṇa has (XLV. 122) Andhravakas.

Mudakaras—The Vāyu Purāṇa reads Sujarakas and not Matsya Madgurakas instead. None of these names is identifiable, but one may guess that here is a name which is a corrupt rendering of Mudgagiri or Modagiri, mentioned in literature and inscription and identifiable, with the hills of Monghyr in Bihar. Monghyr was anciently known also as Mudgala-puri, Mudgalāśrama, etc. The Mudgalas or the people of Monghyr are also referred to in the Mahābhārata (Draṇa P. XI. 397).

Antargiryas—These people must be those dwelling in the hilly stretch of the Rajmahal ranges of the Santhal Parganas. They are mentioned in the Bhīṣma Parva list of the Mahābhārata.

Bahirgiras—They must also be said to have been associated with the hilly tracts of Bihar and from their mention along with the Antargiras it seems that the people meant were dwellers on the outskirts of the hills of Bhagalpur and Monghyr regions.

Pravangas—The Pravaṅgas probably stand for those people who dwelt just in front of the Vaṅgas (Pravaṅga), and they may be Āṅgas.

Rangeyas—This is evidently a copyist’s mistake
for Vangaeyas which is the reading of the Vāyu Purāṇa (XLV. 122). The Matsya Purāṇa however reads only Vanga. They are undoubtedly the people of ancient Vanga or Bengal. For a detailed account of the tribe, see my 'Ancient Indian Tribes', Vol. II. p. 1.

Manadas—The Vāyu Purāṇa reads Māladas (XLV. 122). It is a shrewd guess of Pargiter that here we have a reference to the people of modern Maldah in which are situated the old cities of Gaur and Pandua. The Māladas are also mentioned as an eastern people in the Mahābhārata (Sabhā P. XXIX. 1081-82; Drona P. VII. 183).

Māna-vārttikas—The variants are Mālavartinaḥ (Vāyu P. XLV. 122) and Mānavarjakas (Mbh. Bhīṣma P. IX, 357); but none of the names is satisfactorily identifiable.

Brahmottaratas—Pargiter suggests the reading Suhmotkalas1 which is neither intended nor necessary, for evidently a better suggestion is that of the Matsya which reads Suhmottaratas meaning the people who dwelt north of the Suhma country.

Pravijayas—The Bhīṣma Parva list (IX. 358) of the Mahābhārata seems to read Prāvṛṣeyas; but none of the names is identifiable.

Bhārgavas—The Bhīṣma Parva list mentions the same people as Bhargas; it is permissible to conjecture that they had been intimately associated with the prince Bhārga or Bhārgava who is referred to in the Harivāṁśa as having founded Bhrgubhāmi or Bhār-

1. Märk Purāṇa, p. 327 note.
gabhūmi (XXIX. 1587 and 1597; XXXII. 1753). They were perhaps an eastern branch of the Bhaggas or Bhargas of Sunhsum√√aragiri.

Jñeyamallakas—The variants Geyamarthakas (Vāyu P. XLV. 123) and Gayamālavas (Matsya P. CXIII. 44), but none of these names is identifiable.

Prāgjyotiṣas—The Prāgjyotiṣas were a well-known people in both the epics; their country was a famous kingdom, evidently outside the pale of Aryandom. The Mahābhārata frankly refers to it as a mleccha kingdom which was ruled over by king Bhagadatta (Sabha P. XXV. 1000-1; L. 1834; Udyoga P. CLXVI. 5804; Karna P. V. 104-5); in the same epic it is referred to also as an asura kingdom ruled over by the asuras Naśaka and Muru (Vana P. XII. 488; Udyoga P. XLVII. 1887-92). It seems to have bordered on the realm of Kiratas and Cinas (Sabha P. XXV. 1002; Udyoga P. XVIII. 584-5). According to the Raghuvamsa the Prāgjyotisa country lay evidently to the north of the Brahmaputra river. It therefore seems that the kingdom included not only the Kāma-rupa country but also a considerable portion of North Bengal and perhaps also of North Bihar.

Madras—The Vāyu Purāṇa reads Munḍas instead (XLV. 123) which is certainly the more plausible reading, for the Madras cannot in any way be placed in the Eastern region. The Munḍas are a well-known pre-Aryan tribe, and are mentioned as such in Mahābhārata (Bhīṣma P. LVI. 2410). The Matsya Purāṇa reads Puṇḍras instead which is certainly the best reading possible here. For a detailed account of the Puṇḍras see my ‘Ancient Indian Tribes,’ Vol. II p. 15.)
Videhas—Videha was a famous country from very early times; in very early texts the country is designated as Videgha (e.g. in the Šatapatha Brāhmaṇa) as well. The country, according to the Šatapatha Brāhmaṇa (I. IV. 1) was separated from Kosala by the Sadānirā. The capital of the Videha country was Mithila ruled over by a king named Janaka, and celebrated in both the epics especially in the Rāmāyana. Mithila is identified by Cunningham with a small town called Janakpur not far from the Nepalese border where the two districts Darbhanga and Muzaffarpur meet (Arch. Sur. Rep. XVI. 34 and map.). The Videha country is thus identical with the northern districts of North Bihar. (Vide my “Some Kṣatriya Tribes of Ancient India,” Chap. III.)

Tāmraliptakas—A variant is Tāmraliptikas. The people and the country are well-known in the Mahābhārata (Ādi P. CLXXXVI. 6993; Sabhā P. XXIX. 1098; Drona P. LXX. 2436). Other forms of the name are Tāmalipta or Tāmaliptaka (Vāyu P. XLV. 123) and even Dāma-lipta (Daśakumāracaritam). The country has left its trace in the modern Tamluk in Midnapur.

Mallas—The Vāyu Purāṇa reads Mālas while the Matsya reads Śālvas, certainly erroneously. The people may be the same as the Māls or Mālas, an indigenous tribe now spread all over Bengal. (Vide my “Some Kṣatriya Tribes of Ancient India”; Chap. IV.)

Magadhās—They were the people of the region now represented by the modern districts of Patna and
Gaya. For an account of the Magadhas, see my 'Ancient Indian Tribes' pp. 93-175.

Gomantas—The variant readings are Govindas (Vāyu Purāṇa XLV. 123), Gonardihas (Matsya, CXIII. 45) but none of these names is identifiable.

DAKŚINĀPATHA OR SOUTHERN REGION

Athāpare janapadā Dakśināpathavāsinah |
Punḍrāśca Kerālāścaiva Golāṅgulāstathāiva ca |
Śailuśa Muṣikāścaiva kusumā nāma vāsakāḥ |
Mahārāṣtrā Mahiṣakā Kalināścaiva sarvvasāḥ |
Ābhīrāḥ Sahavaiśikyā Ādhakya Śabarāśca ye |
Pulindā Vindhyamauleya Vaidarbhā Daṇḍakaiḥ Saha |
Paurikā Maulikāścaiva Aśmaka Bhogavardhanāḥ |
Naiṣikāḥ Kuntalā Andhra Udbhidā Vanadārakāḥ |
(Mark. P. 57. 45-48).

"Now the other peoples who dwell in the Southern Region are the Puṇḍras, the Keralas, the Golāṅgulas, also the Sailuśas, and Muṣikās, the Kusumas, the Nāmavāsakas, the Mahārāṣtras, the Mahiṣakas, and Kalināgas on all sides, Ābhīras and Vaiśikyas, the Ādhakyas, and the Śabaras, the Pulindas, the Vindhyamauleyas, the people of Vaidarbhā, and the Daṇḍakas, the Paurikas, and the Maulikas, the Amakas, the Bhogavardhanas, the Naiṣikas, the Kuntalas, the Andhras, the Udbhidas, the Vanadārakas, these are the peoples of the countries of the Southern Region."

Puṇḍras—It is curious that the Puṇḍras are mentioned as a people of the South, for, they are in fact an eastern people and have been already referred to as such. Both the Vāyu and Matsya Purāṇas (XLV. 124 and CXIII. 46 respectively) read Puṇḍyas which
is undoubtedly the correct reading. The Pāṇḍyas were a well-known Southern people with their capital at (Dakṣiṇa) Mathurā or modern Madurā. The country of the Pāṇḍyas comprised the modern districts of Madurā and Tinnevelly. The Pāṇḍyas are often mentioned in the Mahābhārata, and sometimes in the Rāmāyaṇa as well, e.g., in the Kiṣkindhā Kāṇḍa (XLI. 15 and 25). Vide my "Ancient Indian Tribes," Vol. II., Chap. IV.

Kevalas—Evidently this is a mistake for Keralas which is the reading of the Vāyu (XLV. 124) and Matsya (CXIII. 46) Purāṇas as well as of the Bhīṣma Parva of the Mahābhārata (IX. 352 and 365). According to the Mahābhārata the Keralas seem to have been a forest tribe (Sabḥā P. XXX. 1174-75). In historical times they are often associated with the Colas and Pāṇḍyas, e.g., as early as in the records of Aśoka. This is upheld by the Harivamśa as well (XXXII. 1836).

Go-lāṅgulas—No people of this name are known. The Matsya Purāṇa reads Colas and Kulyas (CXIII. 46), and the Vāyu Caulyas and Kulyas instead (XLV. 124). The Colas (Caulyas) were a well-known people and were famous from very early times, being mentioned as early as in the inscriptions of Aśoka, as one of the four tribes of the far south. The Kulyas are not met with anywhere; but undoubtedly they are the same people as the Kolas mentioned more than once in the Mahābhārata (Sabḥā P. XXX. 1171; Aśvamedha P. LXXXIII. 2476-7). But the people cannot satisfactorily be identified.

S'ailū̄gas—The Vāyu (XLV. 125) and the Matsya (CXIII. 47) Purāṇas read Setukas instead; but none
of the names can be identified. But Pargiter's suggestion\(^1\) that they might mean the people who lived near the Setu of Rāma is ingenious and may not altogether be improbable, specially in view of the fact that they are mentioned in connection with people of the far south.

**Muśikas**—The Matsya Purāṇa reads Sūtikas instead (CXIII. 47). The Bhīṣma Parva list reads just as in the Mārkaṇḍeya Purāṇa, but elsewhere it mentions another Southern people called Muṣakas. It is difficult to identify them.

**Kusumas**—The variants are Kumanas (Vāyu, XLV. 125), and Kupathas (Matsya, CXIII. 47). Pargiter suggests an identification with the Kurubas or Kurunas\(^2\) who were the same as the Pallavas, an important tribe of the Deccan.

**Nāma-Vāsakas**—The Vāyu Purāṇa reads (XLV. 125) Vanavāsikas, and the Bhīṣma Parva list Vanavāsakas (IX. 366) which is undoubtedly the correct reading. Doubtless they refer to the people of the kingdom of Vanavāsī, a well-known region of the South in historical times, and not unknown to the author of the Harivamśa (XCV. 5213 and 5231-3). The Matsya Purāṇa reads Vāji-Vāsikas (CXIII. 47) which is apparently incorrect.

**Mahārāstras**—The well-known people of Mahārāṣtra country, identical with the Rathikas and Mahāraṭhis of early inscriptions. In the 7th century A. D. the celebrated Chinese pilgrim Yuan Chwang visited the Mahāraṭra country. The Matsya Purāṇa reads

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2. Ibid. P. 382, note.
Nava-rastra (CXIII. 47), a people located by the Mahabharata near the land of the Kurus (Sabhâ P. XXX. 1110; Virâta P. I, 11-12).

Mâhişakas—Or the Mâhišikas (Matsya P. CXIII. 47). Doubtless they are identical with the Mâhišmakas of the Mahabharata (Aśvamedha P. LXXXIII. 2475-7), the people of Mâhišmatî or Mâridhata, identical with modern Mahesvara or the Narmada. Mâhišmatî was an ancient and famous city (Mbh. Sabha P. XXX. 1125-63), and was the border city whence began the western country (Mâhišmatyâ paratah pascâddes'a). In the Sutta-Nipata commentary Mâhišmati is mentioned as an important city (Vol. II. p. 583).

Kalingas—The Kalingas in ancient historical tradition in the Puraṇas as well as in the epics are always associated with the Aṅgas and Vaṅgas. According to the Harivamśa the Kalingas along with the Aṅgas, Vaṅgas, Suhmas and Puṇḍras are said to have been descended from five eponymous brothers (Mbh. Ādi. P. CIV. 4217-21; Hariv. XXXI. 1684-93). The Mahabharata tells us that the river Vaitaraṇī flowed through the country (Ādi. P. CCXV. 7820-24) and the Mahendra mountains were within its southern limits (Raghu V. IV. 38). Kaliṅga thus seems to have been conterminous with modern Orissa within the district of Ganjam.

Ābhîras—The Ābhîras of the Deccan must be a branch of the northern tribe of the same name. (For the migration of the tribe to different regions in the north and south see my Ancient Indian Tribes, Vol. II., pp. 51-54). The Matsya Purâṇa reads Kâruṣas instead, the same as Kâruṣas (For Kâruṣas or Kâruṣas, see my 'Ancient Indian Tribes', Vol. II, pp. 31-33).
Vais'ikyas—The variants are Eśikas (Vāyu P. XLV. 126) and Aiṣikas (Matsya P. CXIII. 48); but it is difficult to identify them.

Ādhakyas—The Vāyu and Matsya Purāṇas (XLV. 126 and CXIII. 48 respectively) read Āṭāvyaśas which is no doubt the correct reading. Āṭāvī as a city of the Deccan is mentioned in the Mahābhārata (Sabha P. XXX. 1176). The Āṭāvyaśas were certainly the same as the Āṭāvikas of the Allahabad Pillar inscription of Samudragupta, who were perhaps aboriginal tribes dwelling in the jungle tracts of Central India.

S'abaras—Admittedly they were an aboriginal tribe mentioned in the Rāmāyaṇa (Ādi K. I, 59; Aranya K. LXXVII. 6-32) as well as in the Mahābhārata (Śānti P. LXV. 2429; CLXVIII. 6294-6303; CLXXII. 6445) as living in the forest regions of Central India and the Deccan. The Śabaras can still be found in the interiors of Orissa as well as in those of Central India and the Deccan under the names of Sabar, Saur, etc. (For references to the tribe see Indian Culture, Vol. I, No. 2, p. 305). They are almost always associated with such rude non-Aryan tribes as the Pulindas, Mutibas, Ābhīras, Pukkusas etc.

Pulindas—The Pulindas are referred to in the Purāṇas as dwelling in the northern and western regions as well. Apparently they were a rude non-Aryan tribe scattered in different parts of India. The Pulindas of the Dakṣināpatha were probably an offshoot of the northern Pulindas. (For a detailed account of the tribe see Indian Culture, Vol. I, No. 3, pp. 383-4). For an origin of the Pulindas, Vide Mahāvaṃśa (P. T. S.) p. 69.
Vindhyamauleyas—The Matsya Purāṇa erroneously reads Vindhya-puṣikas (CXIII. 48), but the Vāyu reads Vindhyanumīkas (XLV. 126). No particular people of the name are known, but the name may mean the “people who live at the foot of the Vindhyaas.”

Vidarbhās—The Vidarbhas were a famous people and known from very early times; their country was one of the most renowned kingdoms in the Deccan. In the time of the Aitareya Brāhmaṇa (VII. 34), Bhīma was the king of Vidarbha. The country is also mentioned in the Jaiminīya Brāhmaṇa (II, 440; Ved. Ind. II, 297) as also in a number of Jātakas. It seems to have been one of the earliest Aryan kingdoms in the Deccan. According to the Paurānic account of the Yādavas, Vidarbha, the eponymous leader of the Vidarbhas was a Yādava (Matsya. XLIV. 36; Vāyu, 95. 35-36). According to the Mahābhārata (III. 73. 1-2) as well as the Harivamśa (Viṣṇu Parva, 60) Kuṇḍīna, represented by the modern town of Kuṇḍinyapura in Amaroti, on the banks of the Vardhā, was the capital of the Vidarbha country. Its most famous king, according to epic tradition (Mbh. Vana P. CXVII. 6590-1) was Bhīsmaka.

Dandakas—They are undoubtedly the people dwelling in the Daṇḍaka forests, made famous in the Rāmāyaṇa in connection with the story of Rāma’s exile. According to the description as given in the Rāmāyaṇa, the forest seems to have covered almost the whole of Central India from the Bundelkhand region to the Godāvari (J. R. A. S., 1894, p. 241; cf. Fausboll, Jātaka, Vol. V, p. 29), but the Mahābhārata seems to limit the Daṇḍaka forest to the source of the
Godāvari (Sabhā P. XXX. 1169; Vana P. LXXXV. 8163-4).

Paurikas—The Vāyu Purāṇa reads Paunikas instead (XLV. 127), perhaps erroneously. According to the Harivamśa, Purikā was a city in the Mahiśmatī kingdom (XCV. 5220-8). It is not improbable that Purikā was the city of the Paurikas.

Maulikas—The Vāyu Purāṇa reads Maunikas (XLV. 127) instead; the Sabhā Parva of the Mahābhārata refers to a people named Mauleyas. The Maulikas were evidently the people of Mūlaka mentioned in the Pārāyanavagga of the Sutta Nipāta. (For an account of the Mūlakas, see my ‘Ancient Indian Tribes’, Vol. II, p. 26).

Āśmakas—They are a famous ancient Indian tribe referred to in ancient Greek accounts and Sanskrit and Pāli literature. (For a full account of the tribe, see my ‘Ancient Indian Tribes’, p. 86).

Bhogavardhanas—The tribe cannot satisfactorily be identified. Bhogavādhān occurs in the Barhut Inscriptions (Vide Barua and Sinha, Barhut Inscriptions, p. 15.).

Naisikas—The Vāyu Purāṇa reads Nairṇikas (XLV. 127) but none of these names can be identified. Pargiter suggests an identification with the Nāsikyas or the people of Nasik, mentioned in the Mārkaṇḍeya Purāṇa (LVIII. 24).

Kuntalas—The Kuntalas were a well-known people of the South, mentioned in the Mahābhārata (Bhīṣma P. IX. 367; Karna P. XX. 779) as well as in inscriptions. They occupied a region almost conterminous with the Kanarese districts.
Andhras—The Vāyu Purāṇa reads Andhras instead (XLV. 127) which is undoubtedly the correct reading. They were a famous and well-known people who founded a kingdom in the third century A. D. In very early times they seem to have been rude people (Sabhā P. IV. 119; XXX. 1175; Vana P. LI. 1988), and were probably non-Aryans, for they are always mentioned with such tribes as the Pulindas, Śabaras, Kirātas, Ābhiras, etc.

Udhhidas—The tribe cannot be identified.

Vana-dārakas—The Vāyu Purāṇa reads Nala-Kālikas (XLV. 127). The tribe cannot be identified.

APARĀNTA OR WESTERN COUNTRY

..........Aparāntan nivodha me
Sūryārakāḥ Kālikāla Durgāscānikataih saha ||
Pulindāsca Sumināsca Rūpapasā Svāpadaih saha ||
Tathā Kuruminaścaiva Sarvve caiva Kaṭhāksarāḥ ||
Nāsikyāvasca ye c'anye ye caivottaranarmmadāḥ ||
Bhirukacchā samāheyāḥ saha Sārasvatairapi ||
Kāsmīrāsca Suraśtrāsca Āvantyāscarbudaih saha ||
Ityete hyaparāntaḥ.........

( Mārkaṇḍeya Purāṇa, 57, 49-52 )

Hear from me the names of the Western peoples: the Sūryārakas, the Kālibalas and the Durgas, and the Anikatās, and the Pulindas, and the Sumīnas, the Rūpapas, and the Svāpadas, and the Kuruminas, and all the Kaṭhāksaras, and the others who are called Nāsikyavas and the others who live on the north bank of the Narmadā the Bhirukacchas, and the Maheyas, and the Sārasvatas also and the Kāsmīras, and the
Surāṣṭras, and the Āvantyas and the Arbudas also. These are the western people."


Suryārakas—Doubtless this is a misreading for Śūrpārakas. The Śūrpāraka country was known from very early times, and is celebrated in the Mahābhārata in connection with the legend of Rāma Jāmadagnya (Vana P. LXXXV. 8185). There it is located in the western region, but some passages seem to locate it in the south as well (Sabhā P. XXX. 1169, Vana P. LXXXVIII. 8337). This does not mean that there were two Śūrpārakas; the fact is that the situation of Śūrpāraka has been interpreted in some passages as west and in other passages as south, because it was near the southern sea in the western region. According to the same tradition the country was situated on the sea near Prabhāṣa (Vana P. CXVIII. 1022r-7) identical with modern Somanath in Kathiawar. The city of Śūrpāraka, identical with the modern town of Sopārā near Bassein, is said to have been founded by Rāma Jāmadagnya (Hariv. XCVI. 5300).

Kālivalas—The Vāyu Purāṇa reads Kōlavanās (XLV. 128), but none of the names is identifiable.

Durga—The Bhīṣma Parva list (IX. 359) of the Mahābhārata gives a similar name, Durgalas, but the names are not identifiable.

Anikalas—The Vāyu Purāṇa reads Kōlavanās (XLV. 128) but the names are not identifiable.

Pulindas—The Vāyu Purāṇa reads Puleyas (XLV. 129) and Matsya Kūliyas (CXIII. 49). These names are not identifiable. For the Pulindas, however, see note on the tribe above.
Sumīnas—The Vāyu Purāṇa (XLV. 129) reads Surālas and the Matsya Sirālas (CXIII. 49). None of these names are identifiable.

Rūpapas—The variants are Rūpasas (Vāyu, XLV. 129; Matsya, CXIII. 49) and Rupavāhikas (Bhīṣma P. IX. 351). They are not identifiable.

Svāpadas—The Vāyu and Matsya read Tāpasas (XLV. 129; CXIII. 49 respectively). They are not identifiable.

Kurumins—The variants are Turasītatas (Vāyu, XLV. 129), Taīttirikas (Matsya, CXIII. 49) which is almost similar to Tittiras (Bhīṣma P. L. 2084). They cannot be identified.

Nāsikyavas—The Nāsikyas are certainly the people of Nāsik. The Matsya Purāṇa reads Vāsikas which is evidently a mistake.

Kathākṣaras—The Vāyu Purāṇa reads Pārakṣaras (XLV. 129) and the Matsya Kārāskaras (CXIII. 49). They are not identifiable.

Bhṛukacchas—The Matsya Purāṇa reads Bhṛru-
acchas (CXIII. 50) who are the same people, namely the Bhṛgukacchās of Sanskrit literature. Bhṛgukaccha, Bharukaccha, Bhṛukaccha are all identifiable with the modern Broach or Bharuch which is the Bārygaza of early Greek geographers.

Māheyas—They must have been the people dwelling along the banks of the Māhi. The Māheyas are the same as the Māhikas of the Bhīṣma Parva list (IX. 354).

Sārasvatas—The Vāyu Purāṇa reads Sahasas and Sāsvatas instead (XLV. 180); but these names are not identifiable. The Sārasvatas are of course the
people dwelling along the Sarasvati, the river that flows into the sea past Prabhāsa, i.e. modern Somnath (Vana P. LXXXII. 5002-4; Śalya P. XXXVI. 2048-51).

Kāśmiras—Evidently it is a misreading, for the Kāśmiras can in no way be located in the western region. The Vāyu Purāṇa reads Kacchviyas (XLV. 131) and the Matsya Kacchikas (CXIII. 51); these are undoubtedly the correct readings and mean the people of Kaccha or Cutch.

Surāṣtras—The Surāṣtras are frequently mentioned in the Mahābhārata, and were a famous people. (For an account of the tribe see my Ancient Indian Tribes, Vol. II., pp. 23 ff.).

Avantyas—They are undoubtedly the people of Avanti (For an account of the tribe, see my ‘Ancient Mid-Indian Kṣatriya Tribes’, Vol. I., pp. 139-155). But the reading as given in the Vāyu and Matsya Purāṇas (XLV. 131 and CXIII. 51 respectively) is perhaps better. They read Ānarta whose capital was Dvāraka or Dvārāvati, the modern Dwarka on the sea-shore. (Śānti P. CCCXLII. 12955; Hariv. CXIII. 6265-6).

Arbudas—They must have been the people dwelling on the mount Arbuda which is the ancient name for Mount Abu.

PEOPLES AND COUNTRIES OF THE VINDHYAN REGION

........Śṛṇu Vindhyanivāsinah ||
Sarajāśca Karuṇāśca Keralāscotkālaḥ saha ||
Uttaramā Daśarṇāśca Bhojyāḥ Kiṣkindhakaḥ saha ||
"Hear the inhabitants of the Viṣṇya Mountains. The Sarajas, and Karūṣas, and the Keralas, and Utkalas, the Uttamarnas, and the Dāṣāṃnas, the Bhojyas, and the Kiṣkindhakas, the Tosalas, and the Kośalas, the Traipuras and the Vaidīsas, the Tumburas, and the Tumbulas, the Paṭus and the Naiṣadhās, Annajas, and the Tuṣṭikāras, the Virahotrās and the Avantis. All these people dwell on the slopes of the Vindhya Mountains."

(Sargiter, Mark. P. pp. 340-44.)

Sarajas—The Vāyu and Matsya Purāṇa read Mālavas (XLV. 132 and CXIII. 52 respectively), which no doubt is the correct reading. The Mālavas, it is well-known, had settlements in different parts of India (For an account of the tribe see my Ancient Indian Tribes, Vol. II, pp. 37 ff.); the tribe referred to here may probably mean that branch of the Mālavas which settled in and around that portion of Malwa which borders on the Vindhya. The Mālavas are again and again mentioned in the Mahābhārata (Sabhā P. XXXIII. 1270, LI. 1871; Vana P. CCLIII: 15256, etc.).

Karūṣas—They are the same as the Kārūṣas, and Kāruṣakas (For an account of the tribe, see my 'Ancient Indian Tribes', Vol. II, pp. 31-33).

Keralas—This is undoubtedly wrong, for the Keralas cannot in any way be placed on the slopes of

2. [Annals, B. O. R. I.]
the Vindhyas, they being a people of the far South. The Vāyu (XLV, 132) and the Matsya Purāṇas (CXIII. 52) read Mekalas which seems to be the correct reading. The Mekalas are those people who dwelt on the Mekala hills and the country around. They are coupled in early Indian literature and inscriptions either with the Ambaśthas or with the Utkalas. (Bhīṣma P. IX. 348; Drona P. IV. 122 etc.). (For an account of the tribe see my Ancient Indian Tribes, Vol. II., p. 28.).

Utkalas—They were a well-known people in ancient India though they are not often mentioned in the epics. According to the Raghuvamīśa (IV. 38), their territory bordered in the east on the river Kapiśā, probably the modern Kasai in Midnapur. Utkala seems to have comprised the southern portion of Chotanagpur and almost the whole of the modern province of Orissa except Puri and Cuttack.

Uttamarṇas—The Matsya Purāṇa reads Auṇḍra-māśas (CXIII. 52) but none of these names are identifiable. The Uttamarṇas are however presumably the Uttamas of Bhīṣma Parva list (IX. 348) of the Mahābhārata.

Dasāṛnas—They are evidently the people of the country watered by the river of the same name identified with the modern Dasan, a tributary of the Jumna. The capital of the country was Vidiśā, situated on the river Vetravati, the modern Betwa. The people and their kingdom are referred to frequently in the Mahābhārata (Ādi. P. CXIII. 4449; Vana P. LXIX. 2707-8; Udyoga P. CXC-CXCIII; Bhīṣma P. IX. 348, 350, 363. Vide also my ‘Ancient Indian Tribes’, Vol. II., pp. 29-30).
Bhojyas—The Vāyu (XLV. 132) and Matsya Purāṇas (CXIII. 52) read Bhojas which is undoubtedly a better and more probable reading. It is well-known that the Bhojas who are frequently mentioned in the Mahābhārata (Vana P. XIV. 629, XX. 791, CXVI. 10172-6, CCLIII. 15245 ; Mausala P. VII. 244-45; Hariv. XXXVII. 1980-87, etc.) were a Yādava tribe and dwelt in North-eastern Gujrat. The Bhojas referred to here may have been a branch of the main tribe inhabiting the western slopes of the Vindhyas. (For further details regarding the tribe see my "Some Ancient Indian Tr' ies," Indian Culture, Vol. I, No. 3, pp. 384-86).

Kīśkindhakas—It is doubtful that they are identical with the people of Kīśkindhyā mentioned in the Rāmāyana, for Kīśkindhyā of Rāmāyana was situated far below in the South. In the circumstances it is not easy to identify the tribe.

Tosalas—The Matsya Purāṇa reads Stosalas (CXIII. 53) evidently erroneously, for Tosalas is correct reading meaning the people of Tosali or Tosala and the adjoining region. Tosali or Tosala was name of a country as well as of a city. The city of Tosali was the seat of the provincial government of Kalinga in the days of Aśoka; while the country or janapada of "Amita-Tosala" is referred to in the Gaṇḍavyūha 1 along with its city Tosala. In Pauranic literature, Tosala is always associated with Dakśina Kosala, and distinguished from Kalinga. Tosala in mediaeval times seems to have been divided into two parts:

1 Levi, Pre-Aryan et Pre-Dravidian l 'Inde, J. A.' Jul.—Sept. 1923.
Dakṣiṇa Tosala and Uttara Tosala (Ep. Ind. IX. 286; XV. 3). The city of Tosala seems to have been the same as Tosalei of Ptolemy.

*Kosalas*—These are undoubtedly the people of Mahā-Kosala or Dakṣiṇa-Kosala, well-known in early literature and inscriptions. Vide my ‘Ancient Indian Tribes’, pp. 34-85.

*Traipuras*—They are the people of Tripuri or Tripura which was both a city and a country. The city of Tripuri was the capital of the Cedi kingdom. It was a well-known city that derived its name from three cities or *tri-pura* once in possession of the asuras (Sabha P. XXX. 1164; Vana P. CCLIII. 15246; Karna P. XXXIII. and XXXIV). In the time of the Guptas Tripuri-visaya was formed into a province under a viceroy; it roughly corresponded to the modern Jubbulpur region which was the ancient Cedi country.

*Vaidīṣas*—These are undoubtedly the people of Vidiśa, a famous city of early times, the capital of the Daśārṇa country, both immortalised by Kālidāsa in his Meghadūtam. Vidiśa is probably the modern Bes-nagar, close to Bhilsa; it was situated on the river Vetravati, modern Bētwa.

*Tumburas and Tumbulas*—The Matsya Purāṇa reads Tumburas (CXIII. 53) and the Bhīṣma Parva gives (L. 2084) Tumbumas. Closely allied to them were probably the Tumbulas where the Vāyu and Matsya Purāṇas read Tumuras and Tumbatas respectively. These names cannot be identified.

*Patus*—The Vāyu Purāṇa reads Saṣṣuras (XLV. 133) and Matsya Padgamas (CXIII. 63). None of these names are identifiable.
Naiṣadhās—or Nisadhās, the people of Niṣadhā. (For an account of the tribe, see my ‘Ancient Indian Tribes’, Vol. II., pp. 63 ff.).

Annayās—Evidently this, and the Matsya Purāṇa reading of Anūpas (CXIII. 54), are erroneous. The Vāyu Purāṇa reads Anūpas (XLV. 134) which undoubtedly is correct. The country of the Anūpas must have been situated somewhere on the sea. King Kārttavīrya (Vana P. CXVI. 10189-90) as well as king Nala lording over the Anūpa country (Bhīṣma P. XCV. 4210) which is probably to be sought for somewhere near Surāṣṭra and Ānarta with which the Harivaṁśa associates Anūpa (XCIV. 5142-80). Evidently the country was included within the sphere of the Mahīṣmatī.

Tustikāras—Doutless it is a misreading. The Vāyu Purāṇa reads Tunḍikeras (XLV. 134) which is supported by the Mahābhārata (Droṇa P. XVII. 691; Karṇa P. V. 138) and the Harivaṁśa (XXXIV. 1895). According to the Harivaṁśa, they belonged to the Haihayā race (ibid). The tribe seems to have left their trace in the little town of Tendukhera, a little to the north of the source of the Narmadā (Pargiter, Mārk. P. p. 344 note.). The Matsya Purāṇa reading of Sauṇḍikeras is incorrect:

Virahotras—The Vāyu and Matsya Purāṇas read Vitihotras (XLV. 134; CXIII. 54) which is undoubtedly correct. Presumably they were descended from king Vitihotra and were a branch of the Haihayā race (Hariv. XXXIV. 1895). A variant of their name is given in the Droṇa Parva of the Mahābhārata (LXX. 2436). The name Virahotra or Varahotra is met with in the Sāñcī Inscriptions of the 2nd century B. C.
Avantis—They were an important tribe in ancient India who had their capital at Ujjain. (For a fuller account of the tribe, see my ‘Ancient Mid-Indian Kṣatriya Tribes’, Vol. I., pp. 139-155).

PARVATĀŚRAYIN OR THE PEOPLE OF THE MOUNTAIN (OR HIMALAYAN) REGION

Ato désān pravakṣyāmi parvvatāśrayinaśca ye |
Nihāra Haṁsamārgāśca Kuravo gurganah Khasah ||
Kunta-Prāvaranāścaiva Urṇa Dārvvā Sakṛtrakah ||
Trigartta Malavāścaiva Kirāṭastāmasaih saha ||
(Mārka. P. Chap. 57, 56-57).

“Next I will tell you also the names of the countries which rest against the Mountains (i. e., the countries of the Himalayan region). The Nīhāras, and the Haṁsamārgas, the Kurus, the Gurganās, the Khasas, and the Kunta-prāvaranās, the Urṇas, the Dārvas, the Sakṛtrakas, the Trigarttas, the Gālavas, the Kirāṭas and the Tamāsas.”


Nihāras—The Vāyu Purāṇa reads Nigarharas (XLV. 135) and the Matsya Nirāharas (CXIII. 55). None of these names are identifiable; but Nihāras may generally mean those people dwelling on the snowy (nihāra) slopes of the Himalayas.

Hāmsamārgas—They cannot satisfactorily be identified.

Kurus—These must be the Uttara Kurus, a semi-mythical country referred to frequently in both the epics as well as in early Pāli literature. Their country cannot definitely be identified, but presumably it was
somewhere beyond Kasmir on the other side of the Himalayas.

Gurqaṇas—The Matsya Purāṇa reads A-pathas (CXIII. 55). But none of them can be identified.

Khasas—The Khasas presumably a non-Aryan tribe, and foreign as well. In the epic tradition the Khasas are associated with Sakas, Daradas etc. (Sabhā P. LI. 1859; Drona P. XI. 399; and CXXI. 4846-47), and were considered mlecchas (Hariv. XCV. 6440-41; XIV. 784).

Kunṭa-prāvaranās—The Vāyu Purāṇa reads Kuṣa-prāvaranās (XLV. 136). The Mahābhārata often (e.g., Sabhā P. LI. 1875; Bhīṣma P. LI. 2103) speaks of a people called Karna-prāvarṇas who probably are meant. But they cannot definitely be identified.

Uṇgas—They have already been mentioned as a northern people.

Dārvas—They have also been mentioned as a northern people.

Sakṛtrakas—Perhaps the Śakridgrahas of the Bhīṣma Parva list (IX. 373) are meant. They were a rude non-Aryan tribe, but they cannot definitely be identified.

Trigarttas—For a full account of the tribe, see my ‘Ancient Indian Tribes’, Vol. II., pp. 55 ff.

Gālavas—They were probably those people who claimed their descent from sage Gālava, but they cannot be definitely identified.

Kirātas—They were a rude non-Aryan tribe distributed in different regions of India. (For a full account of the tribe see Indian Culture, Vol. I, no. 3, pp. 381-82, my article on “Some Ancient Indian Tribes”).

Tāmasas—They have already been mentioned as a northern people, but cannot satisfactorily be identified.
COUNTRIES AND PEOPLES OF INDIA ARRANGED ACCORDING TO THE POSITION OF THE KŪRMA

Here we practically come to an end of the geographical (i.e. Navakhaṇḍa) Canto (i.e. Chap. 57) of the Mārkaṇḍeya Purāṇa, which in fact contains the strictly geographical information of other major Purāṇas. But the Mārkaṇḍeya has also another section (Chap. 58, i.e., the Kūrvavibhāga or the Kūrmanivāsa) 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 the water resting upon Viṣṇu and looking eastwards. This arrangement is based, on earlier astronomical works like those of Parāśara and Varāhamihira. This chapter though not strictly geographical contains valuable topographical information. Most of these countries and peoples have already been mentioned in the Navakhaṇḍa section but there are good many names which are new, though quite a number of them cannot be satisfactorily identified. Here I propose to deal with only the additional names of peoples and countries mentioned in the Kūrma Vibhāga.

(a) In the middle of the Tortoise

The Vedamantras and the Vīmāṇavyāsas cannot satisfactorily be identified.

Śālvas, Śālyas and Śalveyas are one and the same people, and are frequently mentioned in the Mahābhārata, where their location is suggested to have been near the Kurus and Trigarttas (Virāṭa P.I. 11-12; XXX). The story of Satyavān, a Śālya (or Śalva) prince and Sāvitrī, a Madra princess, is quite well-
known. In the time of the Kurukṣetra war the Śālva king was an important personage, a brother of King Śiśupāla of Cedi (Hariv. CVIII. 6029; Vana P. XIV. 620-7). The Śālvas seem to have occupied some region west of the Aravalli hills and not very far from Kṛṣṇa’s country, for, in the Harivāṁśa the Śālva king is said to have once attacked Dvārakātī, but was killed by Kṛṣṇa in retaliation (Droṇa P. XI. 395).

It is difficult to say where the Nīpas had their habitat: but one can gather that they descended from king Nīpa, a Paurava, who had his capital in Kāmpilya, modern Kāmpil on the Ganges (Mbh. Ādi. P. CXXXVIII. 5512-13; Matsya P. XLIX. 52 and 53; Hariv. XX. 1060-73). Later, they came to be regarded as degraded (Sabha. P. XLIX. 1804; L. 1844).

The Śakas were a well-known foreign tribe, classed with the Yavanas, Kambojas, Pahlavas, Tukhāras, Khasas, etc., and considered mlecchas in Indian historical tradition as contained in the Epics and Purāṇas.

Ujjihānas are difficult to be identified; but Pargiter suggests their probable association with Urjihāna, a town situated south-east of Hastināpur, identical probably with Ujhani about 11 miles south-west of Budaun.

The Ghōsa-Sāṁkhyas cannot be identified.

Dharmāraṇya is to be identified with a forest near Gayā (Vana P. LXXXIV. 8063-4; Anuśasana P. XXV. 1744; CLXV. 7655; Vana P. LXXXVII. 8304 8).

The Jyotiṣikas and the Gaurāgrīvas cannot be satisfactorily identified, nor can we identify definitely
the Saṅketas, the Kaṅkas, the Mārutas, the Kāla-Koṭiṣas, the Pāṇḍyas, and the Kapiṅgalas.

The Kuruvāhyas must necessarily include the Kurus, but it is difficult to say who are the other races meant.

The Uḍumbaras are certainly the Audumbaras of the Mahābhārata (Sabha P. LI. 1869). Lassen identifies Uḍumbara country with Cutch (Ind. Att. map.); but this is doubtful, for, here they are placed in the Madhyadesa. There was a river Uḍumbaravati in the South (Hariv. CLXVIII. 9511).

The Gajāhvayas are the same as the people of Hastināpura which is also known as Gajapura, Gaja-hvaya, Gajasāhvaya, Nāgapura, Nāgasāhvaya, Varanāhvaya and Varana-sāhvaya, in the Mahābhārata. All the names are coined by playing on the meaning of the word ‘hasti’, i.e. elephant.

(b) In the face of the Tortoise

The Vadana-danturas, the Candreśvaras, the cannibals dwelling on the sea-coast, and the Ekapādapas cannot be identified.

The Subhras were the same people as the Suhmas.

The mention of the Khaśas as situated in different parts of the Tortoise’s body suggests that the tribe, a mleccha one, was distributed over different localities of India; so with the Ābhiras and similar tribes.

The Lauhityas are certainly those people dwelling along the Lauhitya river, i.e. the Brahmaputra. This is further supported by the fact that they are mentioned just after the Prāgjyotīṣas.

The Kaśāyas probably mean the people of Kāśi, if so they are certainly misplaced here.
The Mekhalāmuṣṭas is a curious reading; almost certainly it stands for the Mekalas and the Ambaṣṭhas, mixed up by the copyist in a curious compound. For an account of the two tribes see my ‘Ancient Indian Tribes’, Vol. II. pp. 28 and 34-36).

The Vardhamānas are certainly the people who lived in the ancient visaya or bhūkti of Vardhamāna identical with modern Burdwan.

(c) In the Tortoise’s fore-foot

The Jāṭharas, the Mṛṣikas, the Ĥūrva-Karṇas, the Nārikelas, the Dharmadvīpas, the Elikas, the Vyāghr-āgrīvas, the Mahāgrīvas, the Haimakūtas (the Himāla- yas cannot be meant here) and the Kākulālakas cannot be identified; some of these names are indeed fanciful.

The Kaṭakasthalas are indeed the people of Kaṭaka (modern Cuttack).

The naked Hārikas may mean the Hādīs of modern times, an aboriginal tribe, now found scattered all over Western Bengal and Orissa.

The Niṣādas were an aboriginal race dwelling generally in forest tracts. (For an account of the tribe, see my ‘Ancient Indian Tribes’, Vol. II.; pp. 63-64).

The Parṇa-śavaras were evidently a branch of the Savaras who lived on leaves or who wore leaves.

(d) In the Tortoise’s right flank

Laṅkā is Ceylon.

The Kāḷājinās, the Śailikas, the Nikaṭas, the Sarvas, the Ākaṇin people, the Gonardḍhas, the Kolagiras, those who inhabit Carmapaṭṭa, the Ganavāhyas, the
Paras, the Vāricaras, those who have their dwelling in Krṣṇadvīpa, the peoples who live by the Sūrya hill and the Kumuda hill, the Aukhāvanas, the Piśikas, the Karma-nāyakas, the Tāpasāśramas, and the people who dwell in Kuñjara-dari.

The Daśapurās are the people of Daśapura (or Mandasar), the capital of king Ranti-deva (Megha D. I., 46-48).

The Citrakūṭas are the people living on the mount Citrakūṭa, still known by the same name.

The Southern Kaurūsas were a branch of the Kāruṣa or Karūsa race already discussed.

The Rṣabhas are the people dwelling on the Rṣabha parvata identified with the southern portion of the Eastern Ghats.

Kāñci is modern Conjeeveram.

Tilaṅgas should properly be read as Tailaṅgas or Tri-liṅgas, people of Teliṅga or the modern Telugu country.

Kaccha, the same as Kochchi, the modern Cochin in Travancore.

Tāmraparṇī is the land perhaps on both sides of the river of the same name in the extreme south. There is also a town of the same name in Ceylon which itself is also sometimes known as Tāmraparṇī.

(e) In the Outer foot

The Vaḍava-mukhas, the Vanitā-mukhas, the Drāvaṇas, the Sārgīgas, the Karna-pradheyas, the Pāraśavas (perhaps those who claimed descent from Pāraśurāma), the Kalas, the Dhūrtakas, the Haimagiri-kas, the Sindhukālakavairatas and the Mahārṇavas cannot be satisfactorily identified.
(f) In the Tortoise's tail

The Śāntikas, the Viprasastakas, the Kokaṅkaṇas, the Pañcādackas, the Vamanas, the Avaras, the Tārakṣuras, the Āṅgatakas, the Śārkaras, the Śalma-vesmakas, the Guru-svaras (evidently a branch of the Savaras), the Phalguṇakas, the Ghoras, the Guruhas, the Kalas, the Ekeśaṇas, the Vāji-keśas, the Dīrgha-grīvas and the Aśva-keśas cannot be satisfactorily identified.

(g) In the Tortoise's left hind foot

The Māṇḍavayas (probably those who claimed descent from sage Māṇḍavya), the Caṇḍakhāras, the Aṣvakalantakas, the Kūnyatāładahas, the Strīvāhyas, the Bālikas, the Nṛsimhas, the people who dwell in Valāva, the Dharmabaddhas, the Alūkas (probably the Ulūkas), and the people who occupy Urukarma cannot be satisfactorily identified.

The Bālikas are evidently the Bāhlikas.

(h) In the Tortoise's left flank

The Krauṇīcas, the Vakas, the Kṣudravīṇas, the Rasālayas, the Bhogaprasthas (perhaps Bhojanagara, the capital of king Uśinara), the Agniyās, the Sārdana peoples, the Aśvamukhas, the Prāptas, the Civiḍas, the Dāserakas, the Adhama-Kairātas, the Ambālas, the Vēṇukas, the Vadantikas, the Piṅgalas, the Māṇakalahas, the Kohalakas, the Bhuṭi-yuvakas, the Śātakas, the Hema-tārakas, the Yaśomatyas, the Kharasāgarā-rāśis, the Dāsameyas, the Rājanyas, the Śyāmakas, and the Kṣemadhūrtas cannot be satisfactorily identified.

Yāmunas—They are the people who dwelt along the Jamuna.
Antar-dvīpa is the same as the Antar-vedi, the land between the Ganges and the Jamuna.

For an account of the Yaudheyas, see my ‘Ancient Indian Tribes’, Vol. II, pp. 43-44.

(i) In the Tortoise’s north-east foot

The Yenas, the Kimnaras, the country Praśupāla, the country Kicaka, the Davadas, the Vana-rāṣṭrakas, the Sairiṣṭhas, the Brahmapurakas, the Vana-vāhyakas, the Kauśikas, the Ānandas, the Lolanas, the Dāravādas, the Marakas, the Kuruṭas, the Anna-dārakas, the Eka-pādas, the Ghoṣas, the Svarga-bhaumāna-vadyakas, the Hiṅgas, the Cīraprāvaranās and the Trinetras cannot satisfactorily be identified.

The Abhisāras are the people of the Abhisāra country, the Abhisarās of early Greek geographers, a people of the Punjab. Their capital Abhisāri is mentioned in the Mahābhārata (Sabha P. XXVI. 1097; Bhīṣma P. IX. 361).

The Kulaṭas are evidently the Kuluṭas, presumably the people of the Kulu valley.

The Pauravas are evidently those who claimed descent from Puru, a son of Yayāti. The Pauravas had different settlements (Cf. Mbh. Sabha P. XXVI. 1022-25; Śanti P. XLIX. 1790-92; Ādi. P. CLXXXVI. 6995).
Sumīnas—The Vāyu Purāṇa (XLV. 129) reads Surālas and the Matsya Sirālas (CXIII. 49). None of these names are identifiable.

Rūpapas—The variants are Rūpasas (Vāyu, XLV. 129; Matsya, CXIII. 49) and Rupavāhikas (Bhīṣma P. IX. 351). They are not identifiable.

Svāpadas—The Vāyu and Matsya read Tāpasas (XLV. 129; CXIII. 49 respectively). They are not identifiable.

Kurumins—The variants are Turasitas (Vāyu, XLV. 129), Taittirikas (Matsya, CXIII. 49) which is almost similar to Tittiras (Bhīṣma P. L. 2084). They cannot be identified.

Nāsikyavas—The Nāsikyas are certainly the people of Nāsik. The Matsya Purāṇa reads Vāsikas which is evidently a mistake.

Kathākṣaras—The Vāyu Purāṇa reads Pārakṣaras (XLV. 129) and the Matsya Kāraśkaras (CXIII. 49). They are not identifiable.

Bhīrukacchhas—The Matsya Purāṇa reads Bhāru-kacchhas (CXIII. 50) who are the same people, namely the Bhṛgukacchhas of Sanskrit literature. Bhṛgukaccha, Bharukaccha, Bhīrukaccha are all identifiable with the modern Broach or Bharuch which is the Bārygaza of early Greek geographers.

Māheyas—They must have been the people dwelling along the banks of the Māhi. The Māheyas are the same as the Māhikas of the Bhīṣma Parva list (IX. 354).

Sārasvatatas—The Vāyu Purāṇa reads Sahasas and Sāśvatatas instead (XLV. 130); but these names are not identifiable. The Sārasvatatas are of course the
people dwelling along the Sarasvatī, the river that flows into the sea past Prabhāsa, i.e. modern Somnath (Vana P. LXXXII. 5002-4; Śalya P. XXXVI. 2048-51).

Kāśmīras—Evidently it is a misreading, for the Kāśmīras can in no way be located in the western region. The Vāyu Purāṇa reads Kacchviyas (XLV. 131) and the Matsya Kacchikas (CXIII. 51); these are undoubtedly the correct readings and mean the people of Kaccha or Cutch.

Surāstras—The Surāstras are frequently mentioned in the Mahābhārata, and were a famous people. (For an account of the tribe see my Ancient Indian Tribes, Vol. II., pp. 23 ff.).

Avantyas—They are undoubtedly the people of Avanti (For an account of the tribe, see my ‘Ancient Mid-Indian Kṣatriya Tribes’, Vol. I., pp. 139-155). But the reading as given in the Vāyu and Matsya Purānas (XLV. 131 and CXIII. 51 respectively) is perhaps better. They read Ānarta whose capital was Dvārakā or Dvāravatī, the modern Dwarka on the sea-shore. (Śānti P. CCCXLII. 12955; Hariv. CXIII. 6265-6).

Arbudas—They must have been the people dwelling on the mount Arbuda which is the ancient name for Mount Abu.

PEOPLES AND COUNTRIES OF THE VINDHYAN REGION

.........Śṛṇu Vindhyanivāsinah ||
Sarajāśca Karuṣāśca Keralaścokalaiḥ saha |
Uttamarṇa Daśārṇaśca Bhojiyāḥ Kiṣkindhakaiḥ saha ||
Tosālaḥ Kośalaścaiva Traipura Vaidiśastathā
Tumburāstumbulaścaiva Paṭavo Naiṣadhaiḥ saha
Annajāstuṣṭikāraśca Viṭahotráhyavantayaḥ
Ete janapadāḥ Sarve Vindhyapṛṣṭhanivāsinaḥ

( Mārkandeya Purāṇa, 57. 52-55. )

"Hear the inhabitants of the Viśdhya Mountains. The Sarajas, and Karūṣas, and the Keralas, and Utkalas, the Uttamarnas, and the Dāśārṇas, the Bhojyas, and the Kiṣkindhakas, the Tosālas, and the Kośalas, the Traipuras and the Vaidiṣas, the Tumburas, and the Tumbulas, the Paṭus and the Naiṣadhās, Annajas, and the Tuṣṭikāras, the Viṭahotras and the Avantis. All these people dwell on the slopes of the Vindhyā Mountains."


Sarajas—The Vāyu and Matsya Purāṇa read Mālavas ( XLV. 132 and CXIII. 52 respectively ), which no doubt is the correct reading. The Mālavas, it is well-known, had settlements in different parts of India ( For an account of the tribe see my Ancient Indian Tribes, Vol. II, pp. 37 ff. ); the tribe referred to here may probably mean that branch of the Mālavas which settled in and around that portion of Malwa which borders on the Vindhyas. The Mālavas are again and again mentioned in the Mahābhārata ( Sabhā P. XXXIII. 1270, LI. 1871 ; Vana P. CCLXIII. 15256, etc. ).

Karūṣas—They are the same as the Kāruṣas, and Kāruṣakas ( For an account of the tribe, see my ‘Ancient Indian Tribes', Vol. II, pp. 31-33 ).

Keralas—This is undoubtedly wrong, for the Keralas cannot in any way be placed on the slopes of

2. [ Annals, B. O. R. I. ]
the Vindhyas, they being a people of the far South. The Vāyu (XLV, 132) and the Matsya Purāṇas (CXIII. 52) read Mekalas which seems to be the correct reading. The Mekalas are those people who dwelt on the Mekala hills and the country around. They are coupled in early Indian literature and inscriptions either with the Ambaśṭhas or with the Utkalas. (Bhīṣma P. IX. 348; Drona P. IV. 122 etc.). (For an account of the tribe see my Ancient Indian Tribes, Vol. II., p. 28.).

Utkalas—They were a well-known people in ancient India though they are not often mentioned in the epics. According to the Raghuvamśa (IV. 38), their territory bordered in the east on the river Kapiśā, probably the modern Kasai in Midnapur. Utkala seems to have comprised the southern portion of Chotanagpur and almost the whole of the modern province of Orissa except Purī and Cuttack.

Uttamarṇas—The Matsya Purāṇa reads Aunḍra-maśas (CXIII. 52) but none of these names are identifiable. The Uttamarṇas are however presumably the Uttamas of Bhīṣma Parva list (IX. 348) of the Mahābhārata.

Dasārṇas—They are evidently the people of the country watered by the river of the same name identified with the modern Dasan, a tributary of the Jumna. The capital of the country was Vidiśā, situated on the river Vetravati, the modern Betwa. The people and their kingdom are referred to frequently in the Mahābhārata (Ādi. P. CXIII. 4449; Vana P. LXIX. 2707-8; Udyoga P. CXC-CXCIII; Bhīṣma P. IX. 348, 350, 363. Vide also my ‘Ancient Indian Tribes’, Vol. II., pp. 29-30).
Bhojyas—The Vāyu (XLV. 132) and Matsya Purāṇas (CXIII. 52) read Bhojas which is undoubtedly a better and more probable reading. It is well-known that the Bhojas who are frequently mentioned in the Mahābhārata (Vana P. XIV. 629, XX. 791, CXVI. 10172-6, CCLIII. 15245; Mausala P. VII. 244-45; Hariv. XXXVII. 1980-87, etc.) were a Yadava tribe and dwelt in North-eastern Gujrat. The Bhojas referred to here may have been a branch of the main tribe inhabiting the western slopes of the Vindhyas. (For further details regarding the tribe see my “Some Ancient Indian Tr’s,” Indian Culture, Vol. I, No. 3, pp. 384-86).

Kiśkindhakas—It is doubtful that they are identical with the people of Kiśkindhya mentioned in the Rāmāyaṇa, for Kiśkindhya of Rāmāyaṇa was situated far below in the South. In the circumstances it is not easy to identify the tribe.

Tosalas—The Matsya Purāṇa reads Stosalas (CXIII. 53) evidently erroneously, for Tosalas is correct reading meaning the people of Tosali or Tosala and the adjoining region. Tosali or Tosala was name of a country as well as of a city. The city of Tosali was the seat of the provincial government of Kālīṅga in the days of Aśoka; while the country or janapada of “Amita-Tosala” is referred to in the Gāṇḍavyūha ¹ along with its city Tosala. In Pauranic literature, Tosala is always associated with Dākṣiṇa Kosala, and distinguished from Kālīṅga. Tosala in mediæval times seems to have been divided into two parts:

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Dakṣiṇa Tosala and Uttara Tosala (Ep. Ind. IX. 286; XV. 3). The city of Tosala seems to have been the same as Tosalei of Ptolemy.

Kosalas—These are undoubtedly the people of Mahā-Kosala or Dakṣiṇa-Kosala, well-known in early literature and inscriptions. Vide my ‘Ancient Indian Tribes’, pp. 34-85.

Traipuras—They are the people of Tripuri or Tripura which was both a city and a country. The city of Tripuri was the capital of the Cedi kingdom. It was a well-known city that derived its name from three cities or tri-pura once in possession of the asuras (Sabhā P. XXX. 1164; Vana P. CCLIII. 15246; Karna P. XXXIII. and XXXIV). In the time of the Guptas Tripuri-visaya was formed into a province under a viceroy; it roughly corresponded to the modern Jubbulpur region which was the ancient Cedi country.

Vaidīśas—These are undoubtedly the people of Vidīśa, a famous city of early times, the capital of the Daśārṇa country, both immortalised by Kālidāsa in his Meghadūtam. Vidīśa is probably the modern Besnagar, close to Bhilsa; it was situated on the river Vetravatī, modern Betwa.

Tumburas and Tumbulas—The Matsya Purāṇa reads Tumburas (CXIII. 53) and the Bhīṣma Parva gives (L. 2084) Tumbumas. Closely allied to them were probably the Tumbulas where the Vāyu and Matsya Purāṇas read Tumuras and Tumbatās respectively. These names cannot be identified.

Patus—The Vāyu Purāṇa reads Saṣuras (XLV. 133) and Matsya Padgamas (CXIII. 53). None of these names are identifiable.
Nāisadhas—or Nisadhas, the people of Niṣadha. (For an account of the tribe, see my ‘Ancient Indian Tribes’, Vol. II., pp. 63 ff.).

Anañgas—Evidently this, and the Matsya Purāṇa reading of Arūpas (CXIII. 54), are erroneous. The Vāyu Purāṇa reads Anūpas (XLV. 134) which undoubtedly is correct. The country of the Anūpas must have been situated somewhere on the sea. King Kārttavīrya (Vana P. CXVI. 10189-90) as well as king Nala lorded over the Anūpa country (Bhīṣma P. XCV. 4210) which is probably to be sought for somewhere near Surāṣṭra and Ānarta with which the Hari-vamśa associates Anūpa (XCIV. 5142-80). Evidently the country was included within the sphere of the Mahāismatī.

Tuṣṭikāras—Doutless it is a misreading. The Vāyu Purāṇa reads Tunḍikeras (XLV. 134) which is supported by the Mahābhārata (Droṇa P. XVII. 691; Karṇa P. V. 138) and the Harivaṃśa (XXXIV. 1895). According to the Harivaṃśa, they belonged to the Haihaya race (ibid). The tribe seems to have left their trace in the little town of Tendukhera, a little to the north of the source of the Narmadā (Pargiter, Mārk. P. p. 344 note). The Matsya Purāṇa reading of Saunḍikeras is incorrect.

Vīrahottas—The Vāyu and Matsya Purāṇas read Vīthihottas (XLV. 134; CXIII. 54) which is undoubtedly correct. Presumably they were descended from king Vīthihota and were a branch of the Haihaya race (Hariv. XXXIV. 1895). A variant of their name is given in the Droṇa Parva of the Mahābhārata (LXX. 2436). The name Vīrahotta or Varahotta is met with in the Sāñcī Inscriptions of the 2nd century B. C.
Avantis—They were an important tribe in ancient India who had their capital at Ujjain. (For a fuller account of the tribe, see my ‘Ancient Mid-Indian Kṣatriya Tribes’, Vol. I., pp. 139-155).

PARVATĀŚRAYIN OR THE PEOPLE OF THE MOUNTAIN (OR HIMĀLAYAN) REGION

Ato dēsān pravakṣyāmi parvvatāśrayināśca ye | Nīhāras Haṁsamārgāsca Kuravo gurganāḥ Khasāḥ || Kunta-Prāvaraṇāscāiva Īrṇā Darvva Sakṛtrakāḥ | Trigartta Mālavascai va Kirāṭastāmasaiḥ saḥa ||
(Mārk. P. Chap. 57, 56-57).

"Next I will tell you also the names of the countries which rest against the Mountains (i.e., the countries of the Himalayan region). The Nīhāras, and the Haṁsamārgas, the Kurus, the Gurganās, the Khasas, and the Kunta-prāvaraṇas, the Īrṇas, the Darvas, the Sakṛtrakas, the Trigarttas, the Gālawas, the Kirātas and the Tamasas."


Nīhāras—The Vāyu Purāṇa reads Nigarharas (XLV. 135) and the Matsya Nīrāharas (CXIII. 55). None of these names are identifiable; but Nīhāras may generally mean those people dwelling on the snowy (nīhāra) slopes of the Himalayas.

Haṁsamārgas—They cannot satisfactorily be identified.

Kurus—These must be the Uttara Kurus, a semi-mythical country referred to frequently in both the epics as well as in early Pāli literature. Their country cannot definitely be identified, but presumably it was
somewhere beyond Kasmir on the other side of the Himalayas.

**Gurganas**—The Matsya Purāṇa reads A-pathas (CXIII. 55). But none of them can be identified.

**Khasas**—The Khasas presumably a non-Aryan tribe, and foreign as well. In the epic tradition the Khasas are associated with Sakas, Daradas etc. (Sabhā P. LI. 1859; Drona P. XI. 399; and CXXI. 4846-47), and were considered mlecchas (Hariv. XCV. 6440-41; XIV. 784).

**Kunta-prāvaranās**—The Vāyu Purāṇa reads Kuṣa-prāvaranās (XLV. 136). The Mahābhārata often (e.g., Sabhā P. LI. 1875; Bhīṣma P. LI. 2103) speaks of a people called Karna-prāvarṇas who probably are meant. But they cannot definitely be identified.

**Urṇas**—They have already been mentioned as a northern people.

**Dārvas**—They have also been mentioned as a northern people.

**Sakrtrakas**—Perhaps the Śakridgrahas of the Bhīṣma Parva list (IX. 373) are meant. They were a rude non-Aryan tribe, but they cannot definitely be identified.

**Trigarttas**—For a full account of the tribe, see my ‘Ancient Indian Tribes’, Vol. II., pp. 55 ff.

**Gālavas**—They were probably those people who claimed their descent from sage Gālava, but they cannot be definitely identified.

**Kirātas**—They were a rude non-Aryan tribe distributed in different regions of India. (For a full account of the tribe see Indian Culture, Vol. I, no. 3. pp. 381-82, my article on “Some Ancient Indian Tribes”).

**Tāmasas**—They have already been mentioned as a northern people, but cannot satisfactorily be identified.
COUNTRIES AND PEOPLES OF INDIA ARRANGED ACCORDING TO THE POSITION OF THE KŪRMA

Here we practically come to an end of the geographical (i.e. Navakhaṇḍa) Canto (i.e. Chap. 57) of the Māraṇḍeya Purāṇa, which in fact contains the strictly geographical information of other major Purāṇas. But the Māraṇḍeya has also another section (Chap. 58, i.e., the Kūrma-vibhāga or the Kūrmanivāsa) 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 the water resting upon Viṣṇu and looking eastwards. This arrangement is based, on earlier astronomical works like those of Parāśara and Varāhamihira. This chapter though not strictly geographical contains valuable topographical information. Most of these countries and peoples have already been mentioned in the Navakhaṇḍa section but there are good many names which are new, though quite a number of them cannot be satisfactorily identified. Here I propose to deal with only the additional names of peoples and countries mentioned in the Kūrma Vibhāga.

(a) In the middle of the Tortoise

The Vedamantras and the Vimāṇḍavyas cannot satisfactorily be identified.

Śalvas, Salyas and Śalveyas are one and the same people, and are frequently mentioned in the Mahābhārata, where their location is suggested to have been near the Kurus and Trigarttas (Virāṭa P. I. 11-12; XXX). The story of Satyavān, a Śalya (or Śalva) prince and Śāvitri, a Madra princess, is quite well-
known. In the time of the Kurukṣetra war the Sālva king was an important personage, a brother of King Śisupāla of Cedi (Hariv. CVIII. 6029, Vana P. XIV. 620-7). The Sālvas seem to have occupied some region west of the Aravalli hills and not very far from Kṛṣṇa's country, for, in the Harivaṁśa the Sālva king is said to have once attacked Dvārāvatī, but was killed by Kṛṣṇa in retaliation (Droṇa P. XI. 395).

It is difficult to say where the Nipaśas had their habitat: but one can gather that they descended from king Nipa, a Paurava, who had his capital in Kāmpilya, modern Kampil on the Ganges (Mbh. Ādi. P. CXXXVIII. 5512-13; Matsya P. XLIX. 52 and 53; Hariv. XX. 1060-73). Later, they came to be regarded as degraded (Sabhā. P. XLIX. 1804; L. 1844).

The Śakas were a well-known foreign tribe, classed with the Yavanas, Kambojas, Pahlavas, Tukhāras, Khasas, etc., and considered mlecchas in Indian historical tradition as contained in the Epics and Purāṇas.

Ujjihānas are difficult to be identified; but Pargiter suggests their probable association with Urjihāna, a town situated south-east of Hastināpur, identical probably with Ujhani about 11 miles south-west of Budaun.

The Ghōṣa-Sāṁkhyas cannot be identified.

Dharmāraṇya is to be identified with a forest near Gaya (Vana P. LXXXIV. 8063-4; Anuśasana P. XXV. 1744; CLXV. 7655; Vana P. LXXXVII. 8804 8).

The Jyotiśikās and the Gaurāgrīvas cannot be satisfactorily identified, nor can we identify definitely
the Saṅketas, the Kaṅkas, the Mārutas, the Kāla-Koṭiṣas, the Pāṣaṇḍas, and the Kapiṅgalas.

The Kuruvāhyas must necessarily include the Kurus, but it is difficult to say who are the other races meant.

The Uḍumbaras are certainly the Audumbaras of the Mahābhārata (Sabḥā P. LI. 1869). Lassen identifies Uḍumbara country with Cutch (Ind. Att. map.); but this is doubtful, for, here they are placed in the Madhyadesa. There was a river Uḍumbarāvatī in the South (Hariv. CLXVIII. 9511).

The Gajāhvayas are the same as the people of Hastināpura which is also known as Gajapura, Gaja-hvaya, Gajasāhvaya, Nāgapura, Nāgasāhvaya, Vāraṇāhvaya and Varaṇa-sāhvaya, in the Mahābhārata. All the names are coined by playing on the meaning of the word ‘hasti’, i.e. elephant.

(b) In the face of the Tortoise

The Vadana-danturas, the Candresvaras, the cannibals dwelling on the sea-coast, and the Ekapādapas cannot be identified.

The Subhras were the same people as the Suhmas.

The mention of the Khaśas as situated in different parts of the Tortoise’s body suggests that the tribe, a mleccha one, was distributed over different localities of India; so with the Ābhiras and similar tribes.

The Lauhityas are certainly those people dwelling along the Lauhitya river, i.e. the Brahmaputra. This is further supported by the fact that they are mentioned just after the Prāgjyotisās.

The Kaśāyas probably mean the people of Kāśi, if so they are certainly misplaced here.
The Mekhalāmuṣṭas is a curious reading; almost certainly it stands for the Mekalas and the Ambaṣṭhas, mixed up by the copyist in a curious compound. For an account of the two tribes see my ‘Ancient Indian Tribes’, Vol. II. pp. 28 and 34-36).

The Vardhamānas are certainly the people who lived in the ancient visaya or bhūkti of Vardhamāna identical with modern Burdwan.

(c) In the Tortoise’s fore-foot

The Jaṭharas, the Mrṣikas, the Īrdhya-Kaṅgas, the Nārikelas, the Dharmaṇḍvipas, the Elikas, the Vyāghragrīvas, the Mahāgrīvas, the Haimakūṭas (the Himalayas cannot be meant here) and the Kukulālakas cannot be identified; some of these names are indeed fanciful.

The Kaṭakasthalas are indeed the people of Kaṭaka (modern Cuttack).

The naked Harikas may mean the Hādis of modern times, an aboriginal tribe, now found scattered all over Western Bengal and Orissa.

The Niṣādas were an aboriginal race dwelling generally in forest tracts. (For an account of the tribe, see my ‘Ancient Indian Tribes’, Vol. II., pp. 63-64).

The Parna-śavaras were evidently a branch of the Savaras who lived on leaves or who wore leaves.

(d) In the Tortoise’s right flank

Laṅkā is Ceylon.

The Kālājinamas, the Śailikas, the Nikaṭas, the Sarvas, the Ākaṇin people, the Gonardhhas, the Kolangiras, those who inhabit Carnīmapaṭṭa, the Ganavahyas, the

3 [Annals, B. O. R. I.]
Paras, the Vāricaras, those who have their dwelling in Kṛṣṇadvīpa, the peoples who live by the Sūrya hill and the Kumuda hill, the Aukhāvanas, the Piśikas, the Karma-nāyakas, the Tāpasāśramas, and the people who dwell in Kuṇjara-dari.

The Daśapuras are the people of Daśapura (or Mandasor), the capital of king Ranti-deva (Megha D. I., 46-48).

The Citrakāṭas are the people living on the mount Citrakāṭa, still known by the same name.

The Southern Kaurūsas were a branch of the Kārūsa or Karūsa race already discussed.

The Rṣabhās are the people dwelling on the Rṣabha parvata identified with the southern portion of the Eastern Ghats.

Kāñcī is modern Conjeeveram.

Tilaṅgas should properly be read as Tailaṅgas or Tri-liṅgas, people of Telinga or the modern Telugu country.

Kaccha, the same as Kochchi, the modern Cochin in Travancore.

Tāmraparṇī is the land perhaps on both sides of the river of the same name in the extreme south. There is also a town of the same name in Ceylon which itself is also sometimes known as Tāmraparṇī.

(e) In the Outer foot

The Vaḍava-mukhas, the Vanitā-mukhas, the Drāvaṇas, the Sārgigas, the Karna-pradheyas, the Pāraśavas (perhaps those who claimed descent from Pāraśurāma), the Kalas, the Dhūrtakas, the Haimagirikas, the Sindhukālakavirūtas and the Mahārṇavas cannot be satisfactorily identified.
(f) *In the Tortoise's tail*

The Śāntikas, the Vipraśastakas, the Koκaṅkaṇas, the Paṅcadakas, the Vamanas, the Avaras, the Tārak-ṣuras, the Aṅgatakas, the Śarkaras, the Śalma-vesmak-as, the Guru-svaras (evidently a branch of the Savaras), the Phalgunakas, the Ghoras, the Guruhas, the Kalas, the Ekekṣaṇas, the Vāji-keśas, the Dirgha-grīvas and the Aśva-keśas cannot be satisfactorily identified.

(g) *In the Tortoise's left hind foot*

The Maṇḍavyas (probably those who claimed descent from sage Maṇḍavya), the Caṇḍakhāras, the Aśvakalantakas, the Kūnyatalaḍahas, the Strīvāhyas, the Bālikas, the Nṛsimhas, the people who dwell in Valāva, the Dharmabaddhas, the Alūkas (probably the Ulūkas), and the people who occupy Urukarma cannot be satisfactorily identified.

The Bālikas are evidently the Bāhlikas.

(h) *In the Tortoise's left flank*

The Krauṅcas, the Vakas, the Kṣudraviṇas, the Rasālayas, the Bhogaprasthas (perhaps Bhojaprastha = Bhojanagara, the capital of king Uśānara), the Agnij-yaś, the Sārdana peoples, the Aśvamukhas, the Prāptas, the Civiḍas, the Dāserakas, the Adhama-Kairātas, the Ambālas, the Veṇukas, the Vadantikas, the Piṅgalas, the Mānakalahas, the Kohalakas, the Bhūti-yuvakas, the Śātakas, the Hema-tārakas, the Yaśomatyas, the Kharasāgarā-rāśis, the Dāsameyas, the Rājanyas, the Śyāmakas, and the Kṣemadhūrtas cannot be satisfactorily identified.

Yāmunas—They are the people who dwelt along the Jamuna.
Antar-dvīpa is the same as the Antar-vedi, the land between the Ganges and the Jamunā.

For an account of the Yaudheyas, see my 'Ancient Indian Tribes', Vol. II, pp. 43-44.

(i) In the Tortoise's north-east foot

The Yenas, the Kimnaras, the country Praśupaḷa, the country Kīcaka, the Davāda, the Vana-rāṣṭrakas, the Sairiṣṭhas, the Brahmāpurakas, the Vana-vāhya-kas, the Kauśikas, the Anandas, the Lolanas, the Dāravādas, the Marakas, the Kuruṭas, the Annadārakas, the Eka-pādas, the Ghoṣas, the Svarga-bhaumāna-vadyakas, the Hiṅgas, the Cira-prāvaranās and the Trinetras cannot satisfactorily be identified.

The Abhisāras are the people of the Abhisāra country, the Abhisaras of early Greek geographers, a people of the Punjab. Their capital Abhisāri is mentioned in the Mahābhārata (Sabha P. XXVI. 1097; Bhīṣma P. IX. 361).

The Kulaṭas are evidently the Kuluṭas, presumably the people of the Kulu valley.

The Pauravas are evidently those who claimed descent from Puru, a son of Yayāti. The Pauravas had different settlements (Cf. Mbh. Sabha P. XXVI. 1022-25; Śānti P. XLIX. 1790-92; Ádi. P. CLXXXVI. 6995).
APPENDIX

CHAPTER VII

Full list of countries and peoples of India mentioned in the Kūrma-vibhāga.

(a) In the middle of the tortoise are placed the following countries and peoples:

The Vedamantras, Vīmāṇavyas, Śālvas, Nīpas, Śakas, Ujjhānas, Ghoṣa-sāṃkhyas, Khaṣas, Sārasvatas, Matsyas, Śuraṇenas, people of Mathurā, Dharmāraṇyas, Jyotiṣikas, Gauragrīvas, Guḍas, Aṃmakas, Vaidehakas, Pāṅcalas, Saṅketas, Kaṅkas, Mārutas, Kālakoṭisas, Pāṣaṇḍas, inhabitants of the Pāripātra, mountains, Kāpingalas, Kuruvaḥyas, Udumbaras and the Gajāhvayas.

(b) In the face of the tortoise are situated the following countries and peoples:

The people of Mithilā, the Subhras, Vādananduras, Candrēsvaras, Khaṣas, Magadhas, Prāgjyotisas, and the Laubiṭyas, the Cannibals who dwell on the sea-coast, Kaṣagas, Mekhalamuṣṭas, Tāmrālīptas, Ekapāḍapas, Vardhamānas, and the Kośalas.

(c) The following countries and people are situated in the Tortoise's right fore-foot:

The Kaliṅgas, Vaṅgas, Jaṭharas, Kośalas, Mrṣikas, Cedis, Udhyakaraṇas, Matsyas, others who dwell on the Vindhya mountains, Vidarbhas, Nārikelas, Dharmedvīpas, Elikas, Vyāghragrīvas, Mahāgrīvas, the bearded Traipuras, Kāśikindhyas, Haimākaṭas, Niṣhadhas, Kaṭakasthalas, Daśāṝnas, the naked Harikas, Niṣādas, Kākulālakas and the Parnaśavaras.
(d) The following countries and peoples are placed on the right flank of the tortoise:

Laṅkā, the Kālājinās, Śailikas, Nikaṭas, those who dwell on the Mahendra and Malaya mountains and the Durdura hill, those who dwell in the Karkoṭaka forest, Bhṛgukacchas, Koṅkanas, Sarvas, Ābhiras, those who dwell on the river Veṇvā, Avantis, Dāsapurās, the Ākaṇin people, Mahā-rāṣṭras, Karṇāṭas, Gonarādhās, Citrakūṭakas, Colas, Kolagiras, the people who wear matted hair (Jaṭādhāras) in Krauṇcadīpa, the people who dwell on the Kāvērī and on mount Ṛṣyamukha, those who are called Nāṣikyas, those who wander by the broders of the Śaṅkha and Śukti and other hills and Vaidūrya mountains, Vāricaras, Kolas those who inhabit the Carmaṇaṭṭa, the Gaṇavāhyas, Paras, those who dwell in KṛṢṇadvīpa, the peoples who dwell near the Sūrya hill and the Kumudā hill, Aukhaṇvānas, Piśikas, Karmanāyakas, southern Karuṣas, Śrīkas, Tapasāśrama, Śrābhhas, Śimhalas, those who inhabit Kānci, Tilaṅgas, those who inhabit Kuṇijaradāri and Kaccha and Ṭamraparṇī.

(e) The countries and peoples located in the right-hand foot are the following:

The Kāmbojas, Pahlavas, Baḍavāmukhas, Sindhus, Sauvīras, Ānartas, Vanitāmukhas, Drāvaṇas, Sārgigas, Śūdras, Karṇaprādhāyas, Varvaras, Kirātas, Pāras, Pāṇḍyas, Pāraśāvas Kalas, Dhūrtakas, Haimagirikas, Sindhu-Kāḷaka-Vairatas, Saurāṣṭras, Daradas, Drāvidas and the Mahāṛṇavas.

(f) The countries and peoples situated on the tortoise’s tail are the following:

The Aparāntikas, Haihayas, Śāṅtikas, Vipraśastakas, Kokaṅkanas, Paṅcadakas, Vamanas, Avaras,
Tārakṣuras, Aṅgatakas, Śālma-veśmakas, Gurusvaras, Phalgunakas, the people who dwell by the river Veṇumati, Phalgulukas, Ghoras, Guruhās, Kalas, Ekekaṇas, Vājikeśas Dīrghagriṇas, Cūlikas, Aśvakeśas.

(g) The countries and peoples situated in the left hind foot of the tortoise are the following:


(h) The following countries and peoples are placed on the tortoise’s left flank:


(i) The following countries and peoples are situated on the tortoise’s north-east foot:

Yenas, Kṛṇnaras, the countries of Praśupāla, Kīcaka, Kāśmira, the people of Abhisāra, Davaḍas, Tvaṅganas, Kulaṭas, Vānarāṣṭrīkas, Sairiśthas, Brahmapurakas; Vana-vāhyakas, Kirātas, Kauśikas, Anandas, Pahlavas, Lolanas, Dārvādas, Marakas, Kuruṭas, Anna-dārakas, Ekapādas, Khaṇas, Ghoṇas, Svarga-bhaumānavadyakas, Hiṅgas, Yavanas, Cīrapra-varaṇas, Trinetras, Pauravas and the Gandharvas.
KAPILAVASTU

CHAPTER VIII

*Kapilavastu* was the royal seat of the Śākyas. That royal city, four thousand li in circuit,¹ and surrounded by seven walls,² was the cradle of one who was ‘the lion among the Śākyas’, but who afterwards became the one liberator of suffering humanity, the most perfect, the Enlightened, the Buddha. *Suddhādana* and his proud clan of the Śākyas are inseparably connected with *Kapilavastu*; they have come down to history along with other neighbouring sister clans as if in single phrases; the *Sākyas of Kapilavastu*, the *Koliyas of Rāmagāma*, the *Bulis of Allakappa*, the *Bhaggas of Sumsumāragiri*, the *Kālamas of Kesaputta*, the *Moriyas of Pipphalivana*, the *Mallas of Kusinārā*, and the *Licchavis of Vesūli*.³ These were the eight Kṣatriya clans or corporations who claimed shares of the bodily remains of the Buddha Gautama on the ground that like the deceased master they were all of the Kṣatriya caste; but none of them except the *Licchavis of Vesūli* attained the eminence of the *Sākyas of Kapilavastu*.

The territory of the Śākyas which lay to the north-east of the kingdom of Kosala was a principality built in the rugged fastness of the Lower Himalayas. This principality was under the suzerainty of the king of

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¹ Watters’ *Yuan Chwang*, II., p. 1.
² *Mahāvastu*, II., p. 75.
Kosala. Kapilavastu, its principal city, was connected by a High Road, called Southern Road (Dakkhiṇā-patha), with Pāvā, Kusinārā, Vesālī, and Rājagaha, on the one hand, and with Setavyā, Savatthi, Sāketa, and Kosambī, on the other. The Nigrodhārāma is the most ancient known Buddhist retreat near Kapilavastu.

There were other Śākya towns besides Kapilavastu, viz. Cātumā, Sāmagāma, Ulumpu, Devadaha, Sakkara, Silāvatī and Khomadussa, mention of which is made in Pali texts. But none seems to have attained the eminence of Kapilavastu, which being the royal city was naturally the centre of social, political and educational life of the Śākyas.

According to the Lalitavistara, Kapilavastu was a mahānagara or a great city with a good number of gardens, avenues and market-places. There were four city gates and towers all over the city. The city is stated to have been immensely rich, an abode of the powerful, a home of learning and a resort of the virtuous. It was full of charities, festivals and congregations of powerful princes. It enjoyed a good strength of horses, elephants and chariots. With arched gateways and pinnacles, it was surrounded by the beauty of a lofty tableland. In this city none but intelligent and qualified men were engaged as ministers. As

1 Ibid., Verses 1011-1018; Buddhist India, p. 108.
2 N. B. T. p. 265.—Uposadhāvadānam.
3 Camb. Hist. of Ind., I, p. 175.
4 Pp. 58, 77, 98, 101; 102, 118, 128.
5 Sundarananda Kāvya; I.
6 Buddhacarita, I. vs. 2 and 5.
7 Saundarananda Kāvya, I.
there was no improper taxation, the city was full of people and poverty could not find any place there where prosperity alone shone resplendently.¹

_Ulumpā_ or _Medalumpā_ was the Śākya town situated opposite _Nangaraka_, a town of _Kosala_ which abutted on the Śākya territory. Between _Devadaha_, which was the stronghold of the _Koliyas_, a branch of the Śākyas, and _Kapilavastu_, which was the chief town of the Śākyas, stood the garden of _Lumbinī_ on the bank of the river _Rohini_. As regards the remaining towns, mere mention of them in literature is not sufficient to ascertain their location.

In course of his tour of pilgrimage Fa-hien came to _S’rāvasti_, whence he passed through the places of _Kāśyapa_ _Buddha_, _Krakucchanda_ _Buddha_ and _Kanakamuni_ _Buddha_, and came to _Kapilavastu_ on his way to _Rāmagāma_, the seat of the _Koliyas_. In _Kapilavastu_ “there was neither king nor people. All was mound and desolation. Of inhabitants there were only some monks and a score or two of families of the common people. At the spot where stood the old palace of king _Suddhodana_, there have been made images of the prince (his eldest son) and his mother; and at the places where that son appeared mounted on a white elephant when he entered his mother's womb, and where he turned his carriage round on seeing the sick man after he had gone out of the city by the eastern gate, topes have been erected.² Fa-hien mentions also that ships have been built at other places in _Kapilavastu_ connected with various incidents

1 _Buddhacarita_, I., v. 4.
2 Legge, _Travels of Fa-hien_, pp. 64-65.
of the life of the Master so far as it concerned his native place. About the state of the country Fa-hien further states, "the country of Kapilavastu is a great scene of empty desolation. The inhabitants are few and far between. On the roads people have to be on their guard against white elephants and lions, and should not travel incautiously."¹

Fa-hien places the Lumbinivana fifty li (9 or 10 miles) east of Kapilavastu.

The desolation of Kapilavastu is also attested to by Yuan Chwang who visited the place about three hundred years later. Fa-hien's account is short and inadequate, but Yuan Chwang's is much more detailed and gives a longer list of the establishments of the city.

From the neighbourhood of S'rāvastī, Yuan Chwang "continued his journey, and going south-west far above 500 li he came to the Kapilavastu country. This he describes as above 4000 li (about 800 miles) in circuit, and as containing more than ten deserted cities all in utter ruin. The royal city, was such a complete waste that its area could not be ascertained. But the solid brick foundations of the "palace city within" the Royal city still remained, and were above fifteen li in circuit. It was very sparsely inhabited. The country was without a sovereign, each city having its own chief; the soil was fertile and farming operations were regular; the climate was temperate, and the people were genial in their ways. There were remains of above 1000 Buddhist monasteries; and near the

¹. Ibid, p. 68.
palace city was an existing monastery with above 30 inmates, adherents of the Sammatiya School. There were two Deva-temples, and the sectarians lived pell-mell.”¹

Yuan Chwang next proceeds to describe the other establishments in and around the ruined city. The more important of them were:

1. “Old foundations” of king Suddhodana’s principal mansion.

2. At the south gate of the city was a shrine to mark the place where the P’usa (the Bodhisattva) competed with other S’ākyas in athletics and threw an elephant over the city-moat.

3. Outside the capital, to the south of the city, at a distance of about 50 li, was an old city with a shrine to mark the birthplace of Krakucchanda.

4. Not far to the south of No. 3 was another shrine to mark the place of Krakucchanda’s “perfect enlightenment.”

5. Another shrine to the south-east of the old city marked the place of Krakucchanda’s nirvāṇa.

6. In front of No. 5 was a stone pillar erected by Asoka above 30 ft. high with a carved lion on the top, and an account of Krakucchanda’s parinirvāṇa on the sides.

7. Above 30 li north-east of the ruined city was another city with a shrine marking the birthplace of Kanakamuni Buddha, and another to the north of this with the bodily relics of Kanakamuni. Here too was a stone pillar erected by Asoka above twenty

feet high, with a lion on the top, and a record of the circumstances that attended Kanakamuni's decease, on the sides.

8. To the north-west of the capital were several hundred thousand shrines marking the places where the Śākyas were massacred by Virudhaka (Vidūdabha).

9. Three or four li south of Kapilavastu, in a wood of Ni-ku-lu trees (nyagrodha trees) was an Asoka tope at the place where Sakya gu-lai (i.e. the Buddha), having attained Buddhahood and returned to his native land, met his father and preached to him.

10. Not far from No. 9 was a tope on the spot where the Buddha accepted a gold-embroidered monk's robe from his aunt and foster-mother. Next to this was another shrine to mark the spot at which the Buddha admitted into the Brotherhood eight princes and 500 Śākyas.

11. Outside the east gate of the city was a temple of Iśvaradeva into which the infant prince Siddhārtha on the way from the place of his birth to the palace, was carried by the command of his father Suddhodana.

12. Outside the south gate of the city, and on the left side of the road, was a shrine to mark the spot where the Prince shot at iron drums, his arrow piercing the drums, going thirty-two li south-east, penetrating the ground and causing a clear spring to gush forth, the spring becoming known as the arrow spring.

13. 80 or 90 li from the arrow spring was the famous ta-fa-ni (Lumbini) grove where the Buddha was born, with the beautiful bathing tank of the
Sākyas. In this grove was a stone-pillar set up by Asoka 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.

No archæological object that can definitely be dated in Buddha's time has yet been discovered in and around Kapilavastu. In fact, the earliest in date is not earlier than Asoka's time, and the most famous is the well-known Rummintei pillar-inscription which definitely locates the Lumbini garden. But this garden or grove was fifty li east of the city, according to Fa-hien, and 80 or 90 li north-east of the arrow spring which itself was 32 li to the south-east of the city, according to Yuan Chwang. This actually places the garden somewhere to the east of the city which is the direction as given by Fa-hien. Yuan Chwang also speaks of the stone-pillar set up by Asoka with the figure of a horse on the top; it is not unlikely that he referred to what we now know as the Rummintei pillar. Even before Yuan Chwang, the Asokan pillar was broken at the middle, perhaps struck by lightning, as the pilgrim's account suggests. The Rummintei pillar was discovered by Dr. Fuhrer in December 1896 in exactly the same condition as Yuan Chwang speaks of. P. C. Mukherji in his Antiquities in the Terai states that its upper portion is gone and of what remains the top is split into two halves, the line of fissure coming down to near the middle height. The capital was of the usual bell-shaped form, of which the base, broken into two halves, exists......This was perhaps due to the lightning strike that Yuan Chwang

1 p. 84.
alludes to. There is further evidence of the identification of the Lumbinivana with the place where the Rummindei inscription was found. Yuan Chwang mentions that near the Asokan Pillar 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 Telir-nadī or the teli's or oilman's river. There is also a temple at Rummindei, comparatively of a later date, which houses a sculptured slab representing the nativity of the Buddha, which is a further proof of the identity of the place with Lumbinivana.

The Rummindei inscription states that when king Asoka was anointed twenty years he came himself and worshipped this spot because the Buddha was born here. He erected a stone-pillar crowned with a horse (?) to mark the site of Buddha's birth. He made the village of Lumbini free of taxes and paying (only) an eighth share (of the produce).

Another important epigraphic record, evidently connected with Kapilavastu is the Nigali sāgar pillar inscription of Asoka which purports to state that when the king had been anointed fourteen years, he enlarged the stūpa of Kanakamana to double its original size, and when he had been anointed twenty years, he came himself and worshipped this spot and caused a stone

1 Watters' op. cit. II., p. 15.
2 Mukherji, Antiquities in the Terai, Smith's Preface.
3 Ibid, Plate 24 (a).
pillar to be set up.\textsuperscript{1} Yuan Chwang also speaks of a 
\textit{stupa} erected over the bodily relics of Kanakamuni 
Buddha also of a "stone-pillar above twenty feet high, 
with a lion on the top, and a record of the circum-
stances of this Buddha’s decease on the sides: This 
pillar also had been set up by Asoka." It is almost 
certain that the stone pillar of Asoka referred to by 
the pilgrim is the same as the \textit{Nigali sāgar pillar}, 
though the circumstances of Kanakamana’s decease 
that are inscribed on it are different. This may 
have been due to the pilgrim’s ignorance of 
the Asokan script. The identity of this site could 
have been fixed for certain, if the \textit{Nigali Sāgar 
pillar} was found in situ. This, it has been argued, 
did not unfortunately happen to be the case, for 
Fuhrer discovered it (1895) in the \textit{Nepalese Terai} 
on the western bank of a large tank called \textit{Nigali 
Sāgar}, about a mile south of \textit{Niglīvā} which 
lies thirteen miles north-west of \textit{Runmīndāi}. It 
has been urged that \textit{Niglīvā} cannot be the original 
site of the \textit{Nigali sāgar inscription} on the ground 
that the \textit{Kanakamuni stupa} referred to both in the 
inscription as well as by Yuan Chwang cannot be 
traced near the spot where the two portions of the 
pillar have been found.

The accounts of Fa-biên and Yuan Chwang are not 
in agreement as to the location of \textit{Kanakamuni stupa} 
and pillar as well as of the \textit{Krakucchanda} site. Yuan 
Chwang places the latter 50 li (about 10 miles) to the 
south of \textit{Kapilavastu}, while Fa-hien seems to locate it

\textsuperscript{1} \textit{C. I. I., III.,} op. cit. p. 165. Only two broken portions of 
the pillar are preserved. \textit{Cf. Ibid,} p. xxiii.
about the same distance to the south-west.¹ Yuan Chwang locates the Kanakamuni site to the south-east, while Fa-hien locates it directly to the west of Kapilavastu. There is thus, in the case of Kanakamuni stūpa, a very wide divergence of opinion between the two pilgrims which is difficult to reconcile. The Nigali Sāgar pillar which records the visit of Asoka to the Kanakamuni site is situated 13 miles north-west of Rummindesi which itself is due east of Kapilavastu. This agrees neither with Fa-hien nor with Yuan Chwang. It is not therefore unlikely that the Nigali Sāgar Pillar had been removed from its original site when Fuhrer discovered it at Niglīvā.

The most definite starting point towards the identifcation of Kapilavastu is certainly the Rummindesi Pillar inscription which locates the Lumbinivāna, about 10 miles from Kapilavastu. Yuan Chwang’s account helps us to locate another important site connected with Kapilavastu. All Buddhist sources, Pali and Sanskrit, agree in telling us that the Nigrodhāvana was situated not very far from the city. Yuan Chwang locates the Ni-ku-lu monastery, doubtless identical with the Nigrodhārāma, 3 or 4 li, i.e. less than a mile, south of Kapilavastu.²

Had the Nigali Sāgar Pillar been in situ, we could have also located the Kanakamuni site with more or

¹ Fa-hien gives the actual distance and direction of the place not from Kapilavastu, but from Śravaṇi, in relation to Kapilavastu. But the distance and direction in relation to Kapilavastu itself can be calculated on his data.

² Legge, op. cit. p. 64.

Watters op. cit. II., p. 11.
less certainty; and depending on this it would have been equally possible to locate the Krakucchanda site. In any case, what Yuan Chwang records about these two sites seems, in the main, to have been based on facts, and we have no doubt that systematic excavations about ten miles to the south and six miles to the south-east of the city of Kapilavastu would help us to find the original sites connected with the birth and decease of Krakucchanda and Kanakamuni respectively.

To follow the Chinese travellers' trek in locating Kapilavastu, one must start from Sravasti which has been definitely identified with modern Sāhet-Māhet in the United Provinces. Fa-hien travelled 12 yojanas south-east from Sravasti to reach the Krakucchanda site, and farther less than a yojana north to reach the Kanakamuni site. From the latter place Kapilavastu lay, according to Fa-hien, less than a yojana to the east. From there, the Lumbini was fifty li to the east, and from the Lumbinivana, five yojanas to the east again lay the Koliya territory of Rāmagāma. According to Pali and Sanskrit Buddhist texts, the river Rohini flowed through the territories of the Sākyas and the Koliyas, but Fa-hien's record does not make any mention of this river, nor does that of Yuan Chwang, though the latter speaks of a wild jungle intervening between the Lumbinivana and Rāmagāma. From the Lumbini garden, Yuan Chwang "travelled through a wild jungle east for more than 200 li (about 40 miles) to Lan-mo (Rāma country)." The direction of Rāmagāma as recorded by both pilgrims is identical, though

1 Watters op. cit. II, p. 20.
the distance shows a divergence, but the absence of any mention of the river Rohini is perplexing.

About the distance and direction of Kapilavastu from S'rávasti, Yuan Chwang states that he had to travel south-east from the latter place for above 500 li (about 10 miles)\(^1\) before he came to the kingdom of Kapilavastu. Here too the direction as given by the two pilgrims agrees very well, but the distance is at variance.

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\(1\) According to Fa-hien, 12 yojanas.
CHAPTER IX

BUDDHIST CAVE TEMPLES IN INDIA

The famous Buddhist cave temples in India are the following:


The cave is called in Pali guhā. It is also called leṇa. Guhā has been distinguished in Pali literature as mattikāguhā (earthen cave) and giri-guhā (mountain cave). In the Barabar Hill cave inscriptions of Asoka and Nāgarjuni Hill cave inscriptions of King Dasaratha, the term guhā has been used to designate certain cave-dwellings of the Ājīvakas prepared by dressing up the mountain caves and rocky dens of animals, polishing their walls and decorating their entrances with arches just to make them appear like chapels. The term leṇa in its generic sense is a common designation for five kinds of monastic abodes namely, Vihāra (monastery), ardhayoga (pinnacled house), pāśāda (palace), hanmiya (mansion) and guhā (caves) and in its specific sense it denotes a peculiar kind of construction. It surely represents human art and architecture. As regards guhā it may be treated either as a natural formation or a partial creation of human hand and skill. Guhā is leṇa in the sense of a natural cave or cavity or cavern improved by human hand. Guhā means a leṇa and vice versa. From the
Cullavagga of the Vinaya Piṭaka it is apparent that lenas were dedicated to the ascetics and recluses with the object of providing them with an accommodation for their residence. They were also given suitable places for meditation, introspection, and means of protection against heat and cold, ferocious animals, reptiles, etc.

It should be borne in mind that the Buddhist Assembly Halls at Nāsik, Bhāja, Kārli and other places are in fact rock-cut caves of an apsidal form with a small dagoba stūpa at the end of the apsy in front of which there was the pillared hall for the assembly of worshippers. The Buddhist Caitya can well stand for an assembly hall, a vihāra, a stūpa, a sacred tree, a memorial stone, a holy relic or an object or a place or even an image. It is clear, therefore, that the Caityas also include caves.

Among the caves mentioned in ancient Indian literature, a reference is made to Indāsāla cave which existed in the Vediyuka Pabbata which seems to be the same as the Gijjhaṅkūta Pabbata. In the Barhut Inscription the name of this cave is given as Indāsāla guhā identified with the Giriye hill, 6 miles from Rajgir. Mention is also made of the Sattapannī cave of the Vebhāra Pabbata where the first Buddhist Council was held under the presidency of Mahākassapa and the patronage of King Ajātaśatru of Magadhā. In the Cittakūta Pabbata there existed a cave known as Suvarṇa guhā.

CAVES IN THE BARABAR HILLS

There are some caves in the Nāgarjuni and Barabar hills in Bihar, dated about 257 B. C., about 16
miles north of Gaya. These hills consist of two narrow parallel ridges, the rock being a close-grained granite. The caves also known as Satghara (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 Asoka. The Lomasrishi 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 Vīśvajhopri. It consists of chambers and is unfinished. There is an inscription on the wall of the outer chamber recording the gift of the cave by Asoka.

The most important of the Nagarjuni group is the Gopikā cave. It is more than 40 ft. long and 19 ft. wide, both ends being semi-circular. The vaulted roof has a rise of 4 ft. Immediately over the doorway there is a small panel containing an inscription recording the dedication of the cave to the Ājīvikas by Dasharatha on his succession to the throne. The remaining caves known as the Vāhiyaka and the Vadathika are insignificant. Both contain inscriptions of Dasharatha.

CAVES OF KĀRLI

In the Borghata hills between Bombay and Poona, there were 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 2 miles to the north of the Bombay-Poona Road. The nearest Railway Station is Malavli, 3 miles to the south on the G. I. P. Ry. In the inscriptions on the caves the names of Nahāpana and Usabhadāta occur. In the two inscriptions, mention is made of the great King Dhutapāla supposed to be Devabhuti of the Sunga dynasty. The pillars of this cave are quite perpendicular. The original screen is superseded by a stone one ornamented with sculpture.

At the entrance of the cave stands a pillar surmounted by 4 lions with gaping mouths and facing four quarters. Interpreted by an ancient Buddhist text, the four lions represent the lion's roar with which the disciples of the Buddha were called upon to proclaim that all the four best types of saints were to be found in Buddhism. On the right-hand side stands the Siva temple and close to it there is a second pillar surmounted by a chakra or wheel. The outer porch is wider than the body of the building. There are many miniature temple fronts crowned with a chaitya 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 Manjusri is seated on the sīhāsana with his feet on the lotus. The entrance consists of three doorways under a gallery. There are 15 pillars and their bases consist of waterpot of Lakṣmī, the shaft is octagonal representing the saṅgha or brotherhood. Lord Curzon tried his best to effect some improvement to these cave temples. From architectural standpoint all these caves are of high order. The pillars are all systematical and the jali work (net-work) is almost perfect.

The Caitya in caves I and II is a three-storied vihāra. The top storey has a verandah with four
pillars with slightly ornamented capitals. On the left side in the top storey is a raised platform in front of five cells with slots for a beam along the front. The doors are well-fitted. The cave No. III is situated to the north of cave No. IV. It is a two-storied vihāra. The cave No. IV is situated to the south of the caitya and from an inscription it appears that it was given by Haraphāna in the reign of the Andhra king, Gautamiputra Pulumāyi. It is a plain vihāra.

CAVES OF BHĀJA

Bhāja is situated about a mile from Malavli station on the G. I. P. Ry. and is about 2½ miles south of the Bombay-Poona Road. The cave temples situated there can be approached by an easy pathway. The cave No. I is a natural cavern. The next caves are plain viharas. No. VI is a vihara very much dilapidated. There is an irregular hall with 3 cells. There is a caitya which is one of the finest specimen of cave architecture. These caves are earlier than 2000 B.C. There are vaults and above them there are ornamented cornices. The cave is nearly 27 ft. wide and 60 ft. long and the dagoba is 11 ft. in diameter and 10 ft. high. Buddhist emblems are distinctly traceable in four of the pillars. The roof is arched as usual. There are ornamental arches in front and a double railing. The jail-work is found in places but not very neat. There are many small viharas near about.

CAVES OF NASIK

The Buddhist caves of Nasik are very well known. They are also known as Panḍulenas. They are situated about 300 ft. above the road level and can be easily
approached by a pathway. They are excavated by the 
Hinayana sect of the Buddhists called the Bhadra-
jānikas. There are altogether 23 excavations and 
many of them are unimportant. The earliest is the 
Caitya cave dating from the Christian era. Besides, 
there are 4 vihāras. Considerable damage has been 
done by weather. Cave No. I is an unfinished vihāra. 
Cave No. II is an excavation with many additions by 
later Mahayana Buddhists. There is a verandah 
having two wooden pillars. Cave No. III is a big 
vihara having a hall of 41 ft. wide and 46 ft. deep, with 
18 cells besides two openings. The entrance is sculp-
tured in a style similar to that of Sāñchi gate. Over 
the gateway the Bodhi tree, the dagoba, the cakra and 
dvārapālas are distinctly visible. The cave was exca-
vated by one of the Andhra kings, Sātakarni Gautamī- 
putra. The verandah has six octagonal columns without 
bases. The upper part of the frieze is richly carved 
with a strong course under a richly carved rail, similar 
to those at Amarāvatī. Cave No. X is a vihāra and 
contains an inscription of the family of Nahapāna, 
who reigned at Ujjaini before 120 A.D. The pillars of 
the verandah contain bell-shaped Persian capitals. The 
hall is about 43 ft. wide by 45 ft. deep, having 
three plain doors and two windows. Besides, there 
are some small excavations containing images of a 
later date. The cave No. XVII has a hall which 
measures 23 ft. wide by 32 ft. deep. The verandah is 
somewhat peculiar. It is reached by half a dozen steps 
in front between the two central octagonal pillars. On 
the back wall is a standing figure of Buddha 3½ ft. 
high. On the right side are 4 cells without benches. 
There is an inscription which tells us that the cave 
was the work of Indrāgnidatta, son of Dhārmadeva,
a Yavana, a native of the Sauvira country. The cave No. XVII is of a much later date. The interior is very simple. The ornamentation on the left side of a doorway is almost similar to the northern gateway at Sanchi. The gallery is supported by two pillars. Cave No. XIX is a vihara cave dated about the 2nd century. On either side of the shrine door stands a gigantic dvārapāla with a female attendant. In the shrine too there is a colossal image of Buddha seated on a lotus. Besides there are some dilapidated and half-finished chambers. Cave No. XXIII contains the sculpture of Buddha attended by Padmapāni and Vajrapāni. The pillars in front of the entrance of the first shrine are of a much later date. Besides, there are images of Buddha both in the Dharmacakramudrā and Dhyānamudrā.

THE CAVES OF KANHERI

About 20 miles north of Bombay is situated a big group of caves known as Kanheri which was for a considerable number of years occupied by the monks of the Buddhist Faith. These caves are situated near Thàna. As these caves cannot be easily reached on account of the roads being unmetalled and impassable, they have been very much neglected by the public. These caves have been excavated in a large bubble of a hill situated in the midst of a dense forest. The majority of these caves consist of a small single room usually with a small verandah in front. Surely the architecture is of a later style and may be dated as late as the 8th or 9th century A.D. To the north of these caves is a large excavation containing 3 dagobas and some sculptures. According to Fergus-
son this cave temple is 86 ft. long and 39 ft. wide. It contains 34 pillars round the cave and a plain dagoba. There are two colossal figures of the Buddha, 22 ft. high which are of much later date. There are two standing figures of the Bodhisatta-Avalokiteśvara belonging to a later period. There are many dwarf cells built one over the other. Cave No. X is the Darbar hall which contains a slight carving in the interior. It is situated in the south side of the ravine. The carvings are no doubt of the later Mahayanist style. On the south side of the ravine, are several ranges of cells excavated in the slope of the hill. There are some stone seats outside the caves on which the monks used to take rest. Besides, there is a dagoba with the umbrella carved on the roof. As to the date of these caves it is difficult to say definitely but it must be admitted that there has been much degradation of style between these caves and those at Kārli. Some of these sculptures are surely of a much later date. Almost all the caves are supplied with one or more water cisterns yielding throughout the year a good supply of pure water. There are many stūpas built in brick and stone.

CAVES OF ELEPHANTA

In the harbour of Bombay about six miles northeast of the Apollo Bunder is the well-known island of Elephanta or Gharapuri. 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. All these caves are influenced both by Brahmanism and Buddhism. The three caves are in ruins. A cave contains a Buddhist caitya. Tri-
murti or Brahanical Trinity has been curved in the black wall of the main hall.

CAVES OF BĀGH

In the south of Malwa about 25 miles south-west of Dhar is the village of Bāgh. To the south of this village is situated a vihāra now much in ruins. The caves are nine in number. It is inconvenient to visit these caves as there is no railway station close to them. Thanks to the labours of the Archaeological Department of the Gwalior State which has discovered the caves, repaired and renovated them. No inscription is found in these caves. The sculptures in the Bāgh caves known through drawings prepared for Dr. Burgess have now been photographed by Major Luard. The best images representing the Buddha or a Bodhisattva with two attendants are found in the south-western group in cave No. 2. The pose is easy and the modelling good. The paintings at Bāgh may be dated the 6th century or 1st half of the 7th century A.D. The dagoba which is found in a few of these caves contains no image of Buddha. But there are images of Buddha, here and there in these caves from which it may be assumed that they are later than the Hinayana sect. The architecture is not of the same type as that of Nasik caves. A great service has been done by the India Society by publishing an excellent book giving full details and plans of the caves at Bāgh with valuable illustrations and interesting descriptions. The cave No. 2 known as Payalabōṅkigumpha 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 two twelve-sided pillars in front and the walls of this room are adorned with
sculptures. There is a standing image of the Buddha with two attendants. The cave No. 3 also known as Hāthikāhānā is a vihāra. The front portion is dilapidated. The cave originally consisted probably of two distinct halls without connecting cells. The cave No. 4 known as Raṅgmahāl is the finest specimen of architecture. There is a portico more than 220 ft. long supported by 22 pillars. The shrine at the back containing the dagoba is unadorned with sculptures. The cave No. 5 is a rectangular excavation, the roofs being supported by two rows of columns. Each row stands on a common plinth. The roof of the cave No. 6 is dilapidated. The cave No. 7 seems to be similar to the cave No. 2 and is dilapidated.

THE CAVES AT ELLŌRA

These caves are some of the most important Buddhist caves of India situated at Ellora in the north-west of the Nizam’s territory about 16 miles from Aurangabad. ‘Bhikkhuvarhas’ known as ‘Duna-leṇas’ are the first excavations made at the site. Besides the caves of Buddhist origin, there are Brahmin and Jain caves. The Buddhist caves contain distinct signs of later Mahayana 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 sīhāsana. In these caves the Buddha is seen in the attitude of preaching or in the ‘Dharmaçakra mudrā’. The walls are covered profusely with images of Buddha and other Buddha sages. The cave No. 3 is a vihāra cave containing
12 cells for monks. The walls have also many carvings of Buddhist sages. The cave No. 4 is in ruins. At the left or north end of this cave there is a prominent figure of Padmapāñjī attended by two females. The cave No. 5 is a very large vihāra. There are many pillars supporting the roof of the vihāra. The cave No. 6 contains an ante-chamber in front of the shrine filled with sculpture. The other caves are mostly Brahmanical and Jain but in cave No. 9 we find the image of the Buddha with various attendants. In cave No. 10 which is a beautiful caitya cave there is a large open court in front. The carvings are very beautiful. The facade is highly ornamental and consists of a verandah surmounted by a gallery leading to the inner gallery within the chapel. The window has been broken up by pillars. The arched roof is carved in imitation of woodwork. The inner side of the gallery is divided into 3 compartments full of figures. A gigantic figure of the Buddha is carved in front of the dagoda. The cave No. 11 is two-storied. Caves Nos. 11 and 13 are very similar in outer appearance. They consist of an open court entered through a comparatively narrow passage. They contain cells in the walls and show signs of the Mahayana sect.

THE CAVES OF AJĀNTĀ

The two caves of Ajanta are situated 60 miles northwest of Aurangabad and about 35 miles south of Bhusaval on the G. I. P. Ry. The caves at Ajanta are approached from Phardapur, a small town at the foot of the ghat. There is a good motorable road from Aurangabad to Phardapur and there is a
traveller’s bungalow which is open to all. The 29 caves at Ajanta have been cut, carved and painted at different times. According to V. A. Smith, the bulk of the paintings at Ajanta must be assigned to 6th century A. D., i.e. the time of the great Chalukya kings. The resulting political conditions must have been unfavourable to the execution of costly work of art dedicated to the service of Buddhism, the Pallava kings having been as a rule ardent worshippers of Siva as we know this from a Vakataka inscription existing in cave No. 16. Caves Nos. 9 and 10 which are the earliest, date back to the 1st and 2nd century B.C. Caitya and vihāra caves are the two types of caves found at Ajanta. The huge images of the Buddha found in the inner cells of the vihāras are almost in the preaching attitude. The frescoes and paintings at Ajanta are the most important features of Buddhist architecture. Decorative painting and ceiling decorations are the wonderful specimens of ancient Indian fine arts. Jataka scenes, e.g. Sutasoma, Sarabha, Matsa, conversion of Nanda, visit of Asita to the Buddha, temptation of Buddha by Mara, etc. 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 Mara. A careful examination of this sculpture shows an assembly of males and females with swords, clubs, etc. trying to create fear in the mind of the Bodhisatta who is destined to attain salvation. This is also found in ‘Borobudur’ sculpture in Java. We agree with Dr. Burgess that most of the faces are beautifully cut, and the elephants are well drawn. The wheel of life or ‘Samsāravacakra’ flying ‘ganḍharvas’ and ‘apsarās’ can be found in
them. All these caves present a vivid picture of the feelings and aspirations of the Buddhists during the period to which they belonged. Figures of birds, monkeys, Bheels, wild tribes etc. are all depicted in these caves. Rivers, seas, rocky shores, fishes, samkhas, etc. are all found in them, and they 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. The dresses are very pretty and variegated. 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 have no jewellery. Monks are clothed in their usual dress. Ladies of distinction wear much jewellery. In cave No. 10 the paintings between the ribs of the aisles are of much later date. Near the front on the left wall is a painted inscription in much older characters. The cave No. 16 is one of the viharas of great importance to the student of architecture. In the cave No. 20 the flight of steps with a carved ballustrade leading towards a verandah and the pillars with capitals of elegantly sculptured strut figures of girls, the threshold of the shrines recalling the ancient 'torana' (vault) are the materials helpful to understand the evolution of domestic and socio-religious architecture in India. The portico in front of the shrine is akin to a mandapa or a pavilion. The group of worshippers in cave No. 1 is really very artistic and is a manifestation of an unfettered art. Soldiers are armed with halberds, pears, bows and arrows. A sort of high turban with a knob in front is worn by the
males. A broad heavy neck-chain is prominent.
All these remind us most vividly of the style of the 
early sculptures of Sanchi and of the oldest discovered 
sculpture at Muttra.

Even this brief account of the principal Buddhist 
caves and cave-temples in India cannot fail to impress 
the reader with the importance of these rock-cut 
dwellings and caitya halls in the history of Buddhism, 
and its art and architecture. The phenomenal prog-
ress of Buddhism left its imprint on all aspects of 
Indian life and civilisation, especially architecture, 
sculpture and painting. The caves which once affor-
ded dens for wild animals were found to be lonely 
dwellings for the recluses. Hidden far away from 
human localities, they served as halls for the con-
gregation of those of the Buddhist holy order re-
presenting different sects and schools, as sanctuaries 
for the installation of richly carved figures of the 
Buddha and the Bodhisattvas, and as picture 
galleries exciting wonder to all visitors. Though the 
caves are no longer tenanted by those for whom 
they were built and donated, they still stand with 
full reminiscences of the glorious past of India.
CHAPTER X

SACRED PLACES OF THE JAINS

Like the Buddhists, the Jains have many holy places in India, the most important of which are noticed in this paper. Vaiśāli claims Mahāvīra, the founder of Jainism, as its own citizen. The Sūtra-kṛtāṅga\(^1\) and the Uttarādhyāyana Sūtra,\(^2\) the two important Jain canonical works, mention Mahāvīra who possessed the highest knowledge of the highest faith as the famous native of Vaiśāli. Kusñagrāma, a suburb of Vaiśāli, was the birth-place of Mahāvīra.\(^3\) During his later ascetic life, Mahāvīra did not neglect the city of his birth and according to the Kalpa-sūtra\(^4\) he spent in this city no less than 12 rainy seasons. As Mahāvīra was born here he was also known as Vesālie or Vaiśālika, i.e., an inhabitant of Vaiśāli.\(^5\) This city was hallowed by the dust of Buddha’s feet early in his career and many of his immortal discourses were delivered here either at the Mango-grove of Ambapāli or at Kūñågarasūla in Mahāvana. After the Mahāparinibbāna of the Buddha, Vaiśāli drew to itself the care and attention of the whole Buddhist Church. It was a very ancient city as references to it are found in the Rāmāyana\(^6\) and in the Viṣṇupurāṇa.\(^7\) This city was visited by the Chinese traveller, Yuan Chwang

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1. 1. 2. 8. 22.
2 Lec. VII, 17.
4 § 122.
5 Juina Sūtra, 1, Intro., xi.
6 Ch. 45, verses 9, 10 and 11; Ch. 47, verse 18.
who describes it thus: "The Vaiśālī country is above five thousand li in circuit, a very fertile region abounding in mangoes, plantains and other fruits. The people are honest, fond of good works, esteemers of learning and orthodox and heterodox in faith." It was the capital of the Licchavis, one of the most powerful republican clans of the 6th century B.C.

The Buddhist books abound in references to this city. ¹ Vaiśālī was a very rich and prosperous town. The Mahāvagga of the Vinaya Pitaka describes it thus: "It was an opulent, prosperous and populous city abundant with food, there were many buildings, pinnacled buildings, pleasure-gardens and lotus ponds".² This town has been identified by General Cunningham with Basarh in the Muzaffarpur district in Tirhut.³

Pāvā—It was at Pāvā that Mahāvīra breathed his last. The Mallas used to reside here, who were devotedly attached to Mahāvīra and Buddha. According to the Kalpasutra, the nine Mallakis or 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."⁴ It was also at this Mallian city of Pāvā that the Buddha ate his last meal at the house of Cunda, the smith, and was attacked

1. Vide my 'Some Kṣatriya Tribes of Ancient India', Chs. I. & II.
with dysentery. Some hold that Pāvā, Pāpā or Pāvāpurī is the same as Kasia situated on the little Gandak river to the east of the District of Gorakhpur. It seems that this city was situated near Rājgir in Behar. 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 Saṣṭipāla of Pāvā. Four beautiful Jain temples were built at the spot where Mahāvīra left his mortal existence. The ancient name of this city was Pāpā or Appāpurī. The Pāvāpurī temple was built during the victorious reign of the glorious Emperor Shahjahan, in the year 1698 of the Samvat era, and for further details vide Tirthapāvāpurī by Puran Chand Nahar, 1925.

Rājgir—Rājagṛha (ancient Girivraja) was the ancient capital of Magadha. It was so called because it was built by a king and every house in it resembled a palace. It was also called Kuśāgrapura or the city of the superior reed-grass. As it was surrounded by five hills,\(^1\) it acquired the name of Girivraja, which name occurs in the Rāmāyana and the Mahābhārata as the capital of king Jarāsandha of Magadha. According to the Sāsanavamsa, this city was built by king Mandhāta.\(^2\) It had 32 gates and 64 posterns.\(^3\) On the west it could be approached through a narrow pass and on the north there was a passage through the mountain. This town was extended from east to west and narrow from north to south.\(^4\) It was a gay

1. Vepulla pabbata or the Vankaka pabbata was one of the hills surrounding Rājagaha.

2. P. 152; Cf. also the Sutta Nipata Commentary.
town where festivities were held in which people indulged themselves in drinking wine, eating meat, singing and dancing.\(^1\) A festival known as the Nakkhattaktila or the sport of the stars used to be held here which lasted for a week in which the rich took part.\(^2\) It was an abode of many wealthy bankers.\(^3\) Meetings were held in the Santhagāra at Rājagaha where the people met and discussed the means of welfare.\(^4\) The people of this town were always ready to satisfy the needs of the bhikkhus under the belief that such pious acts were attended with blessings of rebirth in a higher region.\(^5\) This city was visited by such eminent disciples of the Buddha as Sāriputta and Moggallāna. It was here that Upāli was ordained as a bhikkhu. The Buddha's activity in this city was remarkable.\(^6\) Mahāvīra spent 14 rainy seasons at Rājagaha.\(^7\)

Modern Rājgir (ancient Rājagrha) is a holy place of the Jains and very close to it are the ruins of Nālandā vihāra. It is a very healthy place with a bracing climate.

Raivataka—Close to Junāgadh in Gujarat stands

the Girnar or Raivataka hill which is considered to be the birth-place of Nemināth. It contains the temples of Nemināth and Pārśvanāth. The river Suvarnarekhā is flowing at the foot of the hill. Nemināth was the religious preceptor of king Dattātraya. There is a foot-print on the Girnar hill known as Gurudattacaranā.

*S'atrūṇjaya*¹—Of the five hills in Kathiawar it is the holiest according to the Jains. To the east of it is the city of Palitāna. Bāgbhattadeva, Dewan of king Kumārapāla of Gujarat, repaired the *S'atrūṇjaya* temple. Caumukha temple is the highest of all Jain temples situated on the top of the *S'atrūṇjaya* hills.

Somnāth in Junāgaḍh is a sacred place of the Jains. It is also known as *Candraprabhāsa*. Formerly there was a wooden temple here but later on the temple² was built in marble.

*Mount Abu* situated to the west of India belongs to the king of Sirohi in Rajputāna. It is one of the hills detached from the Aravalli Range and is as high as 5,650 feet. There are five Jain temples³ and two of them are the most beautiful of all Jain temples in India. They are built in marble and are fine specimens of decorative art. There is a lake on *Mount Abu*. At one time there was a hermitage of sage Vāsiṃtha on this mountain.

*Candraquiri* known to the ancients as *Jayādurgā* is

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1. Also known as *Siddhācala*.
2. It was repaired by king Kumārapāla of Gujarat.
3. The image of God *Rṣabha* was installed in a temple by Vimala Sāh, who saw many temples of God *S'iva* with eleven thousand worshippers on *Mount Abu*. 
situated in the district of Cela. It is very sacred to the Jains.

Pārśvanāth hills—Pārśvanāth or Pareśnāth in the district of Hazaribagh is very frequently visited by the Jains. The height of this hill is about 5,000 feet. There is a Digambara Jain temple on the top of this hill and some S'vetāmbara temples are found at its foot. It is a very unhealthy place and according to the Jains, Pārśvanāth before his passing away came to the foot of the hill and attained mokṣa. Pārśvanāth hill also known as Sametaśikhara, stands in a dense forest infested with wild animals.

Khaṇḍagiri.—Close to Bhuvanesvara in the District of Puri, there are Khaṇḍagiri caves where there are some Jain temples much frequented by the Jain pilgrims. The Khaṇḍagiri and Udayagiri hills which are the most important sacred places of the Jains are situated at a distance of about five miles to the north-west of Bhuvanesvara in the Puri district. The two hills are honey-combed with caves tenanted by the Jain monks. These caves are situated in forests infested with wild animals. At the foot of the hills, the Jains have built a Dharmashala for the convenience of the pilgrims.
CHAPTER XI

SACRED PLACES OF THE VAISHNAVAS

The Vaishnavas have many holy places in India. In the north, Mathura, Vrndavana, Gokula, Haridvara and Badarinatha, in the west, Dwarka and in the south, Puri, Kanchipuram, etc. are considered sacred by the Vaishnavas. In Bengal, Navadvipa, Santiipur, Kalna, Katwa, Khaddaha and Saptagram are the places sacred to the Vaishnavas.

In the city of Mathura, Srikrishna was born in the prison-cell where he was locked up by Kamsa. From Nandagrama, he went to Vrndavana and killed Vatsa and Vakasura there. According to the Gopala-campu, he returned to Vrndavana after killing Dantavakra. For eleven years his activities were confined to Vrndavana up to the Dola-lila ceremony and then he went to Mathura with Akrura. In the city of Mathura he killed a washerman, granted the boon to the garlandmaker, Sudama, gave the celestial beauty to a hunchback, broke the Indra-bow, killed the elephant of Kamsa and at last put an end to the life of Kamsa. He then took the sacred thread worthy of a Kshatriya and learnt the art from the sage Sandipani belonging to the city of Avant. He was a bosom friend of the Pandalavas. He sent Akrura to Hastinapur to enquire about the welfare of the Pandalavas. Srikrishna had a fight with Jarasandha with the result that Jarasandha fled being defeated. After fighting with him again and again for 17 times Srikrishna built the fort and his own dwelling place in the city of Dwarka in Gujrat.
In this city of Dvārakā, Śrīkrṣṇa married Rukmīṇī and eight other women. After defeating Vānāsura, he married his own son, Aniruddha to Üṣā, the daughter of Vānāsura. He gave immense wealth to a brahmin named Śrīdāma after accepting his offerings of rice. Śrīkrṣṇa spent 125 years in this city. He attended the Rājasūya Yajña performed by Yudhiṣṭhira and there he killed Śiśupāla.

He gave shelter to many of his friends and relatives in the city of Dvārakā, who fled there being very much afraid of Kaṃsa. Before he built this city, he had a fight with the Yavana with the result that the Yavana was killed and the king Mucukunda was saved. The city of Mathurā is a very ancient city, the mention of which is found in the Rāmāyana, Mahābhārata, Purāṇa and the Buddhist and Jain texts. It is considered as the birth-place of Vaiṣṇavism. During the reign of the Kuṣāṇa kings, it was a well-known centre of Jainism. For many years Buddhism was prevalent in this city which was hallowed by the dust of Buddha’s feet. According to the Viṣṇupurāṇa, it was built by Śatrughna. It is situated on the banks of the Yamuna, and amongst its ghāts or bathing places, Viśrāmaghāṭ is considered as the most sacred. The Hindus remove their sins by taking their baths at the place. Mathurā is also known as Adhura. According to the Greek writers, it is also known as Methora. It was under the control of the Mauryas when the celebrated Greek traveller, Megasthenes visited it. The present city of Mathurā is divided

into two parts, the city proper and the cantonment. It is a very populous city and it contains the big market known as the 'Cak' and many Hindu temples, such as Kedāreśvara mandir, Kubjāmandir, Kālabhairava mandir, etc. The temple of Kedāreśvara is the highest and the best among the temples in this city.

About 5 miles to the north of this city stands the celebrated holy place of the Hindus known as Vṛndāvana on the banks of the river Yamunā. It also contains many Hindu temples. The temple of Madanagopaḷadeva is the most ancient and its present name is Madanamohana. The temples of Govindaśī are also well known. They all contain big courtyards. The temple of Gopināthji was built by a wealthy Rajput named Śrī Rāj Śilāji and this is considered as the old temple of Gopināth. Besides there are other temples recently built by Lāla Babu and Śeṭh Luchminarain. There are many ghāts or bathing places here, e.g., Keśīghāṭ, Rājghāṭ, Varāhaghaṭ, Ādityaghaṭ, Yugalaghaṭ, S'ṛṇgāravataghaṭ, etc. Close to these ghāṭs, there are some groves and Kundas or ponds which are considered sacred by the Hindus, e.g., Nikunjavana, Nidhuvana, Madhuvana, Tālavana, Kumudavana, Rādhākunda, S'yāmakunda, Lalitākunda, etc.

Rādhākunda is also known as Ārīt because Śrīkrṣṇa in the guise of an ox killed the asura named Ārīsta. As Śrī Rādhā, the wife of Krṣṇa, refused to touch his body because he killed a cow, he had a pond dug for his bath and for extirpating his sins. This pond was known as S'yāmakunda. Śrī Rādhā also had a pond
dug by the side of the S'yāmakunda and it is known as the Rādhākunda.

On the left bank of the Yamunā stands the village of Gokula, so very famous in the history of Vaiṣṇavism. This village contains the temple of Gokula-nātha. Vasudeva being afraid of Kamsa crossed the river Yamunā and left Śrīkṛṣṇa in charge of Nanda who used to live in this village. After leaving his former habitat, being very much troubled by the asuras, Putana and Trāṇavarttaka, he came to live in the village known as Nandigrāma. It seems that this village is very ancient. Brickbuilt houses are in ruins. One has to go through these dilapidated houses to see the temple of Gokulnātha. There is a motorable road from Mathurā to Gokula, a distance of 27 miles. It is very much frequented by pilgrims from all parts of India.

Ayodhyā is also a sacred place of the Vaiṣṇavas. It is situated on the banks of the Sarajū river. It is about 6 miles from Fyzabad Ry. Station. There is a fine motorable road from Fyzabad to Ayodhya. It was the capital of Rāmcandra. It contains the temples of Rāma, Sītā, Hanumāna, etc.

The Govardhanagiri is situated at a distance of 8 miles from Mathurā. It contains the temples of Harideva and Cakresvaramahādeva. It also contains the image of Śrīnātha formerly known as Gopāla. About 6 miles to the south of Mathurā stands the Mahāvana which is so very sacred to the Vaiṣṇavas.

Haridvāra or Haradvāra in northern India is looked upon by the Vaiṣṇavas as their holy place. According to the Mahābhārata, this city is known as
Gaṅgādvāra, and in the Vaiṣṇava literature, it is called Māyāpuri. On the banks of the Ganges, Vidura listened to the Śrīmadbhāgavata read out by the sage Maitreya. In this city the Ganges descends from the Himalayas. There is another holy city of the Vaiṣṇavas known as Hṛṣikeśa situated on the Ganges about 20 miles from Haridvāra. According to the Vaiṣṇavas, this place is considered as the abode of Nārāyaṇa. It must be admitted that Badarinarāyana is no other person than Nārāyaṇa, who has come to the earth as Kṛṣṇārjuna to bring the wicked princes under control and to establish peace in the world. The image of Badarinarāyana is made up of stone. One will have to undergo a great hardship in reaching this place. Here the Ganges is always covered with snow and it is difficult to touch it. There is a beautiful temple of ādha-Badarinarāyana. The scenery of this place is attractive. On the other side of the river, the even land is being cultivated and the trees are found here and there scattered all over the place.

According to some, Benares (Bārāṇasī) is a place in the United Provinces found sacred by the Vaiṣṇavas. In the literature of the Vaiṣṇavas, there is no difference between Śiva and Viṣṇu and as Benares contains the image of Vindumādhava, it is considered sacred by the Vaiṣṇavas.

In southern India, Puri, Bhuvanēśvara, Śaṅkīgopāla and Kāncipurā are the Vaiṣṇava tīrthas. In the city of Kāncipurā (Conjeeveram) there is the image of Nārāyaṇa. This city is also known as Satyavrata-kṣetra. Jagannātha of Puri, the idols at Bhuvanēśvara and Śaṅkīgopāla are worshipped by the Vaiṣṇavas. According to them, they are nothing but the images
of Nārāyaṇa. During the reign of the Keśarīs of Utkala (Orissa), Bhuvanesvara was their capital and in the 12th century A.D., during the reign of the Gaṅga kings, Vaiṣṇavism was paramount in Orissa.

Bengal has been very much influenced by Vaiṣṇavism. About 12 miles from Calcutta, there is a village known as Khaḍḍaha which contains the image of Śyāmasundara brought there by Viṣṇubhadra, son of Nityānanda. Nityānanda Gosvāmī, the celebrated companion of Mahāprabhu, came here to practise asceticism. One day he heard a woman crying on the banks of the Ganges and saw a dead body lying there. On enquiry he came to know that it was the dead body of her only daughter. He married this daughter after giving back her life. He asked for a piece of land from a local landlord who jocosely threw a straw to the Ganges and called it his abode. On account of the influence of Nityānanda, the water of the Ganges was dried up and he built his abode there and began to live. Viṣṇubhadra Gosvāmī, the son of Nityānanda, was the founder of the Gosvāmī family of Khaḍḍaha.

Navadvīpa is a sacred place of the Vaiṣṇavas. It is so called because it is a combination of nine islands. Śrī Caitanya, the son of a Vaidik brāhmin, left Navadvīpa at the age of 24 and lived the life of a hermit. Navadvīpa was the capital of the last Hindu king of Bengal. A Court of Justice was established there by Aśokasena, grandson of Lakṣaṇasena and great-grandson of Ballalasena. He was compelled to leave this place at the instance of Bakhtiihar Khilji. At one time it was a centre of Sanskrit learning and the home of many learned men.

There is another sacred place of the Vaiṣṇavas,
known as Kātadvīpa or Kātwā in the District of Burdwan. It is so sacred to the Vaiṣṇavas because here Śrīcaitanya at the age of 24 became a hermit and shaved the hair of his head. There is a village known as Jhāmatpur, 4 miles to the north of Kātwā which was the dwelling place of Kṛṣṇadāsa Kavirāja, the celebrated author of Śrīcaitanya Caritāmyta. Kātnā in the district of Burdwan is also considered sacred because this place contains the abode of Śuryadāsa and Gauridāsa. It also contains the hermitages of Jagannāthdāsa and Bhagavāndāsa. There are many temples at this place built by the members of the Burdwan Rāj family. Kātnā is also famous as Ambikā-Kātnā.

At Bāṃśavāṭī in the district of Hoooghly there is an ancient temple of Hamseśvarā. Close to Bāṃśavāṭī there is the sacred abode of Uddhāranadatta very much frequented by the Vaiṣṇavas especially on the anniversary day of this religious reformer. In the district of Nadia stands Sāntipura on the Ganges which contains the temple of Madangopāla, Madana-mohana, Kalacānd, Śyāmacānd, etc. Here the celebrated teacher Advaitācārya used to practise asceticism.

It is interesting to note that in almost all the sacred places of the Vaiṣṇavas, the influence of the Bengali Vaiṣṇavas is remarkably perceptible.
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