HISTORICAL GEOGRAPHY
OF ANCIENT INDIA

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WITH A PREFACE BY PROF. LOUIS RENOU

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

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

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

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

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

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

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

B. C. Law.
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INTRODUCTION

I. Sources

To reconstruct a systematic geography of ancient India Vedic literature, *Bṛhaṁaṇas*, *Upaniṣads*, *Dharmaśūtras* and *Dharmaśāstras* render us some help. Of the geographical names in the *Ṛgveda* those of the rivers alone permit of easy and certain identifications. The Epics and the Purāṇas are recognized as a rich mine of geographical information about ancient India. They contain some chapters giving a fairly accurate account of not only the different territorial divisions of India but also of her rivers, mountains, lakes, forests, deserts, towns, countries and peoples. The Tirthayātrā-Digvijaya sections of the *Mahābhārata*, the Jambukhaṇḍaviniṁaṇaparva of the same epic, and the Kīrtiṇāyaka-kāṇḍa of the Rāmāyaṇa are rich in geographical information. The Bhuvanakoṣa, the Jambudvipavarṇana, the Kūrmavibhāga sections of the Purāṇas, the Brhatamṛkhitā, the Parāśaratantra and the Atharvaparāśiṣṭa are equally important in eliciting valuable geographical information. No less important are Pāṇini’s *Āṣṭādhyāyī* (4.1.173, 178; 4.2.76; 4.2.133; 5.3. 116-117, etc.), Patañjali’s *Mahābhāṣya*, Kauṭūlya Arthaśāstra and the *Yoginītantra* for a study of early Indian geography.

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

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

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

The later Sanskrit literature abounds with geographical information. As for example, Rājaśekhara's Kāyiga-mimāṃsā (p. 93) clearly states the five traditional divisions of India. It contains some useful geographical information about Utkala, Sumha, Niṣadha, and Kāśmīra (Ch. 17), Aṅga, Vaṅga, Pundra, Vālīkha, Pañcāla, Śūrasena, etc. (Ch. 3). The Raghuvamśa (4th sarga, sls. 35, 38), the Naṅadhiyacarita by Śrīhara (5th sarga, sls. 50, 98), the Meghadūta by Kālidāsa (Pūrvamegha, sls. 24, 25, 26), the Daśakumāracarita by Daṇḍin (6th uccvīśa), the Harsacarita by Bānabhaṭṭa (6th and 7th uccvīśas), Dhoyi's Pavanandūṭa (27) may be utilized for our geographical knowledge. A fairly good idea of Kālidāsa's knowledge of geography may be gathered from his works.

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

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

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1 This conception fits well with our present knowledge of the topography of India.
2 Vide Law, Geography of Early Buddhism and Geographical Essays, Ch. I.
important geographical notices. The Pali commentaries, specially those of Buddhaghosa, and the chronicles of Ceylon, specially the Dipavamsa and the Mahāvamsa, furnish us with chips of information as to the geographical knowledge of the Buddhists. The Sanskrit Buddhist texts which are later in date than the Pali texts, have some geographical information. Cities of fiction which are not part of the real world, are found in them. Countries like Ratnadvipa and Khaṇḍadvipa, cities like Vandhumati and Punyavati, and mountains like Trīsāṅku and Dhūmanetra, mentioned in them, admit hardly of any identification and help only to add to the legendary element pervading most of the accounts of the Sanskrit Buddhist texts. The Sanskrit Buddhist texts which are very important from religious and philosophical points of view, do not elicit much information of a historical or geographical character. The Mahāvastu speaks mostly of the life of the Buddha; the Lalitavistara and the Buddhacaritakāvyā also refer to the Master’s life. The Bodhisattvadevādīnakalpaśāra gives a number of stories relating to the former existences of the Buddha, while the Asokavadāna speaks of Asoka and his times. Very few Sanskrit Buddhist texts have a great corroborative value. Really speaking, they are not important from geographical standpoint. They were mostly written from the 6th century onwards to the 12th and 13th centuries of the Christian era. They no doubt contain the most important contemporary evidence as to the religious history, but geographically they speak of very remote times. For already by the 6th and 7th centuries of the Christian era the whole of the Indian continent with its major divisions and sub-divisions, cities, countries, provinces, rivers, mountains, etc., had become too widely known to its people. Contemporary epigraphic, literary and monumental evidences abound with information regarding many geographical details. Moreover, the Indians of those centuries had also planted their political, cultural and commercial outposts and colonies not only in Suvarṇabhūmi (Lower Burma) but also in Java and Sumatra, Campā and Kamboj. Their priests and missionaries had already travelled to China and Central Asia carrying with them Sanskrit Buddhist texts. But it is difficult to find in them any idea of far wider geographical knowledge and outlook of the times. Even the Indian continent is not fully represented in its contemporary geographical information.

The earlier texts of the Jainas have many geographical and topographical references. The Acārāṅgasūtra, Bhagavatīvāhapaṇṇattī, Nāyādhāmmakāhāo, Uvāṣagadaśā, Aṃṭaṇaṇaśā, Aṇuttaranuvāyadasāo, Panhāvāgaranīṇa, Vīvāga-sūya, Ovāvāya-sūya, Rāyapasenaiya-sūya, Paṇṇavaṇā, Jambuddaṇapāṇṇatti, Nirayāvaliya-sūya, Nisīha-mahānisīha-sūyas, Kalpasūtra, Uttarādhyayanasaṃśātra, and the Avasyakasūtra contain geographical data. The Jambuddaṇapāṇṇatti which is the sixth upāṇa of the Jainas, contains a description of Jambuvipa as well as that of Bhāratavarṣa. It speaks of seven varṣas or countries constituting seven main divisions of Jambudvīpa. Although it gives us the mythical geography of the Jainas, there is much that is of great value to geographers of ancient India. It is no doubt an interesting Jaina treatise on geography and it should be studied along with the Vividhatīrthaḥkalpa which is not included in the Jaina canon. The Vividhatīrthaḥkalpa of Jina-prabha-Sūri contains legends mixed up with facts. Great care should be taken to separate fact from fiction in order to present a true geographical picture.¹

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

Among the early classical geographers Hecataeus of Miletus (B.C. 549-486) was the first Greek geographer whose knowledge stopped on the frontier of the Persian empire, the river Indus. He knew the people called Gandhāri on the upper Indus. He was acquainted with the names of other Indian peoples of the frontier hills (Cambridge History of India, I, 394). Herodotus (B.C. 484–431) wrote about India, much of which was drawn from Hacataeus. He knew that the population of India was great. In fact, most of his allusions to India refer to the times of Darius and Xerxes (Ibid., I, 329). From a passage in Herodotus (IV. 44) it appears that the valley of the Indus from its upper course to the sea including the Punjab and Sind, was annexed by the Persians or was brought under their control (Ibid., I, 336). Regarding minor states in India in the period from 325 B.C. to 300 A.D. some information has been supplied by him (B. C. Law, Indological Studies, Pt. I, 11). Ktesias (B.C. 398) collected materials during his stay for a treatise on India. His account was unfortunately vitiated by a large number of fables and it was left to the followers of Alexander to give to the Western world for the first time fairly accurate accounts of India and its inhabitants.

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

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

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1 Cambridge History of India, I, 395.
2 McCrindle, Ancient India as described by Megasthenes and Arrian, pp. 6ff.
Mousikanos. The king of the territory of Oxykanos was called by him and Diodoros as Portikanos. He tells us that the Parthians deprived Eukratides of a part of Bactriana. The conquests by the Bactrian Greeks were, according to him, partly achieved by Menander (middle of the 2nd century B.C.) and partly by Demetrios, son of Euthydemos (cir. 190 B.C.). Such historico-geographical information, among other details, is found in his geography.

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

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

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

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

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

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

The itineraries of Chinese pilgrims are of inestimable value as sources of the ancient Indian geography. The accounts of Fa-Hien and Yuan Chwang who toured all over Northern India are very important. The account of Yuan Chwang who visited India in the 7th century A.D., is fuller and more exhaustive. For an accurate and exhaustive geography of Northern India during the 5th and 7th centuries of the Christian era, the accounts of these two pilgrims are the most important sources of information. There was another Chinese pilgrim who visited India in the 8th century A.D. He was U-Kong (Calcutta Review, August, 1922). The accounts of other Chinese pilgrims, Song Yun and Hwiseng, are short and describe only a few places in north-west India. I-tsing who visited many important places in ancient India in 673 A.D. gives us a detailed account. Another Chinese pilgrim named Wang-hiuen-t'se who came to India in 643 A.D., wandered over and visited the countries of the Lord Buddha, as he himself said in his account.1 He visited Magadha and ascended the Grdharkīta hill (Ki-tche-Kiu) and left there an inscription. He also went to Mahābodhi at Gayā. As related in his account he visited five Indies. At the head of the Tibetan and Nepalese cavalry he marched on Magadhā, defeated the Indian troops, captured the capital, siezed the king and took him triumphantly to China. He himself visited Nepal and Tibet. His description of Tibet (Tou-fan) is interesting. This Chinese pilgrim in his leisure time wrote a book entitled Account of the Voyage. He narrates an interesting account of the law of Magadha which was then prevalent. If someone was guilty, he was not beaten by a rod, but recourse was taken to a wonderful weighing. His inscriptions engraved on the Grdharkīta and at Mahābodhi have been translated by Chavannes. His account of the places in India visited by him is very useful from geographical standpoint.

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

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1 It is related in Sylvain Levi's article Les Missions de Wang-Hieu-T'se dans l'Inde, published in the Journal Asiatique, 1900. This paper has been recently translated into English by Dr. S. P. Chatterjee.
edition by Dr. E. C. Sachau, Ch. XVIII) he deals with the Madhyadeśa, Prayāga, Sthāneśvara, Kānyakubjā, Pātaliputra, Nepal, Kashmir and other countries and towns, rivers, animals, the western and southern frontiers of India, the western frontier mountains of India, islands, rainfall, etc. He also refers to the Hindu method of determining distances between the various parts of India.

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

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

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

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

The Annual Reports of the Archaeological Survey of India contain detailed accounts of the excavations carried out by the Archaeological Department at different sites of historical importance, and they dwell at length upon the topography of places of geographical interest, e.g., Besnagar, Bhīṭā, Kāśi, Pātaliputra, Rājagṛha, Sārnāth, Vaiśāli, Takṣasaśāla. The Annual Report for 1907-08 contains an account of the ancient temples of Aihole with the topography of the site. In the Report for 1915-16, M. B. Garde writes a paper on the site of Padmāvatī, which is mentioned in the Viṣṇupuriṇā as one of the three capitals of the Nāgas and described in Bhavabhūti’s Mālatī-mādhava as the place where the hero of the poem, Mādhava, was sent by his father from Kuṇḍinapura in Vidarbha. Padmāvatī is identified with modern Pāwaya on the confluence of the Sind and the Pārvati. The Report for 1927-28 contains a note by K. N. Dikshit on the identification of Puṣkaraṇa in the Susunia inscription of Candravāman. Puṣkaraṇa of the inscription (ed. H. P. Sastri, Ep. Ind., XIII, p. 133) is identified with the village of Pokharan, 25 miles to the northwest of Susunia. The Reports for 1925-26, 1927-28 and 1928-29, contain accounts of the excavations at Paharpur in the Rajshahi district, while the Report for 1928-29 contains an account of the excavations at Mahāsthān in the Bogra district of north Bengal, identified with the ancient site of Pundravardhāna.

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

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

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

**II. DIFFERENT NAMES OF INDIA**

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

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

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1 *Cambridge History of India*, I, p. 324.
3 *Cambridge History of India*, I, p. 324.
tinents including India with Mt. Sineru (Sumeru) in the centre of them. A portion of Jambudvīpa known as the Āṅgadvīpa was inhabited by the Mlecchas according to the Vāyu Purāṇa (48. 14-18).

Childers (Pali Dictionary, p. 165) points out that when opposed to Śihaladīpa, Jambudvīpa means the continent of India. It is difficult to be definite on this point. In Sanskrit Buddhist texts we have references to Jambudvīpa, which denotes the vast country ruled by that great emperor. In the Epics and Purāṇas Jambudvīpa is described as one of the seven concentric islands, encircled by seven samudras. Of these seven islands the Jambudvīpa is the most alluded to in various sources and is one which is in its narrower sense identified with Bhāratavarṣa or the Indian peninsula.

An interesting account of Jambudvīpa (Pali Jambudīpa) is found in Pali-Buddhist texts and commentaries. Jambudvīpa has been named after the Jambu tree. According to the Pāpānāsaūdāni, the commentary on the Majjhima Nikāya, it is called Vana or forest (Vol. II, p. 423). It is also called Sudarśanadvīpa which is said to derive its name from a tree growing in it, the branches of which extend over 1,000 yojanas.

The Jambudvīpa looks like a lotus with Meru as its karnikā (pericarp of a lotus) and the varṣas or mahādvīpas, Bhadrīśva, Bhārata, Ketumala and Uttaracaru as its four petals. Buddhaghosa, the celebrated Pali commentator, points out that Jambudīpa was 10,000 yojanas in extent and it was called Great (mahā).

The Buddha, while relating the Cakkavattisūhāna Sutta, predicted thus: ‘Jambudīpa will be mighty and prosperous, the villages, towns and royal cities will be so close that a cock would fly from each one to the next’. According to the Sumanāgalavilīsini Jambudīpa had 500 islands (Vol. II, p. 449). In Jambudīpa there were pleasant parks, pleasant groves, pleasant grounds and lakes, but their number was not great. Moreover, there were many steep precipitous cliffs, unfordable rivers, inaccessible mountains and dense thickets of stakes and thorns. Gold was collected from the whole of Jambudīpa. Āsoka built 84,000 monasteries in the whole of Jambudīpa. The Śāmkhya, Yoga, Nyāya and Vaiśeṣika systems of philosophy, arithmetic, music, medicine, the four Vedas, the Purāṇas and the Itihāsas, astronomy, magic, spells, the art of war, poetry and conveyancing were taught here. There were disputants here in arts and sciences. The importance of Jambudīpa was very great as it was often

1 Law, Geography of Early Buddhism, p. xvi; Geographical Essays, p. 5.
2 Mahāvīśnu, III, 67; Lalitavistara, Ch. XII; Bodhisattvavādānakalpalatā, 78th Pallava, 9.
3 R. K. Mookerjee, Āsoka, p. 110.
4 Law, Geography of Early Buddhism, p. xvi; Cunningham, Ancient Geography of India, p. xxxvi.
5 Mahābhārata, VI. 6. 13; Brahmāṇḍapurāṇa, 37. 27-46; 43. 32.
6 Nilakanṭha’s commentary on the Mahābhārata, VI. 6. 3-5; Mārkandeya, 55, 20ff.; Brahmāṇḍa, 35. 41; 44-46.
7 Sumanāgalavilīsini, II, 429.
8 Ibid., p. 17.
9 Nilakanṭha’s commentary on the Mahābhārata, VI. 6. 3-5; Mārkandeya, 55, 20ff.; Brahmāṇḍa, 35. 41; 44-46.
10 Pāpānāsaūdāni, II, 123.
11 Dipavamsa, p. 49; Visuddhimagga, I, 201.
12 Thérigāthī Commy., p. 87.
visited by Gautama the Buddha besides Mahinda. The people of Jambudipa led a virtuous life according to the Kathavathu (p. 99). The whole of Jambudipa was stirred up by Sānu, the only son of a female lay disciple who mastered the Tripitaka. The Cūḷavamsa refers to the great Bo-tree at Jambudipa (Vol. I, p. 36). There were heretics and monks here and the unruliness of the heretics was so very great that the monks stopped holding the uposatha ceremony for seven years. A dreadful famine once visited it.

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

The early Greek writers regarded the Indus as the western boundary of India, but they knew of Indian settlements in the valley of the Kabul and its tributaries. Accordingly some regarded the Cophes, i.e., the river Kabul, as the furthest limit of India on its west. The inclusion of Yonas or Yavanas, who probably occupied the place near Kabul, and of the Gandhāras, who were located in the region comprising the modern districts of Peshawar in the North-Western Frontier Province and Rawalpindi in the Punjab, both in Pakistan, among the peoples of Uttarāpatha in the Great Epic and the Purāṇas, suggests that India at one time embraced

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1 Dipavamsa, p. 65. 2 Dhammapada Commy., IV, 25.
3 Mahāvamsa, p. 51. 4 Dhammapada Commy., III, 368, 370, 374.
5 Law, India as described in early texts of Buddhism and Jainism, p. 1 n; Law, Geographical Essays, 119ff.; Cunningham, Ancient Geography of India, pp. 8, 749ff.
8 B. C. Law, India as described in early texts of Buddhism and Jainism, p. 14.
9 Cunningham, Ancient Geography of India, p. 751; Law, Geographical Essays, p. 121; Markandeya, 575—nine dvīpas.
10 Cunningham, Ancient Geography of India, Appendix I, pp. 749–754.
11 Raychaudhuri, op. cit., p. 78, f.n. 4.
12 Law, Geographical Essays, p. 121.
13 McCrindle, Ancient India as described by Megasthenes and Arrian, p. 158.
INTRODUCTION

within its boundaries not only the land lying immediately to the west of the Indus but also the north-eastern corner of the Iranian Tableland. The mango-shaped island of Ceylon,\(^1\) which does not form part of India proper, is both geographically and culturally closely connected with it.

III. SHAPE AND DIVISIONS OF INDIA

The ancient Indians had a very accurate knowledge of the true shape and size of their country. Alexander’s informants gathered their knowledge from the people of the country and described India as a rhomboid or unequal quadrilateral in shape with the Indus on the west, the mountains on the north and the sea on the east and south.\(^2\) In the Mahābhārata, the shape of India has been described as an equilateral triangle divided into four smaller equal triangles.\(^3\) Cunningham observes, ‘The shape corresponds very well with the general form of the country, if we extend the limits of India to Ghazni on the north-west, and fix the other two points of the triangle at Cape Comorin, and Sadiya in Assam’. (C.A.G.I., p. 6.) That India was divided into nine portions was first pointed out by Parāśara and Varāhamihira. It was afterwards adopted by the authors of some of the Purāṇas.\(^4\) In the Kūrmaniveśa section the surface of India is made to conform to the convex shape of the upper shell of a tortoise ‘lying outspread and facing eastwards’. Some Pauranic passages suggest that the ancient Indians were acquainted with the four-fold conformation of India. This is also borne out by the early Greek accounts of the country. We learn from Strabo that Alexander caused the whole of the country to be described by men well acquainted with it. They were undoubtedly of Indian origin. Not long afterwards the Hellenistic ambassadors who were accredited to the court of the great Maurya kings at Pataliputra also wrote accounts of India based partly on their own observations and partly on the information derived from the Indian sources. In the Geography of Ptolemy we find that the acute angle formed by the meeting of the two coasts of the Peninsula at the Cape Comorin, is changed to a single coast line running almost straight from the mouth of the Indus to the mouth of the Ganges.\(^5\) According to the early Buddhists, India is broad on the north whereas in the south it has the form of the front portion of a cart and is divided into seven equal parts.\(^6\) This shape of India corresponds to a great extent to the actual shape of the country which is broad on the north having the Himalayas extending from east to west and triangular towards the south. It agrees wonderfully with the description of the shape given by the Chinese author Fah-kai-lih-to. According to him the country is broad towards the north and narrow towards the south. The Chinese traveller, Huien Tsang, who visited India in the 7th century A.D., describes the shape of the country as a half-moon with the diameter or broadside to the north and the narrow end to the south. His travels were mainly confined to the north of India which may be said to resemble a half-moon with the Vindhyas as its base and the Himalayas spreading its two arms on two sides as the diameter. About the size of India Megasthenes and Deimachos consider the distance from the southern sea to the Caucasus to be over 20,000 stadia.\(^7\) According to Megasthenes the breadth of India at the shortest is 16,000 stadia and its length is at the

\(^1\) Amravīpa in the Inscription of Mahānāman, II (C.I.I., Vol. III).

\(^2\) C.A.G.I., p. 2.

\(^3\) Ibid., p. 5.

\(^4\) Ibid., pp. 6-7.

\(^5\) Ibid., p. 9.

\(^6\) Dīgha, II, p. 235.

\(^7\) McCrindle, Ancient India as described by Megasthenes and Arrian, p. 49.
narrowest 22,300 stadia. The Sanskrit Buddhist texts give us no glimpse as to the size and shape of India.

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

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

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

Pāṇini in his Aṣṭādhyāyi mentions Prācya-Bhāratadesa (8. 3. 75). The boundaries of Madhyadesa or Majjhimadesa have been referred to and explained in early Brahmanical and Buddhist texts. As early as the age of the Sūtras the country of the Aryans, which is practically identical with the country later on known as Madhyadesa, is described in the Dharmasūtra of Baudhāyana as lying to the east of the region where the river Sarasvati vanishes, to the west of the Kālakavana which is identified with a tract somewhere near Prayāga,2 to the north of Pāripātra and to thesouth of the Himalayas3 as already pointed out. The eastern boundary thus excluded not only the country now known as Bengal but also Behar which in ancient times included the entire Magadha country. The Dharmasūtra of Manu calls the Āryāvarta of the Sūtras to be the Madhyadesa. He defines it as extending from the Himalayas in the north to the Vindhayas in the south and from Vīnaśana in the west to Prayāga in the east.4 The Āryāvarta of the Sūtras and the Madhyadesa of Manu are, according to the Kavyamimāṃsa (p. 93), known as Antarvedi which extends up to Benaras in the east. The eastern boundary of the Madhyadesa gradually expanded itself with the progress of time so as to include places which acquired sanctity within the Brahmanical fold. The boundaries of the Buddhist Majjhimadesa as given in the Mahāvagga (Vol. V, pp. 12-13), may be described as having extended in the east to the town of Kajangāla

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1. McRindle, Ancient India as described by Megasthenes and Arrian, p. 50.
3. Baudhāyana, I. 1, 2. 9; Vāsiṣṭha, 1. 8.

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Madhyadesa.
(identified with Ka-chu-wen-ki-lo of Yuan Chwang) beyond which was the city of Mahāsālā; in the south-east to the river Salalavati (Śrāvāti); in the south to the town of Satakarnika; in the west to the Brāhmaṇa district of Thūna (identified with Sthāniśvara); in the north to the Usiradhaja mountain (identified with Usiragiri, a mountain to the north of Kankhal, Hardwar). The Divyāvadāna (pp. 21-22), however, extends the eastern boundary of the Majjhimadesa still further to the east so as to include Pundravardhana which in ancient times included Varendra, roughly identical with north Bengal. The other boundaries as given in the Divyāvadāna are identical with those as in the Mahāvagga. Madhyadeśa, which is mentioned in the Belāva copper-plate of Bhojavaran and the Barrackpore copper-plate of Vijayasena (N. G. Majumdar, Inscriptions of Bengal, III, 16ff.), is, according to Âśvaghosa, said to have been situated between the Himalayas and the Pāripātra mountain which formed the southern boundary line of the Madhyadeśa (Saundaranandakāśya, II, v. 62). The four boundaries of the Uttarāpatha are nowhere mentioned in the Brahmanical or Buddhist texts. According to the Brahmanical tradition recorded in the Kāvyamīmāṃsa the Uttarāpatha or northern India lay to the western side of Prthudaka (Prīthudakāṭparatā Uttarā-pathah). The Brahmanical definition of Āryāvarta excludes the greater portion of the land of the Rgvedic Aryans, which, however, is included in the Uttarāpatha. The entire Indus Valley, which was the cradle of the Rgvedic culture and civilization, is included in the Uttarāpatha according to the Kāvyamīmāṃsa. The Dharmasūtras of Vasistha and Baudhāyana and the Dharmasūtra of Manu point out that the Uttarāpatha lies to the west of the place where the river Sarasvati disappears. The Buddhist northern division is also to be located to the west of the Brāhmaṇa district of Thūna or Thāneswar. The Uttarāpatha mentioned in the Hāthugumphā Inscription of Khāravela probably signifies the region including Mathurā in its south-eastern extension up to Magadha. The Uttarāpatha may be supposed to have been originally a great trade-route—the northern high road, so to say, which extended from Śāvatthi to Takkasiḷā in Gandhāra. It is not at all improbable that the Uttarāpatha in Pali literature might have also signified the entire northern India from Aṅga in the east to Gandhāra in the north-west and from the Himalayas in the north to the Vindhyas in the south. Bānaśhattra, the author of the Ṣaṇcārita, seems to include within Uttarāpatha the western part of the Uttar Pradeśa, the Punjab and the North-Western Frontier Provinces of India and Pakistan.

According to the Kāvyamīmāṃsa (93) the country lying to the west of Devasabhā was called the Paścāddea1 or the western country. According to the Pali Sāsanaavamsa (p. 11) Aparāntaka or western India lies to the west of the upper Irawady. Sīr R. G. Bhandarkar points out that Aparāntaka was the northern Konkan whose capital was Surpāraka, modern Śopara. The western sea-board of India was called Aparāntaka or Aparāntika according to Bhagavānlindra. Aparānta is often mentioned in the Mahābhārata (Bhismaparva, IX. 335; Vanaparva, CCXVII. 7885-6; Śūntiparva, XLIX, 1780-82). According to the Mārkandeya Purāṇa (Ch. 58) Aparānta seems to have been located north of the Śindhu-Sauvīra country. According to D. R. Bhandarkar Ariake is Aparāntika. Aparānta is referred to in Aśoka’s Rock Edict V. It is also mentioned in Luders’ List No. 965. From the Nasik record of Gautamī Balasīri we learn that her son extended his sway over Aparānta which was reconquered later by

1 Devasabhā, poratah Paścāddea, tatra Devasabhā-Surṣṭra-Daseraka-Travana-Bhrigu-kaccha Kacchiya-Ānarta brāhmaṇavāha Yavana-prabhārāya janapadāḥ.
Šaka satrap Rudradāman of Western India as evidenced by the Junāgadh Rock Inscription of 150 A.D. For further details vide Law, *Tribes in Ancient India*, p. 392; Law, *Indological Studies*, I, 53.

Daksināpatha is the region lying to the south of Māhismatī identified with Māndhātā according to the Kavyamīmāṃsā, as already pointed out. Some hold that it is situated between the Bridge of Rāma and the river Narmadā (Hultsch, *S.I.I.*, I, p. 58; cf. Fleet, *I.A.*, VII, 245). The Dharmasūtras testify to the fact that Daksināpatha lay to the south of Pāripātra, generally identified with a portion of the Vindhya. The Mahāvagga of the Vinaya Piṭaka and the Divyāvadāna seem to record that the Daksina-janapada lay to the south of the town of Śatakarnika. Buddhaghosa, the celebrated Buddhist commentator, defines Daksināpatha or the Deccan as the tract of land lying to the south of the Ganges (Sumanāgalavilāsini, I, 265). The whole tract of land lying to the south of the Ganges and to the north of the Godāvari is known as Daksināpatha according to the Suttanipāta (Prologue of Bk. V; Vinaya-Mahāvagga, V, 13; Vinaya-Cullavagga, XII. 1). The Sanskrit Buddhist texts refer to Daksināpatha as having extended southwards beyond the Saravati river and the Pāripātra mountain.

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

The Prācyā or the eastern country lay to the east of the Madhyadesa, but as the eastern boundary of the Madhyadesa changed from time to time, the western boundary of the Prācyā country consequently diminished. According to the Dharmasūtras the eastern country lay to the east of Prayāga. The Kavyamīmāṃsā points out that it was to the east of Benaras, while according to the commentary on the Vātsyāyana sūtra it lay to the east of Anā. The western boundary of the Purvadesa shrank still more and extended to Kajangala according to the Vinaya Mahāvagga, or to Pundravardhana according to the Divyāvadāna.

The Sanskrit Buddhist texts refer to the three divisions of India, namely, Madhyadesa, Uttarāpatha and Daksināpatha. Pāṇini refers to Uttarāpatha in his Aṣṭādhyāyī (5. 1. 77). Patañjali also mentions it in his Mahābhāṣya. Daṇḍin in his Kāvyādarśa (I. 60; I. 80) refers to the people of Daksinātya and Adakśinātya. The last two divisions are mentioned in name only; there is no defining of their boundaries nor is there any description of the countries or regions that constitute the divisions. Two other divisions, namely, the Aparānta or western and the Prācyā or eastern are not referred to even in name, but are suggested by the boundary of the Madhyadesa as given in the Divyāvadāna.

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

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

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

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

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

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

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

IV. Physical Features

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

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

A. Mountains

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

_Hemavata_ (Pali Himavā, Himācalā and Himavantapadesa, Sanskrit Haimavata).—This mountain which is called Nagādhirāja by Kālidāsa (Kumārasambhava, I) is mentioned in the Atharvaveda (XII. 1. II) as well as in the Rgveda (X. 121. 4). The Taïttiriya Samhitā (V. 5. 11. 1), Viṣṇasanyy Samhitā (XXIV. 30; XXV, 12) and Aitareya Brāhmaṇa (VIII. 14. 3) also refer to it. According to the Great Epic (Mahābhārata, Vanaprasta, Ch. 253) the Haimavata region was situated just to the west in Nepal (Nepal-viṣaya) and according to the same Epic it mainly comprised the Kulindaviṣaya (Ptolemy’s Kunindra), representing the region of high mountains in which the sources of the Ganges, Jumna and Sulājā lay. It may thus be taken to include the Himachal Pradesh and some parts of Dehra Dun. The Bhāgavata Purāṇa and the Kārmāṇapurāṇa (30. 45–48) refer to it. The Yoginiśaṁta mentions this mountain (1/16). The Kālika-purāṇa (Ch. 14. 1) also refers to it. It is described as the king of mountains according to the Kālikāpurāṇa (Ch. 14. 51). In the Epics and Purāṇas the Himavanta is classed both as a Vargaparvata and a Maryataparvata. The author of the Mārkaṇḍeyapurāṇa knew the Himavat to have stretched from the eastern to the western sea like the string of a bow (Kārmakaṇṇya Yathāgonaḥ 54, 24; 57, 59). The statement of the Mārkaṇḍeyapuṣṭa is supported by the Mahābhārata (VI. 6. 3) and Kumārasambhaṇa (I. 1). The eastern Himalayan region extending up to Assam and Manipur roughly constituted the Haimavata division of the Jambudvīpa in respect of which Asoka introduced the Nābhakasas and Nābhapamsitas in his Rock Edict XIII (Barua, Asoka and His Inscriptions, Pt. I, p. 101). The Himalayan region (Himavantapadesa in Pāli) of the Jambudvīpa extended northward, according to the Pali accounts, as far as the south side of the Mount Sumeru (Pali Sīneru). The southern boundary of the Haimavata division of India is indicated by the Kālisa set of Rock Edicts, the Asokan monoliths at Nigliva, Lumbini, and those in the district of Champaran (Ibid., pp. 81–82). The Haimavatapadesa has been identified by some with Tibet, by Fergusson with Nepal, and by Rhys Davids with the Central Himalayas. According to ancient geographers the name Himavanta was applied to the entire mountain range stretching from Sulaiman along the west of the Punjab and the whole of the northern boundary of India up to the Assam and Arakan hill ranges in the east. The Śākyas and the Koliyas were transported by the Buddha to the Himalayas, and the Buddha pointed out to them the various mountains in the Himalayan region. The Kailāsa mountain formed a part of the Himalayan mountain but the Mārkaṇḍeya-purāṇa takes it to be a separate mountain. According to Alberuni Meru and Niṣadha were connected with the Himalayan chain. The Himalayan mountain is the source from which the ten rivers have their rise (Milindo, 114). Ptolemy points out that the Imaos (the Himalayan mountain) is the source of the Ganges and the Indus as well as the Koa and the Swat rivers. The _Apadāna_ mentions a few other mountains in the neighbourhood of the Himavanta which is also called the parvatatarāja (Ang., I, 152):
Kadamba (p. 382), Kukkura or Kukkuta (p. 178), Bhūtagaṇa (p. 179), Kosika (p. 381), Gotama (p. 162), Paduma (p. 362), Bharika (p. 440), Lambaka (p. 15), Vasabha (p. 166), Samanga (p. 437) and Sobhita (p. 328). The Himalayan mountain is the only varṣaparvata which is placed within the geographical limits of Bhāratavarṣa. (Vide B. C. Law, Geography of Early Buddhism, 27, 41-42; for further details, vide B. C. Law, India as described in the Early Texts of Buddhism and Jainism, pp. 5ff.; B. C. Law, Geographical Essays, p. 82; B. C. Law, Mountains of India, pp. 4ff.) The Himavanta mountain occurs in Luders’ List, No. 834. The Monghyr grant of Devapāla refers to Kēdāra, which is situated in the Himalayas. The Kālikāparāṇa (Ch. 14.31) says that Śiva and Pārvatī went to the fall of the Mahākauśikī river in the Himalaya mountain.

The Himalaya which is the loftiest mountain range in the world forms a circular arc with its convexity turned towards India in between the banks of the Indus and the Brahmaputra in the west and the east. It consists of three almost parallel ridges of varying altitude, viz., the Great Himalaya, the Lesser Himalaya, and the Outer Himalaya. The Great Himalaya comprises the northernmost high range and rises to over 20,000 feet above the sea-level, i.e., above the limits of the perpetual snow. More than 100 peaks exceed this limit, and the most famous among them are the Nagnaparvata or the Bare Hill (26,620 ft.), Numkum (23,410 ft.), Nandadevi (25,645 ft.), Triśūl (23,360 ft.), Nandakot (22,510 ft.), Dunagiri (23,184 ft.), Badrināth (23,190 ft.), Kedārnāth (22,770 ft.), Nilakantha (21,640 ft.), Gangotri (21,700 ft.), Śrīkaṇṭha (20,120 ft.), Brandarpunch (20,720 ft.), Gaurīśringa or the Mount Everest (29,002 ft.), which is the loftiest peak in the whole world, Kānčanjānaga (28,146 ft.), Dhaulagiri (26,795 ft.), Makalu (26,790 ft.), Gosainthān (26,291 ft.), and Namcha Barwa (25,445 ft.). The Gaurīśringa or Gaurīśankar, Kānčanjānaga and Dhaulagiri are the highest peaks of the Nepal Himalaya which extends as far as the Tista river from the eastern boundary of the Kumaon Himalaya. Namcha Barwa is included in the Assam Himalaya which extends from the Tista to the easternmost frontier of India. The Gaurīśanakara is really situated on the Nepal Tibet border. It is known by various names, e.g., Devadhunga, Como Kankan, Como Lungma, Como Uri, Chelungon and Mi-ti-gu-ti-ca-pu Longnga. This Himalayan peak has defied any attempt at finality both as regards its height and local name. Opinions differ as to the real discoverer of this highest mountain peak. Some claim Radhanath Sikdar to be the discoverer, but others hold that the discovery was due to the combined effort of the department of the Survey of India. Tenzing, an Indian and Hillary, a Newzealander, both members of the British Mt. Everest Expedition Party, were the first to climb to the top of Mt. Everest in 1953.

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

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

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

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

The Himalayan rivers are seen cutting through the main chains in deep transverse gorges after long flowing parallel to the trend of the chain. The Indus and the Brahmaputra are the best examples of this.
Some Mountains and Rivers of India
Geologically the Himalaya may be divided into three zones: the Tibetan zone, the Himalayan zone and the Sub-Himalayan zone. The fossiliferous beds of the Palaeozoic and Mesozoic ages are well developed in the Tibetan zone. The Himalayan zone is composed chiefly of crystalline and metamorphic rocks. The Sub-Himalayan zone consists entirely of tertiary beds.

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

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

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

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

The Pâripâtra or Pâriyâtra, the Rksavat, and the Vindhya are the mountains of Central India. The earliest mention of the Pâripâtra is found in the Dharmaśûtra of Baudhâyana² who refers to it as being situated on the southern limit of Aryavarta. The Skanda Purâna refers to it as the farthest limit of Kumârikahanda, the centre of Bhâratarvarsha.

¹ McGrindle, Ancient India as described by Megasthenes and Arrian, p. 147.
Pargiter identifies the Pâripâtra with that portion of the modern Vindhya range which is situated west of Bhopal in Central India together with the Aravalli mountains identified with the Apokopa by Ptolemy.¹

The Rksâvat has been identified with the Ouxenton of Ptolemy. It is the source of the rivers Toundis, Dosaran and Adamas. The Dosaran has been identified with the river Daśārṣa (modern Dhasan near Saugar in C.P.) which is said to have issued from the Rksa according to Ptolemy. By the Rksa or the Rksavant he meant the central region of the modern Vindhya range north of the Narmadâ.

The Vindhya corresponds to Ptolemy’s Ouindon, the source of the Namados and Nanagouna identified with the Narmadâ and the Tâpti. According to Ptolemy the Ouindon stands for only that portion of the Vindhya wherefrom rise the Narmadâ and the Tâpti. Different parts of the Vindhya mountain are known under different names. The Vindhyaapâdarpavata is the mountain Sardonyx of Ptolemy. It may be identified with the Satpurâ range from which rises the Tâpti.

The Satpurâ is the Vaidûrya Parvata which is associated with the rivers Payosnî (an affluent of the Tâpti) and the Narmadâ in the Mahâbhûrata.² The mountain which runs south of the Narmadâ is at present known as the Satpurâ. The Maikâl range stands for the ancient Mekala-parvata in Gondwana in Central Provinces. Hence the Narmadâ is called the Mekalasutâ.³ Its eastern peak Amarakaṭaka is also known as the Soma-parvata and Surathâdri or Surathagiri.⁴ The Amarakaṭaka is the source of three great rivers, viz., Narmadâ, Šona and Mahânâdi.

The Citrakûta mountain has been identified with Kâmpânâth-giri in Bundelkhand. It is an isolated hill on a river called the Paisuni or Mandûkini. It is about four miles from the Citrakûta Station of the G.I.P. Railway. The Kâlaṅjara identified with Kalinjar, a hill fort in the Banda district, Bundelkhand, was located between the Ganges and the Vindhya mountain. The Jain texts refer to it (Âvaśyaka Cûrî, p. 461).

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

The Gayâśîrṣâ (Gayâśîra, Gayâśîsa) is the principal hill of Gayâ. Gayâśîsa, the chief hill of Gaya, according to the Vinaya Piṭaka⁵ is the modern Brahmayaṇi and identical with what is called Gayâśîra in the Mahâbhûrata⁶ and in the Purânas.⁷ The early Buddhist commentators account for the origin of its name by the striking resemblance of its shape with that of the head of an elephant (gajasîa).

A group of five hills encircling the ancient capital of Magadha is known to the early Pali texts as Isigili (Rṣigiri), Vehbâra (Vaihbâra), Paṇḍava, Vepulla (Vipula) and Gijjhakûta (Gîdhraṅkûta) which stood to the south of Vepulla. In the Mahâbhûrata we have two lists, one naming the hills as Vaihbâra, Vârâha, Vrśabha, Rṣigiri and Subhacaiyaka,⁸ and the other as Paṇḍara, Vipula, Vârâhaka, Caiyaka and Mâtaṅga.⁹ To the north of Gayâ and west of Râjaghâ stands the Gorathagîrî (modern Barabar hills)¹⁰

mentioned as the Khalatika Parvata in the Cave Inscriptions II and III of Asoka and the Mahabhâsya of Patañjali. From the Gorathagiri or Goradthagiri one could have a view of Girivraja, the earlier capital of Magadha. The Suktimat range, according to Beglar, lies to the north of the Hazaribagh district. There is a difference of opinion as to its location. Cunningham identifies it with the hills south of Sehoa and Kanker separating Chattisgarh from Bastar. According to Pargiter it may be identified with Garo, Khasi and Tippera hills. Some have located it in Western India and identified it with Kathiawad range. Others have identified it with the Sulaiman range. Rai Chaudhuri applies the name with the chain of hills, extending from Sakti in Raigarh in C.P. to the Dalma hills in Manbhum drained by the Kumâri river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bâblâ. The Kukkutapâdagiri or the Gurupâda mountain has been identified by Stein with Sobhanath peak. Some have identified it with Gurpa hill, above 100 miles from Bodh-Gaya. The Antaragiri identified with the Rajmahal hills in the Santal Parganas, the Makulaparvata identified with the Kalûhâ hill, about 26 miles to the south of Buddhagaya, and about 16 miles to the north of Châtrâ in the Hazaribagh district, the Pâtharghâtâ hill which was ancient Sîlâ-sangama or Vikramasîlâ-sanghârâma, the Mallaparvata identified with the Pareshnath hill in Chota Nagpur also known as the Mount Maleus by the Greeks, and the Mandara hill known to Megasthenes and Arrian as Mallus in the Bânkâ sub-division of the Bhagalpur district are some other hills and mountains in Eastern India, worthy of notice.

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

The Western Ghats above the Coimbatore gap were known to the ancient geographers of India as the Sahyadri. The Sahyadri hills run almost parallel to the west coast from the Cape Comorin to the Tapti Valley. Ptolemy divides it into two parts, the northern part is called the Orodian (identified with the Vaiûryaparvata) and the southern part, the Aedesathron. Among the hills associated with the Western Ghats mention may be made of Tríkîta (from which the Träkarékas derive their name), Govardhana (Nasik Hill), Krîṣagiri (modern Kanheri), Râmâyûkâ (overlooking Pampâ which has been identified with Hampe), Mâlyavat in the Kishkindhya country (identified by Pargiter with the hills

near Kupal, Mudgal and Raichur), Praśravaṇa (associated with the Godāvari and the Mandākini) and Gomanta. Rṣyamūka and Gomanta may also be associated with the Sahya mountain. Pargiter identifies the former with the range of hills stretching from Ahmadnagar to beyond Naldrug and Kalyāṇi. He identifies the Gomanta with the hills south or south-east of Nasik. According to Rai Chaudhuri to the north of Gomanta was Vanavāsi so that the hill might be placed in the Mysore region.3

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

It appears from the Rāmāyana4 that the Eastern Ghats are known as the Mahendraparvata. The Mahendra range seems to indicate the whole range of mountains extending from Ganjam as far south as the Pāṇḍya country to the whole of the Eastern Ghat range. The Mahendrādri or the Mahendra mountain is situated between the Gaṅgāsāgara-sangama and the Saptagodāvari.5 A portion of the Eastern Ghats near Ganjam is still called the Mahendra hill. There is also a Mahendragiri in the Tinnevelly district.6 Pargiter thinks that the name should be limited to the hills between the Mahānadi, Godāvari, and Wain-Gangā, and may perhaps comprise the portion of the Eastern Ghats north of the Godāvari.7 According to Pargiter the Mahendra hills of the Rāmāyana and those of the Purāṇas are the two different ranges. But Rai Chaudhuri thinks that the same range of hills is meant by the authors of the Rāmāyana and the Purāṇas.8 Some minor hills associated with the Mahendra mountain are the Śriparvata overhanging the river Kṛṣṇa in the Kurnool district,9 Puṣpa-giri (north of Cuddapah), Venkaṭādri (Tirumalai mountain near Tripati or Tirupati in the North Arcot district, about 72 miles to the north-west of Madras), Arunācala (on the river Kampa)10 and Rṣabha (in the Pāṇḍya country according to the Mahābhārata).11

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

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1 Rāmāyana, Āranyakāṇḍa, 64. 10–14.
2 Mārkandeya Purāṇa, p. 289 note.
3 Studies in the Indian Antiquities, p. 133.
4 Kṣīkindhyākāṇḍa, 41. 18–20; Lakākāṇḍa, 4. 92–94.
5 Cf. Bhāgavata Purāṇa, X, 79.
6 Tinnevelly District Gazetteer, I, p. 4.
7 Mārkandeya Purāṇa, p. 305 note.
9 Agni Purāṇa, CXIII, 3–4; Pargiter, Mārkandeya Purāṇa, p. 290 notes.
10 Skanda Purāṇa, Ch. III, 59–61; IV, 9, 13, 21, 37.
11 Mahābhārata, III, 86, 21; Bhāgavata Purāṇa, X, 79.
proved by the Caitanya-caritāmrta and the Hṛṣarcarita¹ respectively. The Malayaparvata was also known as the Śrīkhandaḍri and Candanaḍri.² It is the same as Tamil Podigei or Podigai, the Bettigo of Ptolemy. On the summit of the Malayakīta or the Malaya range there was the hermitage of the sage Agastya.³ Associated with the Malaya is the hill called Dārūra⁴ which is identical with the Nilgiris or the Palni hills.

The group of mountains known as Mahendra, Malaya, Sahya, Śuktimat, Rksa, Vindhya and Pāripātra is known to ancient Indian geographers as the Kulācalas.⁵ They were so called because each of them was associated with one particular country or tribe. ‘Thus Mahendra is the mountain par excellence of the Kalingas, Malaya of the Pāṇḍyas, Sahya of the Aparīntas, Śuktimat of the people of Bhallāta,⁶ Rksa of the people of Māhismati,⁷ Vindhya of the Āṭavyas and other forest folks of Central India, and Pāripātra or Pāriyātra of the Nīsadās.’⁸

The Bhāgavata Purāṇa⁹ refers to some mountains which are difficult to be identified. They are as follows: Surasa, Śata, Śṛṅga, Vāmadeva, Kunda, Kumuda, Puspa, Varṣa, Sāhośra, Devānīka, Kapila, Iśāna, Satakeśara, Devapāla and Sahasraśrota.

B. Caves

The caves in prehistoric times discovered all over the world, mostly represent natural caves partly improved by human hand. Some of them contain ante-chambers and the walls of many of them are decorated with pictures of animals and natural objects. These caves served as shelters of men in life and death. It was in them that our remote ancestors developed in different ways our culture and civilization. The caves as religious retreats are referred to for the first time in the early texts of Buddhism. The cave (guhā) of the Upaniṣads is not a religious retreat but the cavity of the heart. The forests, open spaces, roads, tree-shades, deserted houses, cemeteries and mountain caves (giriguhā) became important as temporary shelters and retreats of the Indian ‘runaways’, the recluses, and wanderers as distinguished from the hermits (tāpasas). The caves also served as suitable places for meditation of the recluse. They were really the means of protection against heat and cold, wind and sunlight, ferocious animals and showers of rain.¹⁰ The early caves and caverns are mostly associated with the hills around the ancient city of Rājagriha. Only one of them is located in the neighbourhood of Kausāmbi. The Indrāśā-ghā and the Saptaparnī cave are the most noted among the caves and caverns of Rājagriha. According to the Vinayapīṭaka a natural cave deserves to be called a leṇa when it is touched by human hand and improved by human skill. It is difficult to take the early caves to be the examples of cave architecture. The Indian caves acquired an architectural significance from the days of Aśoka. They continued to be so up till the reign of King Kharavela of Orissa. The four caves dedicated by Aśoka to the Ājīvikas in the Khalatika or Barabar hills, about 20 miles north of the town of Gayā, the three caves dedicated by Daśaratha in the Nāgārjunī hills, and

¹ Hṛṣarcarita, VII.
² Bhāgavata Purāṇa, XI, 79.
³ Mahābhārata, II, 52, 34; Ibid., XIII, 165, 32; Rāmāyaṇa, Ladhākāṇḍa, 26, 42; Raghunāṭi, IV, 61.
⁴ Mārkandeya Purāṇa, 57. 10.
⁵ Harivāṁśa, 38. 19.
⁶ Mahābhārata, II, 30. 5f.
⁷ Rai Chaudhuri, Studies in Indian Antiquities, pp. 105-106.
⁸ Skandha V, Ch. 20.
⁹ Cf. Dhoyi’s Pavanadāta.
¹⁰ Vinayō Cullavagga, VI. 1. 3-4.
the caves dedicated to the Jain recluses on the twin hills of Udayagiri and Khandagiri, were all intended to serve as shelters during the rains, while some of them in South India came to serve the sepulchral purpose in mediaeval times. From the time of the Satakarnis of the Andhra dynasty the Indian caves began to develop as vihāras (monastic abodes) and caityas or shrines. This observation holds true of the caves of Kārla, Bhāja, Ajantā, Ellora, Aurangabad, Elephanta and Bāgh. The Kailāsa temple of Ellora was a magnificent rock-cut temple which developed in the tradition of the caves as religious shrines. As compared and contrasted with the caves of India, the leñas of Ceylon which do not strictly deserve the name of guhā, are nothing but the slanting slopes of rocks barely touched and rudely dressed by human hand. It is worthwhile to give a short account of some important Indian caves.

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

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

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

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1 Sūmāṅgalavāśisini, III, 697.
2 Dīgha, II, 263-4.
3 Cunningham, Ancient Geography of India, pp. 540-41.
4 Dīgha, II, 269-70.
5 Dīgha N., II, 11. 263-4.
6 Cunningham, Stupa of Bhārhut, plate XXVII, 4, pp. 88-89.
7 Sūmāṅgalavāśisini, III, 967.
8 Barua, Gāya and Buddha Gāya, II, figs. 55, 73, 73A.
9 Udānaavannā (Siamese ed.), p. 77.
10 Udāna, I, p. 4.
11 Dhammapada Commentary, II, 19-21.
12 Legge, Fa-hien, p. 85.
travellers as Pipphala cave and to the author of the *Mañjuśrīmūlaṃkāra* as Paipala guhā. The location of the cave is open to dispute. There is no evidence as yet to show that the cave was fashioned in any way by human hand.

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

**Varāha guhā.**—This was a natural cave (Sukarakhaṭṭa) on the Gij jhakūta mountain, which served as the retreat to the wandering ascetics including the Buddhist recluses. The wanderer named Dighanakha met the Buddha in this cave. It came to be known as the boar's cave evidently for the reason that it was a place for the boars to live in.

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

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6. *Mahāparinibbāna Sutta.* (Dīgha, II.)
8. This tree cannot be accurately identified. It may be *Dioepyros emblyopteris* or *Strychnos Nux Vomica.*
The Pali canonical texts refer to the Pilakkhaguhā or a cave which was marked by the Pilakkha tree (Plakṣa, the wave-leaved fig tree, Ficus Insectoria). It is said to have been a pit or hollow in the earth caused by rain water. The water accumulated there during the rains made it look like a pool which became dried up in summer. A wanderer named Sandaka used to live in it with his 500 followers in summer by providing it with a temporary roof supported on pillars or posts.¹

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

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

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

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

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

The caves of Ellora which are located in the north-west of the Nizam’s territory about 16 miles from Aurangabad and 10 miles to the north-west of Daulatabad are important Buddhist caves. Three different religions are represented here: the southern group comprising 14 caves is Buddhist, the middle one belongs to Brahmanism and the northernmost to Jainism. The Buddhist group contains one real temple, a large caitya hall which is a large caitya temple of the same type as the two halls of Ajantā (Nos. 19 and 26). Some of the Buddhist caves contain distinct signs of later Mahayanism. The cave No. 3 is a vihāra cave. The cave No. 5 is of the type of a large vihāra. There are Brahmanical and Jain caves also. The cave No. 10 is a beautiful caitya cave. The façade is highly ornamental and the carvings are very beautiful. The caves Nos. 11 and 12 have cells in the wall and show signs of Mahayanism.

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

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

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

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

C. Rivers

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

It is interesting to note that since the Vedic times it became almost a convention to describe the gradually widening Aryandom by the seven rivers called Sindhūs, Sarasvatis, Gāṅgās or Nādis. Thus the entire country occupied by the Rgvedic Aryans has been described in the Rgveda as Saptāsindhavah, ‘the land of seven rivers’, namely, the five rivers of the Punjab together with Sindhu (Indus) and another river whether it be the Sarasvatī or the Kubhā (Kābul) or even the Oxus. When the Aryandom embraced the whole of India it came to be represented by the seven principal streams called the Gāṅgā, Yamunā, Godāvari, Sarasvatī, Narmadā, Sindhu and Kāverī. The seven sacred rivers of the Buddhist Midland are enumerated as Bāhukā (Bāhudā), Adhikakkā, Gayā (Phalgu), Sundarikā, Sarasatī, Payāgā (confluence of the Ganges and the Yamunā), and Bāhumati. Another version has Gāṅgā, Yamunā, Sarabhū (Sarajū), Sarasatī, Aciravatī, Mahī and Mahānadi. It is interesting to note what Kālidāsa has said in his Raghuvamśa. In the far east lay the eastern sea (Pūrvasāgara), the modern Bay of Bengal (Raghuvamśa, IV, 32). Its coast was bordered by the eastern peoples of the lower Ganges, the Suhmas and the Vaṅgas (Ibid., IV, 35-36). It extended to the Great Indian Ocean (Mahodadhi) which lay spread to the far south, thus hemming in almost the three southern sides of the Indian continent, and creating the great Indian peninsula (prāpa tālivanadāya-mūpakaṅtham mahodadhe—Raghuvamśa, IV, 34). The ocean in the south-east and the extreme south was lined with extensive forests of palm trees.

1 Rgveda, X. 75. 4.
2 Gāṅgā ca Yamunā caiva Godāvari Sarasvatī | Narmadā Sindhu Kāverī jale'emin sannidhiṃ kuru ||
4 Vinuddhamagga, I, p. 10.
INTRODUCTION

The eastern coast-line running to the south was inhabited by some of the mightiest peoples of India, the Kалиंगas and the Pândyas (Ibid., IV. 49). Along the south-west coast of the ocean were settled the Keralas (Ibid., IV. 54). The entire western coast was the region of Aparānta.

(i) The Indus Group.—The Indus is known to the Indians as Sindhu since the Rgvedic times. It is also called Sāmbheda and Saṅgama. It is counted among the seven streams of the Divyagangā or celestial Gaṅgā. The Indus at the start is a united flow of two streams, one flowing north-west from the north-west side of the Kailāsaparvata and the other in a north-westerly and then in a south-westerly direction from a lake situated to the north-east of the Kailāsa. Beginning from this confluence it flows north-west over a long distance to turn south below the Karakoram range. From this point it follows a slightly meandering and south-westerly course till it falls into the Arabian Sea forming two well-known deltas at its mouth. The Sindhu group as known to Pliny was constituted of the Sindhu (Indus) and nineteen other rivers of which the most famous was the Hydaspes with its four tributaries. The Indus was generally regarded as the western boundary of India. We are informed by Arrian that the Indus spread out in many places into lakes with the result that where the country happened to be flat, its shores appeared far apart. The Sindhu is the greatest known river of Uttarāpatha after which the Indus group is named. To the Vedic Aryans this river stood unsurpassed, while in the opinion of Megasthenes and other classical writers, it was rivalled by no other river than the Ganges. As described in the Rgveda (X. 75) the Sindhu surpassed all the flowing streams in might. It speeded over the precipitous ridges of the earth and was the ‘lord and leader of the moving floods’.

According to Alberuni only the upper course of the Indus above the junction with the Chenab (Candrabhāgā) was known as the Sindhu; lower that point to Aror, it was known by the name of Pañcnād, while its course from Aror down to the sea was called Mihran. In the Behistun Inscription of Darius it is referred to as Hindu and in the Vendidad as Hendu. The Sindhu lent its name to the country through which it flowed. Quite a good number of the tributaries of the Indus finds mention in the Nadi-stuti hymn of the Rgveda. It is not difficult to recognize some of the most important tributaries the Indus receives on the west. The Kubbā is undoubtedly the modern Kabul, the Kophes of Arrian, the Kophen of Pliny, the Koā of Ptolemy, and the Kuhu of the Purāṇas. It flows into the Indus a little above Attock (Skt. Hātaka), receives at Prang the joint flow of its two tributaries called the Suvāstu or Svāt (Soastos of Arrian) and Gauri (Garroia of Arrian), identified with the modern Panjkorā, and brings with it another river called Malamantes by Arrian probably represented by the Kameh or Khonar, the largest of the tributaries of the Kabul river. The Vedic Krumu is the modern Kuram which is fed by the tributary called Tachi. The Gomati which is a tributary of the Indus, is the modern Gomal. There are other western tributaries.

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

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1 McCrindle, Ancient India, pp. 28, 43.
2 India, I, 260.
4 B. C. Law, Rivers of India, pp. 9-10.
5 For their details vide B. C. Law, Rivers of India, pp. 16-16.
to flow just above Kishtwar as a confluence of two hill streams. From Kishtwar to Rishtwar its course is southerly. It flows past Jammu, where from it flows in a south-westerly direction forming a doab between it and the Jhelum. This river is the same as the Rgvedic Asiknī, Arrian's Akesines and the Sandabaga or Sandabal of Ptolemy. The Candra and the Bhāga issue on opposite sides of the Bāra Lācha Pass in the Kangra district. The Rāvī or the Irāvati, known to the Greeks as the Hydracotis, Adris or Rhonadis, appears first to our view at the south-west corner of Chambā in Kashmir as the confluence of two streams. From Chambā it flows past Lahore, flowing a south-westerly course and meets the Chenab or the united flow of the Vitāstā and the Candrabhaṅgā. The Beas (Vipāsā) rises in the Pir Panjāl range at the Rhotang Pass near the source of the Rāvī. It appears first to our view at the south-west corner of Chambā in Kashmir as the confluence of two streams, one flowing from north-east and other from south-east and both having their origin in the Himalayan range. From Chambā it flows in a south-westerly direction to meet the Satadru (Sutlej) at the south-west corner of Kapurtala. It is identical with the Greek Hypases or Hyphasis.

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

(ii) The Sarasvati-Dṛṣadvatī group (the Desert river system).—The Sarasvati and the Dṛṣadvatī are the two historical rivers of Uttarpāthā that flow down independently without having any connection with the Indus group. Between these two sacred streams lies the region of Brahmā-varta according to Manu. The Sarasvati, which is the holy stream of early Vedic India, is described in the Milindapañha as a Himalayan river. Its source may be traced to the Himalayan range above the Simla hills. It flows southwards through the Simla and Sirmur States forming a bulge. It flows down past Patiala to lose itself in the northern part of the desert of Rajputana at some distance from Sirsā. Manu applies the name of Vinasana to the place where it disappears from view. The Sarasvati is correctly described as a river which is visible at one place and invisible in another (Siddhānta-siromani, Golādhyāya, Bhuwanakoṣa). It disappears for a time in the sand near the village of Chalaur and re-appears at Bhavanipur. At Bālchāpar it again disappears, but re-appears again at Barakhera; at Urna near Pehoa it is joined by the Mārkanda, and the united stream bearing still the name of Sarasvati ultimately joins the Gaghgar or Gharghar which is the lower part of the Sarasvati. The Mahābhārata¹ also says that after disappearing the river re-appears again at three places, viz., at Chamasodhbhedā, Śirodbheda and Nāgodbheda.²

¹ Vanaparva, Ch. 82; N. L. Dey, Geographical Dictionary, 180ff.; Punjab Gazetteer, Ambala District, Ch. I.
² Mahābhārata, Vanaparva, 82.
This river which still survives flows between the Sutlej and the Jumna. The Sarasvati, as known to the Vedic Aryans, was a mighty river which flowed into the sea. The Kātyāyana Śrutasūtra, the Kātyāyana Śrutasūtra, the Śāvalākyaṇa Śrutasūtra, and the Śāṅkhyaśāyaṇa Śrutasūtra mention sacrifices held on its banks as of great importance and sanctity.

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

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

1 Max Müller, Rgveda San., p. 46.
2 XII. 3. 20; XXIV. 6. 22.
3 X. 15. 1; 18. 13; 19. 4.
4 XII. 6. 2. 3.
5 XIII. 29.
6 MrCrindle, Ancient India, 136ff.
7 Yoginītantra, 2. 3, pp. 122ff.; 2. 7. 8, pp. 186ff.
8 Mahābhārata, III, 83, 68.
by the Mandākini. The Ganges receives a tributary called Nuta just above Farukkabad. Between Farukkabad and Hardai the Ganges receives another tributary called the Rāmagāngā. The Gomāti (modern Gumti) joins the Ganges between Benaras and Ghazipur. The Dhutapāpā of the Pauranic fame was a tributary of the eastern Gomāti. The Tamasā or east Tons joins the Ganges to the west of Bālliā after flowing through Azamgarh. The Sarayū, a tributary of the Ganges, joins the Ganges in the district of Chāpā. This great historical river is now known as Ghārghārā (Gogrā). Some unimportant tributaries join the Ghārghārā in the Gonda district flowing from the district of Bahraich. The little Gandak joins the Ghārghārā (Sarayū) on the western border of the district of Sarā. The ancient city of Ayodhyā stood on the Sarayū. The little Gandak also known as the Hirānyavatī or Ajitavatī flows through the district of Gorakhpur and falls into the Gogrā or Ghārghārā (Sarayū). The Aciravatī, the great tributary of the Sarayū, flows through the districts of Bahraich, Gonda and Basti, and joins the Sarayū or Ghārghārā west of Burhāj in the district of Gorakhpur. The Kakutthā was a tributary of the Hirānyavatī or the little Gandak. The Gandak (modern Gandak) is an upper tributary of the Ganges. The main stream of the Gandak flows into the Ganges between Sonpur in the Sara district and Hazipur in the district of Muzaffārpur. The Sadānirā of the Satapatha-Brāhmaṇa has been sought to be identified with the Gandak by some and with the Tāptī by others. Some have also identified it with the Karatoyā. According to the Mahābhārata it has been placed between the Gandak and the Sarayū. Pargiter identifies it with the river Rāptī. The Buri-Gandak which is an upper tributary of the Ganges, meets the Ganges west of Gogṛā in the Monghyr district. The Bāhumati or Bāgmati is a sacred river of the Buddhists in Nepal. Its junction with the seven rivers goes to form the tirthas or holy places. The Kamalā is an upper tributary of the Ganges. The Kauśikī (modern Kuśi) flows through the districts of Bhagalpur and Purnea and meets the Ganges south-east of Mānharī in the district of Purnea. The Tamasā (modern south Tons), a historical river of the Rāmāyaṇa fame, flows north-east from the Rkṣa mountain to fall into the Ganges below Allahābad. The greatest known lower tributary of the Ganges is the Sona (Arrian’s Sonos, the modern Son) which takes its rise in the Mekala range (Maikāl) in the district of Jubbalpore and flowing north-east through Bāgholkhand, Mirzapur and Shahabad districts, joins the Ganges at Patna. The Sona is fed by five tributaries. The Punappuna (modern Punpun), a southern tributary, meets the Ganges just below Patna. The Phalgu, another southern tributary, joins the Ganges in the district of Monghyr north-east of Lakhisarai. The Sakuti, identified with Sakri, flows into the Ganges between Patna and Monghyr. The Camā forming the boundary between Anga in the east and Magadhā in the west, is probably the same river as one to the west of Campānanagara and Nāthnagar in the suburb of the town of Bhagalpur.

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

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

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

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

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

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

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

The Gaṅgā assumes the name of Padmā after its confluence with the greater Yamunā a little above the Goalundo Ghat. This Yamunā is nothing but the present main stream of the Brahmaputra as it flows through East Bengal, while its older course flows past the town of Mymensingh to meet the Meghṇā representing the united stream of the three Assam rivers called Sūrma, Barāka and Puinī. The meeting of the older course of the Brahmaputra with the Meghṇā takes place a little below Bhairab Bazar in the Kishoreganj sub-division of the district of Mymensingh. The combined waters of the Meghṇā and the Brahmaputra flow together under the name of Meghṇā. The bifurcation of the Brahmaputra takes place after it enters Bengal. The Yamunā branch of the Brahmaputra receives near Ghoraṅghāṭ the Tistā (Trisrota) as a tributary on the right. Further down on the right the Yamunā branch of the Brahmaputra receives another important tributary called Karatoyā which once formed the boundary between Bengal and Kāmarūpa (Mahābhārata, Vanaparva, Ch. 85). The Karatoyā has its origin above Domār in the district of Rungpur. The Dhaleswāri which is a tributary of the lower Brahmaputra is a river of great importance in the district of Dacca. It receives the waters of Lakshyā below Habiganj before it flows into the Meghṇā as a river of great breadth. The Buriganga is one of the offshoots of the Dhaleswāri. The Ichāmatī which is one of the oldest rivers in the district of Dacca, lies between the Dhaleswāri and the Padmā. Formerly it flowed into the Brahmaputra near Rampal. Now it finds its way into the Dhaleswāri by several winding routes.

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

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

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

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

The Chambal or the Carmanvati rises from the Aravalli range north-west of Indore and flows north-east through eastern Rajputana into the Yamunā. The Kālisindh flows north from the Vindhya range to join the Chambal on the right a little north of Piparda. The Pārvati is a local river of Indore which flows north-west to join the Chambal on the right.
According to Cunningham it is the Pārā of the Purāṇas. The Kunu is a right lower tributary of the Chambal, and the Mej is its first left tributary. The Berach, a tributary of the Chambal, rises from the Aravalli range. The point where the Berach receives the Dhund, becomes known as the Banas (Skt. Varnāśā). The Gambhīra is a tributary of the Yamunā above the Chambal flowing east from Gaṅgāpur. The Vetravati (modern Betwa) rises from the Pāripātra mountains. In its course towards the Yamunā it is joined by many tributaries. The Ken (Cainas according to Arrian) is an important tributary of the Yamunā below the Vetravati. The Mahī is the most important of the lesser rivers that issue from the Pāripātra mountains and flow into the Arabian sea. It empties itself into the Gulf of Cambay. It has a south-westerly course up to Banswara and then it turns south to pass through Guzrat. The Sabarmati flows from the Pāripātra mountains and finds its way into the Gulf of Cambay through Ahmedabad. The Vihalā and the Vegavatī are associated with the Mount Urjayaṇta in Surāṣṭra. The river Bhadar of Kathiawar flows into the Arabian Sea. Its source is traceable to the Mandab hills in Kathiawar. The Daśārṇā is a tributary of the Vetravatī. The Nirbindhyā is the river between Vidiśā and Ujjayini, that is to say, between the Daśārṇā (Dhasan) and the Siprā, according to Kālidāsa. It is identified with the modern Kālisindh which forms a tributary to the Chambal. The Siprā is a local river of the Gwalior State flowing into the Chambal a little below Sitaman. It is the historical river on which stands the ancient city of Ujjayini. It is immortalized by Kālidāsa.

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

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

(vii) The Mahānadi Group.—The Mahānadi is the largest river in Orissa which rises from the hills at the south-east corner of Berar. It flows past Sihoa and passes through Bastar in Madhya Pradesh. It also flows through Bilaspur and Raigarh before it enters Orissa in Sambalpur. It then follows a south-easterly course and flows past the town of Cuttack and reaches the Bay at Falls Point, forming a large delta. It is fed by five tributaries. The Devī and Prochī are the two affluent streams on its right side forming two deltaic rivers in the district of Purī. The Chota-Mahānadi rises in the hills north of the district of Ganjam and meets the Bay at Cudrapur. The Vaṃśadharā which is an internal river of Ganjam, falls into the Bay at Kalīngapatam. The Lāṅgulini (modern Lāṅguliyā) rises in the hills at Kālahandi and flows south through the district of Ganjam to empty itself into the Bay below Chicacole. The Rṣikulyā is the northernmost river in the district of Ganjam which flows into the Bay past the town of Ganjam. The Trīśāmā (also called the Tribhāgā or Pitrīsomā) and the Rṣikulyā are mentioned in the Purāṇas as two separate rivers, but it seems that they are one and the same river, the Rṣikulyā bearing the descriptive name of Trīśāmā-Rṣikulyā signifying that the name Rṣikulyā was applied to the united flow of three upper streams. The Burbalang which represents the lower course of the Karkai, flows through the district of Balasore. The Saldon issues from the hills in the Keonjhar State and flows through the district of Balasore above the Vaitarani. The Kumārī which is identified with the modern Kumārī, waters the Dalma hills in Manbhum. The Palasini (modern Purāṇa) is a tributary of the Koel in Chota Nagpur.

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

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

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

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

The four important Malaya rivers in south India are noteworthy. They are the Kriitamālā (Rumālā of the Kūrmapurāṇa and the Śatamālā of the Varāharpurāṇa), the Tāmraparṇi (Tāmarāvarṇā of the Brahma-purāṇa), the Puspaçā and Sutpalāvati (Utpalāvati). The Pāṇḍyaçākāpāṭa and the Tāmraparṇi are the two rivers noted for pearl-fishery. The Tāmraparṇi is a large Malaya river which must have flowed below the southern boundary of the kingdom of Pāṇḍya. It may be identified with the
modern Tāmbravari or with the combined stream of this river and the Chittar. The port of Korkai stood at the mouth of this river according to Ptolemy. The Kritamālā may be identified with the Vaigai which flows past the town of Madoura (ancient Madhurā, the capital of the Pāṇḍya kingdom). The Vaigai is the principal river in the Madura district. It takes its source in two streams draining the two valleys of Cumbum and Varushanad. It flows through Madura town. Eight rivers flowing east and eleven flowing west from the Malaya range are noticed in the modern atlas.

D. Lakes

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

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

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

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

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

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

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

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

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

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

E. Forests

In ancient times there were forests all over India. Trees were cut for wood and timber. A number of people liked animal hunting in forests. There existed a regular industry of catching birds by means of snares. Some natural forests (sayanjātavanā) existed in the Middle Country (Madhyadeśa) in the 6th century B.C. The Kuruñāgala, for instance, was a wild region in the Kuru realm, which extended as far north as the Kāmyaka forest. The kingdom of Uttara-Pañcāla was founded in this jungle tract. The Añjanavata at Sāketa, the Mahāvana at Vaiśālī and the Mahāvana at Kapilavastu were natural forests. The Mahāvana outside the town of Vaiśālī lay in one stretch up to the Himalayas. It was so
called because of the large area covered by it.\(^1\) The Mahāvana at Kapilavastu also lay in one stretch up to the foot of the Himalaya.\(^2\) The Pārīleyakavana was an elephant forest at some distance from Kauśāmbī and on the way to Śrāvasti.\(^3\) The Lumānivana situated on the bank of the Rohini river, was also a natural forest.\(^4\) The Nāgavanā in the Vajji kingdom, the Śālavana of the Mallas at Kusinārā, the Bhesakalāvana in the Bharga kingdom, the Simśapāvana at Kauśāmbī, the one to the north of Setavyā in Kosāla, the one near Ālavi and the Pipphalivana of the Morigyas may be cited as typical instances of natural forests.\(^5\) The Vinjahātavi represented the forests surrounding the Vindhya range through which one had to cross while going to Pātaliputra to Tāmralipti.\(^6\) It was a forest without any human habitation (agāmakaṃ arāṇīṇaṃ).\(^7\) The Dipavansi refers to the Vindhya forest which one had to cross for a long time. According to the

\[^1\] Sumuṅgalavālinī, I, 309; Samyutta, I, 29-30.
\[^2\] Sumuṅgalavālinī, I, 309.
\[^3\] Samyutta, III, 95; Vinaya, I, 352; Udāna, IV, 5.
\[^4\] Jātaka, I, 52ff.; Kathāvīta, 97, 559; Mahārathapārani, I, 10.
\[^5\] Āṅga, IV, 213; Dīgha, II, 148ff.; Majjhima, I, 95; Ibīd., II, 91; Sam., V, 437; Dīgha, II, 216; II, 1645.
\[^6\] Mahāvamsa, XIX, 6; Dipavamsa, XVI, 2.
\[^7\] Samantapālīṣṭikā, III, 655.
\[^8\] B. C. Law, India as described in early texts of Buddhism and Jainism, p. 39.
\[^9\] Watters, On Yuen Chwang, I, 366.
\[^11\] R. G. Bhandarkar, Early History of the Dekkan, Sec. II.
The Jambumārāga was situated between Puṣkara and Mount Abu according to the Agni Purāṇa (Ch. 109). The Puṣkara forest is situated at a distance of six miles from Ajmere. At the time of the Mahābhārata some Mleccha tribes lived near Puṣkara and the Himalaya (Sabhāparva, Ch. 27, 32).

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

SIXTEEN GREAT STATES (MAHAJANAPADAS)

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

The Aṅguttara Nīkāya of the Pali Sutta Piṭaka mentions sixteen Mahājanaṇapadas in Jambudīpa. They are as follows:—Āṅga, Magadhā, Kāśi, Kośala, Vajji, Mallā, Ceti, Vamsa, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti,9 Gandhāra and Kamboja, each named after the people who settled there or colonized it. As many as fourteen of these great states may be said to have been included in the Madhyadeśa, and the remaining two countries, Gandhāra and Kamboja, may be said to have been located in Uttarāpatha or Northern Division. The Dīgha Nīkāya gives a list of twelve only, omitting the last four, while the Cullāniddesa adds Kalinga to the list and substitutes Yona for Gandhāra. The Indriya-Jātaka mentions the following janapadas: Surattīka (Surat), Lambaśūla, Avanti, Dakhināpatha, Dāndaka forest (Dāndakirāṇī), Kumbhavatīnagara and the hill tract of Araṇjara (Araṇjaragiri) in the Majjhima-padesa.

It is interesting to note that according to the Mārkandeya Purāṇa (Ch. 57, 32–35) the countries in Madhyadeśa were Matsya, Kuśāla, Kuśa, Kuntala, Kāśi, Kośala, Arvuda, Pulinda, Samaka, Vṛka, and Govardhana-pura. Avanti is included in Aparānta.

The Jaina Bhagavati Śūtra (otherwise called Vyākhyāprajñāpīti) gives a slightly different list. They are as follows:—Āṅga, Baṅga (Vaṅga), Magaha (Magadha), Mataya, Matala, Accha, Vaccha (Pali: Vamsa), Koccha, Paṭha (?), Lāḍha (Rāḍha), Bajji (Pali: Vajji), Moli (Malla ?), Kāśi,10 Kosala, Avaha (Avāha?) and Sambhattura or Subhuttara (Sumottara ?). The Jaina list seems to be later than the Buddhist list given in the Aṅguttara Nīkāya.

1 Cf. McCrindle, Ancient India as described by Megasthenes and Arrian, p. 42.
2 B. C. Law, India as described in early texts of Buddhism and Jainism, 64ff.
3 Cunningham, Ancient Geography, p. 591. 4 Ancient India, p. 116.
6 Strictly speaking, Assaka at least, if not Avanti, as mentioned in early Buddhist texts, should be considered as situated in Dakhināpatha or the Deccan, for both the settlements found mentioned in Buddhist sources, lay outside the borders of the Majjhima-padesa.

8 Nidāṇa, P.T.S. ed., II, p. 37— Āṅga ca Magadhā ca Kāliṅgā ca Kāśi ca Kośalā ca Vajji ca Mallā ca Četi ca Vamsā ca Kuru ca Pañcāla ca Maccha ca Sūrasena ca Assaka ca Avanti ca Yona ca Kambojā ca.
9 Jātaka, III, 463.
The Mahavastu has the traditional record of the sixteen big states of Jambudvipa, but there is no enumeration of the list (Jambudîpe sôda-

The following tribes are mentioned to have been inhabitants of their respective janapadas named after them: the Kauravas, the Pañcâlas, the \( \text{S\!álv\!as} \), the Matsyas, the Naimi\( \acute{s} \)as, the Cedis, the \( \text{S\!ùrasenas} \), the Magadh\( \dot{\text{h}} \), the Kosalas, the Angas, the Gandharvas, and the Madrakas.

\textit{Anga}.—The kingdom of Anga had its capital named Camp\( \ddot{\text{a}} \), situated on the river of the same name (modern Ch\( \ddot{\text{and}} \)an) and the Ganges at a distance of 60 yojanas from the Videhan capital named Mithil\( \ddot{\text{a}} \). The ancient name of Camp\( \ddot{\text{a}} \) was Máli\( \dot{n} \)i or Máli\( \dot{n} \)a. It was built by Mahâgovinda. Its actual site is marked by the villages named Campânagara and Campâpurâ which still exist near Bhagalpur. Campâ gradually increased in wealth, and traders sailed from here to Suvarnabhûmi (Lower Burma) for the purpose of trade. It was one of the six great cities of India. It was a big town and not a village, as it was mentioned as such by Ânanda while requesting the Master to obtain \textit{parinirvâna} in one of the big cities. It had a watch-tower, walls and gates. The kingdom of Anga had 80,000 villages and Campâ was one of them. Among the seven political divisions into which India was divided according to the Digha-Nikâya (II, 235), Anga was one of them having Campâ as its capital. Campâ was ruled by As\( \grave{o}\kern0em\kern0em\acute{k} \)a\'s son Mahinda, his sons and grandsons. It was here the Master prescribed the use of slippers by monks.

According to the Mahâbhârata Anga may be supposed to have comprised the districts of Bhagalpur and Monghyr, and extended northwards up to the river Kos\( \acute{i} \). At one time the kingdom of Anga included Magadh and probably extended up to the sea. The Mahâbhârata, however, further tells us that Anga was so called after its king Anga, who seems to be identical with Anga Vairocanâ mentioned in the \textit{Aitareya Brahmâyana} (VIII. 4, 22). According to the Râmâyana Anga or body of Kamadeva (love god) was consumed here and the country was therefore called Anga. Ápâna is mentioned as a township in Anguttarâpa, a tract which lay north of the river Mahi, evidently a part of Anga on the other side of that river (\textit{Paramathajotikâ}, II, 437; Malalasekera, \textit{Dict. of Pali Proper Names}, p. 22). The way from Bhattiya to Ápâna lay through Anguttarâpa (Vinaya, I, 243ff.; \textit{Dhammapada Commy.}, III, 363).

Anga was a powerful kingdom before the time of the Buddha. Once Magadh came under the sway of Anga (Jât., VI, 272). There was a river
between Aṅga and Magadha, inhabited by a Nāgarājā who helped the Magadhan king to bring Aṅga under his sway by defeating and killing the King of Aṅga. King Manojā of Brahmacātikṣhāna (another name of Benaras) conquered Aṅga and Magadha: In Buddha’s time Aṅga lost her political power for good. Aṅga and Magadha were constantly at war during this period (Jāt., IV, 454-5). That Aṅga became subject to Śreniya Bimbisāra is proved by the fact that a certain brahmin named Sonadanda lived at Čampā on the grant made by king Bimbisāra and enjoyed the revenues of the town which was given to him by the king (Digha Nīkāya, I, 111).

Queen Gaggārā of Čampā dug a tank called Gaggāripokkharani (Sumanāgalavilāsini, I, p. 279). The Buddha dwelt on its bank with a large company of monks while he was at Čampā (Digha, I, 111ff.). His activities in Aṅga and Čampā may be known from the Vinaya Pitaka (I, 312-15). The Master while dwelling in the city of Assapūra belonging to the kingdom of Aṅga, preached the Mahā and Culla Assapūra Suttantas to the monks (Majjhima, I, 281ff.). In course of his journey from Rājagṛha to Kapilavastu the Master was followed by many sons of the householders of Aṅga and Magadha (Jāt., I, 87). The Himalayan sages came to the city of Kāṣa-Campā in Aṅga to enjoy cooked food (Jāt., VI, 256). Aggidatta, the chaplain of king Mahākōsala, father of Pasenadikōsala, lived in Aṅga and Magadha after giving up his household life and he was given charities by the people of these two kingdoms (Dhammapada Commy., III, 241ff.).

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

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

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

Girirāja or ancient Rājagṛha was the earliest capital. It was also known as Vasumati,2 Bārhadrathapura,3 Magadhapura,4 Varāha, Vṛsabha, Raśigiri, Caityyaka,5 Bimbisārapuri,6 and Kuśāgārapura.7 The Rgveda mentions a territory called Kikāta which has been alluded to as identical with Magadha in later works.8

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

Giribhaja (Skt. Girirāja) was encircled by five hills, namely, Isigili, Vepulla (Vaṅkaka and Supana),10 Vebhāra, Paṃḍava and Gijjhaṅkāta.11

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1 Divyāvadāna, 425.
2 Mahābhārata, II, 24-44.
3 P.H.A.J., p. 70.
4 B. C. Law, The Life and Work of Buddhaghosa, p. 87 n.
5 Beal, The Life of Yuan Chhuang, p. 113.
6 Bhāgavata Purāṇa, I, 3, 24; Cf. Abhīdhānacintāmani, Kītapā-Magadhā-vayāḥ.
7 Lalitavistara, 125-126.
9 Sandhyuttā, II, 191-92.
10 Vimāṇavatthu Commy., p. 82.
During the reign of king Bimbisāra Magadha contained 80,000 villages, and the river Tapodā flowed by this ancient city. During the reign of king Bimbisāra Magadha contained 80,000 villages, and the river Tapodā flowed by this ancient city. 1 Senānigāma 2 which was a very nice village of Magadha, Ekanālá 3 inhabited by brahmins including Bhāradvāja who was later converted by the Buddha, Nālakāgāma 4 where Sāriputta delivered a discourse to a wandering ascetic named Jambukhādaka, Khānumata 5 which was also inhabited by brahmins, and Siddhāttagāma 6 were some of the villages of Magadha.

Magadha was an important centre of Buddhism. Here Sāriputta and Moggallāna were converted by the Buddha to his faith. 7 Almost all the missionaries who were sent to different places to preach Aśoka’s Dhamma, belonged to Magadha. 8 Bimbisāra was a staunch follower of the Buddha. The Buddha while he was at Rājagrha told the king that he would pay a visit to Vaiśālī. The king then prepared a road for the Buddha and caused the ground from Rājagrha to the Ganges to be made smooth. 9

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

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

Veluvana and Kalandakanivāpa which belonged to Rājagaha have often been referred to as dwelling places of the Master. The Nāradagrāma, 14 Kukkutārāmavihāra, 15 Grdhakūṭa hill, Yaśṭivana, 16 Uruvilvagrāma, Prabhāsavana, 17 and Kolitagrāma—all these important localities in and around the city of Rājagrha are intimately connected with the Buddha and Buddhism.

In Aśoka’s time Pātaliputra was the Magadhan capital. He is said to have a daily income of four hundred thousand Kāśyapaṇas from the four gates of this city. 18

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

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

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1 Vinaya Pitaka, I, 29; IV, 116-17.
2 Majjhima, I, 166-67.
3 Sānāda, I, 172-73.
4 Ibid., IV, 251-260.
5 Digha, I, 127ff.
6 Rockhill, Life of the Buddha, 250.
7 Kathāvatthu, I, 89.
8 Samantapassadikā, I, 63.
9 Khandhavata, 11th Khandhaka.
10 Pārāśīrṣa, A.I.B.L.T., p. 149.
11 Vinaya Pitaka, IV, 116-17.
13 Rockhill, Life of the Buddha, 250.
14 R. L. Mitra, N.B.L., p. 45.
15 Ibid., 251-260.
16 Māhānāma, III, 441.
17 Ibid., pp. 9-10.
18 Samantapassadikā, I, 52.
19 Vinaya Pitaka, II, 184-85.
The Ganges formed the boundary between the kingdom of Magadha and the republican country of the Licchavis. Both the Magadhas and the Licchavis had equal rights over this river. The river Campi flowing between Anga and Magadha formed the boundary between the two kingdoms.

The two kingdoms of Anga and Magadha were engaged in battles from time to time. Once the king of Benaras conquered both Anga and Magadha. The Magadhan kingdom once came under the suzerainty of Ahga. There was a war between Pasenadi of Kosala and Ajiitasattu of the Licchavis.

During the reign of Ajiitasattu Magadha also came into conflict with Vesali of the Vajjis. Under Bimbisara and Ajiitasattu Magadha rose to such eminence that centuries later till Asoka's Kalinga war the history of Northern India is practically the history of Magadha.

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

Kasi.—Kasi was one of the sixteen mahajanapadas. Baranasi was the capital of the people of Kasi. It was known by various other names, namely, Surundhana, Sudassana, Brammavadjhana, Pupphavati, Ramma and Molini. It was twelve yojanas in extent. Baranasi is said to have been situated on the bank of the river Varanasi. The city is described as prosperous, extensive and populous. It was not troubled by deceitful and quarrelsome people.

The earliest mention of the Kasi as a tribal people seems to be met with in the Paippalada recension of the Atharvaveda. Pateljali in his Mahabhashya (Ed. Kielhorn, Vol. II, p. 413) mentions Kasi cloth. The city of Kasi is stated to have been situated on the Varanavati river. According to the Ramayana it was not a city, but a kingdom. According to the Vayu Purana, the kingdom of Kasi seems to have been extended up to the river Gomati. Before the Buddha's time Kasi was a great political power. It was the most powerful kingdom in the whole of Northern India. Sometimes Kasi extended its suzerain power over Kosala, and sometimes Kosala conquered Kasi, but in the Buddha's time Kasi lost its political power. It was incorporated into the Kosalan kingdom for some time and for sometime into the Magadhan kingdom. There were fights between Pasenadi of Kosala and Ajiitasattu of Magadha for the possession of Kasi. Kasi was finally conquered and incorporated into the Magadhan kingdom. Ajitasattu became the most powerful king of Northern India after defeating the Kosalana.

The city of Benaras was hallowed by the feet of the Buddha who came here to preach his excellent doctrine. Here he gave his first discourse on the Dhammacakka or the Wheel of Law in the Deer Park near Benaras (Majjhima, I, 170ff.; Samyutta, V, 420ff.; Kathavalthu, 97, 559; Saundaranandakavya, III, vs. 10-11; Buddhacaritaka, XV, v. 87; Lalitavistara.

1 Divyavadana, p. 55. 2 Jataka, IV, 454.
3 Ibid., IV, 454-55. 4 Jataka, V, 315ff.
6 Jata., VI, 272; Digha Nikaya, I, Sonadapane Suttanta.
6 Samyutta Nikaya, I, 83-85. 8 Jataka, IV, 119-20; IV, 15.
8 Samyutta Nikaya, I, 83-85. 9 Mahavastu, III, 402.
11 Ibid., p. 98. 12 C.H.I., p. 117.
13 Adikanda, XII, 20.
15 Samyutta, I, 82-85.
INTRODUCTION

412-13). The Buddha spent a great part of his life at Benaras, and here he delivered some of the most important discourses and converted many people (Aṅg., I, 110ff., 279-280; III, 320–322, 392, 399ff.; Sāṃ., I, 105-106; Vin. Texts, I, 102–108, 110–112).

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

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

Kośala had matrimonial alliances with the neighbouring powers. A Kosalan prince married a daughter of the king of Benaras (Jāt., III, 211–213). Mahākośala, father of Pasenadi, gave his daughter in marriage to Bimbisāra of Magadha (Jāt., II, 227; IV, 342ff.). A fierce fight took place between the sons of Mahākośala and Bimbisāra, Pasenadi and Ajātasaṭṭu respectively. But the two kings came into a sort of agreement. Ajātasaṭṭu married Vajirā, daughter of Pasenadi and got possession of Kāśi (Sāṃ, I, 82–85; Jāt., IV, 342ff.). The Śākyas of Kapilavastu became the vassals of king Pasenadi of Kośala (Dialogues of the Buddha, Pt. III, p. 80).

The capital cities of Kośala were Śrāvasti and Sāketa. According to the Epics and some Buddhist works Ayodhyā seems to have been the earliest capital, and Sāketa the next. In the Buddha's time Ayodhyā became an unimportant town (Buddhāist India, p. 34), but Sāketa and Śrāvasti were two of the six great cities of India (Cf. Mahāparinibbāna Suttanta). Some think that Sāketa and Ayodhyā were identical but Rhys Davids points out that both the cities existed in the Buddha's time. Besides Sāketa and Śrāvasti there were other minor towns like Setavya and Ukkacātha in Kośala proper. It was at Śrāvasti that the Buddha permitted the womenfolk to enter the Buddhist Sangha (Majjhima, III, 270ff.).

The great banker named Anāthapindika and Visākhā-Migāramatā, the most liberal-hearted lady, were inhabitants of Śrāvasti. Anāthapindika made a gift of his Jetavana grove to the Lord. The Master is said to have once taken up his residence there (Mahāvastu, III, 101).

A good number of famous monks and nuns belonged to Śrāvasti (Dhammapada Commentary, II, 260ff., 270ff., Ibid., I, 115; Theragāthā, p. 2; Therigāthā, p. 124).

Vajjis.—The Vajjis were included into the eight confederate clans (āṭṭhakulakā) among whom the Videhans, the Licchavis and the Vajjis themselves became famous. The other confederate clans were probably
the Jñātikas, Ugras, Bhojas and Aikshvikas. The eighth one is unknown. The Vajji (Vrj.) is referred to by Panini in his Aśādhyāyī (IV. 2. 131). Kauṭilya distinguishes the Vrijikas from the Licchavikas. The Vrijika was not only the name of the confederacy but also of one of the constituent clans. The Vajjis like the Licchavis are often associated with the city of Vaisāli which was not only the capital of the Licchavis but also the metropolis of the entire confederacy. It was so called because of its extensiveness. It had three districts. It may be identified with Besarh in the Muzaffarpur district of Bihar. In Buddha's time this city was encompassed by three walls at a distance of a gāvuta from one another and at three places there were gates with watch towers and buildings. The Buddha once visited it being invited by the Licchavis. This city was gay, opulent, prosperous and populous, charming and delightful. It had many buildings, pinnacled buildings, pleasure grounds and lotus ponds, triumphal arches, covered courtyards, etc. The city really rivalled the domain of the immortals in beauty. It was well provided with food. Alms were easily obtainable, harvest was good, and one could earn his living by gleaning or through favour. The inhabitants of Vaisāli made a rule that daughters of individuals should be enjoyed by gānas and should not therefore be married.

A road lay from Vaisāli to Rājagrha, and another from Vaisāli to Kapilavastu. Many Śākyas ladies from Kapilavastu came to receive ordination from the Buddha who was then dwelling in the Mahāvāna. The Buddhist Council held at Vaisāli is important in the history of Buddhism. The Licchavis of Vaisāli made a gift of many caiyās or shrines to the Buddha and the Buddhist Church. Ambapāli, the famous courteziun of Vaiśāli, also presented her extensive mango-grove to the Buddhist congregation.

Buddha's activities were not only confined to Magadha and Kośala but also to Vaisāli. Many of his discourses were delivered here either at the mango-grove of Ambapāli or at the Kāṭākārasālā in the Mahāvāna. The Vajjīs formed the samgha or gāna. In other words, they were governed by organized corporation. There existed concord and amity among the Licchavis. The Buddha prophesied that as long as the Licchavis would remain strenuous, diligent, zealous and active, prosperity would be with them, and not adversity. He further foretold that if the Licchavis would be given to luxury and indolence, they were likely to be conquered by the Magadhan king Ajiitasattu. The Political relation between Magadha and Vaisāli was friendly. That Ajiitasattu is called Vaidehiputra goes to show that Bimbisāra established matrimonial alliance with the Licchavis by marrying a Licchavi girl. The Licchavis were also on friendly terms with king Prasenajit of Kośala.

The Magadhan king Ajātasattu made up his mind to destroy the Vajjīan power. The immediate cause that led to the outbreak of the war

1 Paṇaṅcasūdāni, II, p. 19.
3 Mahāvastu, I, 253ff. 4 Vinaya Texts, II, p. 117.
5 Bodhisattavādatā-kālpalāti, 20 pallava, p. 38.
6 Vinaya Texts, II, 210-11; III, 321ff.
7 Ibid., III, 386ff.
8 Law, Mahāvastu, p. 44. 9 Majjhima, I, 231.
9 Bodhisattavādatā-kālpalāti, 20 pallava, p. 38.
11 Samyutta, II, pp. 267-68.
12 Samyutta, II, 268; Sumanāgalavādāna, I, 47; Paṇaṅcasūdāni, I, 125; Sūratthop-
pakāsini, II, 216; Divyāvadāna, p. 55.
between him and the Licchavis was that there existed a port near the Ganges, half of which belonged to Ajātasattu and half to the Licchavis. There was a mine of precious substance at the foot of the mountain standing not far from it. Ajātasattu found the Licchavis too powerful to crush. So he sent his ministers, Sunidha and Vassakāra, to sow the seed of disension among them. Vassakāra was successful in bringing about disunion among the Licchavi princes. Thus the Licchavis were destroyed by Ajātasattu.1

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

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

Cedi.—The ancient Cedi country lay near the Jumna. It corresponds roughly to the modern Bundelkhand and the adjoining region. The capital of the Cedi country was Sotthivatinagara, probably identical with the city of Suktimati of the Mahābhārata.6 Sahajāti and Tripūrī were other important towns of the Cedi kingdom.7 The road from Kāsi to Cedi was unsafe.8 The Cetarāṣṭra was 30 yojanas distant from Jetuttaranagara, the birthplace of Vessantara.9 It was an important centre of Buddhism.10 Anuruddha while dwelling among the Cedis won Arahatship.11 The Buddha went to the Cedis to preach his doctrine.12

Vānsa.—The kingdom of the Vānsas or Vatsas had Kauśāmbi as their capital, identical with modern Kōsam near Allahabad. It had the Bharga state of Sumsumāragiri as its dependency.13 The city of Kauśāmbi was built at the site of the hermitage of one Kuśamba.14 The origin of the Vatsa people is traced to a king of Kāsi.15 Kauśāmbi is mentioned as one of the great cities where the Blessed One should attain the Mahāparinibbāna. The city of Kauśāmbi was visited by the followers of Bāvari, a leader of the Jātīlas.16 Pindola Bhāradvāja dwelt at Ghosītarāma at Kauśāmbi. He was the son of the chaplain to king Udena of Kauśāmbi.17

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1 Digha Nikiya, II, 72ff.
2 Smith, E.H.I., 167 n.
3 Digha, II, pp. 140-47.
4 Cf. The story of Bandhula; Law, Some Kṣatriya Tribes of Ancient India, pp. 160-61.
5 Vinaya Texts, III, 4ff.; II, 139; Psalms of the Brethren, 80, 90.
6 Mbbh., III, 20, 50 and XIV, 83. 2.
7 Ang., III, 355.
8 Jāt., No. 48.
11 Ibid., IV, 228ff.
12 Digha, II, 200, 201, 203.
13 Bhandarkar, Carmichael Lectures, 1918, p. 63; Jāt., No. 353.
14 Law, Soundarananda-Kāvya, Tr. into Bengali, p. 9.
15 Hariv., 29, 73; Mbbh., XII, 49, 80.
16 Suttani. Commy., II, 584.
17 Psalms of the Brethren, pp. 110-11.
A conversation on religious subjects took place between king Udena of Kosambi and Piñḍola Bhāradvāja. The Buddha while he was at Ghotisārāma gave discourses on Dhamaṁ, Vinaya, etc.

**Kuru.**—There was a janapada named Kuru and its kings used to be called Kurus. The ancient literature refers to two Kuru countries, Uttarakuṇa and Dakṣinakuṇa. The Buddha delivered some profound discourses to the Kurus in one of the Kuru towns named Kummīsacchāma. The thera Raṭṭhapāla was a Kuru noble who is mentioned in the Majjhima Nikāya as holding a religious discussion with king Koravya.

As to the origin of the Kurus a Cakkavatti king of Jambudīpa named Mandhiīti conquered Pubba Videha, Aparagoyāna and Uttarakuṇa. While returning from Uttarakuṇa a large number of the inhabitants of that country followed Mandhiīti to Jambudīpa, and the place in Jambudīpa where they settled became known as Kururāṣṭra. A large number of people in the Kuru country embraced Buddhism after listening to a number of religious discourses delivered by the Buddha.

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

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

**Paṇcāla.**—The Paṇcāla country was divided into two divisions, northern Paṇcāla and southern Paṇcāla, the Bhāgirathī forming the dividing line. The Vedic texts refer to the eastern (Pācyā Paṇcāla) and western divisions of the country. The Paṇcālas were known as Krivis in the Śatapatha Brāhmaṇa. According to the Divyāvādāna (p. 435) the capital of Uttara Paṇcāla was Hastināpura, but the Kumbhakāra Jātaka mentions Kāmpīlyanagara (Kampillanagara) as its capital. According to Mahābhārata (138, 73-74) northern Paṇcāla had its capital at Ahicchatra, identical with modern Ramnagar in the Bareilly district, while southern Paṇcāla had its capital at Kāmpīlya, identical with modern Kampil in the Farukhabad district. Sometimes Uttara Paṇcāla was included in the Kururāṣṭra, and had its capital at Hastināpura; at other times it formed a part of the Kāmpīlyarāṣṭra. Sometimes kings of Kāmpīlyarāṣṭra had court at Uttara Paṇcālanagara; at other times kings of Uttara Paṇcālaraṣṭra had court at Kāmpīlya. Visākha who was the son of the daughter of the king of the Paṇcālas, succeeded in his title on the death of his father.
He renounced the world after listening to the Buddha’s discourse on Dhamma.\(^1\)

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

**Matsya.**—The Matsya country comprises the modern territory of Jaipur. It included the whole of the present territory of Alwar with a portion of Bharatpur. According to the *Rgveda*,\(^2\) the country of the Matsyas lay to the south or south-west of Indraprastha and to the south of Śūrasena. Virātanagara or Vairāṭa was its capital, so-called because it was the capital of Virāṭa, king of the Matsyas.

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

Mathurā was built by Śatrughna, the brother of Rāma. A son of Śatrughna was Śūrasena after whom the country was so called.\(^5\) The Epic and Pauranic story of Kamsa’s attempt to make himself a tyrant of Mathurā by overpowering the Yadavas and his death at the hands of Śrīkṛṣṇa is not only mentioned by Patañjali but also in the Ghata-Jātaka.\(^6\)

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

**Assaka.**—Assaka was a *mahājanapada* of Jambudvīpa, which had Potana or Potali as its capital. Potana was the Paudanya of the *Mahābhārata* (I. 77, 47). There is a mention in the *Suttanipāta* (V. 977) of another Assaka country in the Dakṣināpatha. The brahmin Bāvari lived on the banks of the Godīvāri in the Assaka territory in close proximity to Alaka or Mulaka. King Kāliṅga of Dantapura and king Assaka of Potana were not on friendly terms, but they later lived amicably.\(^8\) A king of the Assaka territory was ordained by Mahākaccāyana.\(^9\) In the *Hāthigumpha* Inscription of king Khāravela we find that king Khāravela caused a large army to move towards the west and strike terror into Asaka or Asikānagara. The Assaka of the Cullakāliṅga Jātaka and the Asikānagara of the Hāthigumpha Inscription are probably identical with the Assaka of the *Suttanipāta*, which is located on the Godāvari. Assaka represents the Sanskrit Aśmaka or Aśvaka which is mentioned by Asaṅga in his *Śūtrālaṃkāra* as a country in the basin of the Indus.

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

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a distance of about 25 miles from the sea on the Swat Valley. The Aśmakas are placed in the north-west by the authors of the Mārkandeya Purīṇa and Brhat Samhitā. In early Pali texts Assaka has always been associated with Avanti. Bhaṭṭasāvāmi, the commentator of the Kauṭūliya Arthasastra, identifies Aśmaka with Mahrāstra. Really speaking the Assaka country of the Buddhists, whether it be identical with Mahrāstra or located on the Godāvari, lay outside the pale of the Madhyadesa.

Avanti.—The capital of Avanti which was one of the sixteen great janapadas, was Ujjayini which was built by Aucutagāmi. Avanti roughly corresponds to modern Mālwā, Nimār and adjoining parts of the Central Provinces. D. R. Bhandarkar rightly points out that ancient Avanti was divided into two parts: the northern part had its capital at Ujjayini and the southern part called Avanti-Daksināpatha had its capital at Māhīṣmati. According to the Mahāgopinda Suttanta of the Dīgha Nikāya Māhissati was the capital of Avanti with Vessabhu as its king. This apparently refers to the Avanti country in the Daksināpatha. In the Mahābhārata (II, 31, 10) Avanti and Māhīṣmati are stated to be two different countries.

Avanti was an important centre of Buddhism. Many leading theras (elders) and theris (female elders) were either born or lived there. Mahākaccāyana was born at Ujjayini in the family of the Chaplain of king Cандapajjota. He converted the king to the Buddhist faith. Isidatta was one of the converts of Mahākaccāyana. He belonged to Avanti. Soṇa Kuṭikānna was also ordained by him. In the Buddha's time India was divided into small independent kingdoms. Of these kingdoms Magadha under Bimbisāra and Ajātasaṭatu, Kosala under Pasenadi, Avanti under Pajjota, and Kosambi under Udena, played important rôles in the political drama of India in the sixth and fifth centuries B.C. There was rivalry among these powers, each trying to extend his supremacy at the cost of another. Pajjota tried to extend his supremacy over Udena, but he could not achieve his object. He gave his daughter Vāsabhadattā in marriage to Udena. This matrimonial alliance saved Kosambi from being conquered by Pajjota. Udena also established a matrimonial alliance with the king of Magadha. These two royal marriages were necessary for the maintenance of the political independence of Kausambi which served as a buffer state between Avanti and Magadha.

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

Trade relationship existed between Kasmira-Gandhāra and Videha. Pukkusāti, the king of Gandhāra, was a contemporary of king Bimbisāra of Magadha. He is said to have sent an embassy and a letter to his Magadhan contemporary as a mark of friendship. He waged war against king Pradyota of Avanti who was defeated.

The Behistun inscription of Darius (cir. 516 B.C.) refers to Gadara or Gandhāra which was one of the kingdoms subject to the Persian Empire. In the latter half of the 6th century B.C., the Gandhāra kingdom was

1 Dipavamsa, 57.
2 Carmichael Lectures, 1918, p. 54.
3 Theragāthā Commentary, 39; Therigāthā Comm., 261—264; Theragāthā, 120; Udāna, V. 6; Sam., III, 9; IV. 117; Ang., I, 23; V. 46; Majjhima, III, 194, 223; Vinaya Texts, Pt. II, p. 32; Theragāthā, 369.
5 Dhammapada Commentary, IV, 101.
6 Mahāvamsa, Ch. XII, V, 3.
7 Jātaka, III, pp. 363—69.
conquered by the Achaemenid kings. In Ashoka's time Gandhāra formed a part of his empire. The Gandhāras are mentioned in Ashoka's Rock Edict V.

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

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

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

**IMPORTANT PUBLICATIONS ON ANCIENT INDIAN GEOGRAPHY**

We have at present some useful works on the early geography of India. Cunningham's *Ancient Geography of India* is mainly based upon the accounts of Fa-Hien and Hiuen Tsang, and on those of the Greek writers. The author's own great archaeological discoveries have also been embodied. This work has been re-edited with introduction and notes by S. N. Majumdar (Calcutta, 1924). N. L. Dey's *Geographical Dictionary of Ancient and Mediaeval India* is not a systematic treatise, but a dictionary and a very useful hand-book. It is defective because it omits in general the grounds of identification. In it the geography of southern India has been neglected. The first edition of the book appeared in Calcutta in 1899, and a second edition was published in 1927, by Messrs. Luzac & Co., London. Both these works are wanting in relevant inscriptive data. B. C. Law's *Geography of Early Buddhism* attempts for the first time at presenting a geographical picture of ancient India drawn from Pali Buddhist Texts. It may be added here that the same author has also written, by way of a supplement to the above work, an article entitled *Geographical Data from Sanskrit Buddhist Literature* published in the *Annals of the Bhandarkar Oriental Research Institute* (XV, 1934, Oct.–Jany.) and later incorporated into his *Geographical Essays* published by Messrs. Luzac & Co., in 1937. *Geographical Essays*, Vol. I, is a collection of articles eliciting geographical and topographical information which will be of value especially to geographers of ancient India.

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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


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

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

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

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

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

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


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


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

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

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

*Journal of The Royal Asiatic Society*

1873. Hsien-Tsang’s Journey from Patna to Ballabhi by J. Ferguson.

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

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

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

1897. Pāśupura, Mahendragiri, and Aycuta by V. A. Smith.

1898. The kingdom of Kārtrpura by Oldham.

1898. Kauśāmbi and Śrāvasti by V. A. Smith.


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

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

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

F. W. Thomas writes a short note on Udyāna and Urdi, the latter being derived from the form ‘Aurdāyāni’ as in Patañjali (1918). Magadha and Videha by Pargiter (1918).

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

V. A. Smith accepts that Satiyaputra should be identified with the Satyamangalam Taluk in Coimbatore, which adjoins Coorg in the Western Ghats (1919). Sagara and the Haihayas, Vaśiṭṭha and Aurva by F. E. Pargiter. The author discusses geographical locations of the Haihayas, Māhiṣikas, Dārvās, Khaśas, Coṭas, Culiṇas, Śakas, Yavanas, Pahlavas, Kambojas, Druhyus, etc. (1919).

Identification of the ‘Ka-p’i-li country’ of Chinese authors by V. A. Smith (1920).

An unidentified Territory of Southern India by K. V. Subrahmanya Aiyer (1922). It identifies the ancient Mūsaka kingdom as mentioned in the Mahābhārata, Viṣṇupūrāṇa, Bhārata-Nātiya-Śāstra and in the inscription of Kharavela, in the Mahākūṭa pillar inscription of the Western Cālukya king, Mangaliṣa Raṇavikrānta, etc., with Irāmakudam on the
west Coast of the Deccan extending from Tulu or South Canara to the Kerala dominions.

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

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

Kausāmbi by Sita Ram (1928).

Two Notes on the Ancient Geography of India by J. Ph. Vogel (1929).

Hathur and Arura by Jwala Sahai (1932). Hathur near Ludhiana is identified with Arhatpur of Jaina fame and Arura near Hathur identified with Ahicchatra.

Indian Antiquary

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

Asiatic Researches

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

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Further account of the remains of ancient town discovered at Behut near Saharanpur by Capt. P. T. Cautley (Vol. III).
H. P. Śāstri’s identification of the names of places ruled over by the allies and feudatories of Rāmapala as mentioned at the beginning of the second chapter of Sandhyākara Nandi’s Rāmacarita (Vol. III) is noteworthy. R. D. Banerjee’s identification of those places (Vol. IV).
Excursions to the ruins and site of an ancient city at Bakhra 13 Cos north of Patna and 6 north from Singhea by J. Stephenson (Vol. IV).
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Contributions to the geography and history of Bengal by H. Blochmann (Vol. XLII and XLIII).
The Kaimur range by C. S. Banerjee (Vol. XLVI).
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Antiquities at Bairāj, Ajmir, Gwalior, Khajuraha and Mahoba by Major Genl. A. Cunningham (1865).
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cation of Hiuen Tsang’s Mahesvarapura by P. N. Bose (1873).
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Sites in Rajgir associated with Buddha and his disciples by D. N. Sen
(Vol. III).
Hiuen Tsang’s Route in South Bihar: an identification of the Buddhavana
Mountain and a discussion of the most probable site of the Kukkuṭa-
pādagiri by V. H. Jackson (Vol. IV).
A Note on the Königoda Country by Binayaka Misra (Vol. XII).
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Eastern India and Āryāvarta by H. C. Chakladar (Vol. IV).
The Karoura of Ptolemy by K. V. Krishna Ayyar (Vol. V).
Udayapura-nagara by D. C. Sircar (Vol. IX).
Pumārāvadhana—its site by P. C. Sen (Vol. IX).
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Yavanas in early Indian Inscriptions by O. Stein (Vol. I, No. 3).
Some Ancient Indian Tribes by B. C. Law (Vol. I, No. 3).
Geographical Data of the Dekhan and South India as gathered from the Rāmāyana by V. R. Ramachandra Dikshitar (Vol. I, No. 4).
The identification of Satiyaputa by B. A. Saletore (Vol. I, No. 4).
Candradvipa by N. N. Das Gupta (Vol. II, No. 1).
Notes on the Śakas by Sten Konow (Vol. II, No. 2).

Quarterly Journal of The Andhra Research Society

The Pathless countries of the Lāḍhas by B. Singh Deo (Vol. II).
Tosali and Tosala by B. Singh Deo (Vol. III).
Hippokouara and Sātakarṇi by Jean Przyluski (Vol. IV).

Quarterly Journal of The Mythic Society

The Seven Dwīpas of the Purāṇas by V. Venkatachellam Iyer (Vols. XVI and XVII).
The Sringeri Mutt by K. Ramavarma Raja (Vol. XVI).
Identification of Sopatma and Phrourion of the Greek writers by S. Soma Sundara Desikar (Vol. XXI).

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

NORTHERN INDIA

Abastanoi.—The Abastanoi corresponded to the Sanskrit Ambqthas, who were the same as the Sambastai of Diodorus, Sabarcae of Curtius and Sabagrae of Orosius. In Alexander’s time the lower Akesines (Asikni) was their territory and they had a democratic government. They submitted to Alexander (McCrindle, Invasion of India, pp. 292ff.; Law, Indo-

logical Studies, I, 31ff.).

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

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

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

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1 Avadānakaka, I, 63; II, 60; Pāṇini’s Aṣṭadhyāyī, IV, 3. 119.
2 Watters, On Yuan Chwang, I, 398-399.
3 Travels, p. 156.
4 Calpasūtra, p. 12; Brihat-Kalpasūtra, 4. 33.
5 Saheṭh-Maheth.
8 Ed. Trencker, p. 110.
9 Pancamahānādiyo.
10 Mārkaṇḍeyapuruṣa, 67. 16-18.
11 Vinaya, II, p. 239; Vīmiddhimagga, I, p. 10.
13 Vinaya, II, 135; cf. Sum., V, 38, 134.
14 pada sukkara udakassa padāraṇam gaṇelum—Sam., V, 401.
Manasākāṭa, inhabited by many distinguished and wealthy Brahmins.  
There was a grove of fig trees on the bank of this river.  
A small stream at Sāvasti called the Sutanu, which was visited by the Buddha’s disciple, 
Anuruddha, must have fallen into this river.  
The river Aciravati flows through the districts of Bahraich, Gonda, 
and Basti and joins the Sarayu or Ghargharā (Gogrā), west of Barhaj in 
the district of Gorakhpur. According to the Chinese pilgrim Yuan Chwang 
it flows south-eastwards past the city of Sāvasti.  
It is fed by no less than three tributaries on the left side, all in the district of Gorakhpur, 
and by a small tributary on the right in the same district. During the hot 
season it ran dry leaving a bed of sand.  
Two Sāvatthians, who adopted 
the religious life, came to this river. After a bath they stood on the sand 
enjoying the sunshine and talking pleasantly together.  
This river was crossed in rafts.  
It nourished wheatfields on its bank. 
A Sāvatthian Brahmin cut trees on its bank in order to cultivate the land. Crops grew 
on it but the whole crop was carried to the sea by a flood.  
The revered Ānanda came to this river with some monks to bathe. After his bath he 
stood in one garment drying his limbs.  
A Sāvatthian householder, who 
gave up his household life, went to the river Aciravati, took his bath, and 
saw two white swans flying by.  
A fisherman belonging to the village of Pândupura on his way to Sāvasti saw some tortoise-eggs (kacchapa-apḍâṇi) 
lying on the bank of this river.  
The Chabbaggiya monks used to catch 
hold of the cows crossing this river by their horns or ears or necks or tails 
or spring up upon their backs.  
The people on the bank of this river were 
in the habit of casting nets for fishing.  
The early Buddhist records refer 
to the swimming of the cattle across it.  
Sāriputta, one of the famous disciples of the Buddha, took his bath in 
this river. Four daughters of a rich merchant also bathed in this river 
before entering into a mango-grove.  
Nuns were in the habit of bathing in this river with prostitutes being naked.  
A certain country monk came to the ferry on the Aciravati and 
expressed his desire to cross this river before a ferryman with the help of 
his boat. The ferryman asked him to wait but he refused. At last he was 
put into his boat. Due to bad steering his robe was wet and it became 
dark before he reached the farther shore.  
This river could be seen from the terrace of the Kosalan king Pasenadi’s palace.  
Five hundred lads who used to visit this river engaged themselves in wrestling on its bank.  
Viḍūḍabha, the son of king Pasenadi, met the Śakyas on its bank and

18. *Vinaya*, I, 293—*Idha bhante bhikkhu yaṃ Aciravatīnādiyā vegiyāhi sādhāna naggā ekattīthe nahāyanti.*  
completely routed them.\(^1\) Sometimes this river became so full that disastrous floods occurred, in one of which Viḍūḍabha and his army were swept into the sea.\(^2\) Anāthapindika, the great banker of Sāvatthi, lost eighteen crores of his wealth by the destructive floods of this river which swept away his hoarding on its bank.\(^3\) A merchant had a treasure buried in the bank of this river. When the bank was eroded away, the treasure was carried into the sea.\(^4\)

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

Agaru.—It is a forest lying in the Kuru country between the Candra-klnta and Siiryakinta mountains (Vāyu, 45.31).

Ahicchatra.—It was the capital of northern Pañcāla (Mahābhārata, Ādiparva, Ch. 140; cf. Rapson, Ancient India, p. 167). The river Bhāgirathī formed the dividing line between the northern and southern Pañcāla. The Vedic texts refer to an eastern and western division of the country (Vedic Index, I, 469). Patañjali refers to it in his Mahābhāṣya (II, p. 233, Kielhorn’s ed.). The Yoginītantra mentions it (2/4, pp. 128-129). According to the Divyajātaka (p. 435) the capital of northern Pañcāla was Hastināpura, but the Kumbhakāra Jatāka (Cowell, Jātaka, III, 230) states that the capital of northern Pañcāla was Kampillanagara.

Pañcāla was originally the country, north and west of Delhi, from the foot of the Himalayas to the river Chambal (cf. Cunningham, A.G.I., p. 413, 1924 Ed.). The capital of southern Pañcāla was Kāmpilya\(^5\) (Mahābhārata, 138, 73-74) identical with modern Kampil in the Farrukhabad district, U.P. In the Pabhosā Cave Inscription of the time of Udāka (?), Bahasatimitra appears to be the king whose coins have been discovered at Ramnagar (Ancient Ahicchatra, capital of Pañcāla, Bareilly District, U.P.) and Kosam (Ancient Kauśāmbi, capital of the Vatsas, Allahabad District, U.P.). In the same inscriptions we find that Ahicchatra was ruled by Saunakāyani. The Allahabad Pillar Inscription of Samudragupta refers to a powerful king named Acyuta whose coins have been found at Ahicchatra, modern Ramnagar, in the Bareilly district, U.P. It was still a considerable town when visited by Huien Tsang in the 7th century A.D.\(^6\) This country, according to the Chinese pilgrim, was more than 3,000 li in circuit, and its capital was 17 or 18 li in circuit. The country yielded grain and had many woods and springs and a genial climate. The people were honest and diligent in learning. There were more than ten Buddhist monasteries. Deva-temples were nine in number.

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1 Dharmapada Comm., I, 359-60.
2 Dīgha, I, 244-245; Jāt., IV, 167; Dharmapada Comm., I, 360.
3 Dharmapada Comm., III, p. 10—āṭṭhārasakoti-dhānam.
4 Jātaka, I, 230—Aśīravālīnādiśri niḥtadhanam nadikule bhinne samuddam pavīthagam anthi.
5 B. C. Law Volume, Part II, 1946, pp. 239-42.
(Watters, On Yuan Chwang, I, 331). According to Cunningham the history of Ahicchatra goes back to 1430 A.D.

The name is written as Ahikṣetra as well as Ahicchatra (Serpent-umbrella). Ahicchatra seems to be the correct dated about the beginning of the Christian era (E.I., It was also called Chatravati (Mahābhārata, Adiparva, Ch. 168). Adhicchatra is the name found in the Pabhosā cave inscription of Aśhādhasena dated about the beginning of the Christian era (E.I., II, p. 432; Luders' List, Nos. 90 and 905; Inscription of Gautamimitra, N. G. Majumdar, I.H.Q.). Arjuna gave the city of Ahicchatra together with that of Kāmpīlya to Drona after having defeated Drupada in battle. Having accepted both the cities, Drona, the foremost of victors, gave away Kāmpīlya to Drupada (Harivamśa, Ch. XX, 74-75). According to the Vividhaśirthakalpa (p. 14), Śamkhyaśati was the earlier name of Ahicchatra. Pārśvanātha wandered about in this town. Kamaṭhasura, inimical to Pārśvanātha, caused an incessant shower of rains inundating the entire earth. Pārśvanātha was immersed in water up to his neck. To protect him the Nāgarāja of the place, accompanied by his queens, appeared on the scene, held a canopy of his thousand hoods over his head and coiled himself round his body. That is the reason why the town was named Ahicchatra.

In modern times Ahicchatra was first visited by Capt. Hodgson who describes it as the ruins of an ancient fortress several miles in circumference, which appears to have had 34 bastions and is known as the Pāṇḍu's Fort. (McCrindle, Ancient India as described by Ptolemy, p. 134). For an identification of this place, see E.I., XXVI, Pt. 2, April, 1941, p. 90. For further details see B. C. Law, Paṇḍhālas and their capital Ahicchatra, M.A.S.I., No. 67; A.S.I.R., I, pp. 256ff.; Progress Report of the Epigraphical and Architectural branches of North-western Provinces and Oudh, 1891-92, 1ff.; B. C. Law, Some Jaina Canonical Śūtras, 169-170; B. C. Law, Tribes in Ancient India, p. 34; Beal, Buddhist Records of the Western World, I, pp. 200-201; McCrindle, Ancient India as described by Ptolemy, p. 134.

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

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

Alakanandā.—A river in the Garhwal Himalaya, a headwater of the Ganges. Her course can be traced from the Gandhamādana mountain (Bhāgavatapurāṇa, IV, 6.24; Brahmāṇḍapurāṇa, III, 41.21; 56.12; Viṣṇupurāṇa, II, 2. 34. 36; Vāyupurāṇa, 41.18; 42. 25-35). It represents the upper course of the Ganges. Its upper tributary is constituted of the Pindā and another stream at the confluence of which is situated Śrīnagara in Garhwal. Mandākini is one of its tributaries, which may be identified with Kālī-Γαγά or Mandagni, rising in the mountains of Kedāra in Garhwal. The Bhāgirathi-Γαγά is joined on the left side by the Alakanandā at Devaprayāga (B. C. Law, Rivers of India, p. 19). The Ganges may be supposed to have assumed the name of the Γαγά-Βhāgirathi from the point where it is met by the Mandākini (Law, Rivers of India, p. 21; Imperial Gazetteer of India, Vol. I, p. 125; regarding the Mandākini, Cunningham, Archaeological Survey Report, XXI, 11).

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

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

Ambastha Country.—The country of the Ambasthas was situated on the lower Chenab. The Mahābhārata (II, 48, 14) and the Bhāgavata Purāṇa (X, 63, 23) refer to it. It is also mentioned in the Brahmanap. (III, 74, 22), Matsya. (48, 21), Viṣṇu (99, 22), and Viṣṇu (II, 3. 18). Pāṇini also refers to it in one of his sūtras (VIII, 3. 97). As early as the time of the Aitareya Brāhmaṇa (VII, 21-3) they probably settled themselves in the Punjab. The Mahābhārata (II, 52, 14-15) mentions them as north-western tribes. They were intimately connected with the Śivas and the Yaudheyas and were settled on the eastern border of the Punjab (Pargiter, Ancient Indian Historical Tradition, 109, 264). During the first quarter of the 2nd century A.D. the Ambasthas are referred to by the geographer Ptolemy as the tribe which is described as settled in the east of the country of the Paropanisadases (McCrindle, Ancient India as described by Ptolemy, pp. 311-12). They seem to have migrated in later times to some place near the Mekala hill which is the source of the Narmadā (B. C. Law, Tribes in Ancient India, pp. 97, 374). For further details vide B. C. Law, Indological Studies, I, 31ff.

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

Aṇājana Mountain (Aṇājanagiri).—It was situated in the Mahāvana (Jātaka, V, 133). It is mentioned in the Rōmāyaṇa (Kiskindhyākāṇḍa, 37, 5) and in the Mārkandeyya Purāṇa (58, 11). It is also mentioned in the Jaina Āvasāyaka-cūrṇi, (p. 516). According to the Skandapurāṇa (Chap. I, Śī. 36-48) it was made up of gold. It is the Sulaiman range in the Punjab. The Sulaiman mountain, known to the ancient geographers as the Aṇājanagiri, separates the N.W.F. Province and the Punjab (P) from Baluchistan. It overlooks the Gomal river on the north and the Indus on the south. The Takht-i-Sulaiman (Solomon’s Throne) is the highest peak (11,295 ft.). The southern part of the main range is composed of sandstones, whereas the northern part is built up of limestones. The range is pierced by a number of gorges through which run the main routes from India to Baluchistan.

Aṇījanavanana.—It was a deer park in Sāketa where the Buddha dwelt. When the Master was here, a wanderer named Kundaliya had a discussion with him on religious and philosophical topics. (Samyutta, I, 54; V, 73ff.).

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

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

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

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

Antaravedi.—The traditional Antaravedi mentioned in the Indore copperplate inscription of Skandagupta (466 A.D.) is the country lying between the Ganges and the Jumna1 and between Prayāga and Hardwar. According to this inscription, a lamp was maintained in a temple of the sun (sūrya) at Indrapura out of a perpetual endowment made by a Brahmin named Devaviṣṇu (C.I.I., Vol. III). The Bulandshahar district lies actually in this Antaravedi.

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

Apava-Vaśīthā-ēśrama.—It was situated near the Himalayas (Yogavāśītha-Rāmāyaṇa, I). Apava Vaśītha is said to have cursed Kārtiyavīryājuna for the latter burnt his hermitage.

Arai.—This ancient village is situated on the right bank of the Jumna (Allahabad District Gazetteer by Nevill, p. 221).

Ariṣṭapura (Pali Ariṭṭhapura).—Pāṇini mentions it in one of his sūtras (VI. 2. 100). It was the capital of the Sivi kingdom. This king was educated at Taxila. He was made viceroy during the lifetime of his father and after his father's death he became king. He ruled his kingdom righteously. He built six alms-halls at the four gates in the midst of the city and at his own door. He used to distribute each day six hundred-thousand pieces of money. On the appointed days he used to visit the alms-halls to see the distribution made.

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

Avunācāla.—This mountain is situated on the west of the Kailāsa range (Law, Mountains of India, p. 3; vide also Skandhapurāṇa, Ch. III, 59-61; IV. 9, 13, 21, 37).

Aṣṭaṇjananaga.—It was in the Kaṃsā district where a king named Mahākamsa reigned (Jāt., IV, p. 79).

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

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

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

1 Cf. Bhavishyapurīṇa, Pt. III, Ch. 2. Antaravedi is the doab between these two rivers. The Aryāvarta of the Sūtras and Madhyadesa of Manu are designated, according to the Kūryānimīṃśa (93), as Antaravedi which extends up to Benaras (Vivāna Prayāgaḥ Gangeḥ-Yamunāyōsca antarāṇi Antaravedi).
lay in Eastern Afghanistan (Law, Tribes in Ancient India, p. 180). According to some it was situated in Suvástu (modern Swat Valley). The Aśmakas were the first Indian people to bear the brunt of Alexander's invasion. One of the cities of the Aspasian territory is said to have stood on or near the river Euaspla which is supposed to be identical with the Kunar, a tributary of the Kabul river.

Aṣṭāpada.—It is a great Jain tirtha. It may be identified with the Kailásā mountain. According to the Vividhatirthakalpa many sages and the sons of Rśabha attained perfection.

Audumbara.—Pānini refers to it in his Aṣṭādhyāyi (4.1.173). This country may be located in the Pāṭhānkoṭ region.

Ayodhyā.—It is one of the seven holy places of the Hindus otherwise known as Ayojhā or Ayudhā. Vinitā was another name for this city. It was the birthplace of the first and fourth Tirthāṅkaras. Fa-Hien calls it Sha-che and according to Ptolemy it is known as Sogeda. In Brāhmaṇa literature it is described as a village. This city is also known as Sāketa, Ikṣvākubhūmi (Āvassaṅka Nirjñuti 382), Rāmapuri and Kośala. The Bhāgavata Purāṇa refers to it as a city (IX. 8, 19). According to the Skanda-purāṇa Ayodhyā looks like a fish. It is one yojana in extent in the east, one yojana in the west, one yojana from the Śarayū in the south, and one yojana from Tamasā in the north. The spurious Gayā copper-plate inscription of Samudragupta mentions this ancient city, situated on the river Śarayū, identified with the Ghagrā or the Gogra in Oudh (C.I.I., III) about six miles from the Fyzabad Railway Station. According to this inscription Ayodhyā was the seat of a Gupta Jayaskandhāra or camp of victory as early as the time of Samudragupta. It was an unimportant town in Buddha's time. It was mentioned in the Rāmāyana as the earlier capital of Kośala. Some think that Sāketa and Ayodhyā were identical, but Professor Rhys Davida has been successful in pointing out that both the cities existed in Buddha's time. Ayodhyā was twelve yojanas long and nine yojanas broad according to the Jaina account. It was the birthplace of Rśabha, Ajīta, Abhinandana, Sumati, Ananta and Acalabhūnu. Here Lord Adiguru attained enlightenment. Kumārapāla, the king of the Cālukyas, installed a Jaina image in this city. Here still exists the temple of Nābhirāja. According to Alberuni, it is situated about 150 miles south-east from Kanauj. In the Buddhist period Kośala was divided into north and south. The capital of the southern Kośala was Ayodhyā.

Ayodhyā seems to have been included in the kingdom of Puṣyamitra Śunāga. An inscription found here mentions the fact that Puṣyamitra performed two horse sacrifices or aśvamedhas during his reign.

The Chinese pilgrim, Fa-Hien, who visited Ayodhyā in the 5th century A.D., saw the Buddhists and the Brāhmaṇas not in good terms. He also
saw a tope there where the four Buddhas walked and sat.\(^1\) Another Chinese pilgrim, Yuan Chwang, who visited India in the 7th century A.D., after travelling more than 600 li and crossing the Ganges to the south, reached the Ayudha or Ayodhyā country. According to him, Ayodhyā was the temporary residence of Asanga and Vasubandhu. He says that Ayudha is Sāketa, i.e., Ayodhyā. The country yielded good crops, was clothed with luxuriant vegetation and had rich fruit orchards and genial climate. The people had good manners and active habits and devoted themselves to practical learning. There were more than 100 Buddhist monasteries and more than 3,000 brethren, who were students of Mahāyāna and Hinayāna. There were 10 deva temples and the non-Buddhists were few in number. Within the capital was the old monastery in which Vasubandhu composed various śāstras. There was a hall in ruins where Vasubandhu explained Buddhism to princes and monks who used to come from other countries. Close to the Ganges was a large Buddhist monastery with an Āsoka tope to mark the place where the Buddha preached his excellent doctrine. Four or five li west from this monastery was a Buddha relic tope and to the north of the tope were the remains of an old monastery where the Sautrāntika-vibhāṣā-śāstra was composed. In a mango grove 5 or 6 li to the south-west of the city was the old monastery where Asanga learnt and taught. The three Buddhist treatises referred to by Yuan Chwang were communicated to Asanga by Maitreya. Above 100 paces to the north-west of the mango-grove was a Buddha relic tope. Asanga, according to the pilgrim, began his religious career as a Mahācakka and afterwards became a Mahāyānist. Vasubandhu began his career in a school of the Sarvāstivādins. After the death of Asanga, Vasubandhu who composed several treatises, expounding and defending Mahāyānism, died at Ayodhyā at the age of 83.\(^2\)

According to the Rāmāyana, Ayodhyā was a city, full of wealth and granaries of paddy. It had spacious streets and roads, well-watered and decorated with flowers. It had lofty gates furnished with doors and bolts. It was fully protected. It was the home of skilful artisans and craftsmen. It contained palatial buildings, green bowers and mango-groves. The city was rendered impregnable being surrounded by a deep ditch filled with water. A large number of pinnacled houses and lofty seven-storied buildings existed there. It was a crowded city and frequently resounded by musical instruments. This city had Kamboja horses and mighty elephants.\(^3\) In the Mahābhārata, it is called ‘punyalaksanti’ that is, endowed with auspicious signs. It was a delightful spot on earth.\(^4\) According to the Rāmāyana there were four grades of social order at Ayodhyā, e.g., the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śudras. They had to fulfil their respective duties and obligations.\(^5\)

Ayodhyā is important in the history of Jainism and Buddhism.\(^6\) The succession to the throne of Ayodhyā was generally determined according to the law of primogeniture in the Ikṣvāku family.\(^7\) Ayodhyā had many well-known kings.\(^8\) The kings of Ayodhyā were connected with the

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\(^1\) Legge, *Travels of Fa-Hien*, pp. 54-55.


\(^3\) *Rāmāyana*, p. 309, vs. 22-24.


\(^6\) S. Stevenson, *Heart of Jainism*, pp. 50-51; *Sam.*, III, 140ff.; *Sāratthapakasīni*, II, p. 320.

\(^7\) *Rāmāyana*, p. 387, v. 36.

\(^8\) *Mahābhārata*, 241. 2; *Viṣṇu*, 99, 270; *Matsya*, 50, 77; *Viṣṇu*, 85, 3-4; *Agni*, 272, 5-7; *Kūrma*, I, 20, 4-6; *Harivamsa*, 11, 660; *Padma*, V. 8, 130-62, etc., etc.
Vasiṣṭha family. The Vasiṣṭhas were their hereditary priests. The kingdom of Ayodhya rose to great eminence under Yuvanāśva II and especially his son Māndhātrya. The supremacy of Ayodhya waned and the Kānyakubja kingdom rose into prominence under its king Jahn. The Haihayas overcame Ayodhya and the foreign tribes settled there after its conquest. Ayodhya again became famous under Bhagiratha and Amaśya Nābhāgī. Daśaratha sought the help of the rustic Rāyasra from Aṅga. The eastern and southern kings and kings of the distant Punjab were invited to Daśaratha's horse sacrifice at Ayodhya. Ayodhya and the Vasiṣṭhas had no association then with the brahmanically élite region, as Pargiter points out. The Kathāsaritsāgara refers to the camp of Nanda in Ayodhya. The Yogniṇītantra mentions this city (2/4, pp. 128-129). The Pali texts refer to some more kings of Ayodhya. A large number of coins were found at the site of Ayodhya. For further details vide Law, Indological Studies, Pt. III.

Ayomukha.—According to Cunningham it was situated 30 miles south-west of Pratāpgarh. Ālavi.—It has been identified by Cunningham and Hoernle with Newal or Nawal in the Unāo district in U.P. Some have identified it with Aivi, 27 miles north-east of Etawah. There was a temple called Aggālava close to the town of Ālavi where the Buddha once dwelt. Many female lay disciples and sisters came here to hear the truth preached. Āpyāya.—It is a river mentioned in the Ṛgveda (III. 23, 4) flowing between the Drāṣṭadvatī and the Sarasvatī. Some have identified it with the Āpagā as a name for the Ganges. It is near the Sarasvatī, according to Zimmer. It is a small tributary flowing past Thaneswar. It is known to some as a branch of the Chitang river. This river is also mentioned in the Mahābhārata (III. 83, 68).

Badari.—According to the Varāha Purāṇa (141. 1) it is a secluded place in the Himalayan region. There are two holy places here called Indraloka and Pāñcaśikha (141. 10; 141. 14). The Padma Purāṇa (Ch. 133) mentions Sarasvatatīrtha in Badari. Badarikāśrama.—The Kosaṁ Inscription of the region of Mahārāja Vaiśravana refers to this locality situated in the vicinity of Kauśāmbī (E.I., XXIV, Pt. IV, p. 147). It was a Buddhist retreat where the Master once dwelt. Here the elder Rāhula set his heart on the observance of the rules of monkhood (Jāttā. I, 160; III, 64). An elder named Khemaka while dwelling here fell very ill. At this time many elders staying at the Ghoṣitīrīma sent one of them named Dāsaka to him, enquiring how he managed to bear pains (Sanvatīlīka, III, 126ff.).

Badarikāśrama.—The Mahābhārata (90. 27-34) refers to it. It also mentions Badarikāśrama (85. 13; cf. Padma Purāṇa, Ch. 21; Tīrtha-mahāṭīmya). The Yogniṇītantra (2. 6, 167ff.) mentions this hermitage. According to Bāna's Kādambarī Arjuna and Krishna visited it (p. 94). According to the Skanda Purāṇa (Ch. I, 53-59) a sinner becomes free from sins by visiting this holy place. Here a great puṇḍita (worship) is held, but
no worship is held for six months every year when it is covered with snow (Padma Purāṇa, Uttarakhandā, 2. 1. 7).

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

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

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

Bāhūdā (Bāhukā or Bahukā).—Pargiter identifies this river with the modern Rāmaganga which joins the Ganges on the left near Kanauj (Pargiter, Mārkandeyapurāṇa, pp. 291-92). Some have identified it with the river Dhavalā, now called Dhumelā or Burha-Rapti, a feeder of the Rapti in Oudh (N. L. Dey, Geographical Dictionary, p. 16). There was another river of this name in the Deccan (Māhābhārata, Bhīṣmaparva, 9, 322; Anuśasānaparva, 165, 7653; Rāmāyaṇa, Kiskindhyākānda, 41, 13). The sage named Likhita had his severed arm restored by bathing in this river, which was accordingly named Bāhūdā (Māhābhārata, Sāntiparva, 22; Harivamśa, 12). The Mārkandeyapurāṇa (Ch. 57) connects this river with the Himalayas along with the Gāṅgā and Yamanū. According to the Śivapurāṇa Gaurī was turned into the river Bāhūdā by the curse of her husband Prasenajit. The Bāhūdā is also called the Bāhukā according to the Majjhima Nikāya (I, p. 39). The Buddha bathed in this river. Many people could remove their sins by taking their bath in it. (Ibid., I, p. 39). It is also mentioned in the Jātaka (V. 388ff.) along with Gayā, Dopa and Timbaru; the last two cannot be identified.

Bāhumati.—The Bāhumati (Majjhima Nikāya, I, 39) may be identified with the Bāgmati, a sacred river of the Buddhists in Nepal. Laassen identifies Kakanthas of Arrian with the river Bāgmati of Nepal. Bāgmati is also called Bāchmati, as it was created by the Buddha Krakucchanda by the word of mouth during his visit to Nepal. Its junction with the rivers Maradārika, Manīstrohi, Rājamañjari, Ratnāvalī, Cūramati, Prabhāvatī and Triveni form the tirthas (holy places) called Śāntā, Śankara, Rājamañjari, Pramodā, Sulakṣaṇā, Jayā and Gokarna respectively (Varāhā-

Bārāṇasi.—See Kaśi.

Belkhara.—It is a village situated about 12 miles south-east of Chunār in the Mirzapur district, U.P. The Belkhara stone pillar inscription has been discovered in this village, which is incised on a stone pillar, above which there is a small figure of Gaṇeśa.

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

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

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

Bharadvāja-śrama.—The sage Bharadvāja had his hermitage which was situated at the confluence of the rivers Gaṅgā and Yamunā at Prayāga or Allahabad. Rāma himself admitted that this hermitage was not far from Ayodhyā. It was visited by Rāmacandra on his way to Danda-kāranya and he sent Hanumān to Bharata. Rāma together with Lakṣmīna and Sītā came here. They then duly greeted the sage and informed him that they were going in exile for fourteen years to fulfil the pledge of their father. Bharata in course of his wanderings in quest of Rāma came here with his family-priest Vaśiṣṭha. King Divodāsa being defeated in the fight with the Vitahavayas sought refuge in this hermitage.

Bharaga.—The country of the Bhargas became a dependency of Vatsa with Sunsumāragira as its chief town. Some place it between Vaiśāli and Śrāvasti, but the location of the place is uncertain.

Bhāskarakaśtra.—It is mentioned in the inscriptions on the copper-plates from Nutimadugu. It is Hampi in the Bellary district. N. L. Dey has identified it with Prayāga without assigning any definite reason to his identification.

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

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

2 Jātaka, I, 360.
3 Divyavadāna, p. 315.
5 Rāmāyaṇa, Ayodhīyākanda, Ch. 54, V. 9.
6 Ibid., Sarga 54, V. 24.
7 Ibid., Adikānanda, 1 Sarga, V. 87.
8 Anq., II, 61; Vinaya, II, 127.
9 E.J., XXV, Pt. IV.
10 Geog. Dict. of Ancient and Mediaeval India, 2nd ed., 32.
11 Anq., II, p. 61; III, p. 295; IV, pp. 85, 228, 232, 268; Majjhima, II, 91; Jātaka, III, 157; Majjhima, I, 513ff.
13 Majjhima, I, 513ff.
14 A.S.I., Annual Report, 1908-9, pp. 5ff.
HISTORICAL GEOGRAPHY OF ANCIENT INDIA

Bhitā.—This village, mentioned in the Bhitārī stone pillar inscription of Skandagupta, is situated about five miles to the north-east of Sayyidpur, the chief town of the Sayyidpur tahāil of the Ghazipur district.1

BhiZaK.—This village, mentioned in the Bhitāri stone pillar inscription of Skandagupta, is situated about five miles to the north-east of Sayyidpur, the chief town of the Sayyidpur tahāil of the Ghazipur district.1

Bhitā.—It has been identified with the old Bitbhaya-pañjana, a town mentioned in the Viracaritra as having flourished at the time of Mahāvīra. This text refers to Bitbhaya-panjana as the seat of king Udayana who embraced Jainism.2 The ancient remains of Bhitā near Allahabad have been described by Gen. Cunningham who visited the site in 1872.3 For further details vide A.S.I., Annual Report, 1909-10, p. 40; 1911-12, pp. 29-94.

Bhṛgu-āśrama.—The Mahābhārata calls it Bhṛgu-tirtha. The sage had his hermitage at Balia in the Uttar Prārdeśa, situated at the confluence of the Ganges and the Sarayū. Here Paraśurāma regained his energy which was taken away by Rāma Dāsārathi.4 King Vitahavya is said to have fled and taken shelter in this hermitage. Through the good grace of Bhṛgu king Vitahavya became a Brahmin.5

Bilsad.—This village otherwise known as Biliasand occurs in the Bilsad stone pillar inscription of Kumāragupta. It consists of three parts, eastern Bilsad, western Bilsad, and Bilsad suburb, situated about four miles towards the north-west of Aligunj in the Etah district.6

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

Brahmapura.—It is the ancient capital of the Chamba State in the Punjab. It contains three ancient temples of which the largest is of stone and dedicated to Manimahēśa, an incarnation of Śiva, the second temple of stone is dedicated to Narasinya or the Lion incarnation of Viṣṇu, and the third, mostly of wood, is dedicated to Lākṣmanadevi. According to Cunningham Brahmapura was another name for Vairātapāṭhana. The climate of the place is said to be slightly cold and this also agrees with the position of Vairāṭa. Huen Tsang describes the kingdom of Brahmapura as 667 miles in circuit. It must have included the whole of the hilly country between the Alakananda and the Karnāli rivers.7 Brahmapura was also known as Po-lo-lih-mo-pu-10. According to Cunningham Brahmapura existed in the districts of Garhwal and Kumaon. In these districts reigned the Katur or Katurīa rājas connected with Kortripura of Samudragupta’s Allahabad Pillar Inscription.9

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

Candapahā.—It is a village in the Kosamba-pañjala, which was granted by Karnadeva to the Pandita Sāntisarman.10

Candrabhāgā.—The Apadāna, a Pali canonical text, refers to it 11. According to the Milindapāñha (p. 114) this river issues forth from the Himavanta (Himalayan region). The Jaina Thānāmsa (5. 470) mentions

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1 C.I.I., Vol. III.
4 Mahābhārata, III. 99. 8650.
5 C. I. I., Vol. III.
7 C. A. G. I., 407ff.
8 Watters, On Yuan Chwang, I, p. 329.
10 C.I.I., Vol. III.

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it along with other four. The Candrabhāgā or Chenāb appears to flow just above Kishtwar as a confluence of two hill-streams. From Kishtwar to Rishtwar its course is southerly. It flows past Jammu, wherefrom it flows in a south-westerly direction forming a doab between it and the Vitastā (Jhelum). It is the same river as the Ṛgvedic Asikñi, Arrian's Akesines and Sandabaga or Sandabal of Ptolemy. According to the Mārkandeyapurāṇa there were two rivers of this name. The Mahābhārata also seems to support the same contention but it is difficult to identify the second stream. The Padmapurāṇa mentions this river.

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

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

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

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

Cīna.—The Nāgārjunikonda Inscription of Virapurusādatta mentions it. It lay in the Himalayas beyond Cilāta or Kārāṭa. Himavantapadesa is stated to be the Cinarattha in the Pali Sīsanavanāsa (p. 13).

Citrakūṭa (Pali Cittakūṭa).—This beautiful mountain finds its place among the holy places mentioned in the Padmapurāṇa (Ch. 21—Tīrtha-māhātya). It is known in the Jaina Bhagavati-Tīkā (7. 6) as Cittakūṭa. According to Kālidāsa it appears like a wild bull playfully butting against a rock or mound. It stood at a distance of 20 miles (10 krośas) from the hermitage of the sage Bharadvāja. The Uttaracaritam (Act. I, 24) refers to the road on the bank of the Kālindi leading to the Citrakūṭa mountain. It is the modern Citrakūṭa, a famous hill, lying 65 miles west-south-west of Allahabad. It is situated about four miles from the modern Citrakūṭa railway station. It lay to the south-west of Prayāga. The Apadāna (p. 50) vaguely locates it to be not very far off from the Himavanta. The Gaṅhāvā stone inscription refers to it. The Bhūgavatapurāṇa mentions it as a mountain (v. 19, 16). The Lalitavistara (p. 391) refers to it as a hill. It was a pleasant spot. It was a spotless place. It existed in the Himalayan region and it had a golden cave and a natural lake. It was noted for its waterfalls (Raghuv., XIII. 47).

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

According to the Rāmāyana Rāma dwelt on this hill situated on a river called the Payasvini (Paisuni) or Mandākini. He came here after

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1 Bhīmaśaparvava, 9, 322-27.
2 Uttarakhanda, vs. 36-38.
3 I.H.O., March. 1949.
5 C.A.G.I., pp. 161-162.
6 E.I., XVIII, p. 224.
7 Raghuv., XIII, 47.
8 Rāmāyana, Ayodhyākānda, Sarga 54, v. 28.
9 J.R.A.S., April, 1894, p. 239.
10 C.I.I., Vol. III.
11 Jātaka, II, 176.
12 Jātaka, VI, 126.
13 Jātaka, II, 176; III, p. 208.
15 Ayodhyākānda, Ch. 55.
crossing the Yamunâ while returning from the hermitage of Bharadvâja. It was 3 yojanas distant from Bharadvâja-âsrama. This beautiful mountain was an abode of many geese living in the golden cave which it contained, some of which were swift and some golden. A king set out for this mountain being instructed to observe the moral law, to rule the kingdom righteously and to win the hearts of the people. The Kalikâ-purâna (79. 143) points out that a mountain called Kajjala stands to the east of the Citrakûta.

There were two rivers at Citrakûta called the Mandâkî and Mâlî. The Mandâkî is stated to have been on the north side of this hill. The forest at Citrakûta does not appear to have been isolated. The Nila forest joined the forest on this hill. The Mahâbhârata (85, 58-59) refers to the Citrakûtaparvata and the Mandâkî river.

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

Dadhicâ-âsrama.—This hermitage lay on the other side of the Sarasvati. The sage Dadhici gave up his life for the good of humanity.

Dalmau.—It is the capital of the pargana of the same name and the headquarters of the tahsil Dalmau. It is a town of great antiquity and of considerable historical and archaeological interest. It stands on the bank of the Ganges at a distance of 19 miles from Rai Bareli. It contains a fort which really consists of the ruins of two Buddhist stûpas.

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

Davâlî.—The Khoth copperplate inscription of Mahârâja Samkhoba mentions it, which is the older form of Dâhala, which seems to represent the modern Bundelkhand.

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

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

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

Devikâ.—This river is mentioned in Pâñini's Asaâdyukti (VII. 3. 1), in the Yoginîtantra (2. 5. 139ff.), and in the Kalikâpurâna (Ch. 24. 137-138). Pargiter has sought to identify this river with the Deeg, a tributary of the river Râvî (Mirâqâyapurâna, p. 292, note). The Vîmàna
Purāṇa and the Matsya Purāṇa support this identification (Chs. 81, 84, 89; Ch. 113). According to the Agni Purāṇa (Ch. 200) it flowed through the Sauvira country. The Padmapurāṇa (uttarakhaṇḍa, vs. 35–38) mentions this river. The Kālikāpurāṇa (Ch. 23, 137-138) refers to its source which is in the Maināka hills in the Sewalik range. This river has also been identified with the river Devā or Devikā in U.P., which is another name for the southern course of the Sarayū (Agra Guide and Gazetteer, 1841, II, pp. 120, 252). According to the Kālikāpurāṇa it flowed between the Gomati and the Sarayū. The Anuśāsanaparva of the Mahābhārata (śls. 7645 and 7647) suggests that the Devikā and the Sarayū were not the one and the same river.

Dhammapālagāma.—This village was included in the kingdom of Kāśi (Jātaka, IV, 50).

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

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

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

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

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

**Gandaparvata.**—It is the Gaṅgotri mountain at the foot of which Bindusarovara is situated (*Matsyapurâṇa*, Ch. 121).

**Gandhamadana.**—The *Yoginiśṭhīra* (I/15) mentions this parvata (mountain). The *Bhāgavata-purāṇa* (IV. I, 58; V. I, 8; X. 52, 3) refers to it as a mountain upon which Brahmâ descended. It is described in the *Jñataka* as a rocky mountain, which was visited by king Vessantara with his wife and children (*Jñataka*, VI, p. 519). This mountain forms a part of the Rudra Himalaya and according to the epic writers, a part of the Kaśī range. It is said to have been watered by the Mandîkini. According to the *Harivamśa* (Ch. XXVI. 5-7) King Pururava lived with Urvaśi for ten years at the foot of the Mount Gandhamadana. According to the *Pādmapurâṇa* (Ch. 133) there was a tīrtha (holy place) here called the Sugandha. This *Purâṇa* (Uttarakhandha, vs. 35-38) mentions Gandhamadana. Bâna describes it as one of the summits of the Himalaya (*Kâdambarî*, Ed. Kale, 94). Kâlidâsa mentions the Gandhamadana in his *Kumârasambhava* (VIII. 28, 29, 75 and 86). A certain ascetic came to Benaras from this mountain to see the king (*Jñat.*, III, 452). There was a cave in this mountain known as the Nandamiila inhabited by the elect (*Śrīsaṇavamsa*, P. T. S., p. 68). This mountain had a big śivalīṅga (*Kâlikâpurâṇa*, 78.70). To the east of this mountain there existed the Kâma mountain (*Ibid.*, 79. 57). According to the *Divyâvadāna* (p. 157) Âsoka’s tree was brought from this mountain by Ratnaka, the keeper of a hermitage, and was planted at the place where the Buddha showed miracles. This mountain was visited by the Buddha, when a Brahmin used to live at its foot (*Bodhisattvâvâdânâkalâpalatâ*, 5th Pallava, pp. 25, 31).

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

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

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

Ganeśā.—It is near Mathurā. Here a fragmentary inscription was found by Vogel. This inscription reveals the name of a satrap of the Kṣaharāta family called Ghaṭākā.1

Ganēg.—The Gangā which is also called Alakananda2 or Dyudhuni3 or Dyunadi4 is mentioned in the Rgveda5 and in the Śatapatha Brāhmaṇa (XIII, 5, 4, 11). Patañjali’s Mahābhāṣya mentions it (1, 1, 9. p. 436; 1, 4, 2, p. 670). It is also mentioned in the Brahmāṇḍapurāṇa (II, 18, 28-42; 50-52) as well as in Kālidāsa’s Rāghuvamśa.6 The Gangā is also known as the Bhāgirathī and Jāhnavī.7 The Yoginitantra refers to it (1, 6; 2, 1; 2, 7, 8; 2, 5). The victory on the Gangā represents the furthest extent of the Kuru rule (Vedic Index, I, 218, f.n. 4). According to the Taittirīya Āraṇyaka (II, 20), those who dwell between the Gangā and the Yamūnā were especially honoured. The Varanāvati which is found in the Atharvaveda (IV, 7, 1) seems to be the Ganges according to Ludwig.8 The Gangā or the modern Ganges is said to have issued from the foot of the Nārāyana and followed her course on the Mount Meru; then she bifurcated herself in four streams flowing east, south, west and north; the southern stream was allowed by Śiva through the intercession of king Bharata to flow through India.9 According to the Harivamśa10 king Pururava lived with Urvāśī for five years on the bank of the river Mandākīnī which is another name of the Ganges. According to the Mūrkandaṇḍa Purāṇa (pp. 242-243) the Ganges is described as Trīpathagīmīni, i.e., having three courses. It was visited by Rāma and Lakṣmāna.11 The stream which flows towards the Caitraratha forest is called the Sītā which proceeds towards the Varunoda-Saravara. The stream which flows towards the Gandhamādana mountain from the southern side of the Sumeru

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1 J.R.A.S., 1912, p. 121.
2 Bhāgavata Purāṇa, IV, 6, 24; XI, 29, 42.
3 Bhāgavata Purāṇa, III, 23, 39.
4 Bhāgavata Purāṇa, III, 5, 1; X, 75, 8.
5 X, 75, 5; VI, 45, 21.
6 IV, 73; VI, 48; VII, 36; VIII, 95; XIII, 57; XIV, 3.
7 Rāghuv., VII, 36; VIII, 95; X, 26, 69.
9 Mūrkandaṇḍa Purāṇa, 56, 1-12.
10 Ch, XXVI, 5-7.
11 Rāmdyaṇa, Adhikārda, sarga 23, v. 5.
is called the Alakanandā which falls into the Mānasasarovara in strong currents. The Vāyu and Matsya Purāṇas give almost the same description as the Mārkandeya of the descent of the Ganges, while the Viṣṇu, Bṛha-
varta and Padmapurāṇas as well as the Mahābhārata (85. 88-98; 87. 14) agree substantially. According to Bāṇa’s Kādambī (p. 75) the Ganges while being brought down by Bhagiratha happened to wash off the altar of Jahnū who was performing a sacrifice. The Padmapurāṇa (Ch. 21) mentions Ganga-dśāgara-saṅgama which is considered holy. According to the Brahmapurāṇa (Ch. 78, v. 77) the Ganges which flows to the south of the Vindhya mountain is called the Gautamigaṅgā and the Ganges flowing to the north of it is called the Bhāgirathigaṅgā. (For the interesting account given in the Vāyu Purāṇa, vide B. C. Law, Geographical Essays, Vol. I, p. 85). The Padmapurāṇa (Ch. 4, v. 107) mentions the confluence of the Ganges and the Sindhu as a holy spot. This Purāṇa refers to the seven branches into which the Ganges is divided, namely, Vatodakī, Sarasvati, Jambunādi, Sitā, Gangā and Sindhu (Svargakhaṇḍa, Ch. 2, v. 68). Some useful information is supplied by Arrian regarding the Ganges and its tributaries when he observes: ‘Megasæthenes states that of the two (the Ganges and the Indus), the Ganges is much the larger. . . . It receives, besides, the river Sonos and the Sittokatis and the Solomatis which are also navigable and also the Kondocharates and the Sambos and the Magon and the Agaranis and the Omalis. Moreover there fall into it the Kommenas, a great river, and the Kakothis and the Andomatis . . . ’ (McCrindle, Ancient India, pp. 190-91). According to the Jamubuntuvapak-
ātti the Ganges flows eastwards with 14,000 other streams joining it. The Great Epic traces the source of this stream to Bindusāra, while the Pali works to the southern face of the Anotatta lake. The Bhāgirathigaṅgā comes to light in the Gangotri in the district of Garhwal. From Hardwar down to Bulandshahar the Ganges has a southerly course after which she flows in a south-easterly direction up to Allahabad where she is joined by the Yamunā. From Allahabad down to Rajmahal she has an easterly course. She enters Bengal below Rajmahal. From Hardwar to Allahabad she flows almost parallel to the Yamunā. The Mahābhārata (84. 29) refers to Saptagaṅgā. (For further details, vide Law, Rivers of India, 17ff.; Law, Geographical Essays, 84ff.)

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

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

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

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

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

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

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

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

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

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

Gómukhi.—It may be identified with the Gokarnā of the Rāmāyaṇa (I. 42).

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

Govardhana (Govaddhāna—Jīt., IV, 80).—This hill is situated 18 miles from Brindaban in the district of Mathurā. In the village called Pāitho Kṛṣṇa is said to have taken this hill on his little finger and held it as an umbrella over the heads of his cattle and townsmen to protect them from rains poured upon them by Indra (Mahābhārata, Udyogaparva, Ch. 129). It is also mentioned in the Bhāgavatapurāṇa (V. 19, 16; X. 11, 30; 13, 29) and Harivamśa (Ch. 55) that Govardhanagiri contains the temples of Harideva and Cakraśvaramahādeva and also the image of Śrīnāthaji, formerly known as Gopāla. Kālidāsa in his Rāghuvamśa (VI. 51) mentions this hill. The Yoginiśatra refers to it (1/14).

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

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

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

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

**Haridvāra.**—It is a holy place of the Vaishnavas in Northern India. According to the Mahābhārata it is called Gaṅgadvāra, and according to Vaishnava literature it is known as Māyāpuri. On the bank of the Ganges Vidura listened to the Śrīmad-Bhāgavata read out by the sage Maitreya. Here the Ganges descends from the Himalayas. It is in the Saharanpur district.

According to Huien Tsang this town was known as Mo-yu-lo or Mayūra situated on the north-west frontier of Madāwar and on the eastern bank of the Ganges. Mayūra was the ruined site of Māyāpura at the head of the Ganges canal. According to the Chinese pilgrim it was 3½ miles in circuit and very populous. According to Cunningham this town may have been called Mayūrapura, as many peacocks were found in the neighbourhood.¹ For details vide *Imperial Gazetteers of India*, Vol. XIII, 51ff.

**Hastimāpura.**—It was the ancient capital of the Kurus, situated on the Ganges in the Meerut district of the United Provinces. It has been traditionally identified with an old town in Māwiina tahsil, Merat.² It was ruled by King Dhṛtarāṣṭra. The Pāṇḍus were reconciled to the aged Dhṛtarāṣṭra, who retired to the forest after remaining at Hastināpura for fifteen years, and he and his queens finally perished in a forest conflagration. Pārīkṣit, grandson of Arjuna, was the ruler of Hastināpura. He was highly intelligent and a great hero. He was a powerful bowman. He possessed all the noble qualities of a dutiful king. During the reign of Nicaksu, son of Adhiśima Kṛṣṇa, this city is said to have been carried away by the Ganges, and the king is said to have transferred his residence to Kauśāmbi.³ The Māṅkandeyapurāna (LVIII, 9) and the Bhāgavata Purāṇa (I. 3. 6; I, 8. 45; IV, 31, 30; X, 57, 8) refer to the Gaṅāhavay, who were connected with Hastināpura, the Kuru capital. This city is also called Gaṅāhavaya according to the Bhāgavata Purāṇa (I. 9, 48; I, 15, 38; I, 17, 44; III, 1, 17; IX, 22. 40; X, 68. 16). Rṣabha, the first Tṛthakāra, was an inhabitant of Hastināpura. He installed Bharata on the throne. He divided his kingdom among his relations. King Hasti founded Hastināpura on the bank of the Bhāgirathi according to the Vividhalīṛtheṅkalpa. This city was often visited by Mahāvira, the founder of Jainism.⁴ The Harivāma (20, 1053-4) and the Bhāgavatapurāṇa (IX, 21, 20) lend support to this fact. Hasti or Hastin had two sons, Ajamīdha and Dvimīdha. Ajamīdha continued the main Puravā line at Hastināpura. He had three sons, and they originated separate dynasties.⁵ For further details, vide B. C. Law, *Some Jaina Canonical Śūtras*, p. 172.

**Hemavata.**—The Himalaya mountain was known in ancient times as Himavān, Himācala,⁶ Himavantapadesa, Himādri, Haimavata and Himavat. It is mentioned in ancient Indian texts.⁷ It is called the

¹ A.G.I., pp. 402ff., 703.
² Cunningham, A.G.I., p. 702.
³ Pargiter, *Dynasties of the Kali Age*, p. 5; cf. Rāmāyana, II, 68. 13; Mahābhārata, I, 128.
⁴ Bhāgavatīśūrta, II, 9; Thīnāmga, 9. 691.
⁵ Padmapurāṇa, Uttarakhaṇḍa (vs. 35–38) which gives a list of geographical names; Pāṇini’s *Āṣṭādhyāyī* (IV. 4. 112).
⁷ Atharvaveda, XII, 1, 11; Ryveda, X, 121, 4; Taṣātṛiya Samhitā, V, 5, 11, 1; Vījñaneyi Samhitā, XXIV, 30; XXV, 12; Aitareya Brāhmaṇa, VIII, 14, 3; Bhāgavata-purāṇa, I, 13, 29; I, 13, 50; Kūmaraṇa, 30, 45–48; Yogāntarā, I, 10.
Parvatarāja 1 and Nagādhīrāja. 2 According to the Great Epic, 3 the Haimavata region was situated just to the west of Nepal (Nepāla-viśaya). According to the same Epic, it mainly comprised the sources of the Ganges, Jumna and Sutlej lay. It may thus be taken to include parts of the modern Himachal Pradesh and adjoining tracts, and some parts of Dehra Dun. The author of the Markandeyaapurāṇa (54, 24, 57, 59) knew the Himalayan mountain (Himavat) to have stretched from sea to sea like the string of a bow (Kārmukasaya yathā gunah). The statement of the Markandeyaapurāṇa is supported by the Mahābhārata (VI. 6. 3) and Kumārasambhava (1, 1). The two loftiest mountains the Kailāsa 4 and the Himalaya (Himavān) stand to the south of the Meru mountain. 5 These two mountains stretch east and west and extend into the ocean. 6 The Kailāsa mountain frequently mentioned in Sanskrit literature was on the north of the middle portion of the Himalayan range. 7 According to Bāna's Harṣacarita (Ch. VII) Arjuna subdued the Mount Hemakūta in order to complete the Rājasuśya sacrifice. In Bāna's Kudambari (sl. 16) this mountain was white with crystals or made up of crystal rocks. The Himalaya is described in the Kūrāla Jātaka 8 as a vast region, 500 leagues in height, and 3,000 leagues in breadth. Āsvaghōsa refers to the Himalaya (Himavān) and places the Madhyadeśa between this mountain and the Pāripātra. 9 The Lord Śiva who dwelt on the peaks of the Kailāsa and the Himalaya was propitiated by the songs of the two nīgas. 10

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

The eastern Himalayan region extending up to Assam and Manipur roughly constituted the Haimavata division of the Jambudvipa in respect of which Aśoka introduced the Nābhakas and Nābhapamatis in his R.E. XIII. 16 The Elder Majhima was sent to the Himalaya to propagate Buddhism. 17 He converted the hordes of Yakkhas living in this mountain. The people mostly used to worship the violent and most powerful Yakkhas. They were given to understand the doctrine of the Buddha as explained by the five Elders. 18 The Paulastya rākṣasas are connected with the Himalaya mountain. 19 According to the Markandeyaapurāṇa, 20 the Rākṣasas were found on the top of the Kailāsa. The Himalayan region (Himavantapadesa) of the Jambudvipa (continent of India) extended northwards,
according to the Pali accounts, as far as the south side of the Mt. Sumeru (Pali Sineru). Haimavata division of India is indicated by the Kālsī set of Rock Edicts, the Asokan monoliths at Nigliva, Lumbini, and those in the district of Champaran. The Himalayan region (Haimavata-padesa) has been identified by some with Tibet, by Fergusson with Nepal, and by Rhys Davids with the Central Himalayas. According to ancient geographers the name Himavata was applied to the entire mountain range stretching from Sulaiman along the west of the Punjab and the whole of the northern boundary of India up to the Assam and Arakan hill ranges in the east. The two ancient Indian tribes, viz., the Śākyas and the Koliyas, were transported by the Buddha to the Himalayas and the Buddha pointed out to them the various mountains in the Himalayan region.\(^1\) The Kailāsa mountain formed a part of the Himalayan mountain,\(^2\) but the Mārkaṇḍeyapurāṇa takes it to be a separate mountain. The Kailāsa was a mountain with high peaks. It was of pure white colour (Mahābodhiv. 13, 26, 45 and 79). From the monastery on this mountain the elder Suriyagutta came to Ceylon with 96,000 monks (Thūpav. 73). On the top of the Kailāsa mountain is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of the Mānasasavaro, stood Sudhammapura (Śīsanavamsa, p. 38).

According to Alberuni, Meru and Niśadha which are described as Varaṇaparvatas in the Purāṇas, were connected with the Himalayan chain. The Himalayan mountain is the source from which the ten rivers, namely, Gângâ, Yamunâ, Aciravâti, Sarabhu, Mahâ, Sindhu, Sarasvatî, Vetravatî, Vīsṇâs and Candabhâgâ\(^3\) take their rise (Milinda, 114), but the Purāṇas mention more than ten rivers issuing from the Himalavat, viz., the Gângâ, Sarasvatî, Sindhu, Candrabhâgâ, Yamunâ, Śatadrû, Vītâstâ, Irâvâti, Kuhu, Gomâti, Dhutapâpâ, Bâhuddâ, Dravatâ, Vîpâsâ, Devikâ, Râmkâ, Niścira, Gandâki and Kauśikî (cf. Mārkaṇḍeyapurāṇa, 57, 16-18; Ibid., Vangabāśi ed., Ch. 61, v. 16 E; for details of these rivers, vide Law, Geographical Essays, pp. 84-95). Ptolemy points out that the Imaos (the Himalayan mountain) is the source of the Ganges and the Indus as well as the Koa and the Swat rivers. The river Migrasamatâ flows down from the Himalaya and enters the Ganges (Jît., VI, 72). The river Úhâ is stated in the Milinda-Panho (p. 70) to have been located in the Himalaya. A few other mountains in the neighbourhood of the Himalaya are mentioned in the Apadâna, a Pali canonical text: Kadamba (p. 382), Kukkuta (178), Kosika, (p. 381), Gotama (p. 162), Paduma (p. 382), Bhârika (440), Lambaka (15), Vasabha (p. 166), Samânga (p. 437), and Sobhita (p. 328). The Himalayan mountain is the only Varaṇaparvata which is placed within the geographical limits of Bhâratavarṣa. The Monghyr grant of Devapâla refers to Kedâra which is situated in the Himalayas. The Kālikâpurâṇa (Ch. 14, 31) points out that Śîva and Pârvatî went to the fall of the Mahâ-Kauśikî river in the Himalaya mountain. It refers to a small river called Darpaṭ flowing from the same mountain (Kālikâ Purâṇa, 79, 3). According to the Kumârasambhava (I. 1) the excellent Himalaya mountain stands on the north of Bhâratavarṣa and it is engulfed by the sea on the east and west. The beauty of this mountain, which is a mine of various kinds of gems, is not marred by the glacier (Kumârasam. I, 3). It contains various kinds of minerals on its summit (I. 4). The sages take shelter on the sunny summits of the Himalaya (I. 5), the caves of which are covered by clouds (I. 14). The Kirātas, the wild tribe of hunters, can trace the course of the

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1. Jîtaka, V. 412ff.
2. Matsya Purâṇa, 121. 2.
3. These are important rivers out of 500 rivers issuing forth from the Himalaya.
lions on this mountain, which kill elephants, although the mark of blood is washed away by the water from the ice (I. 6). The self-luminous roots and herbs give light to the Kirātas at night living with their wives in the dark caves of the Himalaya (I. 10). The chief territory of the Kirātas was among the mountains: Kailāsa, Mandāra and Haima, i.e., the region around the Mānasasarovara. The Himalayan tract which is thickly covered with snow is troublesome to those who walk on it (I. 11). The rays of the sun cannot dispel darkness with which this mountain is enveloped (I. 12). The Himalaya is noted for the yak having white fur (I. 13). The nymphs, when asked, replied that they would wait for the king on the Hemakūta (Hemakūṭasikha) which is the Himalaya mountain.

The Buddhist texts mention seven great Himalayan lakes: Anotatta, Kannamunda, Rathakāra, Chaddanta, Kuṇāla, Mandākini and Sihappātā. Each of them is fifty leagues in length, breadth and depth. Their names are such as to defy all attempts at a correct identification, and the description of their length, breadth and depth is too symmetrical to inspire confidence. Among the Himalayan peaks mention may be made of the Maniparvata, Hingulaparvata, Afujanaparvata, Śnupamata and Phabkāparvata. None of them can be satisfactorily identified.

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

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

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1 Pargiter, Mārkandeyapurāṇa, p. 322 f.n. 2 Vikramorvaḍi, Act I.
3 Mahāv., I, 18; Māhīodbhiv., 36, 100-101; 152, 155, etc.
4 Anguttara, IV, p. 101; Manorathapūraṇi, II, p. 759; Paramatthajotikī, II, p. 443.
5 Jātaka, V, p. 461. 6 Mahāvamsa, I, 18.
6 Jātaka, V, 37. 7 Jātaka, VI, 497.
8 Ibid., V, 152. 9 Ibid., VI, 497.
10 Ibid., III, 113. 11 Ibid., III, 208.
birds. In winter trees were found all flowering as well as the blooming lotuses. Edible lily-seeds could be procured from the Himalaya.

This mountain region was penetrated by the hermits, hunters, and kings on hunting expeditions. The hermits and ascetics built many hermitages there. The examples are too numerous, but we may cite a few of them. The hermitage of Kapila was by the side of the Himalayas not far from the river Bhāgirathī. The famous hermitage known as Vṛṣaparvan’s hermitage existed near the Mount Kailāsa in the Himalayas. An ascetic named Nārada who dwelt in a cave in the Himalaya spent seven days in meditation, possessed supernatural faculties and at last realized what was bliss. Four rich householders of Benaras, realizing the misery resulting from desire, went into this mountain and embraced the ascetic life. There they lived for a long time on the forest roots and fruits. A wealthy Brahmin adopted the life of an ascetic and took up his abode in the Himalaya after developing supernatural power. Five hundred ascetics came down from the Himalaya to procure salt and vinegar from Benaras. A Brahmin belonging to the Kāśi country adopted the religious life of an ascetic in the Himalaya after his mother’s death. The king of Videha gave up his rule in the city of Mithilā, went to the Himalayan region, where he took up the religious life. He dwelt there peacefully, living on fruits only.

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

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

Hirahānvalī (Hīraṇyavatī).—It is the little Gandak and the same as the Ajitavatī near Kuśinārā. It flows through the district of Gorakhpur about eight miles to the west of the great Gandak and falls into the Gogrā or Ghogrā (Sarayū). The Śāla-grove of the Mallas of Kuśinārā existed on the bank of this river (Dīgha, II, 137).

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

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

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1 Jātaka, VI, 272.  2 Ibid., VI, 497.  3 Ibid., VI, 390.
5 Saundaranandakāyava, I, 5; Divyāvadāna, p. 548.
6 Mahābh., Vanaparva, CLVIII, 11, 541–3; CLXXVII, 12, 340–44.
7 Jātaka, VI, 58.  8 Ibid., VI, 256.
8 Ibid., V, 465.  9 Ibid., III, 37.
10 Ibid., IV, 347.  11 Ibid., III, 365.
12 Ibid., III, 365.
Ikṣumati.—It is a river in Kurukṣetra (Bhāgavatapurāṇa, V, 10, 1).

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

Indrāsthāna.—The Bhāgavatapurāṇa mentions it as a city (X, 58, 1; X, 73, 33; XI, 30, 48; XI, 31, 25). According to the Padmapurāṇa (200, 17–18) Indra performed many religious sacrifices in this city, worshipped Rāmpati several times and offered many treasures to the Brahmans in the presence of Nārāyaṇa. Since then this place became famous as Indraprastha. It is mentioned in the Kamauli plate of Govindachandra (V.S., 1, 184). It has been identified with Indraprastha (E.I., XXVI, Pt. II, p. 71; I.A., XV, p. 8, f.n. 46), built on the bank of the Jumna about two miles south of modern Delhi. It extended over seven leagues (Sattayojanikā Indrapatanagare—Jātaka, No. 537; B. C. Law, Geography of Early Buddhism, p. 18). It is also called Bṛhatsthala in the Mahābhidrata. It was the capital of Yudhiṣṭhira, the first Pāṇḍava brother. Indraprastha (the modern Indrapat near Delhi) was the second capital of the Kurus, the first being Hastināpura, situated on the Ganges, with the present Meerut district of the United Provinces. The blind king Dhṛtarāṣṭra ruled the old capital Hastināpura, while he assigned to his nephews, the five Pāṇḍus, a district on the Jumna, where they founded Indraprastha. The ancient capital of the Kurus became insignificant in course of time, and the new city erected by the Pāṇḍavas has now become the seat of the government of India. (For further details, vide N. L. Dey, Geographical Dictionary, pp. 77–78).

Irāvati.—Patañjali refers to it in his Mahābhāṣya (2, 1, 2, p. 53). It is the modern Rāvi, the Greek Hydraotis or Adris or Rhonadis. This river rises in the rock-basin of Bāngahal and drains the southern slopes of the Pir Pañjāl and the northern slopes of the Dhaulā Dhar. According to the Kālikāpurāṇa (Ch. 24, 140) this river has its origin in the Irā lake. The length of the course of this river in the Himalayas is 130 miles. This river appears first to our view at the south-west corner of Chamba, in Kashmir. From Chamba it flows past Lahore, following a south-westerly course, and meets the Chenab or the united flow of the Vīrāsa and Chandrabhāg near Ahmadpur and Saraisidhu (Law, Rivers of India, p. 13).

Isipatana-Migadāya (Risipatana-Mrigadīna).—Same as Sārnāth.

Isukīra (Risukīra).—This wealthy, famous, and beautiful town existed in the Kuru kingdom (Uttarādhyayana Śūtra, XIV, 1).

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

Jālandhara.—The Yoginītāntra mentions it (1/11, 2/2, 2/9). Jālandhara included the state of Chamba on the north, Mandi and Sukhet on the east and Śatadru on the south-east. It was 1,000 li or 167 miles in length from east to west, and 800 li or 133 miles in breadth from north to south. According to the Padmapurāṇa (Uttarakhandā) it was the capital of the great dāitya king Jālandhara (C.A.G.I., pp. 156ff.).

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

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

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

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

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

Kailīsa.—It is mentioned in the Yoginiṭantra (1/1, 1/12). The Purūṣottampurī plates of Rāmacandra refer to this mountain (E.I., XXV,
Pt. V). It is called a king of mountains. It is also known as Bhūteśagiri surrounded by the river Nandā also called Gangā (Bhāgavatapurāṇa, IV. 5, 22; V. 16, 27). The Kālīkūpūraṇa (Vāngabāsi Ed.) refers to Kailāsa (Ch. 13. 23). It was visited by Śiva and Pārvatī (Ibid., Ch. 14. 31). Śāntanu lived on this mountain and also on the Gandhamādana (Ch. 82. 7). The Mahābhārata (Vanapurva, Chs. 144, 156) includes the Kumaun and Garwal mountains in the Kailāsa range. It is also called Hemakūta according to the Mahābhārata (Bhismapurva, Ch. 6). This mountain, also known as the Śāṅkaragiri was visited by Viraśekhara, son of Mānasavega and grandson of Vegavat, a king of Ikṣvāku’s line (Daśakumāracaritam, p. 54). Kālidāsa refers to Kailāsa in his Kumārasambhava (Nirnayasagar Ed., viii, 24). It is known to the Jainas by the name of the Aṭāpada mountain where the sons of Rṣabha and many sages attained perfection. Indra erected three stūpas. Bharata built a caitya called Simhanisadya, and twenty-four Jina images together with his own. Rāvaṇa was attacked by Bāli. The Kailāsa range runs parallel to the Ladakh range, 50 miles behind the latter. It contains a number of groups of giant peaks. It may be identified with the Vaidyūtarpavata. It is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mānasasarovara. Badarikāśramā is said to be situated on this mountain.

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

Kalasigūma.—It was situated in the island of Alasanda or Alexandria.

It was the birthplace of king Menander.

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

Kamauī. —This village stands near the confluence of the Barnā and the Ganges at Benaras. An inscription has been found here which records that Mahārājaputra Govindacandra from his victorious camp at Visupura granted the village of Usītha to a Brahmin. It was Govindacandra who re-established the supremacy of his line over Kānyakubja and the territories depending on it. He assumed the ambitious titles of Aśvapati-Gajapati-Narapati-rājatrayadhīpī earlier used by the Kalacurī kings of Dāhala. Twenty-one copperplates of the kings of Kanauj together with four other inscriptions are said to have been found in this village.

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

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2 For further details, vide N. L. Dey, Geographical Dictionary, pp. 82, 83; B. C. Law, Geography of Early Buddhism, p. 39; Law, Mountains of India, p. 7.
3 Dīgha, II, 129, 134ff.; Udāna, VIII. 5.
4 Law, Geography of Early Buddhism, p. 37; Law, Rivers of India, p. 23.
5 Mūndipaiṇḍa, p. 83.
7 E. I., XXVI, Pt. II, p. 71 and f. n. 6.
8 E. I., IV, 97ff.
9 Mahābhārata, Bhismapurva, Ch. 9.
10 B. M. Barua, Aśoka and His Inscriptions, pp. 92–94.
The Kambojas appear to have been one of the early Vedic tribes. They were settled to the north-west of the Indus and were the same as Kambujyia of the old Persian inscriptions. The Bhāgavatapurāṇa refers to it as a country (II. 7, 35; X. 75, 12; X. 82, 13). Some have placed them in Rajapura. Speaking of Rajapura Yuan Chwang says, 'From Lampa to Rajapura the inhabitants are coarse and plain in personal appearance, of rude violent dispositions, . . . . . . they do not belong to India proper but are inferior peoples of frontier stocks'.¹ V. A. Smith has placed this country among the mountains either of Tibet or of the Hindu Kush. Some have assigned it to the country round modern Sindh and Gujrat. Kamboja was famous for its horses which were speedy and were of perfect form.² For further details, vide B. C. Law, Tribes of Ancient India, Ch. I; B. C. Law, Indological Studies, Vol. I, pp. 9-10; Geography of Early Buddhism, pp. 50-51.

Kāñcana Mountain.—It is the Uttara Himalaya (Jūtaka, II. 396, 397, 399; VI. 101).

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

Karikhula (Kanakhala).—It is situated two miles to the east of Hardwar at the junction of the Ganges and the Niladhāra. It was the scene of Dakṣa-yajña of the Purāṇas (Kūrmap., Ch. 36; Vāmanap., Chs. 4 and 34; Liṅgap., Pt. 1, Ch. 100). The Padmapurāṇa (Ch. 14—Tīrtha-māhātmya) mentions it as a tīrtha or a holy place (cf. Mahābhārata, Vanaparva, 84, 30). The Yogini-tantra (2-6) mentions it.

Kāṇva(Kapva)-āramā.—The hermitage of the sage Kāṇva who adopted Śakuntalā as his daughter was called Dharmarāṇya, situated on the bank of the river Mālini, flowing through the districts of Saharanpur and Oudh. According to some it was situated on the river Chambal (Mahābhārata, Vanaparva, Ch. 82; Agnīp., Ch. 109) while in the opinion of others it existed on the bank of the river Narmādi (Padmap., Ch. 94).

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

¹ Watters, On Yuan Chwang, I, pp. 284ff.
² Jaina Sūtras (S.B.E.), II. 47.
P. C. Mukherji agrees with Rhys Davids and identifies Kapilavastu with Tilaura, two miles north of Tauliwa, which is the headquarters of the Provincial Government of Tarai, and 34 miles to the south-west of the Nepalese village of Nigliva, north of Gorakhpur, situated in the Nepal Tarai. Rummindei is only 10 miles to the east of Kapilavastu and two miles north of Bhagavānpura. The **Mahāvastu** (I. pp. 348ff.) gives a story of the foundation of Kapilavastu.

According to the Chinese pilgrim Fa-Hien, the city was thinly populated. Here he saw towers set up at various places. According to Huien Tsang, it was about 4,000 li in circuit. The villages were few and desolate, and the monasteries were more than 1,000 in number. There were Deva temples where different sectarians worshipped. After the passing away of the Buddha tope and shrines were built at or near Kapilavastu (Watters, *On Yuan Chwang*, II, p. 4). This town which was known to the Chinese as Kie-pi-lo-fa-sse-ti, had no supreme ruler. It was rich and fertile and was cultivated according to the regular season. The climate was uniform and the manners of the people soft and obliging (Beal, *Buddhist Records of the Western World*, II, 14). In this city there was the Mote Hall (Saṅghāgāra) where the administrative and judicial business was carried out (*Buddhist India*, p. 19). Between this city and that of Koliya the water of the river Rohinī was caused to be confined by a single dam (Dhammapada Commentary, Vol. III, p. 254). According to the Lalita-vistara (pp. 58, 77, 98, 101, 102, 113, 123) Kapilavastu was a great city, full of gardens, avenues and market-places. There were four city gates and towers all over the city. It was an abode of the learned and a resort of the virtuous. With arched gateways and pinnacles it was surrounded by the beauty of a lofty table-land (*Buddhacarita*, I, v. 2, 5).

The city had intelligent ministers (*Saundarananda-kārīya*, I). As there was no improper taxation, poverty could not find any place there, where prosperity alone shone resplendently (*Buddhacaritākārīya*, I, v. 4).


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

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1 *Travels of Fa-Hien*, by Legge, pp. 64, 68.
Kara.—This place of historical importance is situated at a distance of about five miles north-east from Sirathu and 41 miles from Allahabad (E.I., XXII, p. 37).

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

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

Kausāmyapura.—The Ajayagad stone inscription (vs. 1345, E.I., Vol. XXVIII, Pt. III, July, 1949) refers to Kausāmyapura which seems to be identical with Kauśāmbi or Kosam in the Allahabad district.

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

Kavilāsa.—It is Mount Kailāsa, the abode of Śiva (Śingur Inscription of Yādava Mahādeva-raya, Daṅgur Inscription of Devaraya Mahāraya, Śaka 1329, E.I., XXIII, Pt. V, p. 194).

Kākandī.—This is the same as Kākandī of the Jaina Paṭṭāvali and of Buddhist literature. The location of this place is unknown. Kākandī was originally the abode of Śri Kākanda (Kākandāsas novīso Kikandī), that is to say, it was like Mākandī, Sāvatthī, Kosambi, and Kapilavastu (Barua and Sinha, Barhut Inscriptions, p. 18).

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

Kālindī.—See Yamunā.

Kāmā-dāsrama.—This hermitage was situated at the confluence of the Sarayā and the Ganges. Mahādeva is said to have destroyed Madana in this hermitage with the fire of his third eye on his forehead. (Rāmāyana, Bālakāṇḍa, Ch. 23; cf. Raghuvamśa, Ch. II, v. 13; Skandop., Avanti-Khanda, Ch. 34).

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

Kāmpilya (Vedic Kāmpila; Pali Kampīla).—It was the capital of southern Pañcāla. The Rāmāyana (Ādikāṇḍa, Sarga 33, v. 19) describes it as beautiful as the abode of Indra. The Mahābhārata (138, 73-74) definitely mentions Kāmpilya as the capital of southern Pañcāla. But
the Jātakas erroneously locate it in Uttarapāñcāla. It was an ancient city of India to which Pāñini refers. It was a sacred place of the Jainas. The epithet Kāmpilavāsini which is applied to a woman, occurs in the Taītirīya Samhitā (VII, 4, 19, 1), Maitrāyani Samhitā (III, 12, 20), Taītirīya Brāhmaṇa (III, 9, 6), and Satapatha Brāhmaṇa (XIII, 2, 8, 3). Weber and Zimmer take Kāmpila as the name of a town known as Kāmpilya in later literature, which was the the capital of Pañcāla. The Jaina Ovādīya sūya (39) mentions it. The Āvassaka Nirjuti (383) also mentions it as the birthplace of the thirteenth Tīrthaṅkara. The Yoginītāntra (2/4, pp. 128-129) mentions it.

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

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

This city witnessed Svayamvar ceremony of king Drupada’s daughter named Draupadi who chose of her own accord the five Pāṇḍava brothers as her husbands (Mahābh., Adiparva, Ch. 138; Rāmāyaṇa, Ādi., Ch. 23). It was hallowed by the five auspicious incidents in the life of Vimalanātha, the thirteenth Tīrthaṅkara, who was a son of king Kṛtavarmā by his queen Somadevi. On account of the happening of these five incidents, namely, the descent, the nativity, the coronation, the initiation and the Jinahood, this city was known also as the Pañcakalyāsaka. It also claimed Ārṣamitra, the disciple of Kaуḍinya and Gardavāli, the Jaina saint, who renounced the world and attained liberation here. Here in Kāmpilya Gāgali, the king of Pṛṣṭhipanp, was converted to Jainism by Gautama. According to some the renowned astronomer Śri Varāhamihira was born in this city (B. C. Law Volume, Part II, 240).

This city was ruled by many important kings. Drupada, father of Draupadi, the wife of the five Pāṇḍava brothers of the Mahābhārata fame, Brahmadatta, Kāmpilya, son of king Haryāśya, who was celebrated as Pañcāla, and Samara, son of Nipa of the Ajamid dynasty, were the rulers of Kāmpilya. King Cūlani Brahmadatta was instructed by the learned Brahmins in religious and secular matters (Jātaka, VI, 391ff.). There was a king named Pañcāla who gave shelter to a learned Brahmin in his royal garden. The Brahmin, before he left for the Himalayan region, instructed

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1 Jātaka, II, 214; Ibid., VI, 391; Ibid., V, 21; Ibid., III, 79, 379, etc.
2 Kāśikāvatāti, 4, 2, 121.
3 Indische Studien, 1, 184; Altindisches Leben, 36, 37.
4 Cunningham, A.G.I., 413; A.S.R., I, 255.
5 Hariṣenā, Kathākosa, Nos. 104 and 115.
6 Jātaka, VI, 433.
7 Rāmāyaṇa, Adikānda, Sarga 33.
8 Viśnupūrāṇa, Ch. II; Bhāgavatapurāṇa, Ch. 22.
9 Viśnupūrāṇa, IV, 19.
the king to keep the moral law, observe the fast days and to be religious (Játaka, III, 79ff.). King Dummukha, who was a contemporary of king Naggaji of Gandhāra, renounced the world after having listened to the religious discourse delivered by the four Pacceka-buddhas.¹ The Bodhisattvā-vadāna-Kalpalatā of Kṣemendra² mentions king Satyarata who was very pious, and king Brahmadatta to whom the Mahāvastu also refers (Vol. I, p. 283). King Sañjaya of Kāmpilya gave up his kingly power and adopted Jainism being instructed by a monk not to indulge in life-slaughter.³ Dharmaruci was a very pious king of Kāmpilya who carried his whole army to KāŚī through the air by virtue of his piety when the king of Benaras picked up a quarrel with him.⁴

Kāmpilya was ruled by good and bad kings. An unrighteous king of this city oppressed his subjects by heavy taxation. His ministers were also unrighteous. The subjects were also oppressed by the royal officers who used to plunder them by day and the robbers robbed them of their wealth at night.⁵

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

Kānyakubja.—It was also known as Gādhipura, Kuśasthala and Mahadaya.⁶ It is modern Kanauj. It was visited by Viśvāmitra as related in the Mahābhārata (Ch. 87, 17). According to the Vinayapiṭaka (Vol. II, p. 299) Kannakuja or Kānyakubja was visited by the venerable elder Revata from Sānkassa (Sāmkasya). It is also mentioned in the Bhāgavatapurāṇa (VI, 1, 21) as a city of Ajāmila. The Yoginīnītra (2. 4) refers to it. Bāna in his Harṣacarita (Ch. VI) mentions a princess of Kānyakubja named Rājyasrī who was cast into prison. The city of Kānyakubja existed in the kinigdom of Pañcāla (E.I., IV, 246). The Ratnapurī Stone Inscription of Jājalladeva of the Cedi year 866 mentions that Jājalla was allied with the ruler of Cedi and honoured by the prince of Kānyakubja Jejjabhūtkīta (E.I., I, 33). A copperplate discovered at Khalimpura points out that the kings of the Bhojas, Matsayas, Kurus, Yadus and Yavanas were forced to acknowledge Cakrāyuḍuddha as the king of Kānyakubja (R. D. Banerjee, Vāngālā Itihāsa, Pt. I, pp. 167-69). Towards the close of the 11th century A.D. Kānyakubja came under the sway of Karnadeva (C. 1040-1070 A.D.), son of Gāṅgeyadeva (R. D. Banerjee, Prācinā Mudrā, p. 215). Kānyakubja was under the rulers named Avantivarman and Grahavarman, who were the descendants of Sūsthitavarman Maukhari (Gupta Inscriptions, Intro., p. 15). The old capital of Kānyakubja was originally called Kusumapura (vide the Allahabad posthumous stone pillar inscription of Samudragupta—C.I.I., Vol. III). It was the birthplace of Viśvāmitra (Rāmāyana, Bālakaūḍa). When the Chinese pilgrim Hiuen Tsang visited it in the 7th century A.D., Hāravardhana was the reigning sovereign. Hiuen Tsang saw 100 Buddhist establishments at Kānyakubja. According to him the Ganges was on the west side of Kanauj and not on the east, as held by Cunningham. This kingdom was about 4,000 li in circuit. It had a dry ditch around it with strong and lofty towers. It contained flowers and woods, lakes and ponds. The people were well off and contented. The climate was agreeable and soft. The people were honest and sincere, noble and gracious in appearance. For clothings they used ornamented and bright-shining

¹ Jātaka, III, 379ff.
² 68th pallava, p. 4 and 68th pallava, p. 9.
³ Viśvānātarithakalpa, p. 60.
⁴ Vīśvaśala, p. 40.
⁵ Jāt., V, 98ff.
⁶ Uttarādhyayana Sūtra, XVIII.
fabrics. They were fond of learning. There were believers in the Buddha and heretics equal in number (Beal, Buddhist Records of the Western World, I, 206-207). The reigning king of Kanauj in his time named Harṣa-vardhana was just in his administration and punctilious in the discharge of his duties. He devoted his heart and soul to the performance of good works. He erected many topes on the bank of the Ganges and also Buddhist monasteries. He brought the monks together for examination and discussion, giving reward and punishment according to merit and demerit. The king also made visits of inspection throughout his dominion. The king’s day was divided into three periods, of which one was given up to affairs of government, and two were devoted to religious works. He was an indefatigable worker (Watters, On Yuan Chw Hung, I, 343-44). Kanauj was the capital of the Maukhiar kings before the time of Harṣavardhana. The Surat grant of Trilocanapāla contains the earliest reference to a Rāṣṭrakūṭa family at Kanauj. That the Rāṣṭrakūṭas lived in the vicinity of Kanauj is definitely proved by the Budaun Stone Inscription of Lakṣa-maṇapāla (E.I., I, 61-66). The territories of the Mālavas, Kośalas and Kurus appear to have been under the Gurjara rulers of Kanauj. Dhaṅga obtained exalted sovereignty after defeating the king of Kanauj (Kānya-kubjanarendra, E.I., I, 197). Five copperplate inscriptions of the Gahaḍavāla king Govindacandra were discovered at Kanauj (E.I., VIII, 149ff.). Two copperplate inscriptions refer to the reign of the Mahārājā-dhirāja Mahendrapāla of Kanauj (E.I., IX, 1ff.).

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

Kāratala.—This is a small village, 29 miles north by east of Murwārā, the headquarters of a tahsil of the same name in the Jabbalpur district (E.I., XXXIII, Pt. V—Karitalā Stone Inscription of Lakṣmana-raja).

Kāśi.—Among the holy places of India Kāśi or Vārāṇasi stands pre-eminent (Saurapurāṇa, Ch. IV, v. 5; Kālikāpurāṇa, 51, 53; 58, 35; cf. Mahābhārata, 84, 78). Kāśi is included in the list of sixteen Mahā-jana-padas (Anj., I, 213; IV, 252, 256, 260). Pāṇini in his Aṣṭādhyāyī (4. 2. 116), and Patañjali, in his Mahābhyṣṣya (2. 1. 1., p. 32), mention Kāśi. The Bhagavatapurāṇa, a (IX. 22, 23; X. 57, 32; X. 66, 10; X. 84, 55 and XII. 13, 17) also mentions this city. The Skandapurāṇa (Ch. I, 19-23) and the Yoginītantra (1/2; 2/4) makes mention of this holy city. The Kamauli plate of Govindacandra (V.S. 1184) refers to it (E.I., XXVI, Pt. II, p. 71; I.A., XV, p. 8, f.n. 46). Vārāṇasi, which was the chief city of the ancient kingdom of Kāśi, occurs in Lüders’ List, No, 925, as a town. It was an important town like Kampillapura, Palāsapura and Ālakhu within the kingdom of Jiyasattu according to the Jaina Uvāsagadasāñ (pp. 84-85, 90, 95, 105, 160, 163). It was known by different names in different ages; Surundhana, Sudassana, Brahmadvādāhana, Pupphavati, Ramma and Molini (Jūtaka, IV, pp. 15, 199; Cariyāpitaka, p. 7). According to the Kūrmapurāṇa (Pūrvabhāga, Ch. 30, sl. 63) it lies in the midst of the rivers Varanā and Asī. It is situated 80 miles below Allahabad on the north
bank of the Ganges. From the joint name of the two streams, the Varanā and Asī, which bound the city to the north and the south, the name Vārānaśī is derived. The Varanā which is undoubtedly a considerable rivulet may be identified with the river Varanāvati mentioned in the Atharvaveda (IV. 7. 1). Vārānaśī is also called Kāśinagara and Kāśipura (Jātaka, V, 54; VI, 115; Dhammapada Commentary, I, 87). The extent of the city as mentioned in the Jātaka (IV, 377; VI, 160; cf. Majjhima Commy., II, 608) was 12 yojanas. It was built by Śūlapāṇi Mahādeva. It was visited by king Hariścandra accompanied by his wife Śaivyā and son (Mārkaṇḍeya-purīṇa, Vangavāsi Ed., p. 34). It could be reached from Śrāvasti by convenient roads. It stood on the left bank of the Ganges. It was a most populous centre of trade and industry and trade relation existed between it and Śrāvasti and Takṣaśilā. (Dhammapada Commy., III, p. 429; I, p. 123). It was a most populous and prosperous country (Dham. Commy., III, 445; Suttanipāta Commy., II, 523ff.; Jāt., II, 109, 287, 338; III, 198; V, 377; VI, 151, 450; Jāt., I, 355; Abh., III, 391; Jāt., II, 197; I, 478; VI, 71). Vārānaśī, which features fairly in Hindu, Buddhist and Jain literature, was included in the list of great cities suggested by Ananda as a suitable place for the parinirvāṇa of the Buddha (Dīgha, II, 146). An inscription from Sarnath refers to the repair of some religious buildings in this city (I.A., XIV, pp. 139-140).

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

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

From some of the Gādaṭṭavāla records (e.g., Rawian Grant, Bhandarkar’s List of Northern Inscriptions, No. 222) we find that the Ádikesavaghāṭa near the confluence of the Varunā and the Ganges to the north of Benaras was then regarded as a part of Benaras. The southern boundary of the city of Benaras extended at least up to the confluence of the Asī and the Ganges (I.C., II, 148). A Buddhist inscription from Bodh-Gayā of the reign of Jayacandradeva refers to Kāśī. A king of Kāśī is stated to have been defeated by Laksmanasena according to the Mādhānagar Grant (J.P.A.S.B., N.S., Vol. V, pp. 467ff.; cf. E.I., XXVI, Pt. I, India Office Plate of Laksmanasena). The Candrāvati Grant of Candradeva (E.I., XIV, 193) shows the extension of Gādaṭṭavāla dominions from Benaras and Kanauj to the confluence of the Sarayū and Ghargharā (Gogra) in Ayodhyā (Fyzabad district). The kingdom of Kāśī was bordered by Koṣala on the north, Magadha on the east, and Vatsa on the west (Cambridge History of India, I, 316). It was a wealthy and prosperous city (Anguttara, I, 213; Dīgha, II, 75). Kāśī is mentioned several times in the Vedic literature and in the Epics (Śāṅkhya-yāna Śrāvatāśṭra. XVI, 29, 5; Bṛhadāraṇyaka Upaniṣad, III, 8, 2; Śatapatha Brāhmaṇa, XIII, 5, 4, 19; Kauśitaki Upaniṣad, IV, 1; Baudhāyana Śrāvatāśṭra, XVIII, 44; Rāmāyaṇa, a.
Uttarakânda, 56, 25; 59, 19; Æ dikânda, 13th sarga, Kâśikindhyâkânda, 40th sarga). This city figures prominently in the Mahâbhârata. Divodâsa who was the founder of the city of Benaras, fled to a forest after being defeated according to the Anusâsanaparva of the Mahâbhârata (Ch. 30, pp. 1899-1900). According to the Udyogaparva of the Mahâbhârata (Ch. 117, p. 746) Divodâsa, son of Bhimaena, king of Kâśi, had a son named Pratardana. We have another version of Divodâsa’s life-story in the Harivamsa (Ch. 31; cf. Vâyu-purâna, Ch. 92; Brahmapurâna, Ch. 13, 75). The Mahâbhârata and the Purânas contain several stories about the kings of Kâśi (Âdiparva, 95, 105; Udyogaparva, Chs. 172-94, pp. 791-806; Sâbhâparva, 30, 241-2; Virâtaparva, 72, 16; Udyogaparva, 72, 714; Dronâparva, 22, 38; Bhishmaparva, 50, 924, Vâyu-purâna, Ch. 92; Visnu-purâna, 5th Amâ, Ch. 34). The Udyogaparva of the Mahâbhârata alludes to Kâśî’s repeated burning of the city. According to the Jainas Pûrâvanâtha was born in Benaras. Kâśî also figures in the stories of Mahâvira, the founder of Jainism and his disciples.1 Although Kâśi and Benaras feature fairly prominently in the Hindu and Jaina sources, it is the Buddhist books and particularly the Jatakas that give us a fuller information on the subject.2 In the time of the Buddha Kâśi lost its political power. Kâśî’s absorption into Kośala was an accomplished fact before the accession of Prasena-jit of Kośala. His father Mahâkośala gave his daughter named Kośaladevi a village of Kâśi (Kâsîgâma) as bath money on the occasion of her marriage with Bimbisâra of Magadha.3 Kâśî was finally conquered and incorporated into the Magadhan kingdom, when Ajâtasatru, king of Magadh, defeated the Kośalans and became the most powerful king of northern India.4

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

Enthusiastic young men of Benaras used to go to Taxila for their education (Dhammapada Commy., I, 251ff.; Khuddakapâthîha Commy., 198). The place which was most intimately associated with the several visits of the Buddha was the famous Deer Park (Isipatana-nimityâvâ) near the city. It was here that the Buddha preached his first sermon after his enlightenment (Digha, III, 141; Majjhima, I, 170ff.; Saṃyutta, V, 420ff., pp. 97, 559). The Buddha converted many people of Benaras, and he preached here several sermons. (Vīnaya, I, 15, 19; Âṅguttara N., I, 110ff., 270ff.; III, 392ff., 399ff.; Saṃyutta, I, 105; V, 406; Vīnaya, I, 189, 216, 289; Saṃantapârîdikâ, I, 201). This city was visited by many venerable Buddhist monks (Vīnaya Texts, S.B.E., II, 359-60; Therigâthâ Commy., pp. 30-31; Vīnaya Texts, III, 360, n. 3; 195-96, n. 3).

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

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

Kāsmira (Kāsmira).—Kāsmira, the Kasperia of Ptolemy, is mentioned in the Nāgarjunikonda Inscriptions of Virapurusaḍatta. This city was known to Pāṇini (4. 2. 133) and to Patañjali (3. 2. 2., pp. 188-189, I. 1. 6, p. 276). It is also mentioned in the Yoginītantra (1/3, 2/9, p. 77). The Ṣrīhat-samhitā also mentions it as a country (xiv. 29). It lies to the north of the Punjab. It saw interesting developments in literature, religion and philosophy. The Divyavadāna (p. 399) refers to this beautiful city. In the Ayavānasataka (p. 67) and in the Bodhisattvavādānakanalapalata (70th pallava), this city was peopled solely by the Nāgas. The author of the Sragdhuristśtra was a Buddhist monk of Kāsmira. A monk named Madhyantika was sent to this place as a missionary by his spiritual guide Ananda (B. C. Law, Geographical Essays, p. 45). According to the Kuṭṭiliya-Arthachātra, diamond (vajra) was available in this city.

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

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

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

Kedāra.—The Mahībhūrata (Ch. 83, sl. 72) refers to Kedāratirtha.2 It is mentioned in the Yoginītantra (1. 8; 1. 11).

1 J.R.A.S., 1898, p. 198.
2 Cf. Kūrmapurāṇa, 30. 45-48; Saurapurāṇa, Ch. 69, v. 23.
Kekaya.—This country, which is mentioned in the Mahābhārata (II. 48, 13; VI. 61. 12; VII. 19. 7) as well as in the Bhāgavatapurāṇa (X. 2. 3; X. 75, 12; X. 84, 55; X. 86, 20) has been identified with the present district of Shahpur in the Punjab. The Kekaya territory, according to the Rāmāyana (II. 68, 19–22; VII. 113-114) lay beyond the Vipāsā or Beas and abutted on the Gandhāra territory. Cunningham identifies the capital of the Kekayadesa with Girjak or Jalalpur on the Jhelum (J.A.S.E., 1895, 250ff.; A.G.I., 1924, 188; Rāmāyana, I. 69, 7; II, 71. 18). Pāṇini in his Aṣṭiṭhyā-yi (7. 3. 2) and Patañjali in his Mahābhāṣya (7. 2. 3) refer to it. Rājaśekhara in his Kāvyamāṇospā places the Kekaya country in the northern division of India along with the Śakas, Hūnas, Kāmbojas, Vāhlikas, etc. According to Strabo it was extensive and fertile having in it some 300 cities (H. and F.’s Tr. III, p. 91). For further details vide Law, Indological Studies, Pt. I, pp. 18-19.

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

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

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

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

Kira.—The Khalimpur copperplate of Dharmapāla refers to this country, which, according to Kiellhorn, belongs to north-east India (E.I., IV, 243, 246). The people of this country were defeated by Dharmapāla of the Pāla dynasty, and the Kira king, in order to do homage to the Pāla emperor, came to the Imperial assembly at Kanauj (E.I., IV, 243). According to the Khajuraho Inscription of Yaśovarman, the king of Kira received the image of Vaikunṭha from the Lord of Bhūta (E.I., I, 122). The Rewah Stone Inscription of Karn refers to Kira near Bajñāth in the Kangra valley (E.I., XXIV, Pt. III, p. 110).

Kiragrāma.—It has been identified with Bajñāth in the Kangra district containing the Liṅga shrine which is picturesquely situated on the south bank of the ancient Binduka stream (Modern Binnu) (A.S.I., Annual Report, 1929/30, pp. 15ff.).

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

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

*Kośala.*—Kośala, which is mentioned in Panini’s *Aṣṭiḥṣaṭī* (4.1.171) was one of the sixteen great countries of India (*Aṅguttara Nikāya*, I, 213; cf. *Viṣṇupurāṇa*, Ch. 4, Anśa 4). The *Bhāgavatapurāṇa* refers to it as a country (IX. 10, 20; IX. 11, 22; X. 2, 3; X. 58, 52; X. 86, 20; XII. 12, 24). It lay to the east of the Kuras and Pañcālas and to the west of the Videhas from whom it was separated by the river Sādānīra, probably the great Gandak (*Cambridge History of India*, I, 308; Rapson, *Ancient India*, p. 164; cf. *Satapatha Brahmaṇa*, I, 4, 11). The Kośalans belonged to the solar race and were supposed to have derived directly from Manu through Ikṣvāku. The *Daśakumāracaritaṃ* (p. 195) refers to Kośala under its ruler Kuśumadhanvā who’s wife was Sāgaradattā, the daughter of Vaishravana, a merchant of Paṇḍaliputra. Kośala is known to the Buddhists as the land of the Kośalan princes, tracing their descent from Ikṣvāku (*Sumangalavilāsini*, I, 239). In the Epic period Kośala emerges into importance. From the story of Rāma’s exile the extent of the Kośala country in the epic period may be known. After Rāma the extensive Kośalan empire is said to have been divided amongst his own sons as well as those of his three brothers. The Kośala country proper is said to have been divided into two. Rāma’s elder son named Kuśa became the king of the southern Kośala and transferred his capital from Ayodhyā to Kuśasthali which he built on the Vindhya range (*Viṣṇupurāṇa*, 88, 198). Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvasti. The history of Kośala in later times is known chiefly from Jain and Buddhist literature. There was rivalry between Kāśi and Kośala. Kāśi and Kośala appear as two equally powerful kingdoms flourishing side by side, each with its inner circles, outer districts and border lands. Kāśi was later absorbed by Kośala. The Buddhist texts contain many stories about men and women of Kośala, and many of them were in some way associated with Pāsaṇḍi. In later times North Kośala came to be known as Śrāvasti in order to distinguish it from South Kośala. The Kośalan kings and princes received good education. For details, vide B. C. Law, *Tribes in Ancient India*, Ch. XXVIII.

*Kosambi.*—Kosambi (Skt.: Kuṇāmbi; Chinese: Kiu-Shang-Mi) was the capital of the Vemmas or Vatsas (Vatsapāṭana). It was the birthplace of the sixth Tirthankara (Avassaka Nirjuti, 382). A Stone Pillar Inscription was discovered near Kosam, ancient Kosāmbi, in Allahabad district (*Kosam Inscription of the Mahārāja Vaṭrārava* of the year 107; *E.I.*, XXIV, Pt. IV, p. 146). Vaṭrārava was one of the rulers of Kosāmbi, as it is known from this inscription for the first time. The Kosam Inscription of Bhadraramaghā’s reign has been discovered in course of exploration of the ancient site of Kosāmbi (E.I., XXIV, Pt. VI, April, 1938). Patañjali mentions this city in his *Mahābhāṣya* (2.1.1, p. 32; 2.2.1, p. 124). According to the Pauranic tradition the royal dynasty of the Vatsa country, to which king Udayana (Pali: Udena) belonged, traced its descent
from Puru and once held its royal seat in the Kuru kingdom with Hastinapura as its capital. Kosambi was one of the important stopping places of persons travelling along the great trade-route connecting Sāketa and Sāvatthī on the north with Paṭīṭhāna or Paṭīthana on the bank of the Godāvari on the south (Barua and Sinha, Barhut Inscriptions, p. 12).

Kosambi is identified by Cunningham with Kosam on the Jumna, about 30 miles south-west from Allahabad. Hiuen Tsang visited this country in the 7th century A.D. According to him, it was more than 6,000 li in circuit, and its capital 30 li in circuit. It was a fertile country with hot climate; it yielded much upland rice and sugarcane. Its people were enterprising, fond of arts and cultivators of religious merit. There were more than ten Buddhist monasteries which were in utter ruin and the monks were Hinayānists. There were more than fifty Deva-temples, and the non-Buddhists were numerous.1 An inscription on the gateway of the fort of Kara dated Samvat 1093 (A.D. 1036) records the grant of the village of Payallsa (modern Prīs) in the Kauśāmbi-mandala to one bhūtra-Vikata of Pabhosā together with its customary duties, royalties, taxes, etc., in perpetuity to his descendants by Mahiirijā Yasaḥpila, who was the last Pratihāra king of Kanauj. The Allahabad posthumous stone pillar inscription of Samudragupta refers to Kauśāmbi (C.I.I., Vol. III). The Kosam stone image inscription of Mahiirijā Bhimavarman (the year 139) refers to Kosam, the ancient town of Kauśāmbi (C.I.I., Vol. III). This city was hallowed by the birth of Jina. It contains the temple of Padmaprabhu in which the image of Candanaavālā can be seen. Here Candanaavālā fasted for about six months in honour of Mahāvira. The brick-built fort of king Pradyota still exists here.2 For further details vide B. C. Law, Tribes in Ancient India, pp. 136ff.; B. C. Law, Kauśāmbi in Ancient Literature, M.A.S.I., No. 60; Mahāvāstu, Vol. II, p. 2; Bodhisattvāvadānakalpalatā, 35th Pallava; Northern Buddhist Literature (R. L. Mitra), 269; Saundarananda-kāvyā, Canto I; B. C. Law, Geographical Essays, 26-27; B. C. Law, Geography of Early Buddhism, pp. 16-17.

Kosam-Inām } These twin villages stand on the bank of the Jumna Kosam-Khirāj at a distance of some 12 miles south from Manjhanpur and nine miles west from Sarai Akil. Kosam-Inām lies to the west and Kosam-Khirāj to the east of the fort.3

Konika.—This mountain does not seem to be far from the Himalaya.4 Koniki.—It is a branch of the Ganges.5 It is identical with the Kuśi.6

Krṣaṇagṛīma.—It is suggested in the Lalitavistara to have been situated somewhere near Kapilavastu. Some have identified it with the place where Gautama gave up his crown and sword and cut off locks of his hair.7

Krṣaṇagiri.—It is the Karakorum or the Black mountain.8 This mountain is continuous with the Hindukush on the west. According to modern geographers it was uplifted earlier and is hence older than the Himalaya proper. It is of Hercynian age, and got considerably folded and faulted subsequent to its uplift.

Krumu.—Below the Kubhā or Kābul this Vedic river forms a western tributary of the Indus. It is identical with modern Kuram, which flows

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1 Watters, On Yuan Chwang, I, 365-66.
3 Allahabad District Gazetteer, by Nevill, pp. 262-63.
4 Apadāna, p. 381.
5 Jāt., V. 2.
6 Cf. Kauśāma, vide ante.
7 B. C. Law, Geographical Essays, 41; R. L. Mitra, Northern Buddhist Lit., p. 135.
8 Vāyupuruṣa, Ch. 36.
into the Indus at a place south of Ishakhed. It pierces through the Sulaiman range.\textsuperscript{1}

Kubhā.—Among the western tributaries of the Indus this Vedic river is the most important.\textsuperscript{2} According to some classical writers it formed the western boundary of India proper. It is no other than the modern Kābul river, the Kophes of Arrian and the Kopfen of Pliny. It is apparently the same river as the Kuhu of the Purīṇas and it may be identical with Koā of Ptolemy, which is described to have its source in the Imaos or Himavat.\textsuperscript{3} The Kubhā cuts a valley through the Sulaiman range. It flows into the Indus a little above Attock (Skt. Hātaka), receives at Prāṅg a joint flow of its two tributaries called the Svāt (Soastos of Arrian, Skt. Suvāstu) and Gauri (Garroia of Arrian), identified with the modern Panjkora, a tributary of the Svāt. The Vāyu and Kūrma Purīṇas refer to this river (XLV, 95; XLVII, 27).

Kuhu.—Same as Kubhā.

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

Kurujāṅgala.—It was probably the wild region of the Kuru-realm that stretched from the Kāmyaka forest on the banks of the Sarasvati to Khāṇḍava near the Jumna (cf. Mahābhārata, III, 5.3). It was the eastern part of the Kuru land and it is said to have comprised the tract between the Ganges and northern Paṇḍāla (see Kurukṣetra).

Kurukṣetra.—This city, according to the Mahābhārata (83. 1-8, 203-208) is considered as holy. Its dust removes the sins of the sinners. Those who live at Kurukṣetra to the south of the Sarasvati and north of the Drāsadvatī, are, as if, living in heaven. It is mentioned by Pāṇini in his Aṣṭādhyāyī (4. 1. 172/176; 4. 2. 130). The Yoginiṭāntra refers to it (2/1, 2/7, 8). The Saurapuṇa (67. 12) also refers to it as a holy city (cf. Kūrmapuṇa, Pūrvabhāga, 30. 45-48; cf. Padmapuṇa, Utārakhaḍa, vs. 35-38). The ancient Kuru country may be said to have comprised the Kurukṣetra or Thāņesvara. The region included Sonapāt, Āmin, Karnal and Panipat, and was situated between the Sarasvati on the north and the Drāsadvatī on the south. The Taittiṛiya Āraṇyaka (V. 1, 1) points out that Kurukṣetra was bounded on the south by Khāṇḍava, on the north by Tūrgna, and on the west by the Parināḥ (the Parnes of Arrian). The Mahābhārata grew up with the Kuru people and their country as its background.\textsuperscript{4} In the days of the Buddha it was well known as one of the sixteen Mahājanapadas. The territory of the Kuru appears to have been divided into three parts, Kurukṣetra, Kuru’s country and the Kurujāṅgala (Mahābhārata, Adiparva, CIX, 4337-40). Kurukṣetra, the cultivated land of the Kuru, comprised the whole tract on the west of the Jumna and included the sacred region between the Sarasvati and the Drāsadvatī (Mahābhārata, Vanaparva, LXXXIII, 5071-78, 7073-76; Rāmāyaṇa, Ayodhyākāṇḍa, LXX, 12). The Kurujāṅgala, the waste land of the Kuru, was the eastern part of their territory, and appears to have

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

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

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

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

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

Kuśānārā.—Kuśānārā was one of the cities of the Mallas (Dīgha, II, 165). That it was not a city of the first rank like Rāja-grha, Vaiśāli or Śrāvasti in the Buddha’s time, is clear from Ānanda’s utterance to the Buddha: “Let not the Exalted One die in this little town, in the midst of the jungle, in this branch township”. This city was known to the Chinese

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1 Aitareya Brāhmaṇa, VII, 30; Satapatha Brāhmaṇa, IV, 1, 5, 13; XI, 5, 1, 4; XIV, 1, 1, 2; Maitreyiṇī Samhitā, ii, 1, 4; iv, 6–9; Jaiminiya Brāhmaṇa, iii, 126; Sāṅkhyaśāyaṇa Srautasūtra, XV, 16, 11.
2 Apaśā or Oghavati, a branch of Citang.
3 For an account of the part played by different nations and tribes who were arrayed in the great battle of the Pāṇḍavas against the Kauravas, see J.R.A.S., 1906, 309ff.
4 Brahmāvarṣaūrtha—Mahābhārata, 83, 53.
as Kiu-shi-na-K'ie-lo. It contained a few inhabitants and the avenues of the place were deserted and waste. At the north-east angle of the city-gate there was a stūpa built by Aśoka. The villages were desolate.

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

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

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

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

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

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1 Dīgha N., II, 137.
hurried to the Śāla-grove where the Buddha was. As soon as the Buddha passed away, they met together in their Council-hall to devise means for honouring the earthly remains of the Master in a suitable manner. They treated the remains of the Tathāgata like those of a Cakravartinājī. They then erected a stūpa over their own share of Buddha's relics and celebrated a feast.

**Lachmanjholī.**—Not far from ṇṛṣikeśa there stands a beautiful spot famous for its mountain scenery. Before proceeding to Kedārnāth and Bad rināth pilgrims halt here. The place derives its name from a hanging bridge (Law, *Holy Places of India*, p. 21).

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

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

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

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

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

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

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

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

Madrā.—The country of the Madras, mentioned in the Allahabad Pillar Inscription, roughly corresponds to the modern Sialkot and the surrounding regions between the Ravi and the Chenab rivers. Pāṇini refers to Madra in his Aṣṭādhyāyī (4.1.176, 1.2.131, 1.2.108). Patañjali also refers to it in his Mahābhāṣya (1. 1. 8, p. 345; 1. 3. 2, p. 619; 2. 1. 2, p. 40; 4. 2. 108). The capital was Sākala, identified with Sialkot. Sākala or (Pali) Saɡala was a great centre of trade. It was situated in a delightful country, well-watered and hilly. It contained many hundreds of almshalls of various kinds. The old town of Sākala (She-ki-lo), according to Huen Tsang, was about 20 li in circuit. There was a monastery here with about 100 priests of the Hinayana school, and a stūpa to the north-west of the monastery, about 200 ft. high, was built by Aśoka (Beal, Records of the Western World, I, pp. 166ff.). The people of this country were an ancient Kṣatriya tribe of Vedic times. The Madras were a corporation of warriors and enjoyed the status of rājās. Sākala came under the sway of Alexander the Great, in 326 B.C. About 78 A.D., Menander (Pali: Miśinda), a powerful Greek king, ruled at Sāgala or Sākala. According to the Milindapañha this king was converted to Buddhism. Even before Menander’s time, Sākala seems to have come under Buddhist influence (see Mrs. Rhys Davids, Psalms of the Sisters, p. 48; Psalms of the Brethren, p. 359). In the fourth century A.D. the Madras paid taxes to Samudragupta. For further details, vide B. C. Law, Tribes in Ancient India, Ch. VII.

Mahāvāna.—It was at Kapilavatthu (Sāmyutta, I, p. 28). The Buddha once dwelt at Kūṭāgāra hall in the Mahāvāna, the great forest stretching up to the Himalayas (Vinaya Texts, III, 321ff.).

Mahi.—It is one of the five great rivers mentioned in Pali literature (Aṅguttara, IV, 101; Milindapañha, p. 114; Ṣuttanipāta, p. 3). It is a tributary of the Ganges.

Mahobhā.—It is the ancient Mahotsavapura in the Hamimipur district of the Uttar Pradesh. Here a stone inscription of Paramardin of the Vikrama year 1240 was discovered by Cunningham in 1843. It contains a praśasti of Paramardin and mentions his battles in Aiga, Vaṅga and Kaliṅga. The praśasti was composed by Jayapāla of the Vāstavya family. This inscription has now been edited by V. V. Mirashi (Bhārata Kaumudi, Pt. I, pp. 433ff.).

Mainākagiri.—The Yoginiāntara has a reference to this hill (2. 4, pp. 128-129). It is also mentioned in Bāna’s Kādambari (p. 86). It is the Siwalik range extending from the Ganges to the Beas. The Siwalik hills proper extend for about 200 miles from the Beas to the Ganges, and are known to the ancient geographers as Mainākaparvata. In the Uttar Pradesh the Siwaliks are known as the Churia and the Dundwa ranges and

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1 Mahābhārata, II. 1196; VIII, 2033.
2 Milindapañha, ed. Trenckner, pp. 1-2.
lie between the Ganges and the Jumna. Here the hills rise abruptly from the plains and slope rather gently northwards into the valley of Dehra Dun. (Law, \textit{Mountains of India}, pp. 3, 4, 7).

\textit{Manasikata}.—It was a Brahmin village in Kosala visited by the Buddha with five hundred monks (\textit{Digha}, I, p. 235). To the north of it flowed the Aciravati. On the banks of this river there was a mango grove.

\textit{Mandikini}.—The \textit{Yoginitantra} has a reference to this river (1/15, pp. 87–89). It is the western Kali (Kalganga) which rises in the mountains of kedara in Garhwal. It is a tributary of the Alakananda (\textit{Anguttara Nikaya}, IV, 101). Cunningham identifies it with Mandakin, a small tributary of the Paisundi in Bundelkhand which flows by the side of the Citrakutaparvata. (Cunningham, \textit{A.S.R.}, XXI, 11.)

\textit{Mavikarna}.—A place of pilgrimage also known as Manikaran on the Parvati, a tributary of the Beas in the Kulu valley (\textit{J.A.S.B.}, 1902, p. 36).

\textit{Maniparvata}.—It is in the Himalayan region (\textit{Jat.}, II, p. 92).

\textit{Mankuwar}.—This small village mentioned in the Mankuwar stone image inscription of Kumara Gupta is situated near the right bank of the Jumna, about nine miles in the south-westerly direction from Arail, the chief town of the Arail pargana in the Karchana tehsil or sub-division of the Allahabad district. (C.I.I., Vol. III.)

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

\textit{Mathura}.—In one of the Mathura Buddhist Rail-pillar inscriptions the name of Vadhapala (?) Dhanabhuti, son of Dhanabhuti (?) and Vatsi, is recorded as the donor of a railing (vediki) and arches (tarnaas) at the Ratnagiri for the worship of all Buddhas (Luders’ List, No. 125). The railing with the arches was dedicated by him together with his parents and the four sections, the monks, nuns, upasakas and upasikas of the Buddhist community. The name of the prince Vadhapala, the son of king Dhanabhuti, is recorded as the donor of a rail of the Barhut railing (\textit{Ibid.}, No. 869). The name of Vadhapala’s father, king Dhanabhuti, the son of Aqara (Angaradyut) and Vatsi, and the grandson of king Visvadeva, figures prominently as the donor of the ornamental gateways of the stupa of Barhut (\textit{Ibid.}, Nos. 687-88; cf. also No. 882). It is expressly recorded in the Barhut gateway inscriptions that the gateways were caused to be erected by King Dhanabhuti in the dominion of the Sungas (\textit{Suganam raje}) (Barua and Sinha, \textit{Barhut Inscriptions}, pp. 1ff.). If prince Vadhapala the son of king Dhanabhuti of the Barhut Inscription, be the same person as Vadhapala (?) Dhanabhuti, the son of Dhanabhuti of the Mathura Buddhist Rail Inscription, as it seems very likely, one cannot but be led to think that Mathura was then placed in a territory contiguous to the dominion of the Sungas. From the existing fragment of the inscription it cannot be made out if the epithet of king was affixed to the name of Vadhapala (?) Dhanabhuti. Vadhapala introduced as Vadhapala (?) Dhanabhuti must have been a ruler; otherwise there is no reason why in the dedication he should have been associated with his parents (presumably aged) and a big retinue of all the four sections of the Buddhist community. Prince Vadhapala’s inscription at Barhut is written in Aśokan Prakrit, while the language of Vadhapala (?) Dhanabhuti’s inscription at Mathura marks a transition from the Aśokan Prakrit to the typical
mixed Sanskrit of the inscription of the Kuśāna age. Its alphabet too stands midway between the Aśokan Brāhmī and that of the Kuśāna period. The interval of time between the two inscriptions was not long enough to account for such a marked change in their languages. The difference can be easily explained on the supposition that Bārḥut and Mathurā were situated in two contiguous but slightly different linguistic areas. In the absence of any reference to the dominion of any other ruler or dynasty, it may be legitimate to assume that Vāḍhapālā (?) Dhanabhūti and his predecessors were local rulers of Mathurā and that prior to the Kuśāna rule.

Mathurā was the capital of the Śūrasena country. It was built by Rāma's brother Satrughna after killing the Yādava Lavana at the site of the Madhuvana by cutting down the forest there (Pargiter, Ancient Indian Historical Tradition, p. 170). Here lived the famous disciple of the Buddha named Mahākaccāyana, Upagupta, the guide of Aśoka, Guṇaprabha,¹ a disciple of Vasubandhu, Dhrva, and Vāsavadattā, the famous courtesan. The city was known to Pāṇini (IV. 2. 82) and the Greek and Chinese pilgrims. Patañjali in his Mahābhāṣya mentions it (1. 1. 2, pp. 53, 56; 1. 3. 1, pp. 588-589; 2. 4. 1, p. 223; 1. 1. 8, p. 348). The Yogīnītantra (2. 2. 120) also refers to it. There is no mention of Mathurā in Vedic literature. The city is on the Jumna, and is included in the Agra division of the United Provinces. It is situated 217 miles in a straight line north-west of Kauśāmbī. There was a bridge of boats between Mathurā and Pāṭalti-rootura. This city was known as Madhupuri, which is the present Maholi, five miles to the south-west of the modern city of Muttra. The Greeks were acquainted with this city by the name of Methora and Madoura (the city of the gods). The Chinese pilgrim Fa-hien called it Ma-t'ou-lo or the peacock city (Travels of Fa-hien, p. 42). Hiuen Tsang named it as Mo(Mei)-t'u-lo (Watters, On Yuan Chwvang, I. 301). Arrian notices this city in his Indica (viii) on the authority of Megasthenes as the capital of the Śūrasonas. Ptolemy also mentions it (VII. I. 50). The Jains knew it as Sauripura or Sūryapura. Mathurā was a rich, flourishing and populous city. Many rich men and big merchants lived here. The ruling family of Mathurā was the Yādava family. Mathurā was the centre of Vaiśṇavism, the parent of modern Vaiśṇavism, also arose here. Buddhism was predominant in Mathurā for several centuries. The Jains seem to have been firmly established in this city from the middle of the second century B.C. onwards.

Pliny (Natural Hist., VI, 19) calls the river Jumna the Jomanes which flowed into the Ganges through the Palibothri between the towns of Methora and Chrysobara.² Lassen transcribes Chrsobara as Kṛṣṇapura.³ He locates it at Agra. Cunningham identifies it with Keśavapura-mahallā of Mathurā.⁴ S. N. Majumdar suggests that Gokul on the left bank of the Jumna and five miles S.E. of Mathurā may be identified with it.⁵ According to the Greeks Methorā (Mathurā) was situated on the banks of the Jumna higher up than Agra from which it ws 35 miles distant. This city was situated to the south of Indraprastha.⁶ The way from Śrāvasti

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

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

Mathurā had some disadvantages. The roads were uneven (visamā), they were full of dust (bahurajā), there were ferocious dogs (canḍasunakha), wild animals and demons (vālāyakkha) and the alms were not easily procurable (dullabhapindā).

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

1 Malalasakera, Dictionary of Pali Proper Names, II, p. 930.
2 Mathurā of Northern India as distinguished from Daksīṇa-Madhurā (modern Madurā), the capital of the Pundyas in South India.
3 Kaccāyana, Pali Grammar, Book III, Chap. I.
4 Legge, Fa-hien, p. 42.
5 Watters, On Yuan Chwang, I, 301.
6 Hare translates it as ‘festival yakkas’ (The Book of the Gradual Sayings, Vol. III, p. 188) but the word Vāḷā means Boa-constrictors and other wild animals.
7 Aṅguttara Nikāya, III, 256.
8 Brahmāpurīṇa, Ch. XIV.
9 Harivamsa, Ch. 37.
10 Skandapurīṇa, Viśukhanda.
11 Vāyu purīṇa, Ch. 99.
12 Vāyu p., 88, 185-6; Brahmānanda., III, 63, 186-7; Rāmāyana, VII, 62; 6; Vṛṣṇip., IV, 4, 46; Bhīṣma p., IX, 11, 14.
13 Pargiter, Ancient Indian Historical Tradition, p. 171.
14 Ibid., p. 211.
According to the Mahābhārata and the Purāṇas, the ruling family of Mathūra was the Yadu or Yādava family. The Yādavas were divided into various septs.¹

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

The Nāgas and the Yauḍheyas reigned at Mathūra before they were subjugated by Samudragupta.⁴ Menander, king of Kabul and the Punjab, occupied it.⁵ The Hindu kings of Mathūra were finally displaced by Hāgaṇa, Hagāmāsa, Rājuvula and other Śaka satraps who probably flourished in or about the first century A.D.⁶ In the second century A.D. Mathūra was under the sway of Huviska, the Kuśāna king. This is confirmed by the evidence of a splendid Buddhist monastery which bears his name.⁷ In the first century B.C. the region of Mathūra passed from native Indian to foreign (Śaka) rule. A Greek king⁸ went back to Mathūra with his army in fear of any counter-attack on the part of king Khāravela of Kālinga while the latter was engaged in besieging the city of Rājagrha (Rājagṛha) (J.B.O.R.S., XIII, 236). The Yonas as Bactrian Greeks founded principalities in India establishing their suzerainty even over Mathūra.⁹ When Megasthenes wrote about the Śurasenas, their country must have been included in the Maurya empire, and after the Mauryas their capital Madhurā came under the sway of the Bactrian Greeks and the Kuśānas. Whether Mathūra was included in the Śunga dominion or not is a matter of dispute.

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

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¹ Vāyup., IV, 13. 1; Vāyup., 96. 1-2.
² Oldenberg’s Ed., p. 27; cf. Extended Mahāvamsa (Ed. Malalasekera) P.T.S., p. 43.
³ Ugrasena was placed on the throne of Mathūra by Kṛṣṇa on the death of Kamsa according to the Vṛṣāparṇa (V. 21).
⁶ Ibid., p. 241 and f.n. 1.
⁸ Sten Konow reads the name of the Greek king as Dimita and identifies him with Demetrios but the name of the Greek king cannot be completely made out from Khāravela’s Inscription.
⁹ Cf. Hāthigumpha Inscription of Khāravela: Madhurām apāyato Yavanarāja.
¹¹ Ibid., p. 100.
¹² Majīhima, II, pp. 83ff.
Upagupta who was the teacher of Aśoka, while at Mathurā, was invited at the Naṭavata vihāra. The Upagupta monastery at Mathurā is very important in the history of Buddhism, as he succeeded in converting in this monastery many people.1 Jainism was firmly established in this city. According to Vividhatirthakalpa (pp. 50ff.) Mathurā came to be known as Siddhakṣetra on account of the perfection duly attained by the two sages. The people of Mathurā and ninety-six neighbouring villages installed Jain idols in their houses and courtyards (Bṛhat Bhāgavata, I. 1774ff.). This city was visited by Mahāvira (Vivāgasūya, 6). Numerous inscriptions from Mathurā, which date mostly from the time of the later Kusāna kings i.e., after 78 A.D., afford sufficient proof that the Jain community was not only established but had become subdivided into small groups at an earlier period.2

The artistic traditions of the north-west obtained a strong foothold in the Jain reliefs of Mathurā.3 Many dated and undated Buddha and Bodhisattva images have been unearthed here. The temples of Mathurā struck Mahmud of Ghazni with such admiration that he resolved to adorn his own capital in a similar style. For explorations at Mathurā, vide A.S.I., Annual Report, pp. 120ff. For further details Vide Law, Indological Studies, Pt. III.

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

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

The Mālavas seem to have occupied their territory in the Punjab for some time afterwards. The Mahībhārata (Dronaparva, Ch. X, p. 17; Sahāparva, Ch. 32, p. 7) probably locates them in the same place when it couples them with the Trigarttas, Śivas and Ambaṣṭhas. But before long they seem to have migrated southwards and settled somewhere in Rajputana where they seem to have held their ground at the time of Samudragupta. The Mālava occupation of the Nāgar area near Jaipur in Rajputana is proved by the Nasik Cave Inscription of Uṣavadāta the Śaka, son-in-law of Kṣatrapa Nahapāna. The Scythian invasions and conquests could not destroy the tribal organization of the Mālavas, for they are mentioned in the list of tribal states of the western and south-western fringe of Āryāvarta mentioned in the Allahabad Pillar Inscription of Samudragupta. The name of the Mālavas is also associated with the well-

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2 Cambridge History of India, I, p. 157.
3 Cambridge History of India, I, p. 641.
known Kṛta or Mālava-Vikrama era (cf. Mandasor Inscription of Nara- 
varman, C.I.I., Vol. III). In the Purāṇas we find the Mālavas associated 
with the Saurāstras, Avantis, Āhīras, Śūras and Arudas, and are de- 
cscribed as dwelling along the Pariyātra mountains (Bhāgavatapurāṇa, 
XII, I, 36; Viṣṇupurāṇa, Bk. II, Ch. III; Brahmāṇḍa Purāṇa, Ch. XIX, 
v. 17). In later epigraphic records we have mentioned of Sapta-Mālavas, 
i.e., seven countries called Mālavas (E.I., V, 229; A.B.O.R.I., Vol. XIII, 
Pts. 3-4, 1931-32, p. 229). For further details vide B. C. Law, Indological 
Studies, Pt. I, pp. 27ff.; B. C. Law, Tribes in Ancient India, Ch. VIII.

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

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

Mānasā-sarovara.—King Vibhṛāja repaired to this lake (Harivṃśa, 
XXIII, 9-10).

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

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

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

Meru.—This mountain otherwise known as Hemādri and Svarnācala 
(Hultzsch, S.I.I., I, 166), is identical with the Rudra Himalaya in Garhwal 
(Therigāthī Comm., p. 150) where the Ganges takes its rise (Law, Geo-
graphy of Early Buddhism, p. 42). It is near the Badarikāśrama and is 
probably the Mount Meros of Arrian. On the western side of this mountain 
stand Nisadhā and Pāripātra; on the southern side stand Kailāsa and 
Himavanta, and on the northern side stand Śrīgavān and Jarudhi (M.ōr- 
kandeya Purāṇa, Vangavāsi Ed., p. 240). The great sage Sālāṅkāyana 
meditated on this mountain (Kūrmapurāṇa, 144. 10).

Migasamatī.—This river had its source in the Himalayas (Jīt., 
VI, 72).

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

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

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

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

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

Mūlāsthāna (Mūlāsthānapura).—It was situated on two islands in the Rāvi. The classical writers mention it as Kasappyros, Kaspeira, etc. Yuan Chwang visited Mou-lo-san-pu-lu (Skt. Mūlāsthāna) which he located 900 li to the east of Sindh (Watters, On Yuan Chwang, II, 254). Cunningham has identified Mūlāsthāna with Multan.

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

Nagarakārā.—It is identified with the modern Jalalabad in Afghanistan.1 Fa-Wei seems to imply that in his time it was a part of the kingdom of Purusapura (L. Petech, Northern India according to the Shui-ching-Chu,

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p. 60). Nagarahāra was identified by Lassen with Nagara or Dionysopolis of Ptolemy situated midway between Kabura and the Indus. In the beginning of the 5th century A.D. it was simply called Na-kie by Fa-hien, which was then an independent state governed by its own king. In the 7th century A.D. at the time of Hiuen Tsang it was without a king and subject to Kapisene. It was also called Udyānapura (cf. C.A.S.I., 1924, pp. 53-54).

Naimisāranya (modern Nimsar).—It is situated on the bank of the Gumti in the Sitapur district. The Vaiṣṇavāṇa (1.14.) locates it on the bank of the Dr̥sadvatī, which, I think, is erroneous. It is an important place of Hindu pilgrimage being one of 51 Pīthasthānas (holy places) and an abode of the ancient Aryan sages who wrote the Pūrāṇas here. Nārada was honoured by the sages when he visited Naimisāranya (Padmapurāṇa, Uttarakhaṇḍa vs. 77-78). The Pañcaviniśa Brāhmaṇa (XXV. 6, 4) and the Jaiminiya Brāhmaṇa (I. 363) mention Naimiśiṣya which denotes dwellers in the Naimiṣa forest. The Mahābhārata (83. 109-111; 84. 59-64) refers to this holy city. According to the Padmapurāṇa (VI. 219, 1-12) the twelve-year sacrifice was held in the Naimiṣa forest. The Kūrma Purāṇa (Purvabhāga, 30. 45-48) makes mention of it among other holy places of India (cf. Bhāgavatapurāṇa, 1. 1. 4; III. 20, 7; X. 79, 30; VII. 14. 31; X. 78, 20; Agnipurāṇa, Ch. 109; Padmapurāṇa, Ch. 16—Tirthamāhātmya). The Yoginīanta (2/4) mentions it.

Nauha.—This village is situated about 1½ miles north-west of the Kosam Pillar (E.I., XXIV, Pt. VI, April, 1938, p. 253).

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

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

Nepāla.—The Yoginīanta mentions it (1/7, 1/11, 2/2). In the Nepālamāhātmya (Ch. I, sl. 30) the former name of Nepāla was Śleśmātaka-vana, Paśupatīrtha or Paśupatītirtha is on the river Bāgmatī. The boundary of Nepāla is as follows: on the east flows the river Kauśikī, on the west the Trīśūlaṅgā, on the north Śivapuri (Kailāśa) and on the south flows a river, the water of which is cold and pure (Ch. 15, sls. 3-5). Nepāla is mentioned in the Allahabad Pillar Inscription as an autonomous frontier state. It was conquered by Samudragupta. Some take it to mean Tippera (J.A.S.B., 1837, p. 973) which seems to be doubtful. The Thankot inscription of the time of Mānadeva Jignugupta refers to the tax called Mānakara which is collected in the Nepal Valley. This tax is similar to the Taruskandanda in the inscriptions of Gahaḍavāla of Govindachandra; c. 1104-54 A.D. (E.I., II, 361ff.; IV, 11ff.; 98ff.; 104ff.; 116ff.; V, 115ff.; VII, 98ff.; VIII, 153ff.; IX, 321ff.; XI, 20ff.; 155). In the 7th century A.D. Nepal was a buffer state. In the 8th century A.D. she shook off her dependence on Tibet.

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

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

Nerupavarta.—It is in the Himalayan region (Milinda, p. 129). It is
called the golden mountain as mentioned in the Jataka (Ját., III, 247).

Nigliva.—It lies 38 miles north-west of the Uska Bazar Station of the
Bengal and North-Western Railway in the Nepalese tehsil of Taulihā ḍ
of the Butaul district (E.I., V, p. 1). Nirmāṇ.—The Nirmāṇ Copperplate Inscription of the Mahāśāmanta
and Mahārāja Samudrasena mentions Nirmāṇ, a village near the right
bank of the Sutlej, 21 miles north-east of Plach, the chief town of the Plach
tehsil of the Kulla or Kulu division of the Kangra district in the Punjab
(C.I.I., Vol. III). This village stands close to an ancient temple dedicated
to Paraśurāma. There is another temple here dedicated to the god Tri-
parantaka or Śiva under the name of Mihireśvara.

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

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

Pabhosī Cave.—The inscriptions record the fact of dedication of the
two Pabhosā caves in the neighbourhood of Kauklmbi to the Kāśyapiya
Arhats by king Aśāhāsaṇa of Adhicchātra. In one of them the donor
King Aśāhāsaṇa is introduced as the maternal uncle of king Brhaspati-
mitra (Lüders’ List, No. 904; E.I., X, App.) and in the other we have
mention of four generations of kings beginning with Śaunakāyana (B. C.

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

Pahlava.—It is a corruption of the word Parthava, the Indian name
for the Parthians (Rapson, Coins of India, p. 37, f.n. 2). The Vāyupuruṇā
places the territory of the Pahlavas in the north, while according to the
Mārkaṇḍeyapurīṇa and the Brhatasaṃhitā they were located in the south-
western region of India (Vāyupuruṇā, Ch. 45, V, 115; Mārkaṇḍeyapurūṇā
Ch. 58; Brhatasaṃhitā, Ch. 14). According to the Rāmāyaṇa the Pahlavas
were created during the dissension between the famous sages Vāsiṣṭha and
Viśvāmitra regarding the possession of the Kīmādhenu (Ādikāṇḍa, LIV,
1018-22). They fought on the side of the Kuru in the Kurukṣetra war.
They were the allies of the Haihayā-Tālajaṅghas according to the Epic
and Pauranic traditions. They were annihilated by king Sagara along
with the Śakas, Yavanas and others. The Junāgadh Rock Inscription
refers to a Pahlava official named Śivisaka, and Gautamiputra Śatakarni
is credited in the Nasik Cave Inscription as the uprooter of the Pahlavas,
Śakas and Yavanas. For further details, vide B. C. Law, Tribes in Ancient

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

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

Pailethi.—It is a small hamlet in Paṭṭī Khās situated in deep valley 
some 12 miles north-west of Devaprayāga standing at the confluence of 
the Gaṅgā and the Alakanandā. It contains ancient temples in ruins (vide 
Siddha-Bhāratī, Pt. II, pp. 273ff.).

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

Paficila.—It comprised Bareilly, Budaun, Farrukhabad and the 
adjoining districts of Rohilkhand and the Central Doab in the U.P. It 
seems to have been bounded on the east by the Gumti and on the south 
by the Chambal. It extended from the Himalaya mountains to the 
Chambal river (Cunningham, Ancient Geography, p. 360). In the later 
Vedic sanhitās and the Brāhmaṇas the people of Paṇcālā are frequently 
mentioned (Khākhaka-samhitī, XXX, 2; Vājasaneyi samhitī, XI, 3.3; 
Gopatha-Brāhmaṇa, I, 2.9; Śatapatha-Brāhmaṇa, XIII, 5.4.7; Taittedriya 
Brāhmaṇa, I, 8.4.1.2). In the Upaniṣads and later works we find that the 
Brahmins of Paṇcālā took part in philosophical and philological dis- 
cussions (Brhadāraṇyaka Upaniṣad, VI, 1.1; Chāndogya, V, 3.1; I, 8.12; 
Śāṅkhya-yāna Śravatā Sūtra, XII, 13.6, etc.). The Vedic literature refers 
to the kings of this kingdom (Aitareya Brāhmaṇa, VIII, 23; Śatapatha 
Brāhmaṇa, S.B.E., Vol. XLIV, p. 400). Pāṇini mentions Paṇcālaka in 
his Aṣṭādhyāyī (7.3, 13). Patañjali in his Mahābhāṣya (1.2.2, p. 512; 1.1.1, 
p. 37; 1.4.1, p. 634) also mentions it as a janapada.

The problem of the origin of the name Paṇcālā and its probable con- 
nection with the number Five struck the authors of the Purāṇas (Bhāga- 
vata, 9–21; Viṣṇu, 19th Chapter, 4th Aūka; Vyāyu, p. 99; Agnipurāṇa, 
278). Many are the stories told about the people of this place in the 
Mahābhāratā (Ādiparva, Ch. 94, 104; Dronaparva, Ch. 22, pp. 1012-1013; 
Udyogaparva, Chs. 166-157; 172–194, 198; Bhīṣmaparva, Ch. 19, p. 830; 
Karnaparva, Ch. 6, 1169; Vana-parva, Ch. 253, 513; Virataparva, 4, 570).

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

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

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

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

Pariyah.—It is the name of a place in Kurukṣetra mentioned in the 
Paṇcāviniśka Brāhmaṇa (XXV, 13, 1), Taittedriya Aranyaka (V, 1, 1),
Lātyāyana Śravatī Sūtra (X, 19, 1), Kātyāyana Śravatī Sūtra (XXIV, 6, 34) and Śāṅkhāyana Śravatī Sūtra (XIII, 29, 32).

Parusāṇi.—One of the Vedic rivers (Ṛg., X, 75; VII, 18; VIII, 63, 15). It has been identified with the Rāvi.

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

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

Pārvatā.—It is the same as the Pārīpāṭra mountain. It occurs in Ludera's List No. 1123. The earliest mention of the Pārīyātra or Pārīpātra is found in the Baudhāyana-Dharmasūtra (1, 1, 25) as the southern limit of Āryāvarta. The Skanda Purāṇa also refers to it as the farthest limit of the Kumārikhaṇḍa the centre of Bhāratavāra. The mountain seems to have lent its name to the country with which it was associated. It is known as Po-li-ye-ta-lo to the Chinese pilgrim Hiuen Tsang with a Vaiśya king as its ruler. Pargiter identifies it with that portion of the modern Vindhya range, which is situated to the west of Bhopal together with the Aravalli mountains (Vide Pargiter, Mārkaṇḍeyapurāṇa, p. 286).

Some of the rivers had their sources in this mountain namely, the Vedasmiriti, Vedavatī, Sindhu, Venvā, Sadānirā, Mahī, Carmanvatī, Vetravatī, Vediśā, Siprā and Avarṇī (cf. Mārkaṇḍeyapurāṇa, 57, 19-20). The Pārīyātra is the western part of the Vindhya range extending from the sources of the Chambal to the Gulf of Cambay. It is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (Bhandarkar, History of the Dekkan, Sec. 3).

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

Pāvī.—Pāvā, Pāpā or Pāvāpurī is the same as Kāsiā, situated on the little Gandak river to the east of the district of Gorakhpur. Cunningham has identified Pāvā with Padrauna, a place of great antiquity (A.S.R., I, 74; XVI, 118). 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 Saṅhipāla of Pāvā. It was at this city that the Buddha ate his last meal in the house of Cunda the smith and was attacked with dysentery. Mahākassapa while coming from Pāvā to Kuśinārā heard of the decease of the Buddha. According to Fa-hien's version of the Mahāparinirvīna-sūtra he was at Dakṣinagiri, south of Rājagṛha; according to the Vinaya of the Mahāṣaṅghika he was at Grdhrahūta (Northern India according to the Shui-Ching-Chu, by L. Petech, p. 27). The Mallas used to reside in this city, who were devotedly attached to Mahāvīra and Buddha. Four beautiful Jaina temples were built at the spot where Mahāvīra breathed his last.

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

Piloshana.—Its limits may be defined approximately as extending from Bulandshahar to Firojabad on the Jumna and Kādirgunj on the Ganges. It was 333 miles in circuit (C.A.G.I., p. 423).

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

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

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

Potoḍā.—It may be identified with Pōtal in the Hindostān State (E.I., XXVI, pt. II, p. 78).

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

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

Prayāga.—The Rāmāyaṇa (Ayodhyākānd, sarga 54, vs. 2–5) points out that Rāma, Lakṣmāna and Śītā saw smoke coming out of this holy city when they came to the confluence of the Ganges and Jumna after Ayodhyā. According to the Mahābhārata (85. 79–83), it is the holiest of all places in the whole world. According to the Harivamśa (Ch. XXVI. 9) it is highly spoken of by the great sages. The Yoginiṭṭha (2. 2. 119) refers to it. The Kārmapūrāṇa (Pūrvabhāg, 30, 45–48) and Pādmapūrāṇa (Uttarakhanda, vs. 35–38) also mention this famous holy place. Some inscriptions discovered at Bhītā mention the following kings who were associated with Prayāga: (1) Mahārāja Gautamiputra Śrī-Śivamegha, (2) Rājjan Vāsiṭhi-putra Bhimasena of the 2nd or 3rd century A.D., and (3) Mahārāja Gautamiputra Vṛṣadhvaja of the 3rd or 4th century A.D. (R. K. Mookerjee, Gupta Empire, p. 13). The Aphsad Stone Inscription of Ādityasena (Fleet No. 42) tells us that Kumāragupta who won victory over the Maukhari...
king Isânavarman, performed religious suicide at Prayâga (D. R. Bhandarkar Volume, pp. 180-81).

Prayâga (Chinese Po-lo-ye-kia) is modern Allahabad. It is a Ksetra according to the Bhâgavata Purâna (VII. 14, 30; X. 79, 10). In the early Buddhist texts Payâga or Prayâga is mentioned as a tirtha or ghât on the Ganges (Majjhima, I, 39). Here the palace occupied by Mahâpanâda was submerged. (Papihicasâdani, I, p. 178). There is the confluence (saṅgama) of the three rivers: Gaṅgâ, Yamunâ and Sarasvati at Prayâga. The saṅgama is considered by the Hindus as very holy. The Saurapurâna (Chap. 67, V. 16). refers to Gaṅgâ-Yamunâ saṅgama. (cf. Rûmâyana, Avodhyâkânda, 54 sarga, vs. 2-5). Kâlidâsa refers to this confluence in his Raghuvamśâ (XIII, 54-57). The Sarasvatî saṅgama is, according to the Mahâbhârata (Chap. 82. 125-128), universally considered as holy. By bathing at this saṅgama one accumulates much merit. Râma, Lakshmana and Sîtâ noticed at the confluence of the Gaṅgâ-Yamunâ two kinds of colour of the water (Rûmâyana, Ayodhyâkânda, sarga 54, v. 6).

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

Pupphavati.—It was one of the names of Vârânasi, the capital of the Kûshi kingdom (Bhandarkar, Carmichael Lectures, 1918, pp. 50-51). Candakumâra was the son of Ekarâja of Pupphavati. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar (Cariyâ-Pitaka, Ed. B. C. Law, p. 7).

Pûrvirima (Pubbirima).—It was a Buddhist monastery situated in the neighbourhood of Srîvastî to the north-east of Jetavana and erected by Viśâkhâ, the daughter-in-law of the banker Migâra. The circumstances which led to the erection of this monastery are related in the Dhammapada Commentary (Vol. I, 384-420). One day Viśâkhâ returned home from the Jetavana Vihâra, forgetting all about her valuable necklace which she took off her person and left behind in the monastery. On getting it back she refused to wear it and sold it for a big amount. She utilised the money in purchasing a site whereupon she built a monastery and dedicated it to the Order. Wood and stone were the materials used for the construction of the monastery which stood up as a magnificent two-storied building with innumerable rooms on the ground and first floors (Dhammapada Commentary, I, 414). This monastery was known as Pubbârâma-Migâramâtupâsâda. The Buddha delivered the Aggañña Sutta while he was dwelling in the palace of Migâramâta (Digha, III, p. 80). For further details vide B. C. Law, Srîvastî in Indian Literature (M.A.S.I., No. 50).
Puṣkalāvati (Puṣkarāvati, Peukelaotis of Arrian and Peukalei of Dionysius Periegetes).—It was an earlier capital of Gandhāra, situated to the west of the river Indus. It is identified with the modern Chārsadda (Chārsada), a little above the junction of the Swat with the Kabul river (V. S. Agrawala, Geographical Data in Pāṇini’s Asāṃdhavyāyī, J.U.P.H. Society, Vol. XVI, Pt. I, p. 18). According to some this city, otherwise known as the lotus city, may be identified with the modern Prang and Chārsadda, 17 miles north-east of Peshwar on the Swat river (V. S. Agrawala, Geographical Data in Pāṇini’s Agādhavyāyī, J. U.P. H. Society, Vol. XVI, Pt. I, p. 24). Kaniska’s son used to live here according to Tārānāth (vide V. A. Smith, Early History of India, 4th Ed., p. 277, fn. 1). It is mentioned in the Brihat-samhitā as a city (XIV. 26). For further details vide B. C. Law, Indological Studies, Pt. I, p. 14.

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

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

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

Rājapura (Ko-lo-she-pu-lo).—It has been identified with Rajaori to the south of Kāśmīra. The district of Rajaori is bounded on the north by the Pirpañchal, on the west by Punach, on the south by Bhimbar, and on the east by Rihāsi and Aknur (C.A.U.I., 148-149).

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

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

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

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

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

**Rohiṇī.**—This river formed the boundary between the Śākya and the Koliya countries (*Theragāthā*, V. 529, p. 56).

**Sahalāṭavi.**—See Vatāṭavi.

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

**Samkāśya** (Pali: *Samkassa*).—It has been identified with modern Sankisa, a village in the Farrukhabad district of the U.P., situated 36 miles north by west from Kudārkot, 11 miles south-south-east from Aliganj in the Azamnagar Pargana of the Etawah district, and 40 miles north-north-east from Etawah. According to some Sankassa is Saṅkisa or Saṅkisa Basantapura situated on the north bank of the river Īksumati, now called Kāлинādi between Atranji and Kanoj and 23 miles west of Fatehgarh in the district of Etawah and 45 miles north-west of Kanoj. According to Patañjali’s *Mahābhāṣya* (Vol. I, p. 455), it is four yojanas distant from Gavidhumat (2. 3. 21; vide *A Stone Inscription from Kudārkota*, E.I., I, 179-180). For Archaeological remains, see excavation at Saṅkisa by Hīrānanda Shāstri (*J.U.P.H.S.*, III, 1927, pp. 99-118).

**Sapta-sindhu.**—It is the Punjab where the early Aryans first settled themselves after their migration to India (*Rgveda*, VIII, 24, 27). Patañjali’s *Mahābhāṣya* (1. 1. 1, p. 17) refers to it. The seven Sindhus are the following:—Irāvati, Candrabhāgā, Vitastā, Vipāśā, Śātadru, Śindhu and Sarasvati.

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

Sarasvatī.—The Sarasvati and the Drīḍadvatī are the two historical rivers of northern India that flow down independently without belonging to the Indus group. Manu locates the region of Brahmvarta between these two sacred streams. The Sarasvati is described in the Milindapañha as a Himalayan river. It flows southwards through the Simla and Sirmur States forming a bulge. Manu applies the name of Vīnaśāna to the place where it disappears from view.

1 The Taiṭṭiriya Samhitā (VII. 2, 1, 4), Pañcavimśā Brāhmaṇa (XXV. 10, 1), Kauśitaki Brāhmaṇa (XII. 2, 3), Śata-palha Brāhmaṇa (I. 4. 1. 14) and the Aiḷareya Brāhmaṇa (II. 19. 1. 2) mention this river. It is also mentioned in the Rgveda (I. 89. 3; 164, 19; II. 41, 16; 30, 8; 32, 8; III. 54, 13; V. 42, 12; 43, 11; 46, 2; VI. 49, 7; 50, 12; 52, 6; VII. 9, 5; 36, 6; 39, 5; X. 17, 7; 30, 12; 131, 5; 184, 2). The Padma-purāṇa (Sṛṣṭi-khaṇḍa, Ch. 32, v. 105) refers to the Gangodbhedatīrtha which is the meeting place of this river with the Ganges. The Kātyāyana Śrautasūtra (XII. 3, 20; XXIV. 6, 22), Lāṭyāyana Śrautasūtra (X. 15, 1; 18, 13, 19, 4), Aśvalāyana Śrautasūtra (XII. 6, 2, 3) and Sāṅkhya-yāna Śrautasūtra (XIII. 29) refer to the sacrifices held on the bank of this river as of great importance and sanctity.

Kālidāsa mentions it in his Raghuvamśa (III. 9). The Yoginīstātra (2/3; 2/5; 2/6) also mentions this river. In the Siddhānta-śiromāni the Sarasvatī is correctly described as a river which is visible in one place and invisible in another. The river which still survives between the Sirmur in the Himalayan range, called the Sewalik and emerges into the plains at Ad-Badri in Ambala. It is considered sacred by the Hindus. According to the Mahābhārata (83, 151; 84, 66) people offer pīṇḍas to their ancestors on the bank of this sacred river. There existed on its bank a forest sacred to Ambikā known as the Ambikāvana (Bhāgavatapurīṇā, X. 34. 1-18).

Sarda (Sardi).—This holy site is on the right bank of the Kissengangā near its junction with the Madhumatī near Kāmraj in Kāsmīra. The sage Śaṇḍiliya performed austerities here. When Lalitāditya, king of Kāsmīra, treacherously killed a king of Gauḍa, the Bengalees entered Kāsmīra on the pretext of visiting this temple and destroyed the image of Visnu mistaking it for that of Parihāsakesava. Even the celebrated sage Sāṅkarācārya was not allowed to enter this temple till he answered the questions put to him.

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

1 Cf. Mahābhārata, 82. 3; Padmap, ch. 21.
of the western lake of the Mānasa Sarovara. From this region it has a westerly course until it turns a little towards south-west above Mount Kamet. In ancient times it took an independent course to the confines of Sindh (Pargiter, Märkandeya Purāna, p. 291, notes). The united streams of the Sutlej and the Beas are known as the Ghaggar. The Satadru is also mentioned in the Mahābhārata (1.193.10). For further details vide Law, Rivers of India, p. 114.

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

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

Śiketa.—Śiketa was the capital city of northern Kośala. Patañjali mentions it in his Mahābhāṣya (3.3.2, p. 246; 1.3.2, p. 608). It is the Sogeda of Ptolemy and Shachi of Fa-hien (Legge, Travels of Fa-hien, p. 54). It became a highly important city in the kingdom of Kośala wherefrom one might travel to Kosambi across the Yamunā. It could be reached from Sāvatthi by a chariot-drive with seven relays of the best of steeds (‘Sattarathavitāni’—Majjhima, I, 149). It was a town on the borderland of Kośala towards the south-west. It stood out prominently among the six great cities of India (Dīgha N., II, 146). It was the capital
in the period immediately preceding the Buddha’s time (Carmichael Lectures, 1918, p. 51). It was at this city that the banker Dhanañjaya, the father of Visākhā-migaramātā, lived (Dhammapada Commentary, Vol. I, Pt. 2, pp. 386-7). Sāriputta once stayed at Sāketa (Vinaya, I, p. 289). Jivaka came here and cured the ailing wife of a banker (Ibid., I, 270ff.). The road from Sāketa to Śrāvasti was frequented by robbers who were dangerous to passers-by. Even the monks were robbed of their belongings and sometimes killed by the robbers. Royal soldiers used to come to the spot where robbery was committed and used to kill those robbers whom they could arrest (Vinaya, I, p. 88). Thirty monks, who were dwellers in the forest, had to stay at Sāketa, being unable to reach Śrāvasti in time, when the Buddha was staying there in the Jetavana of Anāthapiṇḍika (Vinaya, I, p. 253). There was a village named Toranavatthu between Sāvatthi and Sāketa (Samyutta, IV, 374ff.). The Jātakas refer to Sāketa as an important city (Vol. III, 217, 272; V, 13; VI, 228). Sāketa is especially said to have belonged to the Guptas.

Śūlva.—The Gopatha-Brahmaṇa (1, 2, 9) refers to the country of the Śūlavas. In Pāṇini’s sūtra (4. 1. 173, 178) it is stated that the Śūlavajanapada consists of Audumvara (Udumvara), Tilakhalā, Madrakāra, Yuvāndhara, Bhūlinga and Sāradanda. Pāṇini also refers to a town named Vaiḍūramāgni built by Vidyāmāgni in the Śūlva country (4. 2. 76, 4. 2. 133, 4. 1. 169). Patañjali in his Mahābhāṣya mentions it (4. 2. 76). The Śūlva probably occupied the territory now occupied by the native state of Alwar (Cunningham, A.R.A.S.I., XX, p. 120; Matṣyāpurāṇa, Ch. 113). The Viśvavāpurāṇa (II, Ch. III, śl. 16–18) and the Brahmapurāṇa (Ch. 19, 16–18) place the Śūlvas in the west. According to the Mahābhārata the Śūlva country was situated near Kuruksetra (Virāṭaparva, Chap. I). It was the kingdom of the father of Satyavān, husband of Sāvitrī (Vanaparva, Chap. 282). The capital of the Śūlvas was Śālpvapura, also called Saubhaga-nagara (Mahābh., Vanaparva, Chap. 14). In the great Bhārata battle, the Śūlvas lent their support to Duryodhana against the Pāṇḍavas (Bhishmaparva, Chap. 20, 10, 12, 15).

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

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

Sārṇāth (Śārṇāganātha).—The Sārṇāth Stone Inscription mentions the ancient site of Sārṇāth in the Benaras district, situated at a distance of about seven miles from Benaras city, where there is a large collection of Buddhist ruins (C.I.I., Vol. III). The Sārṇāth Stone Inscription was dug out to the north of the Dhamek stūpa, to the south of the raised mound running east and west over the remnants of the old monasteries of the Gupta period (E.I., III, 44; E.I., IX, 310–28). Its ancient name is Isi-patana-migadāva (Ṛṣipatana-mrigadāva) where Buddha first turned the Wheel of Law.1 Cunningham found it represented by a fine wood, covering an area of about half a mile extending from the great tope of Dhamek on the north to the Chaukundi mound on the south (Archaeological Report, I, p. 107). There was a large community of Buddhist monks at Isipatana in the 2nd century B.C. It was a monastic centre in Hiuen Tsang’s time,

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

Some of the most eminent members of the Buddhist community seem to have resided in this place from time to time. Among the recorded conversions held at Isipatana, those between Sāriputta and Mahākāśyapa and between Mahākāśyapa and Cittahaththi-Sāriputta are noteworthy (*Samyutta*, II, pp. 112–114; III, pp. 167–69; 173–7; IV, pp. 384–6; *Anguttara*, III, pp. 392ff.). Isipatana (Rṣipatana) Migadāya (Mṛgadāva) was mentioned by the Buddha as one of the four places of pilgrimage which his devout followers should visit (*Buddhavamsa Commy.*, p. 3; *Dīgha Nik.*, II, 141). It was so called because sages on their way through the air from the Himalayas, used to alight here or start from here on their aerial flight.

In addition to the preaching of his First Sermon several other incidents connected with the life of the Buddha are mentioned in the Buddhist texts as having taken place at Isipatana (*Vinaya*, I, 15ff.; *Anguttara Nik.*, I, 110ff.; 279-80; III, 392ff., 399ff.; *Sam. Nik.*, I, 105-6; V, 406-8; *Dīpavamsa*, pp. 119-20; *Therigāthā Commy.*, p. 220; B. C. Law, *Ancient Indian Tribes*, 1926, pp. 22–25).


*Sāvati (Śrāvasti).*—Sāheṣṭh-Māheṣṭhā is the modern equivalent of the ancient site of Śrāvasti. The entire site lies on the borders of Gonda and Bahrai districts of Oudh in the Uttar Pradesh, and can be reached from the railway station Balarāmpur. It can also be reached from Bahrai which is at a distance of about 26 miles. It occurs in Luders’ List (Nos. 918, 919) as Sāvasti. Some sculptures have been found out at this site, most of them are Buddhistic, very few Jaina, and some Brahmanical. According to the Buddhist commentator Buddhaghosa this city was so called because it was originally the dwelling place of Savatthā the sage. It was at first a religious settlement, and the city subsequently grew up around it (*Papanicasādani*, I, 59-60; *Paramathajotikā* (*Suttaniḍha Commy.*), p. 300; *Udāna Commy.*, Siamese ed., p. 70). Everything was found there, which was necessary for human beings; hence it was called *Sāvati (sabhām-atthi)*. This city is said to have been built by king Śravasta or Śravastaka (*Viṣṇupūrāṇa*, Ch. II, anśa 4). In the *Matsya* and *Brahma Purāṇas* (XI, 29-30; VII, 53) Śravastha is mentioned as the son of Yuvanāśva. The *Mahābhārata* represents Śravastaka as the son of Śrāva and the grandson of Yuvanāśva (*Vanapara*, 201, 3-4; *Harivamsa*, XI, 21, 22). The *Harṣacarita* (Kane’s ed., p. 50) refers to Śrutavarma who was once the king of Śravastī. The *Kathāsaritāgara* and the *Daśakumāracarita* (15, 63-79; Ch. V) refer to two kings of Śravastī named Devasena and Dharmavardhana respectively. King Dharmavardhana had a beautiful daughter named Navamālikā (*Daśakumāracaritam*, p. 138). Pramati continued his journey to Śravastī, where being tired he lay down to rest among vines in a part outside the city (*Ibid.*, p. 136). Sāvatthī figures throughout Buddhist literature as the capital of the kingdom of Kośala.

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

The city of Śrāvastī was situated on the bank of the Aciravatī (VinayaMahāvagga, pp. 190-191, 293; Paramathajotikā, p. 511). The Jetavana and the Pubbārāma were the two well-known Buddhist monastic establishments and influential centres of Buddhism, built in the life-time of the Buddha adjoining and to the south of the city of Śrāvastī. Śrāvastī was also an important and powerful seat of Brahmanism and Vedic learning. It had an important Brahmanical institution under the headship of Jānuśouṇḍi (Dīgha, I, 235; Sumanāgalavilāsini, II, 399; Majjhima, I, 16). According to the Bodhisattvāvadānakalpalalātā (61. 2), Svastika, a Brahmin of Śrāvastī, took to cultivation to earn his livelihood. Among the wealthy nobles of Śrāvastī mention may be made of Prince Jeta who laid out, owned and maintained the famous garden bearing his name (Papañcasūdanā, I, p. 60). There was another famous garden near the city bearing the name of Mallikā, the queen of Prasenajit of Kosala. Sudatta, noted in the tradition of Buddhism as Anirūḍhapiṇḍika, gained an immortal fame as the donor of the Jetavanavihāra, and Viśākhā immortalised herself by erecting the Pubbārāmavihāra.

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

Śrāvastī was not only a great emporium of Indian trade but also a great centre of religion and culture. Śrāvastī, otherwise called by the Jainas as Candrapuri or Candrikāpurī, was the birthplace of Sambhavānātha and Candraprabhānātha, the two famous Jaina tirthākaras (Jaina Harivamsāpurāṇa, p. 717; Shah, Jainism of Northern India, p. 26). According to the Vividhatirthakalpa a caitya adorned with the image of Śrīsambhavanātha stood in the city of Śrāvastī. Saint Kapila came here for the purpose of acquiring knowledge. Bhadra, son of king Jitaśatru, became a monk in course of his wanderings and afterwards attained perfection (B. C. Law, Some Jaina Canonical Sūtras, 175). It was in this city that Mahāvīra met Gosāla-Maṅkhaliputra for the first time after their separation. Mahāvīra visited it more than once and spent one rainy season here (Kalpasūtra, Subodhiṅkātikā, 103, 105, 106; Āvāsyaṅkasūtra, 221; Stevenson, Heart of Jainism, 42). The Jaṭilas, the Niganṭhas, the
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Acelakas, the Eka-sātakas and the Paribbājakas were very familiar figures to the people of this city so much so that it was easy for the royal spies to hide their secret mission under the garb of those religieux (Samputta, I, 78). Many of the Buddha’s most edifying discourses were delivered here. This city contributed a fair number of monks and nuns to the Order (Dhammapada Commentary, I, 3ff.; Ibid., I, 37ff.; Ibid., II, 260ff.; Ibid., II, 270ff.; Ibid., I, 115ff.; Ibid., III, 281ff.; Ibid., IV, 118; Psalms of the Brethren, pp. 7, 13, 14; 19, 20, 25; Psalms of the Sisters, 19-20).

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

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

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

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

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

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

Śīhappapāṭa.—It was mentioned in the Kuṇḍā Jātaka (Jīt., Vol. V, p. 415) as a lake in the Himalaya.

Śīmsapāvāna.—It was situated to the north of Setaṇya, where the Venerable Kumārakassapa dwelt (Digha, II, 316).

Śindhu (or Indus).—The Śindhu which is the River Indus and the Sīntu of the Chinese travellers, is the greatest known river of northern India after which the Indus group is named. The Indus, after passing Attock, flows almost due south, parallel to the Sulaiman Hills. According to the Rgveda (X. 75), the Śindhu surpassed all the flowing streams. The Taittiriya-saṃhitā (VII. 4, 13, 1) uses the term Saindhava which may apply to Śindhu or the Indus. Pāṇini mentions it in his Aṣṭādhyāyī (4. 3. 32-33; 4. 3. 93). Patañjali refers to it in his Mahābhāṣya (1. 3. 1, pp. 588-589).

The Mālavikāgnimitraṇī (Ed. S. S. Ayyar, p. 148) refers to the fight of Vasumitra, son of Agnimitra, with the Yavanas on the right bank of the river Śindhu. According to Alberuni the upper course of the Indus above the junction with the Chenab was known as Śindhu; lower that point to Aror it was known by the name of Pañcīnād, while its course from Aror down to the sea was called Mihrān (India, I, p. 260). In the Behistun Inscription of Darius it is referred to as Hindu, and in the Vendidad as Hendu. The Śindhu lent its name to the country through which it flowed (cf. Beal, Buddhist Records of the Western World, I, p. 69; cf. J.A.S.B., 1886, II, p. 323).

The Śindhu group, its known to Pliny, was constituted of the Śindhu (Indus) and nineteen other rivers. The main tributaries of the Indus are said to be the Hydraotes, the Akesines, the Hypasis, the Hydaspes, the Kophen, the Parenos, the Saparnos and the Saonos. For further details, vide B. C. Law, Rivers of India, pp. 6-12.

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

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

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

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

Śivipura.—According to the Shorkot Inscription the ancient name of Shorkot was Śivipura or Śivapura which was the capital of the Sibis (E.I.,
XVI, 1921, p. 16; Law, Tribes in Ancient India, p. 83). Śivapura or the
town of the Śivas is mentioned by the scholiast on Pāṇini as situated in
the northern country (see Paṭaṇjali, IV, 2, 2). The Śivas or Sibis were a
people inhabiting the Shorkot region in Jhang in the Punjab lying between
the Irāvati and the Candrabhāgā, and therefore, included in the northern
region or Uttarāpatha. They seem to have been a very ancient people,
probably alluded to for the first time in the Rgveda (VII, 18, 7). They
seem to have maintained their independence for some considerable
time, for they are referred to not only by the Greek geographers and the histo-
rians of Alexander’s time but also by the scholiast on Pāṇini (IV, 2, 109).
In later times they seem to have migrated to the extreme south of India
(cf. Daśakumāracaritam, Ch. VI; Brhat Samhitā, Ch. XIV, v. 12). The Lalitavistara
(p. 22) and the Mahāvastu (Law, Study of the Mahāvastu,
p. 7) mention the Śivi country as one of the sixteen janapadas of Jambu-
dvipa. Aritṭapura was the capital of the Śivi kingdom (Jātaka, IV,
p. 401). Aritṭapura (Skt. Ardhatapura) is probably identical with Ptolemy’s
Aristobothra in the north of the Punjab and may perhaps be the same as
dvāravati (Jātaka, Faissboll, Vol. VI, p. 421; N. L. Dey, Geographical
Dictionary, pp. 11, 187). The Bodhisattvāvadāna-Kalpalatā of Kṣemendra
mentions the city of Śivavati, which is identical with the capital of the
Śivi country, ruled by King Śivi (91st Pallava). Early Greek writers
refer to the territory of the Siboi in the Punjab. For further details, vide

Śona (Sonī).—It is the greatest known lower tributary of the Ganges.
Arrian’s Sona, the modern Son, which takes its rise in the Maikālā (Mekala)
range in the district of Jabalpur and flowing north-east through Baghel-
khānd, Mirzapur and Sahabad districts, joins the Ganges near Patna.
According to the Rāmāyana (Ādikānda, 32 sarga, vs. 8-9), this beautiful
(rāmīt) river was flowing through the five hills encircling Girivraja and
also through Magadha, hence it was called Māgadhī. The Padmapurāṇa
(Uttarakhaṇḍa, vs. 35–38) refers to this great river. The Purāṇas count
it as one of the important rivers that rise from the Rksa range. Crossing
this river Dadhīcī reached the site of his father’s seclusion (Harṣacakita,
Ch. I). Kalidāsa refers to this river in his Rāghavamśa (VII, 36). Its
course past Rājagṛha in Magadha was probably known as the Sumāgadhā
or Sumāgadhī. It is fed by five tributaries in the district of Baghelkhand,
four tributaries in the district of Mirzapur, one in the district of Palamau
and one in the district of Sahabad. This river falls into the Ganges above
Patna (cf. Rāghavamśa, VII, 36—Bhāgirathisūna ivottarāṅga). For fur-

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

Śrīvastā.—See Śāvatthi.

Śrīṅgaverapura (Śrīṅgiverapura).—Here Rāma is said to have crossed
the Ganges. It is identified by Cunningham with Singor built on a very
high bluff, 22 miles to the north-west of Allahabad (A.S.R., XI, 62;

Srughna.—It was situated 38 or 40 miles from Thaneswar. It was
known to Hiuen Tsang as Su-lukin-na. It was 1,000 miles in circuit.
On the east it extended to the Ganges and on the north to a range of lofty
mountain, while the Jumna flowed through the midst of it. According
to Cunningham, it must have comprised the hilly areas of Sirmor and Garhwal, lying between the rivers Giri and the Ganges with portions of the districts of Ambala and Saharanpur (C.A.G.I., pp. 396ff.).

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

**Śuktimati.—** The Kosāmi Inscription of the reign of Mahārāja Vaśravana of the year 107 refers to this locality, which was probably in the neighbourhood of Kaūśāmbi. This city is mentioned in the Cetiya Jātaka (No. 422) as Sotthivatinagara (E.I., XXIV, Pt. IV). It was the capital of the Cedi king named Dhūṣṭaketu (Mahābhārata, III, 22). It stood on the river of the same name which is described in the Mahābhārata as one of the rivers of Bhūrītvāra (Bhūmimaparva, VI, 9).

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

**Sūsumūragiri (Śīsumāra hill).—** It was in the Bhargya country (Samyutta, III, 1). It was situated in a deer park at Bhesakālāvana. It was a city and its capital was so called because on the very first day of its construction a crocodile made a noise in a lake near by (Pañcaśūdani, II, 65; Śrātrathappakīsini, II, 249). Prince Bodhi, the son of Udayana, king of the Vatasas by his queen Vāsavadattā, dwelt on this hill, where he built a palace called Kokanada. According to the Buddhist tradition, it was the capital of the Bhargya kingdom and was used as a fort (Majjhima, I, 332-8; II, 91-97). Some have identified it with the present Chunar hill (Ghosh, Early History of Kaūśimbi, p. 32). A rich householder who used to live on this hill gave his daughter in marriage to the son of Anāthapindika (R. L. Mitra, Northern Buddhist Literature, p. 309).

**Sundarikā.—** It is one of the seven sacred rivers of ancient India. It was a river in Kośala, which was most probably a tributary of the Aciravatī or Rāptī. It was not far from Śravasti (Suttanipāta, p. 79).

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

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

**Śvetaparvata (Setapabbata).—** It is in the Himalayas to the east of Tibet (Samyutta, I, 67).

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

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

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

This city has been identified with modern Taxila in the district of Rawalpindi in the Punjab. This city was also known as Bhadrāśilā and later on it came to be known as Takṣaśilā, because here the head of king Candraprabha was severed by a beggar-Brahmin (Divyāvadānamāla, Northern Buddhist Literature, p. 310). The city named Bhadrāśilā was rich, prosperous, and populous. It was 12 yojanas in length and breadth, and was well-divided with four gates, and adorned with high vaults and windows. This city was situated to the north of the Himalayas under the rule of a king named Candraprabha (Bodhisattvavādinā-Kalpalatā, 5th Pallava). There was a royal garden in it (Divyāvadāna, p. 315). According to the Bodhisattvavādinā-Kalpalatā (59th Pallava), Takṣaśilā belonged to king Kuśjakarna when Kuṇāla was sent to conquer it. From the Divyāvadāna it appears that this city was included in the empire of Bindusāra of Magadha, father of Asoka.

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

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

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

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

Thūṇa (Sthūna).—See Sthūnēśwara.

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

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

Tulamba.—This town is situated on the left bank of the Rāvi at 52 miles to the north-east of Multan (C.A.G.I., 1924, p. 257). It was originally known as Kulamba (C.A.S.R., V, pp. 111ff.).
Tusim.—The Tusām Rock Inscription mentions this village, situated about 14 miles to the north-west of Bhiwani, the chief town of the Hissar district of the Punjab (P), (C.I.I., Vol. III).

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

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

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

Upavatanaśīlavana.—It was in the territory of the Mallas. Here the Buddha attained mahāparinibbīna (Digha, II, 169).

Uśinara.—Pāṇini refers to this country in his Aṣṭādhyāyī (4. 2. 118; 2. 4. 20). Patañjali in his Mahābhīṣya (1. 1. 8, p. 354; 1. 3. 2, p. 619; 4. 2. 118) mentions it. This country was situated to the north of the Kuru country (C.H.I., I, p. 84). The Gopatha Brahmāya (II. 9) considers the Uśinaras as northerners. The Rigveda (X. 59, 10) refers to them. Zimmer thinks that the Uśinaras earlier lived farther to the north-west. The Authors of the Vedic Index do not accept his view (Vol. I, p. 103). Pargiter holds that they occupied the Punjab (A.I.H.T., p. 109). The Buddhist Jātakas often mention king Uśinara (Nīmi Jīt., Fausboll, VI, p. 199; Nīradakusupapa Jīt., VI, p. 251; Jīt., IV, 181ff.). For further details, vide Law, Tribes in Ancient India, pp. 68ff.

Uśinirī.—See Uśīradhvaja.

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

Uśīnārę mentioned in Pali Literature and Uśīnaraṇagiri mentioned in the Kathāsaritasāgara are doubtless identical with the Uśīragiri of the Divyāvadāna (p. 22) and Uśīradhvaja of the Vinaya texts (S.B.E., Pt. II, p. 39).

Uttara-Kośala.—This has been identified with Ayodhyā (cf. Kamani Plate of Govindaarendra, V.S. 1184; E.I., XXVI, Pt. II, 68ff.; I.A., XV, p. 8, f.n. 46). In the Rīmīya-ā, Ayodhyā is mentioned as the earlier capital of Kośala, and Śrīvasti as its later capital (cf. also Jātaka, Nos. 454 and 386). In later times North Kośala came to be known as Śrīvasti in order to distinguish it from South Kośala. Hiuen Tsang called North Kośala by the name of Śrīvasti, which was about 600 li in circuit. There
were many Buddhist monasteries in ruins. The people were honest in their ways and were fond of good work. This city was stocked with good crops and enjoyed an equable climate. For further details, vide B. C. Law, Tribes in Ancient India, Ch. XXVIII.

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

Uttarakuru.—It is mentioned in the Vedic and later Brahmanical literature as a country situated somewhere north of Kashmir. It is mentioned in the Bhagavatapurāṇa (I, 16, 13) as the country of northern Kurus. Some call it a mythical region. The Kurudipa mentioned in the Dipavamsa (p. 16) may be taken to be identical with Uttarakuru. Tidaspura was the city of Uttarakuru according to the Vinaya Commentary (Samantapādikā, p. 179). The Lalitavistara (p. 19) refers to Uttarakuru as a pratyanta-dvipa (cf. Bodhisattva-vaivad:na-Kalpakatā, pp. 48, 50, 71). For further details, vide Law, Geographical Essays, p. 29.

Vaidyātapatavātā.—It is a part of the Kailāsa range at the foot of which the Mānasasarovara is situated.

Vāhlikā.—The Yoginiśatra (1/14) mentions it. The Meharauli Iron Pillar Inscription of Candravarman is probably not to be identified with the Vāhlikas as settled beyond the Indus.¹ King Candra, who has been identified with Candravarman of the Allahabad Pillar Inscription of Samudragupta, as also with the king of the same name mentioned in the Susunia Rock Inscription, is described to have in battle in the Vanga country turned back with his breast the enemies, who uniting together came against him, and by whom having crossed in warfare the seven mouths of the Indus, the Vāhlikas were conquered. The country of the Vāhlikas has, therefore, been sought to be identified with the region now known as Balkh. The Vāhlikas should be identified with the ‘Baktroi’ occupying the country near Acharosia in the time of Ptolemy.² According to the Rāmāyana (Kiskindhākanda, 44, v. 13), the Vāhlikas are associated with the people of the north. At any rate, the Vāhlik country should be identified with some region beyond the Punjab.

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

¹ B. C. Law, Tribes in Ancient India, Ch. XI; Geographical Essays, p. 137; Ancient Indian Tribes, II, pp. 58-60.
² I.A., 1884, p. 408.
³ Rāghuvamśa, XV, 11, 15.
Tons). It was on the Tamasā (eastern Tons) according to Pargiter. The Rāmāyana (VII, Ch. 57) points out that Lakṣmanā crossed the Gangā while taking Sitā to Vālmiki’s hermitage for banishment. The Tamasā should be the eastern Tons on the bank of which stood Vālmiki’s hermitage. This hermitage was also visited by Śatrughna who came here from Madhurā.

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

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

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

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

Vibhra@.—It is a big mountain near the Himalaya mountain (Kālikāpurāṇa, Ch. 78, 37).

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

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

Vipāsā.—The name of this river occurs in Pāṇini’s Astādhyaī (4. 2. 74). It is the Beas, identified with the Vipāsī or Hypsas or the Hyphasis of the Greeks, which is a tributary of the Śatadru or the Sutlej. It was in ancient times most probably an independent river. The Mahābhārata refers to the origin of this river. Vaśisṭha, broken in heart due to the death of his sons at the hands of Viśvāmitra, wanted to kill himself. He, therefore, tied himself hand and foot and threw himself into the river, but the strong current of the river unfastened him (vī = vigata + paśa) and saved him by throwing him on the banks. The Mārkandeya Purāṇa

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1 J. R. A. S., 1894, 235.
2 Cf. Rāghuvamśa, XIV, 52.
4 Rāmāyana, Uttarakandā, Sarga 84, v. 3.
6 Vinaya, III, 6.
7 Jātaka, III, 494.
8 Aṅguttara Nīkīya, II, 57.
9 Aṅguttara Nīkīya, IV, 172.
refers to this river (Canto LVII, 18). The Bhāgavatapurāṇa (X. 79, 11) and the Padmapurāṇa (Uttarakanda, vs. 35-38) also mention it. This river rises in the Pir Pañjāl range at the Rhotang Pass near the source of the Rāvī. It is fed by a number of glaciers. From Chāmbā it flows in south-westerly direction to meet the Śatadru.

Vitastā.—This river which is mentioned in the Rgveda (X. 75, 5; Nirukta, IX, 26; cf. Kāśika Vṛtti on Pāṇini, 1. 4. 31) is the most westerly of the five rivers of the Punjab. It is the Hydaspes of Alexander’s historians and the Bīdaspes of Ptolemy. Among the four main eastern tributaries of the Indus, the most western is the Vitastā (Pali: Vitamsā) or the Jhelum. It takes its rise in the Pir Pañjāl range in the State of Kashmir and flows towards the west in a zigzag course below Punch, and then turns south to flow in a south-westerly direction. It turns west a little to the east of the town of Jhelum and to the west of Mirpur and flows southwards after forming a bulge between Pir Dadan in the north-east and Khosab in the south-west. It meets the Chenab below Jhang and Jhang Maghiana. This river is known in Kashmir under different local names, Vīrnag, Adpal and Sandran, and flows through Śrīnagar. It was known to the Rgvedic Aryans (X, 75) by the name of Vitastā. The Bhāgavatapurāṇa (V, 19, 18) mentions it as a river.

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

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

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

Yamunā.—This river is mentioned in the Rgveda (X. 75; V. 52, 17; VII. 18, 19; X. 75, 5),2 Atharvaveda (IV. 9, 10) and the Aitareya Brāhmaṇa (VIII. 14, 4). It is known as Kalindrakanyā because it takes its rise from the Kalindagiri.3 According to the Rgveda (VII. 18, 19), the Tritsūs and Sudās defeated their enemies on this river. The territory of the Tritsūs lay between the Yamunā and the Sarasvati on the east and west respectively. According to the Aitareya Brāhmaṇa (VIII, 23) and śātpatha Brāhmaṇa (XIII. 5, 4, 11), the Bharatas are famed as victorious on the Yamunā. The Pañcavimśa Brāhmaṇa (IX. 4, 11; XXV. 10, 24; 13, 4), Śīṅkhyaśyana Śravasūtra (XIII. 29, 25, 33), Kātyāyana Śravasūtra (XXIV. 6, 10, 39), Lītiyāyana Śravasūtra (X. 19, 9, 10) and Aśvalāyana Śravasūtra (XII, 6, 28) mention this river. Patañjali also mentions it in his Mahābhāṣya (1.1.9, p. 436; 1.4.2, p. 670). The Yoginiśtantra (2.5. 139-140) and the Kalikāpurāṇa (Ch. 15, 8) refer to it. This river also known as the Kālindi occurs in the Bhāgavatapurāṇa (III. 4, 36; IV. 8, 43; VI. 16, 16; VIII. 4. 23; IX. 4, 30; IX. 4, 37; X. 58, 22) as well as in the Mahāvastu (III, 201). Bāṅa in his Kādambarī (p. 62) also calls it the Kālindi because its water appears to be dark. It rises on the slopes of Bandarpunch, a peak situated on the watershed between the Yamunā

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3 Raghuvamsa, VI, 48.
and the Ganges. The shrine of Yamunotri stands at the base of the Bandarpunch. The first and great western tributary of the Ganges is the Yamunā proper, which takes its rise in the Himalayan range below Mount Kamet. It cuts a valley through the Siwalik range and Garhwal before it enters the plains of northern India to flow south parallel to the Ganges; from Mathurā downwards it follows a south-eastern course till it meets the Ganges forming the famous confluence at Prayāga or Allahabad. In the district of Dehra Dun it receives two tributaries on the west side, called Carmanvati (modern Chambal), Dilraaena, and further down between the tiisciple source of the river The Yamunotri which is eight miles from Kursoli is considered to be the Paisuni). Many holy places are situated on this river. Sarabhanga, a district of Dehra Dun it receives two tributaries on the west side, the upper one of which is known as northern Tons. Between Agra and Allahabad it is joined on the left side by four tributaries, called Carmanvati (modern Chambal), Kālisindh, Vetravatī (modern Betwa), Ken and Payasnī (modern Pašuni). Many holy places are situated on this river. Sarabhanga, a disciple of Kāśyapa, was present at a great sacrifice held at a place between the Ganges and the Yamunā.1 The Yamunā is known to the Chinese as Yen-mok-na. It served as the boundary between Śūrasena and Kośala, and further down between Kośala and Vaśiṣṭha; Madurā, the capital of Śūrasena, and Kosambi, the capital of Vaśiṣṭha standing on its right bank. The Yamunotri which is eight miles from Kursoli is considered to be the source of the river Yamunā. It is identical with the Greek Erannaboas ( Hiranyavāha or Hiranyavāhu). Yamunā is one of the five great rivers mentioned in early Buddhist texts.2 It is modern Jumna. The Skanda Purāṇa mentions the Vāluvāhinī as a tributary of this river.

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

Yavana Country.—The Yonas or Yavanas were the Greeks on the north-western frontier. They were the most esteemed of the foreigners, but all the Yavanas were regarded as sprung from Śūdra females and Ksatriya males.3 The Rāmāyaṇa (I, 54, 21) refers to the struggle of the Hindus with mixed hordes of Śākas and Yavanas (cf. Śākunyavamamibritān). In the Kīṣkindhyākānda (IV. 43, 11-12) Sugrīva places the country of the Yavanas and the cities of the Śākas between the countries of the Kurus and the Madras and the Himalayas. Pāṇini mentions it in his Astīdhyāyī (4. 1. 175). The Bhatisamhitā of Varāhamihira also mentions it (XIV, 18) as inhabited by the Mleccha people (Mlecchā hi Yavanā). The existence of a Yona or Yavana state during the days of Gautama Buddha and Assalāyana is evident from the Majjhima Nikāya (II, 149). The Milindapañṭha4 refers to the land of the Yonas as the place fit for the attainment of Nirvāṇa. The Mahāvastu (Vol. I, p. 171) speaks of the assembly of the Yonas where anything which was decided was binding on them. Dr. D. R. Bhandarkar (Carmichael Lectures, 1921, p. 29) observes that there is nothing strange in Pāṇini flourishing in the 6th century B.C. and in his referring to Yavanī, the writing of the Greeks. Pāṇini does not of course mean by Yavanī any writing but only a feminine form of Yavana. Kāśyayana distinguishes between Yavanī and Yavani, restricting the use of the first to some form of Greek writing. It is difficult to determine the exact situation of the Yavana country (Bhandarkar, Carmichael Lectures, 1921, p. 26; Ray Chaudhuri, Political History of Ancient India, 4th Ed., p. 253). The existence of a pre-Alexandrian Greek (better Ionian) colony may be inferred from the

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

According to Patañjali's Mahābhāṣya (3. 3. 2, p. 246—Kielhorn's Ed.—Arunād Yavanaḥ Sīketaṃ; Arunād Yavano Madhyamikīṃ), Sāketa or Ayodhyā as well as Madhyamikā (near Chitor) were besieged by a certain Yavana or Greek. There was a conflict between the Śuṅga prince Vasumitra and the Yavana on the southern bank of the Sindhu. The extension of Yavana power to the interior of India was at first thwarted by the Śuṅgas. In western India the last vestiges of Yavana power were swept away by the rising ascendancy of the Andhras or Sātavāhanas of the Deccan. In the north-west of India the Yavanas were finally swept away by the onrush of the Parthians.

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

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

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

SOUTHERN INDIA

Acyutapuram.—It is near Mukhaliṅgaṁ in the Ganjam district, where plates of Indravarman were discovered. These plates record a gift of land, which was at Kaliṅganagaraṁ, by one of the kings of Kaliṅga of the Ganga family (E.I., III, 127).

Adhirājendravalaṅaṅdu.—It is the name of a district (S.I.I., I, 134). It is in the Jayāṅkonda-śora-mandalam.

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

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

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

Airāvata.—This has been identified with Raṭāgarh in the Banki Police Station of the Cuttack district (Bīripidā Museum Plate of Devānandadeva; vide also E.I., XXVII, Pt. VII, July, 1948, p. 328).

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

Aḷanāḍu.—It is a sub-division of Arumoridevāḷanāḍu (S.I.I., Vol. II, pp. 333–456). Here was Rājacūḍāmanicaturvedimāṅgalām (vide Rāṇgāchārī’s List 326, Madura District).

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

Amarāvatī (Pali: Amaravati).—This is the name of a town which contains the Amarāvesvara temple (E.I., Vol. VII, p. 17). Its old name is Dhānyaghatā or Dhānyaghātaka, which is identical with Dhānyakataka (corn-town), (Hultzsch, S.I.I., Vol. I, p. 25). It is noted for its stūpa (E.I., VI, 146–157; cf. C.I., VI, 17ff.). It was the capital of Amṛhāpātiya (N. L. Dey, Geog. Dic., p. 7). Buddha in one of his previous births was born in this city as a Brahmin youth named Sumedha (Dhum-pnda-Atthakathā, I, p. 83). This city may be identified with the modern city of Amaraoṭi close to the Dharanīkọṭṭa river, a mile west of ancient Amarāvatī on the Kṛṣṇā, famous for its ruined stūpa. The Amarāvatī stūpa is found about 18 miles to the west of Bezvada and south of Dharanīkọṭṭa on the right bank of the river Kṛṣṇā, about 60 miles from its mouth in the Kṛṣṇā district of the Madras Presidency. The Amarāvatī tope was built by the Andhrabhṛtya kings who were Buddhists (J.R.A.S., 111, 132). The Amarāvatī caitya is the Pūrvaśāla monastery of Hiuen Tsang. For excavations at Amarāvatī, vide A.S.I.R., 1905-6, 116ff.; A.S.I., Annual Report, 1908-9, 88ff.
king Kumāragupta III (554 A.D.) a certain lord of the Andhras (Andhrā-
dhipati) is said to have given the Maukhari king a great trouble by his
‘thousands of threefold rutting elephants’ (Ep. Indica, XIV, pp. 110ff.).
H. C. Raychaudhuri suggests that the Andhra king referred to was prob-
maby Mādhavvarman I (Yanāśraya) of the Polamuru plates belonging to
the Viṣṇukundin family (P.H.A.I., 4th Ed., p. 509). This suggestion
seems to have been in agreement with the fact that the Jaunpur Inscrip-
tion of Īśvararvarman, father of Īśānavarman Maukhari, refers to the
victory over the Andhras on behalf of Īśvararvarman (C.I.I., III, p. 230).
At the time of the Pallava king Śivaskandavarman, the Andhrāpata or
the Andhra country seems to have come under the sway of the Pallava
dynasty whose headquarters were at Dhaṃnakaḍa (Dhānayaṭaka). In
the thirteenth Rock Edict of Aśoka occurs the expression Bhoja-Patinikesu
Andhra-Palideṣu.

The Pulindas of the Andhra region are always associated with the
Andhras who probably inhabited the whole land from the Vindhya to the
Krṣṇā. Vāsīśṭhiputra Pulumāyi was the first king who extended Sāta-
vāhana power over the Andhra country. Stray references to the Andhra
country and people are found in the later epigraphic records. The Indian
Museum Inscription of the 9th year of Nārāyanapāladeva of the Pāla
dynasty refers to the Andhra Vaiṣayika Śākyabhikṣu sthāvīra Dharm-
mitra who erected an image of the Buddha.

_Ammalapunḍi._—This village may probably be identified with Anam-
arapāṇḍiagrahāraṇī, 12 miles to the south-east of Tāḍikonda (E.I., XXIII,
Pt. V).

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

_Ananmalai Hills._—They merge into the Travancore hills (The Imperial

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

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

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

The Mahābhārata (XII, 207, 42) points out that they were settled in the
Deccan. The Rāmāyana (Kiskindhyākāṇḍa, 41, Ch. 11) connects them
with the Godāvari. The epigraphic evidence proves that they occupied
the Godāvari-Krṣṇā valley. The Mārkandeya Purāṇa (LVII, 48-49)
mentions the Andhras as a southern people. The R.E. XIII of Aśoka
mentions the country of the Andhras as a vassal state under Asoka. There is a reference to the Andhra country in a Jātaka (Jāt., I, 356ff.) where a Brahmin youth came after completing his education at Taxila to profit by practical experience. According to Pliny the Andhras possessed a large number of villages, 30 towns defended by walls and towers, and supplied their king with a huge army consisting of infantry, cavalry and elephants (I.A., 1877, 339).

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

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

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

Aṅgaraṅkuppam.—This is the modern village of Aṅgaraṅkuppam, six miles north of Viriṇciipuram (S.I.I., I, p. 133).

Aṅgāra.—A southern country mentioned in the Brahmapāṇḍap., II, 16. 59.

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

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

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

Araṇiyasorapuraṇa.—It is a sub-division of Rājarājaśālānādu. It is a village in Poyirkūrṇam (S.I.I., II, pp. 449, 492).

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

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

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

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

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

Arumadal.—It is a village. Its modern name is Arumadal. It was in Kūsengilinādu, a sub-division of Pāṇḍyakulaśānivaḷanādu (Ibid., Vol. II, p. 479).

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

According to Kauṭilya's Arthaśāstra Assaka (Asaka) is generally supposed to be identical with Aśmaka on the Godāvari, i.e., Mahārāṣṭra (Shama Śāstri's transl., p. 143, n. 2). The Aśmakas fought on the side of the Pāṇḍavas in the Kurukṣetra war (Mahābhārata, VII, 85, 3049). Pāṇini mentions Aśmaka in one of his sūtras (IV, 1, 173). There was a connection between the Iksvākus and the Aśmakas (Byhannārādiya Purāṇa, Ch. 9). The capital city of the Aśmakas or Assakas was Potana or Potali, the Paudanya of the Mahābhārata (I, 77, 47). At one time the city of Potali was included in the kingdom of Kāši. According to the Assaka-Jālaka (Jot., II, 155) there was a king named Assaka who reigned in Potali which is stated therein to be a city in the kingdom of Kāši.

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

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

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

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

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

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

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

Ālampundi.—It is a village in the Seṇji division of the Tīndivanam taluk of the South Arcot district (E.I., III, 224).

Ālappakkam.—It is a village in the Cuddalore taluk of the South Arcot district (E.I., XXVII, Pt. III, p. 97).

Ālūr.—This village is in Padinādu and may be identical with Ālūr in the Cāmarājanagar taluk in the Mysore district (S.I.I., Vol. II, pp. 425-7).
Amūr (Aṃbūr).—This is a town in the Velūr taluk of the North Arcot district (Ibid., Vol. III, p. 165). It is in the Tirukkoyilur taluk of South Arcot district. Two Tamil inscriptions were discovered here (E.I., IV, 180ff.).

Amurkottam.—It is a district (Ibid., Vol. II, Intro. p. 28) in Jayakonda-colamandałam.

Anaimalai.—This is a sacred hill in the Madurā district (Ibid., III, p. 239). It is known as the ‘elephant hill’. It runs from north-east to south-west nearly parallel to the Madura-Melur road from the 5th milestone from Madura (Madras Dist. Gazetteers, Madura, by W. Francis, pp. 254ff.).

Anandūru.—It is the headquarters of the Anandūru Three Hundred (district) mentioned in the Akkalkot Inscription of Śilāhara Indarasa (E.I. XXVII, Pt. II, April, 1947, p. 71). It may be identified with modern Anadūru, chief town of the taluk of that name in the Usmanabad district in the Hyderabad State. It is about 20 miles to the north of Akkalkot.

Anēngur.—It is two miles south-east of Villupuram (E.I., XXVII, Pt. III, p. 98). It must have been the principal place in Ānāngur-nādu.

Anēhara.—This is present Telugu country (Ibid., Vol. II, Intro., p. 4).

Annadevavaram.—It was a village on the bank of the Gaṅgā to the west of Pallūrī-Śailavaram. King Annadeva granted this village to the Brāhmaṇas (E.I., XXVI, Pt. I—Rajahmundry Museum plates of Telugu Coḍa Annadeva).

Ārīma.—It was not far from Sonepur where the royal camp was often pitched. It is described to be a prosperous city with palatial buildings, temples, gardens, tanks, etc., (E.I., XXIII, Pt. VII).

Āsvulaparru.—This village stood on the Kṛṣṇā river in Bezwada taluk (E.I., XXIII, Pt. V).

Āvūrkuraṃ.—It is a district, a sub-division of Nittavīnodaṅgalanādu (S.I.I., Vol. II, p. 95).

Baḍakhimedi.—It is in the Ganjam district. In a village of this estate a set of copperplates of Gaṅga Indravarman were found (E.I., XXVI, Pt. V, October, 1941, p. 165).

Baṅgavādi.—It is in the Kolar district of the Mysore State (E.I., VI, 22ff.; vide also E.I., VII, 22).

Basinikonda.—It is a village near Madanapalle (E.I., XXIV, Pt. IV, 183ff.—Three Inscriptions of Vaidūmba-Mahārāja Gaṅḍatrinētra).

Bavūjī Hill.—It is situated near Velapādi, a suburb of Vellore in the North Arcot district (S.I.I., Vol. I, p. 76). A rock inscription of Kannaradeva has been found below the summit of this hill (E.I., IV, 81ff.).

Bādāmi.—It is a village. It is also called Vātāpi (S.I.I., Vol. II, p. 399, n. 504). Sirnuntōṇḍar invaded it in 650 B.C.

Bāhūr.—It is the modern name of the village called Aragīyaśora-caturvedimangalam, same as Bāhugrāma. It is near Pondicherry. It is included in the district of Aruvē-nādu. The village of Bāhūr is the headquarters of a commune in the French territory and was the site of a battle between the English and the French in 1762 A.D. (Ibid., Vol. II, pp. 27 (Intro), 505, 513, 514, 519). It is in the French territory (Vide Raṅgāchārī’s List, pp. 1693-94, 1-18).

Beḷugula.—The Kap Copperplate of Keladi Sadāśiva-Nāyaka refers to Beḷugula which is Śravaṇa Belgola in the Mysore State.
Bharaŋpūrd.—Kāmarāja, a Coḍa king, subdued king Simga near this town in a battle (E.I., XXVI, Pt. I).

Bhigirathi.—This is the same as the river Gaṅgā (Hultzsch, S.I.I., Vol. I, p. 28).

Bhāskarakṣetra.—It is Hampi in the Bellary district, which was the capital of the Vijayanagar kings (E.I., XXV, Pt. IV, October, 1939, p. 190).

Bheṣṭhīsṛṅga.—It is mentioned in the Indian Museum plates of Gaṅgā Indravarman, which may possibly be identified with Barsinga on the Brāhmaṇi river (E.I., XXVI, Pt. V, October, 1941, p. 168).

Bhimarathi (or Bhimarathī).—The river Bhimarathi, mentioned in the Daulatabad plates of the Western Cālukya king Jayasimha II, may be identified with the modern Bhima, the main tributary of the Kṛṣṇā (I.C., VIII, p. 113). On the north bank of this river a battle was fought between Pulakesin and Appāyika and Govinda (E.I., VI, 9). The Vāyu (XLV, 104) and Vārīha Purīṇas mention this river. It figures prominently as a Sahya river in the Purāṇas, which appears to flow in the north-western portion of the district of Poona, from which place it takes a south-easterly course and flows into the Kṛṣṇā north of the district of Raichur, Hyderabad. It is fed by many streams (vide B. C. Law, Rivers of India, p. 49).

Bhogavadhana (Skt. Bhogavardhana, the wealth-increaser; Barua and Sinha, Barhut Inscriptions, p. 15).—According to the Purāṇas, it is one of the countries in the Deccan. It seems that Bhogavardhana was situated in the Godāvari region but the location of the place is unknown. The Bhogavardhanas (Bhogavādam) are placed in the southern region along with the Maulikas, Āsmakas, Kuntalas, etc. (cf. Mārkandeya Purāṇa, LVII, 48-49).

Bhojakaṭa and Bhojakatapura (Skt.: Bhojakaṭa or Bhojya; Barua and Sinha, Barhut Inscriptions, p. 7).—The Arulala-Perumal Inscription and the Raṅganāṭha Inscription of Ravivarman refer to a Bhoja king belonging to the Yadu family of the Kerala country in South India (E.I., Vol. IV, Pt. III, 146). The Khalimpur grant of Dharmapāladeva of Gauḍa (c. 800 A.D.) speaks of the king of Bhoja along with the kings of Matsya, Kuru, Yadu and Yavana as having uttered benedictions at the coronation ceremony of the king of Kāṇyakubjā. The next important mention of the Bhojas is made in the Hāthigumphā Inscription of the Cēta King Khāravela (1st century B.C.), which informs us that Khāravela, the Mahārāja of Kālinga, defeated the Rāṭhikas and Bhojakas and compelled them to do homage to him. The Rāṭhikas and Bhojakas are evidently the Rāṭrikas and Bhojas of Asoka’s Rock Edicts V and XIII (vide B. C. Law, Tribes in Ancient India, p. 372). The R.E. XIII refers to the Bhojas and Pitīnikas who held the present Thānā and Kolābā districts of the Bombay Presidency. The Sabhāparva of the Mahābhārata (Ch. 30) mentions Bhojaśākta and Bhojaṭapura as two places in the south conquered by Sahadeva. If Bhojakata be the same as Bhoja and Bhojya of the Purīṇas, then it must be a country of the Vindhyā region. The expression Dandakāyabhoja in the Brāhmaṇas may indicate that this Bhojakaṭa was either included in or within the reach of Dandaka. It is clear from the Mahābhīrata list that Bhojakata ( = Elichpur) was distinct from Bhojakatapura or Bhojapura, the second capital of Vidarbha (modern Berar). Bhoja coincides with Berar or ancient Vidarbha and Chammaka, four miles south-east of Elichpur in the Amaraoti district. In the Khila-Harivamsa, Bhojakata is expressly identified with Vidarbha (cf. Viṣṇupurāṇa, LX, 32). In the Barhut Votive label No. 45 occurs Bhojakata (Barua and Sinha, Barhut Inscriptions, p. 131). Asoka’s R.E. XIII refers to the Bhojas, Pārīṇas or Pāladas. Bhoja is mentioned in the Rgveda
Brāhmaṇa near the Gangs and the allied early times. According to the Bharatas. The Bhojas spread over central and southern India in very early times. According to the Purāṇas the Bhojas and the Sātvatas were allied tribes both belonging to the Yadu family (Matsya Purāṇa, Ch. 43, p. 48; Ch. 44, pp. 46–8, Vāyu Purāṇa, Ch. 94, p. 52; Ch. 95, p. 18; Ch. 96 pp. 1-2; Viṣṇu Purāṇa, IV, 13, 1–6). The descendants of Sātvata, son of Mahābhōja, were known as Bhojas (Bhāgavata Purāṇa, Ch. IX, p. 24; Kurma Purāṇa, Ch. 24, śl. 40; Harivamśa, Ch. 37). The Bhojas were related to the Haihayas who were a branch of the Yādavas (Agni Purāṇa, Ch. 275, śl. 10; Vāyu Purāṇa, Ch. 94, pp. 3–54; Matsya Purāṇa Ch. 43, pp. 7–49). The Jain sacred books refer to the Bhojas as Kṣatriyas (Jaina Sūtras, S.B.E., II, p. 71, f.n. 2). The Bhojas along with the Andhakas and Kukuras helped the Kuru in the Kuruksetra war (Mahābhārata, Udyogaparva, Ch. 19). They were associated with the Śrīfiyajas and the Cedis (Mahābhārata, V. 28). The Jaina Uttarādhyayana-Cūrṇī (2, p. 53) mentions that a ruler of Ujjēnī came to Bhogakada after becoming an ascetic. For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 43ff.; Law, Tribes in Ancient India, pp. 366ff.

Bhuvanēśvara.—It is a village in the Khurda sub-division, 18 miles south of Cuttack and 30 miles north of Puri town. It is mostly inhabited by the Hindus. It is built on rocky soils composed of laterites overlying small mounds of sandstone. On account of the exposed rocks in the neighbourhood of the place, it becomes hot in summer. This place is not only hot but very healthy, situated on the Balianti river. It enjoys a mild but bracing winter and is not unpleasant during the rains. It is full of nux vomica trees. There are many tanks, some of which may be mentioned, namely, Kedārgaurī near Kedareshvara, Brahmagaurī near Brahmeśvara, Kapilahrada outside the Kapileśvara temple. The biggest of the tanks is Vindusāgara. The water of the Kedārgaurī tank is quite good for dyspepsia. The Lingarāja temple which is the main temple, is unique from the architectural standpoint. Lingarāja is otherwise called Bhuvanesvara or Tribhuvanesvar. The probable date of its construction is Śaka 588 (A.D. 666-7). Yayāti Keśarī began the construction of the temple, which was completed by Lalāṭa Keśarī. It covers an area of 4½ acres and is surrounded by a high thick wall of laterite and oblong in shape. A courtyard inside is flagged with stone and is crowded with 60 or 70 side temples. The temple of Bhagavatī, wife of Śiva, in the north-west corner is important. The main temple consists of four structures, namely, the dancing hall, the refectory hall, the porch and the tower.

At Bhuvanesvara there stands the Paraśurāmeśvara temple, which according to some, has been dated the 5th or 6th century A.D. (M. M. Ganguli, Orissa and her Remains, 270ff.). Scholars differ as to the date of this temple (vide J.R.A.S.B., XV, No. 2, 1949, Letters, 109ff.). The Udyotakesarīn of the Bhuvanesvara Inscription has been identified with the prince of the same name whose inscriptions have been discovered in Orissa in the Lalatendu Keśarī and Navamuni caves (E.I., XIII, 165-66). The Bhuvanesvara Stone Inscription of Narasimha I of the 12th century A.D. refers to the building of a Viṣṇu temple by Candrikā, sister of Narasimha, at Ekānrā or modern Bhuvanesvara in the Utkalavisaya (Brahma- purāṇa, Ch. 40). The Bhuvanesvara Stone Inscription incised on a slab of stone is on the western wall of the courtyard of the temple of Ānanda Vāsudeva at Bhuvanesvara in the Puri district (E.I., XIII, 198–203).

**Birajākṣetra.**—According to the *Brahmapurāṇa* (42. 1–4), it contains the deity named Birajā. It is on the sacred river Vaitarani. The temple of Birajā is situated at Jijipur. There are eight holy places in this kṣetra, e.g., Kapila, Gograha, Soma, Mrtyujāya, Siddhēśvara, etc. (*Brahmapurāṇa*, 42. 6–7). The *Yoginitantra* mentions it (2. 2, p. 120).

**Bobbili.**—It is in the Vizagapatam district of the newly founded Andhra State (*E. I.*, XXVII, Pt. I, p. 33).

**Bommēhīlū.**—It may be identified with Bommeparti, situated at a distance of seven miles from Anantapura (*E. I.*, XXV, Pt. IV, p. 190).

**Brahmagiri.**—For details, vide *Half Yearly Journal of the Mysore University*, Sec. A, I, 1940. In it a survey of the site is given before the excavation has been made. A set of Minor Rock Edicts of Asoka has been discovered here.

**Bugāḍa.**—It is in the Gumsūr taluk of the Ganjam district (*E. I.*, III, p. 41).

**Candaka.**—It is a mountain near the Mahiṃsaka kingdom, where the Bodhisatta built a leaf-hut at the bend of the river Kannapeṇnā. It is the Malaya-giri or the Malabar ghats.

**Candanapurī.**—It is the modern Candanpurī, a small town on the Gīrṇā river, three miles to the south-west of Malegaum, about 45 miles to the north-west of Ellora (*E. I.*, XXV, Pt. I, January, 1939, p. 29).

**Candāvara.**—This capital city may be identified with modern Candāvar, situated in the Honavar taluk and about five miles south-east of Kunta, north Kanara district (North Kanara Gazetteer, Pt. II, p. 277; *E. I.*, XXVII, Pt. IV, p. 160).

**Candragirī.**—It is a hill at Śravāna-Belgola, the well-known Jaina town in the Hassan district of the Mysore State (*E. I.*, III, 184). It was known to the ancients as Deya Durgā.

**Candravalli.**—It was situated at a distance of 45 miles to the south-west of Brahmagiri. For details of the excavations at the site, vide M. H. Krishna, *Excavations at Chandravalli* (Supplement to the Annual Report of the Archaeological Dept. of the Mysore State, 1929).

**Cape Comorin** (Skt. Kanyākumārī).—Its Tamil name is Kannī Kumāri or Kannīya Kumāri (*E. I.*, II, p. 236 f.n. 3), famous in early Tamil classics.

**Cauduar.**—The extensive ruins of Cauduar spread on the northern bank of the Birupa, a branch of the Mahānadi about four miles to the north of Cuttack. Jayakesārin, the 25th King of the Kēsarīn dynasty, made Cauduar or the city with four gates his capital. It was once a Śaiva centre. Buddhism flourished side by side with Śaivism at Cauduar. A seated image of Prajñāpāramitā with a smiling face has been discovered here. A seated image of two-armed Avalokiteśvara has been acquired from this place for the Indian Museum. Most of the sculptures found here seem to mark the initial stage of the later mediaeval sculptures of Orissa. For further details, vide R. P. Chanda, *Exploration in Orissa*, M. A. S. I., No. 44, pp. 20ff.

**Cārāla.**—It is in the Punganur taluk of the Chittoor district (*E. I.*, XXV, Pt. VI, p. 241).

**Cebrolū.**—It is in the Bāpalā taluk of the Kistna district (*E. I.*, V, 142ff.).
Cellür.—It is the name of a village in the Coconada taluk of the Godāvari district (S.I.I., I, pp. 50, 51). A copperplate grant of Viṣṇuvardhanaviracoda, now in the Madras Museum, throws light on the connection between the eastern Cālukyas and the Coḷas.

Cellūr.—This is a modern village of Cellūr (Ibid., I, p. 52, f.n. 3).

Cēndalur.—It is in the Ongole taluk of the Nellore district, where some copperplates of Sarvalokāśraya, dated 673 A.D., were discovered (E.I., VIII, 236ff.).

Cēra.—This country comprised present Malabar, Cochin and Travancore (S.I.I., Vol. I, p. 21). Cēra is a corruption of Kerala. The people of Kerala are known as the Kairalaka (BNt-Samhitā, XIV, 12). Originally its capital was Vaṇji, now Tīru-Karur on the Periyār river near Cochin, and its later capital was Tīruvaṇ九江kalam near the mouth of the Periyār.

Cērūru.—This village lies in the Kaikalur taluk of the Kistna district, where a set of copperplates was discovered (E.I., XXVII, Pt. I, p. 41).

Cērūru.—This village is situated between the Velar on the north, the Bay of Bengal on the east, the Coleroon on the south, and the Viranam tank on the west. This is a town in the South Arcot district (S.I.I., Vol. I, pp. 64, 86, 92, 97, 98, 168), noted for its temples.1 Śīrrambalam is the Tamil name of Cidambaram. It is also known as Tīllai (Ibid., II, pp. 258, 279, etc.) and as Cidambalam according to the Devi-Bhāgavata (VIII, 38). It was a subsidiary capital of the Coḷas, many of whom had their coronations performed in the sacred hall of the temple. It played an important part in the Carnatic and Mysore wars. South India has five elementary images of Mahādeva, one of which is the sky image (vyoma) at Cidambaram. The idol of Natarāja (the dancing attitude of Śiva) is the most important. According to the Lingapurāṇa (Uttara, Ch. 12), Śiva has eight images of which five are elementary.

Cērdvahā.—It is near Narasannapeta in the Ganjam district, near which three plates were found (E.I., XXVII, Pt. III, p. 108).

Cīkmaqalūr.—It is the headquarters town of the Kadur district and the Cīkmagalūr taluk of that district in Mysore (E.I., VIII, 50ff.).

Cīnglēput.—This is the name of a district (S.I.I., Vol. II, p. 340) of which Cīnglēput is the headquarters.

Cīrāpalli.—It is the ancient name of Trichinopoly (Annual Report for 1937-38 of South Indian Epigraphy, p. 78).

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1 Chidambaram, by L. N. Gubil, Modern Review, LXXI, 1942.
Ciitāmūr.—It is in the Gingee taluk of the South Arcot district, containing two Jain temples (Annual Report for 1937-38 of south Indian Epigraphy, 109).

Cola.—The Cola country (Soramanḍalam) includes the Tanjore, and Trichinopoly districts (S.I.I., I, pp. 32, 51, 59, 60, 79, 92, 96, 97, 100, 111, 112, 118, 134, 135, 139, etc.). It was watered by the river Kāveri (Ibid., Vol. II, pp. 21, Introduction, and 503). The Cola kingdom stretched along the eastern coast from the river Penner to the Vellar and on the west reaching to about the borders of Coorg. It included the modern districts of Trichinopoly and Tanjore and part of Pudukkottah State (K. A. Nilkanta Śāstri, The Colas, Ch. II, p. 22). Its capital was Uraiyyūr (Old Trichinopoly) which corresponds to Sanskrit Uragapura. Daḍhin in his Kāvyādārśa (III, 166—Rāmacandra Tarkavāgiśa’s Ed.) mentions Cola country but the commentator includes it in Kāmpaṭa. The country of Cola known to the Chinese as Chūlli-ye was about 2,400 li in circuit. The population was very small. It was deserted and wild. The climate was hot, and the people were dissolute and cruel. They were fierce by nature. There were some sanghārāmas in ruins and deva temples (Beal, Buddhist Records of the Western World, II, 227). Rājarāja desirous of the Cola kingdom conferred the Vengi country on his paternal uncle Vijayaḍītya. The origin of the name Cola is uncertain. The name Cola indicated from the earliest times the people as well as the country subject to the Cola dynasty of rulers. The Cola kings were alleged to belong to the tribe of Tiraiyar or ‘men of the sea’. Ptolemy refers to the kingdom of Sora (Cola) ruled by Arkatos, and the kingdom of Malanga ruled by Bassaronagas. Ptolemy calls the Colas by the name of Sorningae whose capital was Orthoura (McCrimble, Ancient India as described by Ptolemy, Majumdar Ed., pp. 64-65, 185-186). Pāṇini mentions Cola in his Aśṭādhyāyī (4. 1. 175). Aśoka’s Rock Edicts II and XIII mention the Colas along with others as forming outlying provinces (Pracamta) outside his empire. The Rāmāyaṇa (IV, Ch. 41, Bom. Ed.), the Mārkandeya (Ch. 57, v. 45), the Vāyu (Ch. 45, v. 124) and Matsya (Ch. 112, v. 46) refer to Colas. The Br̥hatasamhitā (XIV. 13) mentions it as a country. The early history of the Cola country is obscure.

According to the Mahāvamsa (166, 197ff.) the Damilas who once invaded Lāṅkā came from the Cola country. The Colas are mentioned in the Vārttikas of Kātyāyana. Cola is Tamil Sora, and is probably identical with Sora of Ptolemy (cf. Sora Regia Arcati). The Cola capital was Uraiyūr (Uragapura), and their principal port was at Kāviriṇṭanam or Pūgar on the north bank of the Kāverī. For further details, vide B. C. Law, Tribes in Ancient India, pp. 186ff.

Coleroon (Kollidam).—It is the name of a river (S.I.I., Vol. II, pp. 60 and 282 f.n.) which passes the village of Settimangalām. It issues from Trichinopoly and falls into the Bay below Porto Novo.

Conjeevaram.—It is the modern name of the village Kaccī or Kāṇci or Kāṇeipura (Ibid., II, p. 259 f.n.). Patañjali in his Mahābhāṣya (IV. 1. 4; IV. 2. 2) mentions Kāṇeipura. It was one of the notable centres of Buddhist learning in South India (B. C. Law, Geographical Essays, I, pp. 79-80). This ancient place in South India is divided into two parts: Śivakāṇci and Viṣṇukāṇci. Some have divided it into three parts: Large Kāṇci, Small Kāṇci and Pilayar Koliyam. The temple at Śivakāṇci is the most ancient, and the temple at Viṣṇukāṇci was built later. The city of Kāṇci was influenced by Śaivism, Buddhism and Jainism. The Kāmākṣī temple at Conjeevaram is the most important. In the temple of Kailāsa-
nāth there is a figure of Ardhanārīśvara. In the temple of Kacchapeśvara, Visṇu in the form of Kūrma is shown worshipping Śiva. There are many Visṇu temples. In the western part of the town which is called Visṇu-Conjevaram various forms of Visṇu are depicted in sculptures in the temple of Baikunṭha-perumāl.

Cranganore.—It is the modern name of the village called KoḍJun golūr (S.I.I., Vol. II, p. 4, Intro.). It is known as the capital of the ancient Ceras.

Daḍigamandala.—Fleet thinks that Daḍigaipādi may probably be identical with Daḍigamandala (Ibid., Vol. II, p. 3, Intro.; cf. Indian Antiquary, Vol. XXX, pp. 109ff.).

Daḍigavādi.—It is an ancient district identical with Daḍigaipādi located in the Mysore district (S.I.I., Vol. II, p. 3, Intro.).

Dakṣina Jhārakhanda.—The Kendupatna copperplate grant of Narasimhadeva I refers to Dakṣina Jhārakhanda, the northern portion of which covers the Ganjam Agency. It is also known as the Mahākāntāra in the Allahabad Prāsasti of Samudragupta who came into conflict with its chief Mahākāntāraka Vyāghrarāja.

Damiāla.—It is mentioned in the Sāsanavamsa (p. 33) that it was a kingdom where Thera Kassapa lived. The Damiālas or the inhabitants of Damiāla were a powerful south Indian tribe. They were disrespectful to the Buddhist stūpas (Mahāvamsa Commy., p. 447). They came into conflict with the Ceylonese kings. For further details, vide Law, Geographical Essays, pp. 76-80.

Dantapalle.—It is a village in the Palamner taluk of the Chittoor district where the plates of Vijayabhiñipati were discovered (E.I., XIV, 68ff.).

Dantapura.—It was the capital of Kaliṅga (Jāt., II, 367, 371, 381; III, 376; IV, 230-32, 236). The Jirjigi plates of Gaṅga Indrarvarma refer to Dantapura (E.I., XXV, Pt. VI, April, 1940, p. 285) which is a beautiful city, more beautiful than Amarāvati, the city of gods. It is the Dantapur or Dantakura of the Great Epic (Udyogaparva, XLVII, 1883) and Pālura of the Nāgārjunikoṇḍa Inscriptions, which is near Chicacole. It is also mentioned in the Pali Mahāgovinda Suttanta (Digha, II, p. 235) as the ancient capital of Kaliṅga. Dantapura really means 'Tooth City' which is believed to have been an important city even before the days of the Buddha (Mahāvastu, III, 361 and Jātaka, II, 367). The sacred tooth of the Buddha is said to have been taken to Ceylon from this place (cf. Dāthāvamsa, B. C. Law, Ed.). The Jaina Āvaśyaka Niruykti (1275) refers to Dantavakka as the ruler of Dantapura. This town has been identified with Rājmahendrī (Rajahmundry) on the Godavāri. Some have identified it with Puri in Orissa (Dey, Geographical Dictionary, p. 53). S. Levi identified it with Paloura of Ptolemy. According to Subba Rai it is in the ruins of the fort of Dantapura, situated on the southern bank of the river Vamśadhārā, three miles from Chicacole Road Station.

Darai.—It is in the Nellur district of the Madras State where a Pallava copperplate grant was discovered (E.I., I, 397).

Deuli.—This village is situated at Jāpur sub-division, two miles west of police station of Dharmshala. It contains a temple situated on the bend of river Brāhmaṇī. The roof of the pillared hall has fallen. In front of the temple there is a banyan tree, at the foot of which stands a life-size monolithic image of Viṣṇu (B. and O. Dist. Gazetteers, Cuttack, by O'Malley, 1933).
Devapura.—It may be identified with one of the two villages, Devāda in the Srungavarpukoṭa taluk or Devādi in the Chicacole taluk (E.I., XXIV, Pt. II, p. 50).

Devarāstra.—It is the Yellamaṇḍili taluk of the Vizagapatam district (A.S.R., 1908-09, 123; 1934-35, 43, 65).

Dharanikota (Dhannakāḍa).—The Jaina Āvāyaka Nirvyuktī (324) mentions it. It is in the Guntur district, where the Dharmacakra Pillar Inscription has been discovered (E.I., XXIV, Pt. VI, April, 1938, p. 256). This was known as Pityundrā by Ptolemy as the capital of Maisolia. It was situated about 20 miles above Bezwada on the Kṛṣṇā (McCrindle, Ptolemy’s Ancient India, Majumdar Ed., p. 187). The Bāhunāṇi invasion was checked by the Reddis at the Dharanikota and turned back (E.I., XXVI).

Dhauḷi.—This village is situated four miles south-west of Bhubaneswar on the south bank of the Dayā river. Close to this village two short ranges of low hills exist running parallel to each other. On the north face of the southern range the rock has been hewn and polished. Here some rock edicts of Aśoka are inscribed. The inscription is deeply cut into the rock and is divided into four tablets. Above the inscription there is a terrace, on the right side of which is the forepart of an elephant hewn out of the solid rock. There are some caves, natural and artificial, and temples. The edicts of Aśoka are the most interesting remains of Dhauḷi, which show a broad catholic view and inculcate a lofty ethical doctrine (B. and O. District Gazetteers, Puri, by O’Malley, 1929, pp. 278ff.).

Dhavalapeta.—This village is situated about 12 miles from Chicacole in the Vizagapatam district of Madras where copperplates of Mahārāja Umāvarman were discovered (E.I., XXVI, Pt. III, p. 132).

Dhibbida Agrabāram.—It is a village in the Viravilli taluk of the Vizagapatam district (E.I., V, 107).

Dinakīdu.—It is a village mentioned in the Dinakīdu Inscriptions. Some lands of this village were given by Vijayāditya to Mādhava (Journal of the Andhra Historical Research Society, Vol. V, Pt. I, p. 56).

Dirghāsi.—It is a village four miles north of Kalingapatam in the Ganjam district, where an inscription of Vanapati (Śaka Samvat 997) was discovered (E.I., IV, 314ff.).

Domamara-Nandyāla.—It may be identified with the two villages of Nandigāma and Pasimbdikuru (E.I., XXVII, Pt. VI, p. 274).

Driṇyārāma.—It is the name of a village. It is described as ‘the crest-jewel of the Andhra country’. It stands on the northern bank of the Ijārām canal in the Rāmacandrapuram taluk of the east Godāvari district. It is one of the most sacred places in the Godāvari district with a big temple dedicated to Bhimesvara (S.I.I., I, pp. 53, 61; E.I., XXVI, Pt. I). The Coda king Annadeva caused the pinnacle of the temple of Bhimesvara to be overlaid with gold. Two sattas for Brahmins were founded here (cf. Sewell, Lists of Antiquities, I, p. 25).

Drīvīḍa.—It is the name of a country (S.I.I., I, p. 113). It is the Sanskrit name of the Tamil country. It is mentioned in the Mahābhārata (Ch. 118. 4), the Bhāgavata-Purāṇa (IV. 28, 30; VIII. 4, 7; VIII. 24, 13; IX. 1, 2; X. 79, 13; XI. 5, 39) and in the Brihat-samhitā (XIV. 19). The Jaina Brihattkalpa-bhāṣya also mentions it (Vr. I, 1231).

Dummunivitha.—It was a Brahmin village in the kingdom of Kaliṅga (Jit., VI, 514).

Ederu.—It is the name of a village (E.I., V, 118; Ibid., I, p. 36) near Akiripalle in the Kistna district, 15 miles north-east of Bezwada. It is also known as Idāra Nuzvid taluk, Kistna district.
Ekadhīra-Caturvedimaṅgalam.—It is the name of a village somewhere near Tirunāma-nallūr in the South Arcot district. The name Ekadhīra-maṅgalam corresponds to Ekadhīra-Caturvedimaṅgalam (S.I.I., Vol. II, p. 529; vide Raṅgāchārī’s List, p. 1695, F.T. 21, for another version).

Elāpura.—The Ellora plates of Dantidurga mention it. It is Ellorā, where Dantidurga built the Daśāvatāra cave temple and where his successor Kṛṣṇa built the Kailāśa temple (E.I., XXV, Pt. I, p. 29, January, 1939).

Ellore.—It is also known as Ellūra or Ilvalapura. It is probably the modern name of Kamalākara-pura or Kolanu in Telugu. It is on the bank of the Kolleru lake in the Godāvari district (S.I.I., Vol. II, p. 308). It is famous for its Kailāśanātha temple. The caves at Ellore or Ellora in the north-west of the Nizam’s territory, about 16 miles from Aurangabad, are some of the most important Buddhist caves of India. Bhikṣu-grīhas, known as Dumaleṇas are the first excavations made at the site. There are Brahmin and Jaina caves in addition to the Buddhist caves. The Buddhist caves contain distinct signs of later Mahāyāna 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 Stūpa. In these caves the Buddha is seen in the attitude of preaching or in the Dharmacakrā-mudrā. The walls are covered profusely with images of Buddha and Buddhist sages. The cave No. 3 is a Vihāra cave containing twelve cells for monks. The walls have also many carvings of Buddhist sages. The cave No. 4 is in ruins. At the north end of this cave there is a prominent figure of Padmapāṇi attended by two females. The cave No. 6 contains an ante-chamber in front of a shrine full of sculptures. In the cave No. 9 there is an image of the Buddha with various attendants. The cave No. 10 is a beautiful Caitya-cave, where there is a large open court in front. The carvings are very beautiful and the façade is highly ornamental. The inner side of the gallery within the chapel is divided into three compartments, full of figures. A gigantic figure of the Buddha is carved in front of the dagoba. The cave No. 11 is two-storied, and this cave is similar to the cave No. 13 in outer appearance. The caves Nos. 11 and 13 contain an open court, cells in the walls, and show signs of Mahāyānism.

The copperplates of the earliest Rāṣṭrakūta Emperor Dantidurga were discovered at Ellora (ancient Elāpura) (E.I., XXV, Pt. I, pp. 25ff.).

Elūmbur.—It is the same as Egmore, a part of Madras (S.I.I., Vol. III, 133).

Elūr.—It is the name of a village (S.I.I., I, p. 108). It contains some temples.

Elūru.—A village in the west Godāvari district in the Veṅgivīṣayā.

Enādapādi.—It is the name of a village (S.I.I., I, p. 83).

Eranḍapāla.—It has been identified by Fleet with Eraṇḍol in east Khandesh and by Dubreuil with Eraṇḍapali, a town near Chicacole in the Ganjam district. Some have identified it with Yendipalli in Vizagapatam (Raichaudhuri, P.H.A.I., 5th ed., p. 540; Journal of Indian History, Vol. VI, Pt. III, pp. 402-403).

Eyil.—It is the name of a village, in the Tinḍivanam taluk of the South Arcot district (S.I.I., I, pp. 123, 147). This village seems to have given its name to Eyirkottam.

Eyirkottam.—This district was probably called after Eyil (fort), a village in the Tinḍivanam taluk of the South Arcot district (Ibid., I, p. 123). It is a district of Jayaṅkondaśolamandalam. Conjeevaram is said to be situated in it.
Gadavisiyaya.—It is identical with Khiṇḍaliyagaḍavisiyaya of the Anti-
Gangā.—This is the name of a river (S.I.I., I, pp. 57, 58, etc.). This
river is also called Mandākini which descends from the sky with all
the fury of its rushing waters and which is borne by the God Śiva on one of his
matted locks (S.I.I., II, p. 514). The Puruṣottamapura plates of Rām-
candra mention this river which is the Godāvari (E.I., XXV, Pt. V, p. 208).
Gangāpādi.—It is included in the modern Mysore State (S.I.I., Vol. II,
pp. 8, 17).
Gangāpura.—This village is identified with the modern Saṅgūr situated
at a distance of about eight miles south-west of Hāveri on the road to Sirsi
in the North Kanara district. This was included in the Candraguttināḍu
belonging to Goveyārājya (E.I., XXIII, Pt. V, p. 182ff.).
Gautami.—It is another name of the Godāvari river (E.I., XXVI,
Pt. I, January, 1941). It may be identified with the Akhaṇḍa-Gautami,
i.e., the Gautami before it divides itself into the seven branches collectively
known by the name of the Saptagodāvari (E.I., XXVI, Pt. I, p. 49).
There is a village by the name of Gautami, which is in the Badakhimedi
Estate of the Ganjam district, where three copperplates were discovered
(E.I., XXIV, Pt. IV, 180ff., Gautami Plates of Gāṅga Indravarman, year 4).
Gāṅganur.—It is the name of a village near Velūr (Ibid., I, pp. 77, 128).
It is the same as Gāṅgēya-nallūr in Karaivarī-Andināḍu in Vellore taluk
of North Arcot district.
Gāṅgēya-nallūr.—This is modern Gāṅganūr (Ibid., I, p. 77), a village
in Karaivarī-Andināḍu, a division of Paḍuvurkoṭṭam.
Gedilam.—The Sendamaṅgalam Inscription of Manavāḷappperumal
refers to this river, which rises in the Kallakurci taluk of the South Arcot
district and flows into the Bay of Bengal under the ruined bastions of
Fort St. David near Cuddalore in the same period (E.I., XXIV, Pt. I,
January, 1937, p. 27). On the bank of this river the two villages of Tiru-
vadī and Tirumāṅnikuli are situated (E.I., XXVII, Pt. III, p. 97).
Ghanasela mountain.—It is in the kingdom of Avanti in South Indiā
(Avantidakkhinnipathe: Jātaka, V, 133).
Ghantāsīla.—It is a small village in the Kistna district, 13 miles west
of Masulipatam. Ikhasirivadhāmāṇa appears to be its ancient name
(E.I., XXVII, Pt. I, 1947-48, 1ff.). Five Prakrit Inscriptions have been
discovered here.
Ghaṭikicāla.—It is the name of a hill. It is at Sholinghur in the North
Arcot district (Ibid., II, p. 502).
Gingu.—It is in the South Arcot district containing some ancient
Godāvari.—It is the name of a river (Mahābh., 85, 33; 88, 2; Bhāgovata
Purāṇa, V, 19, 18; Brahmāṇḍap, 1. 12. 15; Matsya, 22. 46; Pañcarātra,
Uttarakhaṇḍa, vs. 35-38). According to the Rāmāyaṇa (Aranyakaṇḍa,
Sarga 15, vs. 11-18, 24), it was full of lotuses and not far from it antelopes
freely moved about. Swans, kāraṇḍavas and cakreśīkas sported them-
selves in this river. This beautiful river had trees on both sides. Laks-
mana took his bath in this river and returned to the leaf-hut taking with
him many lotuses and fruits. Kālidāsa refers to it in his Raghuvaṃśa
(XIII, 33). The Pañcaratā forest was situated on it. According to the
Brahmapurāṇa (Ch. 77, vs. 9-10; Saūra, Ch. 69, v. 26) it has its source in the
Trayamvaka-tīrtha. Many holy places are situated on the bank of this
river: Kuśāvartātīrtha, (Brahmap. Ch. 80), Daśāvamedhikatīrtha
(Mahābh., Ch. 83, 64), Govardhanatīrtha (Ibid., Ch. 91), Sāvitrītīrtha
(Ibid., Ch. 102), Vidarbha (Ibid., 121), Mārkaṇḍeyatīrtha (Ibid., Ch. 146)
and Kiśkindhyātīrtha (Ibid., 157). It is mentioned in the Suttanipīṭa (p. 190). It is the largest and the longest river in South India, the source of which can be traced to the Western Ghats. It flows in a south-easterly direction below the Vindhya range cutting a valley through the Eastern Ghat. It falls in three distributaries into the Bay of Bengal in the district of Godāvari forming a large delta at its mouth. In its course through Hyderabad and Madras State it is joined by many tributaries. It issued from the Sahya mountains along with the Turigabhadra, Kiiveri, Bhimaratha (or Bhimarathi), Kṛṣṇaṇeha, etc. This river which is considered to be one of the holiest in South India had really its source in Brahmagiri situated on the side of a village called Trayamvaka which is 20 miles from Nasik. It is near the Kaviṭṭha forest (Jātaka, V, 132). This river is known in the Jain Literature as Goyāvara (Brihatkalpa-Bhōṣya, 6. 624ff.). The Mahābhārata has a reference to Śapta-Godāvari forming a large delta at its mouth. In its course through Hyderabad and Madras State it is joined by many tributaries. It issued from the Sahya mountains along with the Turigabhadra, Kiiveri, Bhimaratha (or Bhimarathi), Kṛṣṇaṇeha, etc.

Gokarna.—The Kap copperplate of Keladi Sadāśiva-nāyaka refers to Gokarna which is a village of that name in North Kanara. It is not far from the river Revā (Saurapurāṇa, Ch. 69, sū. 29). The Gokarna copper-plates of Kadamba Kāmadeva, Śaka, 1177, were discovered at Gokarna (cf. E.I., XXVII, Pt. IV, pp. 157ff.). The Rāmāyaṇa (Ādik. 42 sarga v. 12) points out that the sage Bhagiratha came to this place and engaged himself in asceticism because he was childless for a long time. The Mahābhārata (85. 24-27) and the Padmapurāṇa (Ch. 21) refer to it as a holy place. The Kūrmapurāṇa (30. 45-48; cf. Agnīpurāṇa, 109) and the Padmapurāṇa (Ch. 133) also mention it as such. The Saurapurāṇa (Ch. 69, sū. 33) mentions southern Gokarna which, according to it, is situated on the river Sindhu (Indus).

Gokarnēśvara.—It is a village at Deuli in the Jajpura sub-division of the Cuttack district situated two miles west of the police station of Dharamsāla. It contains a small temple of Gokarnēśvara which is picturesquely situated on a bend of the river Brāhmaṇī. It is one of the ancient temples of Orissa. A life-size monolithic image of the four-handed Viṣṇu can be found here at the foot of a Banyan tree.

Gollampudi.—It may be identified with the village of Gollampudi on the northern bank of the Kṛṣṇā river near Bezwada in the Kistna district, about 12 miles to the north of Tāḍikoṭa (E.I., XXIII, Pt. V—Tāḍikoṭa Grant of Ammarāja, II).

Govindagiri.—It is the name of a hill with a temple dedicated to the Gomukhagiriśvara by king Annadeva (E.I., XXVI, Pt. I).

Gonṭūru.—It is the name of a village (S.I.I., Vol. I, 38). It is doubtful to identify Gonṭūra with the modern town of Gonṭur in the Kistna district. This village is bounded on the east by Gōṅgu, on the south by Gonayūru, on the west by Kaluceruvulu and on the north by Māḷapalli (Ibid., I, p. 43).

Govindapādi and Dāmal.—Two villages in the Conjeevaram taluk of the Chingleput district. Govindapādi is close to Tirumalpuram in the Arkonam taluk of the North Arecot district and is identical with Govinda- pādi of the inscription at Tirumalpuram (S.I.I., Vol. III, p. 254). Govindapādi is in Vellanāĉu which is a district of Damarkoṭam.

Guddavādi-visaya.—This is the same as Goddavādi-visaya (Ind. Ant., Vol. XIV, p. 53). Guddavādi-visaya or Guddavādi-visaya is perhaps identical with Guḍravāra, Gudrāvāra or Guḍra-hāravisaya and connected with the modern Guḍivāda, the headquarters of a taluk of the Kistna district (Hultzsch, S.I.I., Vol. I, p. 52 and f.n.)
**Guḍla-Kaṇḍeruvāṭi.**—It was the ancient name of a tract of country lying on the southern bank of the Kṛṣṇā river round Amarāvati, which was noted for its beautiful temples and caityas of Amaravateśvara and the Buddha. The term ‘Guḍla’ means ‘of the temples’, and the district Kaṇḍeravāḍi or Kaṇḍeruvāṭi seems to acquire its name from the Gaṇṭur taluk of the ancient township Kaṇṭeru or the modern Kaṇṭeru, a village in Guntur district, which must have been a very important place in former times. Guḍla-Kaṇḍeruvāṭivisaṭaya was the name for the northern portion of Gaṇṭur and eastern portion of Sattenapalli taluk. The central portion of Gaṇṭur together with the south-eastern part of Sattenapalli taluk was called the Uttra-Kaṇḍeruvāṭivisaṭaya. (E.I., XXIII, Pt. V, p. 166.)

**Guḍrāvāraviṣaya.**—It has been identified with Gaṇḍurū near Masulipatam as well as with Gaṇḍīvāḍa, the headquarters of the taluk of the same name in the Kistna district (E.I., XVII, No. 10, p. 45).

**Gūḍrū.**—It is a town near Masulipatam. It is Koddoura of Ptolemy (McCrindle, *Ancient India as described by Ptolemy*, Majumdar Ed., p. 68).

**Guṇḍuṇa–Golamalur.**—It is a village in the Veṅgūṇāṇḍuvisaṭaya granted to a Brahmin inhabitant of Kalluru, where a number of plates was found (I.A., XII, 248).

**Gudravāriśaya.**—It has been identified with Gaṇḍūrū near Masulipatam as well as with Gaṇḍūrū, the headquarters of the taluk of the same name in the Kistna district (E.I., XVII, No. 10, p. 45).

**Wr.ii.**—It is a town near Masulipatam. It is Koddoura of Ptolemy (McCrindle, *Ancient India as described by Ptolemy*, Majumdar Ed., p. 68).

**Gaṇḍugolanu.**—It is a village in the Veṅgūṇāṇḍuvisaṭaya granted to a Brahmin inhabitant of Kalluru, where a number of plates was found (I.A., XII, 248).

**Gutti.**—It is the headquarters of a taluk in the Anantapura district, known as Gooty (E.I., XXV, Pt. IV, p. 190).

**Haduvaka.**—It is a town near Masulipatam. It is evidently the same as Sūdava, situated in the eastern division of the Parakalmedī State in the Gaṇṭurm district of the Madras Presidency (E.I., XXVI, Pt. 2, April, 1941, p. 63).

**Hagari.**—This river formed the common boundary of the Kadamba country and the Nalavāḍī in the north and the Kadamba country and Sire 300 in the south (Q.J.M.S., January and April, 1950, p. 88).

**Halampura.**—The Gurzala Brāhmī Inscription refers to this place. According to some it may be identified with Allūru in the Nandigama taluk of the Kistna district. According to others it seems to be identical with Aḷāmpūr in the Nizam’s dominions. The latter place is situated at the apex of the Raichur Doab on the western bank of the Tūṅgabhadrā, a little distance before its junction with the Kṛṣṇā. It abounds in antiquities, temples and other structures (E.I., XXVI, 124ff.; *Annual Report of the Archaeological Department of Nizam’s Dominions*, 1926-27).

**Hamsaprapatana.**—It is a holy place situated to the left of the Bhāgīrathi and north of Pratiṣṭhāna (Kūrmap., Pūrvabhāga, Ch. 36, sl. 22).

**Hanumkonda (Anmakonda).**—It is near Warangal in the Nizam’s state, wherein the inscription of Prola was discovered. To the south of this place stands a hillock on the top of which a small temple of Padmākī was built (E.I., IX, 256ff.).

**Hemīvati.**—It is the name of a village. It was the ancient capital of Nulambaṇḍi also called Nigarilī-Sorapāḍi which appears to have extended into the Anantapur district (S.I.I., Vol. II, p. 425).

**Idaiturain’du.**—This is the country of Erdatore, the headquarters of a taluk in the Maisūṛ district (*Ibid.*, I, p. 96).

**Ilangoykkti.**—It is the ancient name of Amba-samudrām. It was a brahmadeya in Mullinādu (E.I., XXV, Pt. I, January, 1939).

**Irampandaḷam.**—Ira was called Mummudisdoramandal after the well-known surname Mummudicoḷa of Rājarāja (S.I.I., Vol. II, pp. 108, etc.).

**Irrṭṭa-pāḍi.**—It is the western Calukyan empire. Its revenue amounts to 7½ lakhs (*Ibid.*, I, p. 65). It was invaded by the Cola king mentioned in 1365 of Tanjore inscriptions (*vide Raṅgīchīrī’s List*).
Isila.—It was a seat of government in the Deccan ruled over by a mahâmâtra. It may have been the ancient name of Siddâpura in the Chitaldroog district of the Mysore State (Asoka's M.R.E., I; E.I., II, No. 4, p. 111).

Jagannâthanaagari.—This may be identified with Jagannâthapuram which is the portion of the town of Cocanada lying south of the river (S.I.I., I, pp. 51–60; Sewell, List of Antiquities, Vol. I, p. 24).

Jaggavâga.—This city was captured by the Coda King Ananadeva (E.I., XXVI, Pt. I).

Jambukârama.—The Kâlibhanâ copperplate inscriptions of king Mahâbhavagupta I Janamejaya mention it, which may be the same as the modern Jâmbgâon near Kâlibhanâ (I.H.Q., XX, No. 3).

Jambukeshvara.—It is Srirângam according to some (cf. Devâpurâna Ch. 102). It is two miles away to the north of Trichinopoly. It contains a temple having the water-linga. The deity is so called because it remains in water. Śiva stands in the middle with Brahmâ and Viṣṇu to the right and left respectively.

Jâtinga-Râmeśvara.—It is a hill near Siddâpura in the Moâkâlmuru taluk of the Chitaldroog district in Mysore State (E.I., IV, 212).

Jayaâkavâma.—It is the Cola country (S.I.I., I, pp. 79-80, 102, 123).

Jayapuravišaya.—The Cuttack Museum plates of Mahâbhavavarman refer to it, which is the same as Jayakâtaâkavišaya of Kôngodamandala mentioned in the Dharakota plate of Subhâkara-deva. It may be identified with the present Jeypore contiguous to the Ganjam district in Orissa (E.I., XXIV, Pt. IV, October, 1937, p. 151).

Jâjpur.—It is an old site in the Jajpur district of Orissa. This place is called Birajâksetra in the Mahâbhârata. It was a sacred spot as early as the 2nd or 3rd century A.D. It contains a temple having the image of Sâต under the name of Birajâ or the passionless one. This temple cannot be of an earlier date than the 14th century A.D. Jâjpur, also known as Birajâksetra on the Vaitarna in the Cuttack district, is a place of historical importance. Four colossal images which are the notable objects of antiquarian interest have been discovered here. One of them is an image of the Bodhisattva Padmapâli of decomposed Khondalite of the later Gupta period, 16 ft. in height. The other three are the images of Vârâhi, Câmunḍâ and Indrâni. Of these images, those of Câmunḍâ and Indrâni are very badly mutilated. The colossal image of Vârâhi at Jâjpur has lost both the right fore-arms, and both of her left hands are mutilated. She is seated in easy posture on a throne. Her vehicle, buffalo, is carved on the base. As pointed out by R. P. Chanda the makers of the images of the mothers and of the allied gods and goddesses found at Jâjpur followed the Devi-mâhâtmâya, which knows only seven mother-goddesses. All the old temples of Jâjpur are said to have been destroyed by Mahomedan invaders. Jâjpur was the capital of Orissa at the time of Huen Tsang, as rightly pointed out by Waddell and R. P. Chanda. It may be recognized as an old centre of the cult of Birajâ or Durgâ. The magnificent images of the mothers and the allied deities, e.g., Śivadûti and Ganesâ, found at Jâjpur, are the best specimens of the early mediaeval Buddhist sculptures. The early mediaeval stone-temples of Jâjpur are not of much architectural importance. For further details, vide R. P. Chanda, Exploration in Orissa, M.A.S.I., No. 44.

Jeypore.—It is in the Vizagapatam district of the newly formed Andhra State (E.I., XXV, Pt. V, January, 1940).
Jijjika.—This village is the same as the modern village of Jirjingi in the Tekkali Zamindari of the Ganjam district where some plates of Ganga Indravarrnan were found out (E.I., XXV, Pt. VI, April, 1940, pp. 281 and 286).

Jurādā.—It may be identical with Jurādā, a village in the Kodola taluk of the Ganjam district. Surada the headquarters of a taluk of the same name in the Ganjam district, represents Jurādā (E.I., XXIV, Pt. I, January, 1937, p. 18).

Kaccī.—This is modern Conjeevaram (S.I.I., Vol. III, p. 206).


KabvapCrpdi.—The Koduru grant of Ana-vota-reddi (Saka samvat 753) refers to it, which may be identified with modern Kaluvapidā in the Gudīvāḍa taluk of the Kistna district (E.I., XXV, Pt. III, p. 140).

Kaliṅga.—This is the name of a country (E.I., Vol. II, pp. 8, 17, 35, 123, etc.).

Kālinaṅganaṇa.—In the Narasingapalli plates of Hastivarman and the Sāntabommāli plates of Indravarman, Kalinaganaṇa has been identified with modern Kalingapatam at the mouth of the Vamsādharā river or Mukhalingam near Chicaco (E.I., IV, 187). According to some, Mukhalingam is a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (E.I., XXIII, Pt. II, April, 1935, p. 76). Fleet has identified it with Kalingapatam (Ind. Antiquary, XVI, p. 132) as a kingdom. Kalinga occurs in Pāṇini's Āṣṭādhyāyī (IV. I. 170). Patanjali mentions it in his Mahābhāṣya (3. 2. 2, p. 191). It was a well-known country on the eastern coast of India lying between the Mahānadi and the Godāvari (J.U.P.H.S., XV, Pt. II, p. 34). It is also mentioned in the Trilinga Inscription of Devendravarman, son of Gunārnava (Gaṅga year 192). The India Office plate of Lakṣmanasena refers to Kalinga (E.I., XXVI, Pt. I; XXV, Pt. V, January, 1940) which also occurs in the Tekkali plates of Anantavarman of the Gaṅga year 358 (E.I., XXVI, 174ff.) and the Indian Museum plates of Gaṅga Devendravarman, year 308 (E.I., XXIII, Pt. II). Randle is right in pointing out that the tribute on the pratīpad days in the shape of a
The gift of woman was paid by the ruler of Kalinga to Laksmanasena while he was young (E.I., XXVI, Pt. I, p. 11, F.N. 4). The kingdom of Kalinga included Pithudaka, Pithudaga or Pithunda on the sea-coast, which existed near the river Lānguliya. The Kalinga Edict I tells us that a Kumāra was in charge of Kalinga with his headquarters at Tosali (Tosala) or Samāpa (Law, Geography of Early Buddhism, p. 64 f.n.). According to the Hāthigumpha Inscription king Kūravela brought back to his realm the throne of Jina from Anga-Magadha. He stormed a stronghold of the Magadhan army in the Barabar hills, known as the Gorathagiri, and caused a heavy pressure to be brought to bear upon the citizens of Rājagṛha, the earlier capital of Magadha. He also compelled king Bahasatimitra of Magadha to acknowledge his suzerainty. Kūravela repaired the buildings, walls, and gates in the city of Kalinga, which were badly damaged by the stormy wind, raised the embankments of the Isita tank, and restored all the damaged gardens. According to the Hāthigumpha Inscription King Kūravela is said to have defeated the Bhojakas and Rāṭhikas (i.e., the Bhojas and Rāṣṭrikas of Aśoka’s inscriptions) in the 4th year of his reign and to have compelled them to do him homage. King Kūravela has been described in his own Inscription as Kalingādhipati, and as Kalinga-cakkavatti in the Inscription of his chief queen. The Hāthigumpha Inscription clearly shows that Kalinganagara was the capital of Kalinga during Kūravela’s reign. It has been satisfactorily identified with Mukhalingamu on the Vamsadharā and the adjacent ruins in the Ganjam district. Khibi-ra was really the capital of Kalinga in Kūravela’s time. It had its connection with a river near it by a canal opened up three hundred years back by a king named Nanda. It was brought into the heart of this capital by its further extension from the Tanasuliya road. It appears from the location of the new royal palace that the capital was situated on the bank of a stream known by the name of Prāci, which flows on the northern part of the Puri district showing many temples in ruins on its both banks. The river Prāci flows southwards within five or six miles east from the Līṅgarāja temple (B. M. Barua, Kūravela as King and Builder published in the Journal of the Indian Society of Oriental Art, Vol. XV, p. 52).

The ancient Kalinga country seems to have comprised modern Orissa to the south of the Vaitarapi and the sea-coast southwards as far as Vizagapatam (cf. Mahābhārata, III, 114. 4). It also included the Amarakaṇṭaka range which is said to be in its western part (Mahābhārata, Vanaparva, CXIV, 10096–10107; Kūrma-Purāṇa, II, XXXIX, 19; Cunningham, A.G.I., pp. 734-35; for further details, vide Law, Geography of Early Buddhism, pp. 63-64). The Matsyaup. refers to Jalesvara which is a tirtha in the Amarakaṇṭaka hill of Kalinga (186. 15–38; 187. 3–52). The Bhāgavata Purāṇa refers to it and to its people (IX, 23. 5; X, 61, 29, 37) and the Brhat-samhitā also mentions it (XIV, 8). The Kalinga country lies between the Godāvari and Mahānadi rivers (Hultzsch, S.I.I., I, pp. 63, 65, 95, etc.). The capital of Kalinga was Dantapuranaagara (E.I., XIV). Many other Kalinga capitals existed in the Ganjam district (E.I., IV, 187). The Sonepur grant of Mahāśiva-guptayāti refers to Kalinga, Koṅgoda, Utkala and Kośala ruled by Laksmanasena of Gauda. Kalinga formed a geographical unit by itself, and had its own rulers from the earliest times. Two eastern Gaṅgā copperplate grants from Sudava (E.I., XXVI, Pt. II, p. 63) also refer to Kalinganagara which has been variously located at modern Kalingapatam or at Mukhalinga. According to this copperplate Kāmarūpa is located in ancient Kalinga.

1 Barua, Old Brāhma Inscriptions, pp. 272-273.
In the Aihole Inscriptions of the seventh century A.D., Pulakesin II claims to have subdued the Kaliṅga and took the fortress of Piṣṭapura (E.I., VI, pp. 4ff.). Harṣadeva or Śrīharṣa is described in a Nepalese inscription to have been the king of Kaliṅga, Oḍra, Gauda and other countries (J.R.A.S., 1898, pp. 384-5; I.H.Q., 1927, p. 841). Another reference to Kaliṅga is found in the Bheraghat Inscription of Alhaṇadevi, the queen of Gayā-karna of the Kalaecuri dynasty, the grandson of the famous Lakṣmikarna. It informs us that when Lakṣmikarna gave full play to his heroism, Vaṅga trembled with Kaliṅga (E.I., II, p. 11).

Most of the early Gaṅgās of Kaliṅga like Hastivarman (E.I., XXIII, 65), Indravarman (E.I., XXV, 195), Devendravarman (E.I., XXVI, 63), who described themselves as lords of Kaliṅga issued their grants from the victorious camp at Kaliṅganagara. (E.I., XXVI, 67). The plates of the early Gaṅgā kings of Kaliṅga, like Jayavarmadeva and Indravarman, refer to the victorious residence of Śvetaka (E.I., XXIII, 261; XXIV, 181; XXVI, 167), which has been identified with Cikatī, in the Ganjam district. For a list of ancient districts of Kaliṅga country as mentioned in the different Kaliṅga inscriptions of various dates, vide Indian Culture, XIV, p. 137.

In the fifth century A.D. the well-known Komartī grant introduces us to a Śri Mahārāja named Candravarman, who is described as Kaliṅgādhipati or the lord of Kaliṅga (Sewell, Historical Inscriptions of Southern India, p. 18). To this dynasty Umāvarman and Viśākhavarman, who were the lords of Kaliṅga, probably belonged. To about the same date as that of the Komarti grant may be ascribed the inscription of a certain Kaliṅgādhipati Vaśiṣṭhiputra Saktivarman of the Māthara family who granted from Piṣṭapura (Pithapuram) the village of Rākaluva in Kaliṅga-viṣaya (E.I., XII, pp. 1ff.). A copperplate grant of eastern Calukya king Bhima I mentions a village in Elamanići-Kaliṅgadeśa, which formed part of a province called Devarāśtra. According to the Kharod Inscription of Ratnadeva III, the lord of Kaliṅga was the youngest son of Kokalla (E.I., XXI, p. 159). According to some Kaliṅgarāja came to be regarded as the son and not merely a descendant of Kokalla. The Kharod Inscription further says that Kaliṅgarāja became the Lord of Tummāna, which has been identified by some with Tumana in the Bilaspur district (I.A., LIII, pp. 267ff.). According to the Amoda plates, Kaliṅgarāja churned the king of Utkala and contributed prosperity to the treasury of Gaṅgeyadeva (E.I., XIX, p. 75). According to a South Indian Inscription dated 1135 A.D., a Gaṅga king of Kaliṅga was defeated by Durjaya Manda II (E.I., VI, 276). The ruler of Kaliṅga along with those of Kānci, Kośala, Mālava, Lāta, Taṅka, etc., was defeated by Dantidurga, according to the Ellora Inscription, V. 23, and the Begumra plates of Indra III (E.I., IX, 24ff.).

Govinda III came to the bank of the Narmadā and conquered Kaliṅga and other countries including Mālava, Kośala, Vengi, Dāhala and Oḍraka (E.I., XXIII, Pt. VIII, p. 297—Manna Plates of Slambha). Kaliṅga was visited by Hiuen Tsang in the 7th century A.D. According to him, it was 5,000 li in circuit. It was regularly cultivated and it produced abundant flowers and fruits. It contained extensive forests. It was thickly populated. The climate was hot. The people were vehement and impetuous, mostly rough and uncivilized. There were some saṅghārāmas and deva temples (Beal, Buddhist Records of the Western World, II, 209-10).

According to the Mahāvastu (Vol. III, p. 361), Dantapura was the capital of the Kaliṅga kingdom, and it existed ages before the Buddha.
(Jāt., II, p. 367). Probably it was the Dantapura where the Kalingas were destroyed by Kṛṣṇa (Mahābhārata, Udyogaparva, XLVIII, 1883). Dandagula or Dandaguda, the capital of Calingoe, mentioned by Pliny, shows that the original form was Dantakura and not Dantapura (C.A.G.I., p. 735). According to the Kautiliya Arthashastra (p. 50), the elephants of Kalinga and Aṅga were excellent. According to the Daśakumārarcarita, Mantragupta came to Kalinga. At a little distance from this city he sat on the slope of a hill in a wild forest adjoining a cemetery. The daughter of the king of Kalinga named Kanakalekha was sent for (pp. 167-168). A Brahmin came from the Andhra capital, who told a story about Kardana, the king of Kalinga and the father of Kanakalekha (Ibid., p. 172). Kālidāsa styles the king of Kalinga as the ‘Lord of the Mahendra’ (Raghuvaṃśa, IV, 43; VI, 54). According to him Kalinga was extended up to the Godāvari. For further details, vide S. K. Aiyangar’s Ancient India and South Indian History and Culture, Vol. I (1941), Ch. XIII, pp. 396ff.

Kalingapattana.—It was a flourishing seaport at the mouth of the Godāvari.

Kalingirāṇya.—This forest which finds mention in the Milindapañha (p. 130) lay between the Godāvari river on the south-west and the Gaoliya branch of the Indrāvatī river on the north-west (C.A.G.I., p. 591). According to Rapson, it was between the Mahānadi and the Godāvari (Ancient India, p. 116).

Kalīrur.—This ancient village is situated in the Repalle taluk of the Guntur district (I.A., XII, 248).

Kalingha.—It is in Pāḷghāṭ, where a stone inscription was discovered (E.I., XV, 145ff.).

Kalumbirā.—It is the modern Gulbārg in the Hyderabad State (E.I., XIII, 167).

Kalucerwal.—It is the name of a village (S.I.I., I, p. 43).

Kalyāṇa.—This city was founded by the Cūda king Kāmarāja, which became famous as Kāmapuri, ‘the crest-Jewel of the Āndhra country’ (E.I., XXVI, Pt. I).

Kamakapalli.—It is situated in the Girigāḍa village of the Karvanāḍa district (E.I., XVI, 270).

Kamalapidaṇḍa.—It is the name of a village (S.I.I., I, p. 83).

Kamalipuram.—It is in the Cuddapah district where an inscription of Indra III was discovered.

Kampili.—This is modern Kampil, a town on the southern bank of the Tungabhadra in the Hospet taluk of the Bellary district (S.I.I., Vol. III, p. 194; Madras District Gazetteers, Bellary, by W. Francis, pp. 282ff.). Dantivarman’s grant records the donation of a village to a Buddhist monastery at Kāmpailya (E.I., VI, 287). It will not be safe to identify this Kāmpailya with Kāmpilya, the capital of Southern Pañcāla, for lack of proper evidence.

Kanada (or Kannāda).—This is Kārṇāṭa country (S.I.I., Vol. II, pp. 117, 311), a portion of the Carnatic between Rāmnāḍ and Serināṭa. It is also called Kuntaladeśa. The Mysore State was also called Kannāṭaka (J.R.A.S., 1912, p. 482). The kingdom of Vijayanagara was also called Kārṇāṭa (Imperial Gazetteers of India, Vol. IV).

Kanakavanlli.—A village (S.I.I., I, pp. 78, 79) belonging to Paṅgaḷanāḍu, a division of Paḷḷuvur-Kōṭṭam in Jayāṅkonda-Coḷamāṇḍalam.

Kandarādīyam.—It is the name of a village (Ibid., I, p. 112) on the northern bank of the Kāveri in the Trichinopoly district. A chieftain of this name occurs in the inscriptions.
**Kanderuvādi.**—It is Kanderuvātivisaya district (Ibid., I, pp. 38, 44). An order was issued to its inhabitants by the Cālukya Bhumā II (vide 98 of Kistna district in Rāngāchārī's List). Kanderuvātivisaya seems to have been subdivided into three or four small districts. It comprised apparently the whole of Guntūr taluk, the eastern portion of Sattenapalli and the northern parts of Tenālī taluk. The central portion of Guntūr together with the south-eastern part of Sattenapalli taluk was called Uttara Kanderuvātivisaya (E.I., XXIII, Pt. V).

**Kannamangalam.**—It is the name of a village which is situated in the Ārṇī Jāgir about half way between Ārṇī and Vellore (S.I.I., I, p. 83).

**Kanni.**—It is the name of a river which flowed in ancient times near Cape Komorin (Vailūr Inscription of Kopperunjāgadeva, E.I., XXIII, Pt. V).

**Kanee+u.**—The Kanten plates of Sunkiivya Vijayaskandavarman refer to this village in the Gaptur taluk, Gaptur district (E.I., XXV, Pt. I, January, 1939, p. 42). According to some it is situated a few miles north-east of Guntūr near the main road leading to Bezwada (E.I., XVIII, p. 56).

**Kampikkarp.**—It is also spelt as Kaianipiikam. It is a village situated in Vellore taluk in North Arcot district, near Virifiriciapuram (S.I.I., I, 136).

**Karaijadu.**—This town is on the railway line between Coimbatore and Mettupalayam, about 17 miles from Coimbatore containing the Śrīrangānātha Perumal Temple.

**Karippikkarp.**—This is the same as the village now known as Ukirankottai in Kalakkudi-nādu in the Tinnevelly taluk. It was of great strategic importance in the time of the early Pāṇḍyas. Vestiges of a fort and a moat are even now visible, which give evidence to its former greatness. There are two Śiva temples called Arikeśarāvaram and Rājasīngisvaram, in the vicinity of the village named after the Pāṇḍya kings, Arikeśari and Rājasimha (E.I., XXIII, Pt. VII, p. 284).

**Karkura.-** This may be identified with Kajakattir near Palamaner in the Chittoor district (E.I., XXII, p. 113).

**Karkudi.-** This is the ancient name of Uyyakkondan Tirumalai in the Nandipannamangalam on the southern bank of the Kaveri (S.I.I., III, p. 231). It is in Rājaśrayacaturvedimangalam in Pândikulasanvalanādu (vide Rāngāchārī's List, 1952).

**Karnāta country.**—This country (S.I.I., I, pp. 69-70, 82, 130, 160, 164) figures prominently in Tamil classics. It is also mentioned in the Bhāgavata Purāṇa (V. 6, 7). It has been described as a vast country (dharāmāndala). It is occupied by the Kanarese speaking people. The kings of Karnāṭa were nominally dependent on the kings of Vijayanagara.
Karnika.—A branch of the Kāverī. It is the Coleroon surrounding Śrīraṅgam (Padmapurāṇa, Ch. 62).

Karur or Karuvūr.—It is a village of the Coimbatore district (S.I.I., p. 125, f.n. 1). It is also called Vañji which was the old capital of the Chera kingdom. Ptolemy calls it Karur the capital of the prince of Kerala (Burnell, South Indian Paleography, 2nd ed., p. 33, note 2; Z.D.M.G., Vol. XXXVII, p. 99; Hultzsch, S.I.I., I, p. 106 f.n. 2). It is a town in the present Trichy district prominently mentioned in Tamil classics. According to Ptolemy, Karoura was the capital of Kerobothros, i.e., Keralaputra. Karūra means the black town (McCrindle, Ancient India as described by Ptolemy, S. N. Majumdar Ed., p. 182).

Karuvūr.—It is the name of a village in the Coimbatore district. It is also the name of a town in the same district (S.I.I., II, pp. 250, 260, 288, 305; Vol. III, p. 31).

Kaurāla.—It has been identified by some with Colair lake and according to others with Sonpur district of C.P., and Korāḍa in South India.

Kūlahasti.—It is in the North Arcot district, a place of pilgrimage on the river Suvarnamukhari (E. I., I, 388).

Kālibhanā.—The Kālibhanā Copperplate Inscriptions of king Mahābharagupta I Janamejaya (I.H.Q., XX, No. 3) mention this village, lying about nine miles to the north-east of Bolangir, the chief town of the Patna State in the Sambalpur district.

Kātādurgā.—This is modern Calicut, a town (S.I.I., Vol. II, pp. 364–72). The Tamil form of this name is Kaliṅkottai.

Kāthyūrkkottam.—It is the name of a district (S.I.I., I, pp. 116, 117, etc.). Its subdivision was Erikanāḍu (vide 236 of Raṅgāchārī's List).

Kāmapuri.—It is also known as Kalyāṇa, the crest-jewel of the Āndhra country (E.I., XXVI, Pt. I, January, 1941). This city was founded by the Coya king Annadeva in the Āndhra country, which perhaps became the capital of his principality (Ibid., XXVI, Pt. I).

Kāmkara-parti (Kāktamaraparti).—It stands on the bank of the Gautami (another name of the Godāvari). It may be identified with the modern village of Kākara-parru on the west bank of the Godāvari. It is at present included in the Tanuku taluk of the West Godāvari district (E.I., XXVI, Pt. I, January, 1941).

Kūna-nāḍu.—It is stated to be a division of Pauḍimandalam. The western part of Tirumeyyam taluk, which is the southernmost part of the Pudukkoṭṭai State, had in it the ancient district of Kānaṇāḍu. It was contiguous to Keralāśingavāḷāṇāḍu (E.I., XXV, Pt. II, April, 1939).

Kānappar.—It is the name of a village in the Pāṇḍya country (S.I.I., Vol. II, p. 149). It is famous for its temple.

Kāṇḍiippura (Kāñci or Kāṇḍiippura):—Vide Conjeevaram.—It was an important place of pilgrimage from very early times. The Bhāgavatapurāṇa (X. 79, 14) refers to it as a city. Patañjali mentions it in his Mahābāḥṣya, II, p. 298. The Skandapurāṇa (Ch. I, 19–23) mentions it among other places as holy. The Yoginītantra (I. 17) also mentions it. In the Drāvīḍa country there existed a city called Kāṇḍiippu where lived a rich merchant's son named Śaktikumāra who was anxious to find out a virtuous wife. For this purpose he went to the Sīri country on the right bank of the river Kāveri (Dasakumāraraśitarṇa, p. 153). Kāṇḍiippura finds mention in the Mayidavolu Copperplate Inscription of Śivaskandavarman (cf. E.I., XXV, Pt. VII, p. 318). Kāṇḍiippura mentioned in the Aihole Inscription was conquered by Pulakesīn. The Tālāgunda Inscription of Śaṅtivarman also refers to Kāñci. It is known as Kāṇḍiippu. It is Conjeevaram, the
capital of Drāvida or Cola on the river Palār, 43 miles south-west of Madras (cf. Mahābhārata, Bhīṣmaparva, Ch. IX). Śiva Kāñcī and Viṣṇu Kāñcī form the western and eastern parts of the city. There is also Jaina Kāñcī, called Tirupparutti-kunram. Of all the temples at Conjeevaram the Kāmākṣi temple is the most important. In this temple the only peculiarity is the Cakra placed in front of the deity. This city is said to have been founded by Kulottunga Cola on the river Palār, 43 miles south-west of Madras (vide S. K. Aiyangar, Ancient India and South Indian History and Culture, Vol. I, 1941, pp. 520ff.). It was one of the notable centres of Buddhist learning. The geographer Ptolemy (McCrindle, Ancient India as described by Ptolemy, pp. 185-86) refers to the kingdom of Malanga, ruled by Bassaronaga, which, according to some, was Kāñcī. According to Ptolemy, Malanga was the capital of the ancient Colas and the capital of the later Pallavas (vide S. K. Aiyangar, Ancient India and South Indian History and Culture, Vol. I, 1941, pp. 520ff.).

Kāñcī was attacked by the Rāstrākūta king Govinda and his father. As soon as it was invaded by Govinda, the then ruler of Kāñcī was defeated some time before 803 A.D. as far as we can learn from the British Museum plates of Govinda III (I.A., XI, 126). The Siddhāṅgāmādām inscription from South Arcot district, as old as the fifth year of Kṛṣṇa's reign, refers to the conquest of Kāñcī and Tanjai or Tanjore (Madras Epigraphical Collection for 1909, No. 375). An inscription from the Ukala Viśnu temple in the North Arcot district mentions the king Kannaradevavallabha as the Conqueror of Kāñcī and Tanjore (E.I., IV, 82).

Kīndalur.—It is the name of a village. It may be identified with Cidambaram (S.I.I., I, pp. 63-65, 95, 140). Rājarāja I is said to have destroyed the ships here.

Kāp.—This village is in the South Kanara district of the Madras State where a copperplate was discovered (Ep. Ind., XX, p. 80).

Kāraikkīl (Karikal).—This is a sea-port town. It is the French settlement in the Tanjore district (Hultzsch, S.I.I., Vol. II, p. 295).

Kīrūvagrīma.—It is either Koregaon or Karva about six and four miles respectively from Kārāḍ on the right bank of the Kṛṣṇā (E.I., XXVI, Pt. VII, p. 323).

Kīṭuppīḍī.—It is a village close to the Vellore station of the Madras State (E.I., I, p. 129, f.n. 3).

Kūṭṭattumbūr.—It is the name of a village. It was in Paṅgalanādu, a division of Paḍuvūrkoṭṭam (E.I., I, pp. 78-79). It is really in the Vellore taluk of the North Arcot district.

Kāvanūr (Kāvannūr).—It is the name of a village in the Gudiyāṭṭam taluk of the North Arcot district (E.I., I, p. 133; E.I., XXIII, Pt. IV, October, 1935, p. 147). It is in the Saidpet taluk, Chingleput district.

Kāverī (or Kāvīrī).—It is the name of a river which starting from Coorg passes through the districts of Coimbatore, Trichinopoly, and falls into the Bay of Bengal. It is called 'the beloved of the Pallavas'. This means that a Pallava king ruled over the country along the banks of the Kāverī river (S.I.I., I, p. 29). This river is mentioned in the Rāmāyana (Kiskindhyākāṇḍa, XLI, 21, 25; cf. Harivamśa, XXVII, 1416-22; cf.
Mahābhārata, BhīṣmaParva, IX, 328; Vanaparva, LXXXV, 8164, 5 etc.) and in the Yoginītāntra (2/6, pp. 178ff.). According to the Kālikāpurāṇa (Ch. 24, 130–135) this river has its origin in the Mahākāla lake. The Kāvyādāsā of Daṇḍin refers to the lands on the bank of the Kāveri (III, 166). The Tirthāyātā sections of the Purāṇas and Epics mention this river as very holy. It is the Khaberos of Ptolemy, which is said to have its source in the Adeisathron range which may be identified with the southern portion of the Sahya. The Bēgaṇavatapurāṇa refers to this river (V. 19, 18; VII, 13, 12; X, 79, 14; XI, 5, 40; cf. Pādmapurāṇa, Utara-khaṇḍa, vs. 35–38). It is also mentioned in the Brhadāsimhītī (XIV. 13) as well as in Kālidāsa’s Raghunāṭa (IV. 45). In the South Indian inscriptions the river Kāveri is associated with the name of the Colas. Hara asked Gunabhara: ‘How could I standing in a temple on earth view the great power of the Colas or the river Kāveri?’ (Hultsch, S.I.I., I, 34).

The Cālukya King Pulakesin II crossed this river with his victorious army to enter the Cola country when this river had her current obstructed by the causeway formed by his elephants. The glory of the Kāveri forms an inexhaustible theme of early Tamil poetry. According to the Manimekhalai (I. 9–12; 23-4) this noble stream was released by the sage Agastya from his waterpot at the request of the king Kānta and for the exaltation of the ‘children of the sun’. She was the special banner of the race of the Colas and she never failed them in the most protracted drought. The yearly freshes in the Kāveri formed the occasion of a carnival in which the whole nation took part from the king down to the meanest peasant. It is a famous river in South India, which rises in the Western Ghats and flows south-east through Mysore, and falls into the Bay of Bengal in the district of Tanjore in the Madras State. In ancient times, this river, noted for pearl-fishery, flowed down into the sea through the southern portion of the ancient kingdom of Cola. The principal Cola port was at Kāveri-pattanam or Pugār on the northern bank of the Kāveri, while Uragapura, the ancient capital of Cola, was situated on the southern bank of this river. For further details, vide B. C. Law, Rivers of India, p. 51.

Kāviappimbotṭanam.—It is the full Tamil name of Kāveripattanam at the mouth of the Kāveri river (S.I.I., II, p. 287). It must be Kāveripumpattinam, ancient sea-port capital of the Colas, washed away by the deluge according to Tamil classics (vide also V. R. R. Dikshitar, Pre-Historic South India, p. 31).

Kendrāpīrī.—It is the headquarters of the Kendrāpāra subdivision of the Cuttack district.

Kerakera.—The Adipur copperplate of Narendrabhaṇḍajadeva refers to this village in Ghoshadipir in Adipur pargana, situated about 12 miles to the south-south-east of Khicing. (E.I., XXV, Pt. IV, p. 158.)

Kerala country.—Kerala is the Kanarese form of the Tamil Cēraḷa. Pāṇini mentions it in his Asṭādhyāyī (4.1.175). The Bhāgavata Purāṇa refers to it (X. 79, 19; X. 82, 13). The country was anciently called Cēraḷam or Cēraḷā-nāḍu. Cēraḷam means mountain range. The Kerala country (S.I.I., I, pp. 51, 59, 86, 90, 92, 94) is the same as Cēra. According to V. A. Smith, Kerala generally means the rugged region of the Western Ghats south of the Candragiri river (E.H.I., p. 466). It was conquered by Rājendra-Cōḍa. It is present Malabar, Cochin and Travancore.

Keralaputra (variant Ketalaṇuto).—It is the Kerala country in South India. Pataṇjali in his Mahābhāṣya (IV, I, 4th añika) mentions Kerala (or Malabar). Keralaputra was situated at the south of Kupāka (or Satya), extending down to Kannati in Central Travancore (Karunagapalli
taluk). South of it lay the political division of Mūśika (J.R.A.S., 1923, 413). It was watered by the river Periyār on the bank of which stood its capital Vañji near Cochin and at its mouth there was the seaport of Muchiri (C.H.I., I, 595). The Chera or Kerala country comprised Travancore, Cochin and the Malabar district. The Koṅgudeśa (corresponding to the Coimbatore district and the southern part of Salem district) was annexed to it. Its original capital was Vañji, now Tiru-Karur on the Periyār river near Cochin; but its later capital was Tiru-Vañjjikkalam near the mouth of the Periyār. It had important trading centres on the western coast at Tonḍi on the Agalappulai about five miles north of Quilāndi, Muchiri near the mouth of the Periyār, Palaiyūr Chowghāṭ and Vaikkari close to Koṭṭayan. In his second and thirteenth Rock Edicts Aśoka mentions Ketalaputras or Keralas as a people living on the border though outside his own realm. Later on, during the age of the Periplus Cerobothra (i.e. Kerala-patra) was included within Damirica. Subsequently during the time of Ptolemy the kingdom of Karoura was ruled by Cerobothros (Keralaputra).

The Kerala country finds mention in the Epics and Purāṇas. According to the Mahābhārata (Sabhāparva, XXX, 1174-5; Ch. XXXI; cf. Bhīmaparva IX, 352, 365; Rāmāyana, Bombay ed., IV, Ch. 41) the Keralas were a forest tribe. The Vāyupūrāṇa (XLV, 124), Matsyapurāṇa (Ch. CXIII, 46) and Mārkaṇḍeya-purāṇa (Ch. 57, 45, Bibliotheca Indica Series) mention the Colas, Pāṇḍyas and Keralas among the peoples of the Dakṣinapatha.

Senguttavan Cera was the first notable Cera monarch. From the Colas the hegemony of the south was wrested for a time by the Ceras, but it soon went to the Pāṇḍyas and ultimately to the Pallavas. For further details, vide B. C. Law, Tribes in Ancient India, pp. 193-94; Cambridge History of India, I, 595; B. C. Law, Indological Studies, Pt. I, pp. 58-59.

Keralasīṅga-valamīdu.—The Tiruppuvanam plates of Jatāvarman Kulaśekhara I refer to it, which covered a very large portion of the Tirupattārī taluk of the Ramnad district, a part of the Pudukkottai State and it seems to have extended into the Śivagāṅa Zamindari (E.I., XXV, Pt. II, April, 1933, p. 96).

Kesāvapuri.—It may be identified with the modern Kesapuri (E.I., XXV, Pt. V, January, 1940).

Khalāipadā.—It is a small village, about 24 miles to the south-east of Bhadrapur, a sub-divisional town in the Balasore district and about eight miles to the north-west of Jaipur, an important town in the Cuttack district, where an image inscription of the time of Subhākara was discovered (E.I., XXVI, Pt. VI, April, 1942, p. 247).

Khanḍa-dīpa.—The Bodhisattvavādāna-Kalpalatī mentions this country which was burnt by the king of Kaliṅga (8th Pallava, p. 27).

Khanḍagiri and Udayagiri.—The twin hills of Khanḍagiri and Udayagiri were known to the authors of the Hāthigumpha Cave Inscriptions as the Kumāra and the Kumāri hills. The two hills form part of a belt of sandstone rock, which, skirting the base of the granite hills of Orissa, extends from Autgar and Dekkunār in a southerly direction past Khurdah and towards the Chilka lake (J.A.S.B., Old Series, Vol. VI, p. 1079). In the north-west of the Khurdah subdivision stands the Khanḍagiri hill at a distance of three miles north-west of Bhuvaneswar in the Puri district. The Khanḍagiri (broken hill) is the name applicable to three peaks, Udayagiri, Nilagiri and the Khanḍagiri. The crest of the Khanḍagiri is the highest point, being 123 ft. high, while the crest of the Udayagiri is 110 ft. high. The Udayagiri has a small Vaiṣṇava hermitage at its foot. It has forty-
four caves, the Khāndagiri has nineteen and the Nilagiri has three. In the Udayagiri the caves are divided into two groups, one higher and the other lower. In the Khāndagiri all the caves except two lie along the foot track. Among the Udayagiri caves the Rāṇigumphā or the Queen’s Palace is the biggest. The other important caves are the Gāneshgumphā, the Jaya-Vijaya cave, the Maṅcapuri, the Bāṅghgumphā (the Tiger cave) and the Sarpagumphā (the Snake cave). In addition to these the Hāthigumphā or the elephant cave and the Anantagumphā are noteworthy.

The crest of the Khāndagiri has been levelled so as to form a terrace with stone edges. In the middle of this terrace stands a Jain temple. The main temple consists of a sanctuary and a porch. Sir John Marshall points out that the Rāṇigumphā cave which is the earliest of all these caves is a natural cavern enlarged by artificial cutting. The next in point of time was the Maṅcapuri cave which seems to have been the prototype of all the more important caves excavated on this site. Next again was the Anantagumphā.

All these caves may be dated not much earlier than the middle of the first century B.C. (Cambridge History of India, Vol. I, pp. 639-640). Next in chronological sequence comes the Rāṇigumphā. (For details vide Asiatic Researches, Vol. XV (1824); Fergusson, Illustrations of the Rock Cut Temples of India (1845); R. L. Mittra, Orissa, Vol. I, Ch. I; A.S.I., Vol. XIII; Fergusson, History of Indian and Eastern Architecture (1876) and Cave Temples (1880); Cambridge History of India, Vol. I, Ch. XXVI; B. M. Barua, Old Brāhmi Inscriptions in the Udayagiri and Khāndagiri Caves, 1929; B. C. Law, Geographical Essays, Ch. X).

Khedrapur.—It is situated south-west of Miraj containing an ancient temple. Two sculptures decorate the pedestal of the Koppeśvara temple which was repaired by the Yādava king Singhanadeva (J.R.A.S., Pts. 3 and 4, 1960, pp. 105ff.).

Kīł-muṭṭuṅgir.—It is a village in the Gudiyāttāṃ taluk of the North Arcot district where three Tamil inscriptions were discovered (E.I., IV, 177ff.).

Kīl-vemba-nāḍu.—It is a subdivision of the Pāṇḍya country in which Tinnevelly is situated (S.I.I., III, p. 450).

Kindeppa.—This village was situated in the Tellavallivisāya (E.I., XXIII, Pt. II, April, 1935, p. 59).

Kisanpura.—It is a village in the Padmapur pargana of the district of Cuttack. An inscription on a stone slab has been discovered in the temple of Śiva Cātēśvara. This temple is about 12 miles north-east from Cuttack. The stone inscription discovered here traces the genealogy of the Gaṅga-rulers from Colaganga to Anangabhima (J.A.S.B., LXVII, 1898, pp. 317-27).

Kisarakelū.—It may be identified with the village of Kesarakellā about six miles to the east of Bolangir in the Patna State of the Sambalpur district (E.I., XXII, p. 136).

Kodūru.—It is in the Gudivāḍa taluk of the Kistna district where a set of plates (five in number) were discovered (E.I., XXV, Pt. III, p. 137).

Kolāru.—It is the name of a village. Elliot reads it as Kaleru. The name of the village may have something to do with the Kolar or Kolleru lake in the Gudivāḍa taluk (S.I.I., I, pp. 52, 62; cf. I.A., XIV, p. 204).

Kolūnapūra.—It has been identified by Rice with the modern Kolār in the east of Mysore (E.I., XXVI, Pt. V, October, 1941, 167; Rice, Mysore and Coorg from the Inscriptions, p. 32).

Kolleru.—It is the name of a lake in the Veṅgimaṇḍala.
Kollippakkai.—This is a village, same as Killippaka. Its walls are surrounded by Śulli trees (S.I.I., I, p. 99). There is a Killippaka in Guntur district (vide 92 of Râṇgâchârî’s List).

Komanâda.—It is a village in the Nayâgarh State of Orissa where three copperplates were unearthed (E.I., XXIV, Pt. IV, p. 172—Komanâda Copperplates of Nettabhaâja).

Komarti.—This village is situated two miles south-west of Narasannapeta, the headquarters of a taluk in the Ganjam district, where three copperplates of Candavarman of Kaliâga were discovered (E.I., IV, 142).

Komârâmaŋgala.—This village is to be identified with Komârâmâgañgalam in the Tirucengode taluk of the Salem district. It lies at a distance of about 30 miles from Salem (Salem Plates of Gaṅga Śrîpurusa: Śaka 693—E.I., XXVII, Pt. IV, p. 148).

Koamandala.—It is a country in the Godâvari delta with which the Haihayas were closely connected (E.I., IV, 84, 320). The chiefs of Koonânda trace their descent from Haihaya, Kṛtavirya and Kārtavirya, who belonged to the race of the Yadus.

Konâdu.—This is one of the ancient provinces of the Tamil country, a part of Pudukkottai State. Koûmbâjûr in the Pudukkottai State was its chief town (S.I.I., II, p. 458).

Konâraka.—This sandy tract also known as Konârka is situated on the beautiful and holy sea-shore. It is situated near the northernmost end of the sandy strip stretching from the Chilka lake to the Prâchi river. One can come near this site by motor-car in cold weather from Pipi. It contains a deity named Konâditya (Brahma Purâna, 28, 18). It is famous for the Hindu temple which is one of the best specimens of Indian architecture. This temple which has been dedicated to the Sun-god is commonly known as the Black Pagoda, which is situated at a distance of 21 miles north-east of Puri town. The sea is about a mile and a half to the south-east of the temple. The erection of the temple has been ascribed to the king Narasinhadeva of Khurda of the 13th century A.D. (J.A.S.B., LXXII, 1903, Pt. I, p. 120). The compound of the Black Pagoda (Konârak Temple) is enclosed by a wall and the principal gateway is to the east. A fine hall has been excavated with elaborate carvings in front of the porch. The magnificent temple has sunk down considerably and much has been done to protect it from mischief. The porch is a massive building on a high basement. The stone slab representing 9 planets known as the Navagraha slab is an important discovery. (For details vide Burnier, Konarak (Marg, Vol. II, Nos. 2 and 4); B. and O. Dist. Gazetteers, 1929, Puri, by O’Malley, 308ff.; Jarrett’s Tr. of Abul Fazle’s Ain-i-Akbari; Fergusson, History of Indian and Eastern Architecture, Book VI, Ch. 2; A.S.I.R., 1902-03, pp. 48-49; 1903-04, p. 9; Hunter, Orissa, I; R. L. Mittra, Antiquities of Orissa, II, 145).

Konâoda.—This has been identified by Kielhorn with Kung-yü-t’o of Yuan Chwang. Cunningham identifies it with Ganjam. Fergusson places it somewhere between Cuttack and Aska in the Ganjam district. Konôgadamanâda mentioned in the inscriptions (E.I., VI, 136) was under Śaśāṅka and its inhabitants defied Harsavardhana of Kanauj.

Konôgu.—It comprises the modern districts of Salem and Coimbatore (S.I.I., III, p. 450).

Konkân.—According to the Mârkandeya Purâna (25) it lies on the river Venâ. Southern Konkân was conquered by the Vijayanagar General Mâdhava. Mâdhava gained celebrity as a Śaiva through the favour of his master Kâśivilâsa (E.I., VI and VIII; I.A., XLV, 17). His
zeal for his religion is attested by the Mañcalapura plates. For further epigraphic references regarding southern Koṅkān, vide E.C., VII, 313, 375; E.C., VII, No. 34; E.C., VIII, 152, 166, 382.

Konkuduru.—It is a village five miles north of Rāmacandrapuram in the Godāvari district (E.I., V, 53ff.).

Kopana.—The Kap copperplate of Keladi Sadāśiva-Nāyaka refers to Kopana which is Kopal, a famous place of pilgrimage of the Jainas in the Nizam’s Dominions.

Koppam (Kuppam).—This is a village on the bank of the river Perāru (Palāru) (S.I.I., I, p. 134). Here Rājendra is said to have a victory over Āhavamalla.

Koppam.—It is in the Narasaraopet taluk of the Guntur district, where the copperplate of Pulakesin II was discovered (E.I., XVIII, 257).

Korakai.—Its Sanskritised form is Korgar in the Tinnevelly district, the ancient capital of the Pāṇḍyas (S.I.I., I, p. 168). It is generally spelt in Tamil classics as Korkai. It was a flourishing seaport (V. R. R. Dikshit, Pre-Historic South India, p. 31).

Korosavda.—This village also named as Korosanda lies six miles to the south of Parlakimedi in the Ganjam district of the Madras State (E.I., X, No. 4).

Korukonda.—It is a hill fort in the Godīvari valley situated at a distance of about nine miles to the north of Rajahmundry (E.I., XXVI, Pt. I, January, 1941).

Kōśala-nīḍu (Kosalai-nāḍu).—This is southern Kośala which, according to Cunningham, corresponds to the upper valley of the Mahānadi and its tributaries (S.I.I., I, p. 97; Archaeological Survey of India, Vol. XVII, p. 68). According to the Kurupal Stone Inscription of Someśvaradeva, Mahākośala or Dākṣīna Kośala extended from Berar to Orissa and from Amarakantaka to Bastar (E.I., X, No. 4). In the Ratanpur Inscription of Jajaladave we find that Kālīnagarāja acquired the land of Dākṣīna Kośala and fixed his capital at Tummaṇa. According to the Bilhari Inscription, Laksmanarāja is stated to have defeated the lord of Dākṣīna-Kośala (E.I., II, p. 305; I, p. 254). Dākṣīna-Kośala is generally taken to represent the modern division of Chattisgarh, while Tummaṇa has been identified with the modern village of Tumana in the Bilaspur district (E.I., I, 39ff.; 45ff.).

According to the Jaina Jambudvīpaṇapoktattī Kuśavatī was the capital of Dākṣīna-Kośala. It may have been precisely the city which is associated with the Vaitāḍhya range along which there were sixty Vidyādhar towns (sattīṃ viṭṭhedharaṇa-garāvāsī, I, 12).

Koṭīrū.—It is a well-known town near Cape Comorin. This ancient town belongs to the Travancore State and is about 10 miles north of Cape Comorin (S.I.I., III, p. 147).

Koṭipura.—It is identified with Kothoor, 12 miles south-east of Mahendragiri in Ganjam. There is another Koṭipura in the Vizagapatam district (Vizagapatam District Gazetteer, I, 137).

Koṭyāśrama.—It is the hermitage of Vaṣṭīḷha, which has been identified with Kuting, 32 miles from Baripada (E.I., XXV, Pt. IV, p. 154).

Kroṣṭukavarttani-Viṣaya.—It is the name of a district mentioned in some of the early and later Ganga records. This has been identified by Hultzsch with modern Chicaco (E.I., XXVI, Pt. II, pp. 66ff.; E.I., XXV, Pt. V, January, 1940, p. 196). This district (viṣaya) also occurs in the
Chicacoile plates of Devendra-varman. It has been identified by some with the country to the north of the river Vamsadharā in the Ganjam district (Journal of the Mythic Society, XIV, p. 263).

Kṛṣṇagiri.—It is the Karakorum or the Black mountain (Vāyu., Ch. 36). The Karakorum was known to the ancient geographers as the Kṛṣṇagiri. This mountain is continuous with the Hindukush on the west. According to modern geographers, it is older than the Himalayan proper. It is of Hercynian age (Law, Rivers of India, pp. 4 and 7; Rapson, Andhra Coins, XXXIII; Bombay Gazetteer, I. ii. 9; cf. Rāmāyana, VI. 26-30).

Kṛṣṇavēṇā.—This is modern Kṛṣṇa river (S.I.I., I, p. 28). The Kṛṣṇavēṇā in the Purāṇas, Kanha-pennā in the Jātakas and Kanha-pennā in the Hāthigumpha Inscription of Kāhavēla, is a famous river in South India. It occurs in the Rāmāyana (Kiśkindhyākānda, XLI, 9) as Kṛṣṇa-vēṇā or Kṛṣṇavēṇā (cf. Indische Allerthumskunde, Vol. I, p. 576). It has its source in the Western Ghats. It flows east through the Deccan plateau and breaking through the Eastern Ghats in a gorge, it falls into the Bay of Bengal. (For further details, vide B. C. Law, Rivers of India, p. 48). Its variant readings are Vēṇa (Varāha-Purāṇa, LXXXV), Venā or Varnā (Kūrma Purāṇa, XLVII, 34), Vainī (Vāyu Purāṇa, XLV, 104), Vīnā (Mahābhārata, Bhīmaparv, IX, 328) and Vennā (Bhāgavata Purāṇa, XIX, 17). Pargiter suggests its identification with the river Penner between the Kṛṣṇa and the Kāvēri (Mārkanḍeya Purāṇa, p. 303, notes).

Kṛṣṇā.—It is a river which is the same as Kṛṣṇavēṇā as in the Purāṇas or Kṛṣṇa-vēṇā as in the Yogīnītantra (2. 5, pp. 139-140; Hultzsch, S.I.I., II, 232). It is also mentioned in the Bhāgavatapurūṇa (V. 19, 18) and in the Bhāṣa-samhitā (XIV. 14). It survives in its modern name Kṛṣṇā. It issues from the Sahiy mountains according to the Mārkanḍeyapurūṇa (57, 26, 27). It is also known as Kanha-pennā as in the Jātakas and Kanha-pennā as in the Hāthigumpha Inscription of Kāhavēla. It has its source in the Western Ghats; flowing east through the Deccan plateau and breaking through the Eastern Ghats in a gorge, it falls into the Bay of Bengal. Its course lies through the Bombay State, the State of Hyderabad and the Madras State. From the north-east of Alampur to a place below Jaggayyapeta the Krishnā flows forming the southern natural boundary of Hyderabad. Near about Athni the river is joined by the combined waters of several streams of which the Yerla, the Koin and the Varnā are well-known. Before it enters Hyderabad it receives the Mālprabhā on its right bank below Muddebihal. In its course through Hyderabad and Madras it is joined by many tributaries including the Dhon, the Bhīma, the Dindi, the Peddavagu, the Musi-Aler, the Paler, the Muner and the Tuṅgabhadrā. (For details, vide Law, Rivers of India, p. 48.)

Kṛṣṇā-pura.—It is a deserted village at the western extremity of the ruins of Vijayānapura, where an inscription of Kṛṣṇa-varaya engraved on a rough stone-tablet dated śaka 1451 was discovered (E.I., I, 398). There is a village by this name situated six miles south-east of Tinnevelly, where copperplates of Sadāsīvaraya were discovered (E.I., IX, 328ff.).

Kṛtamālā.—This river is identified with the Vaiyai which flows past the town of Madhura, the capital of the kingdom of Pāṇḍya.

Kudamalainādu.—It is the same as Coorg (S.I.I., I, p. 63; II, p. 8, 17, 35; III, p. 144). According to Hultzsch it is Malabar.

Kudamukkil.—It is Kumbhakonam (S.I.I., III, p. 450).

Kudiyāntandai.—This village is in the Chingleput district (E.I., XIV, 232).

Kudrāhāra.—It is probably the same as Kudurahāra of the Koḍamudi with its plates of Jayavarman. It is the name of a district head-
quarters at Kudūra, which is the same as the modern Kūḍūru in the Bandar taluk of the Kistna district (E.I., XXV, Pt. I, January, 1939, p. 46).

*Kūḷambandal.*—It is a village which lies on the road from Conjeeveram to Wandiwash at a distance of five miles south of Māṇḍur (S.I.I., III, p. 1). It is in Cheyyar taluk, North Arcot district.

*Kumārakamālaṁ.*—It is the name of a village, situated east of Korramaṁagalam, north-west of Aimbundi which lay to the north of Poygai (Rājendra-Coḷanallūr) and south of the river Pālāru (S.I.I., I, pp. 87-88).

*Kumārapura.*—In the Jrāja grant of Nettabhaṁjadeva Kumārapura is identified with the village of the same name in the Berhampur taluk of the Ganjam district (E.I., XXIV, Pt. I, January, 1937, p. 18).

*Kumārawalli.*—This is the modern name of Kumāraravlicaturvedimaṇgalāṁ (S.I.I., II, Intro., p. 23).

*Kumāri.*—It is the Tamil name of a sacred river near Cape Comorin, and it corresponds to the Sanskrit Kumāri (S.I.I., I, p. 77).

*Kumbhakonam.*—It is situated on the river Kāveri, a great educational centre and one of the oldest cities of South India. The Śāraṅgapāṇi temple, Kumbheśvara temple, Nāgeśvara temple, and Rāmasvāmi temple deserve mention. The city derived its name from the deity Kumbheśvara. The Nāgeśvara temple contains a separate shrine for Śūrya. Śāraṅgapāṇi is a Vaishṇava deity and an incarnation of Viṣṇu. The Rāmasvāmi temple is said to have been built by a king of Tanjore in the 16th century A.D.

*Kumāta.*—It is situated in the Doravadināṇu. It may be identified with Kumāra-Rāmana Kumāta, situated at a distance of about eight miles from Ānegondi (E.I., XXIII, Pt. V).

*Kāṇīyūr.*—This village is in the Ambāsamudrāṇu taluk of the Tinnevelly district, where copperplates of the time of Venkata I were discovered (E.I., III, 236).

*Kuntala.*—This is a district of the Karnāṭa country (S.I.I., I, 166, 160). According to some Mysore Inscriptions (Rice, Mysore and Coorg from Inscriptions, p. 3; Fleet, Dynasties of the Kanarese Districts, p. 284, f.n. 2), the Kuntala region included the southern part of the Bombay Presidency and the northern portion of Mysore. The identity of the Gondaloī with Kuntala proposed by Yule may be accepted. It is so called because it resembles the hair (kuntala) of the goddess of the earth. It was ruled at one time by the kings of the Nanda dynasty. The Kuntalas of the Deccan appear to have risen to a considerable importance in historical times. The Kuntala country is frequently referred to in the inscriptions of the 11th and 12th centuries, when it consisted of the southern Māṛāḥā country and the adjoining Kanarese districts (E.I., XXIV, pp. 104ff.). Literary and epigraphic references prove beyond doubt that there were several families of the Sātakarnīs of the Deccan, and one or more of these families ruled over Kuntala of the Kanarese districts before the Kadambas. An Ajanta Inscription mentions a Vākāṭaka king Prthvisena I, who conquered a Kuntalēśvara (lord of Kuntala). Prthvisena extended his sovereignty over Nachne-Kitalai and Ganj in Bundelkhand as well as over the borders of Kuntala (E.I., XVII, 12; I.A., 1876, p. 318). A Vākāṭaka king Harisesa claimed victory over Kuntala. (For further details, vide B. C. Law, Tribes in Ancient India, pp. 176ff.). The Rewah Stone Inscription of Karnā refers to Kuntala, which was the country of the later Āḷūkyaś (E.I., XXIV, Pt. 3, July, 1937, p. 110). According to some, Kuntala is situated between the Bhīmā and Vedavati, comprising the Kanarese districts of Bombay and Madras States and of Mysore State, and also perhaps a part of Mahārāṣṭra with Vidarbha having its capital at Pratiṣṭhāna on the Godāvari (Vide V. V. Mirashi, Hyderabad Archaeological
Memoir, No. 14, p. 9 f.n.). The Tālāgūṇḍa Pillar Inscription informs us that a Kadamba king of Vaijayantī in Kuntala gave his daughters in marriage to Gupta and other kings. Some mediaeval kings of Kuntala traced their lineage to Candragupta (R. K. Mookerjee, Gupta Empire, p. 48).

Kūra.—It is a village which possessed 108 families that studied the four Vedas (S.I.I., Vol. I, p. 154).

Kūraṁ.—This is a village near Kāncīpuraṁ. The village of Kūraṁ belonged to the nāḍu (country) or in Sanskrit Manyavāntara-rāṣṭra of Nirvelur, a division of Ûrurkkāttukottam (S.I.I., I, 144, 147, 154, 155). An inscription records the sale of land by the sabhā of Kūraṁ alias Śolamāt-taṇḍu Caturvedimangalam in Nirvelûnādu, a district of Ûrurkkāttukottam.

Kuvalayasiṅganallūr.—It was situated in the Anḍanādu subdivision which is represented by Periyakottai and its vicinity in the Madura district (E.I., XXV, Pt. I, January, 1939, p. 40).


Lāguḍī.—It is in the Trichinopoly district where the three Tamil inscriptions were found (E.I., XX, p. 46).

Lāmu.—It is situated two miles to the south of Tādikonda in the Guntur district (E.I., XXIII, Pt. V, p. 166).

Lāṅguliya.—This river, also known as the Nāgāvati, lies between the delta of the Godāvari and the Mahānādi. It rises in the hills at Kalahandi and flows south through the district of Gajam to empty itself into the Bay below Chicacole in Madras. It is called the Lāṅguliṇī in the Mārkandeyapurāṇa (LVII, 29). It is the river Lāṅgali mentioned in the Mahābhārata (Sabhaparva, IX. 374).

Lekumāri.—It may be identified with Lokamudi in the Kaikkalur taluk of the same district (E.I., XXV, Pt. I, p. 46).

Lohitagiri.—This is a hill (S.I.I., II, p. 372).

Lokāloka mountain.—It is the name of a mountain which is supposed to be beyond the ocean of fresh water and beyond which again is the cell of the mundane egg. (S.I.I., III, p. 414; cf. Viṣṇu Purāṇa (Wilson), p. 202 note 6).

Luputurū.—Lupaturū or Luputurū is probably the same as Lipatuṅga of the Patna plates of the 6th year (E.I., III, 344). Some have identified it with Lepta, six miles south-east of Bolangir in the Patna State while others are inclined to think that either Nuptara or Nuparsinga within the Sonepur State should be identical with Lupaturū. (Ep. Ind., XXIII, Pt. VII, July, 1936, p. 250).

Madhyama-Kalinga.—It was the name of the territory which roughly corresponds to the modern district of Vizagapatam (E.I., VI, 227, 358; Annual Report of the South Indian Epigraphy, 1909, p. 106; Ibid., 1918, p. 132). According to some it seems to be identical with Modocalingae of Megasthenes (I.A., VI, 338).

Madurai.—This is Madura (S.I.I., Vol. III, p. 206), capital of the Pāṇḍyas.

Maduramāṇḍalam.—It is the name of a country (S.I.I., I, pp. 97, 99, 112). It is the ancient Pāṇḍya country, the capital of which was Madura. This is known as Modoura by Ptolemy. It is situated on the bank of the river Vaigāli.

Madurā.—According to the Rāmāyaṇa (Uttarakanda, Sarga 83, v. 5) this beautiful city was full of Rākṣasas (demons) for a long time. This city is situated on the right bank of the river Vaigāli. It stands on the
main line of the Southern Railway, 345 miles from Madras. (Madras Dist. Gazetteers, Madura, by W. Francis, pp. 257ff.). It is full of temples, and is undoubtedly a religious city. The temple of Viṣṇu is within a mile from the railway station, and the inside of it is made up of black marble with a pathway for circumambulation. The biggest of all temples at Madurā is that of Minākṣi, who is Lakṣmī. This temple covers a very large area, a portion of which is dedicated to Minākṣi and the other to Śiva. Madurā was the capital of the Pāṇḍya kings. It was the capital of Jatāvarman who ascended the throne in the 13th century A.D. and conquered the Hoysala king Someśvara of Karnaṭaka (E.I., III, 8). Prof. Dikshitar in his Studies in the Tamil Literature and History (p. 13) distinguishes Dakṣiṇa Madurā from the modern city of Madurā.

Madurodaya-valanādu.—It is one of the districts of the Pāṇḍya country (E.I., XXV, Pt. II, April, 1939, p. 96).

Mahābalipuram.—This place is situated on the sea at a distance of about 35 miles to the south of Madras and 20 miles on the south-east of Chingleput. According to a Vaishānava saint Śiva lived here with Viṣṇu and hence we find shrines of both these deities situated close to each other. It is a place of seven pagodas. Besides there are several caves, natural and artificial. In some of them we find very attractive cultural representations of Puranic scenes. Mention may be made of the sculptures representing Mahiṣa-mardini destroying the Rākṣasas, Arjuna’s penance, Śrīkṛṣṇa supporting the hill to protect the cattle from the anger of the rain-god, etc. The Varāha or the boar incarnation of Viṣṇu is of great importance. This deity is seen standing with his right foot, resting on the god of snakes, and the goddess of the earth resting on his right thigh (Law, Holy Places of India, p. 39).

Mahā-Gauri.—The Mārkandeya Purāṇa (LVII, 25) refers to it which is a synonym of Brāhmaṇi. It is the modern river Brāhmaṇi in Orissa (cf. Mahābhārata, Bhīṣmaparva, IX, 341).

Mahākāntāra.—According to some Sambalpur on the Mahānadi was probably its capital. It is identified with the eastern Gaṇḍāvana or with the southern Jhārakhaṇḍa.

Mahārāṣṭra.—The Mahārāṣṭra country or Mo-ho-la-cha is the Deccan in the narrowest sense (S.I.I., I, p. 113, f.n. 3). Mahārāṣṭra is really the country watered by the upper Gaṅgāvari and that lying between this river and the Kṛṣṇā. According to the Ai-hole Inscription there are three divisions in it, each called Mahārāṣṭraka in the 7th century A.D. (I.A., XXII, 1893, p. 184).

According to Hiuen Tsang this country was about 5,000 li in circuit. The soil was rich and fertile and it was regularly cultivated. The climate was hot and the people were honest and simple. They were of tall stature and vindictive in nature. There were some Saṅghārāmas and Deva temples (Beal, Buddhist Records of the Western World, II, 255ff.). It is said to be the Ariake of Ptolemy (p. 39). It was 6,000 li in circuit, and the capital was on the west of a great river. The ancient capitals of Mahārāṣṭra were (1) Pratishṭhā or Pāṭhāna on the Gaṅgāvari, (2) Kālayāna on the eastern shore of the Bombay harbour, (3) Vātāpi of the early Cālukyas, (4) Bādami which was the real capital in Yuan Chwang’s time. According to Saupārā and Māski inscriptions the Mahārāṣṭra country formed a part of the empire of Aśoka. One of the missionaries sent by Aśoka to spread the gospel of the Buddha in the Mahārāṣṭra country was Dhammarakkha (Mahāvamsa, Ch. XII, p. 97, Geiger’s Ed.). For further details, vide C.A.G.I., notes, pp. 745ff.; N. L. De, Geographical Dictionary, p. 118; S. R. Shende, How,

Mohāvināyaka hill.—It is in the Jajpur subdivision. It is worshipped by the followers of Śiva as the union of Śiva, Ganeśa and Gaurī. (B. and O. Dist. Gazetteers, Cuttack, by O’Malley, 1933).

Mahendravādi.—It is a village three miles east-south-east of the Sholinghur railway station on the line from Arkonam junction to Arcot, where an inscription of Gunabhara written in Archaic Pallava alphabet was discovered (E.I., IV, 152).

Mahendrācala.—The Yogiṇītantra (2.4. 128ff.) has a reference to the Mahendra mountain. The Gautami plates of Gaṅga Indravarman mention it. It probably refers to the hills of this name in the Ganjam district (E.I., XXIV, Pt. IV, October, 1937, p. 181). The Mahendra range of mountains extended from Ganjam as far south as the Pāṇḍya country to the whole of the Eastern Ghat range. The Mahendrādri or the Mahendra mountain was situated between the Gaṅgāsāgarasāngama and the Saptagodāvari. A portion of the Eastern Ghats near Ganjam is still called the Mahendra hill. Pargiter thinks that the name should be limited to the hills between the Mahānadi, Godāvari and Wen Gaṅgā, and may perhaps comprise the portion of the Eastern Ghats north of the Godāvari. (Mārkandeyapaurāṇa, p. 305 note). According to Bāna’s Harṣacarita (Ch. VII) the Mahendra mountain joins the Malayaparvata. The Rāghuvamsa (IV. 39, 43; VI. 54) places it in Kaliṅga. The name is principally applied to the range of hills separating Ganjam from the valley of the Mahānadi. Kālidāsa styles the king of Kaliṅga as the Lord of the Mahendra (Rāghuvamsa, IV. 43; VI. 54).

The minor hills associated with the Mahendra mountain were the Śrīparvata, Puspagiri, Venkaṭādri, Arunācala and Rṣabhā. The whole range of hills extending from Orissa to the district of Madura was known as the Mahendraparvata. It included the Eastern Ghats. It joined the Malaya mountain. Parasūrāma retired to this mountain after being defeated by Rāmacandra.

The Eastern Ghats must have been known to the geographers of ancient India as the Mahendragiri, as the highest peak of the Eastern Ghats is still called by that name. They run as detached hills more or less parallel to the eastern coast of India, which are known by different names in different parts of the country. For details vide B. C. Law, Mountains of India, Calcutta Geographical Society Publication No. 5, p. 22.

Mahiṣa.—Rice has identified it with Mysore (Mysore and Coorg from Inscriptions, p. 14). Some have identified it with Mahiṣmati and others with Mahāśvara on the northern bank of the Narmadā in the Nimar district of the old Indore State.

Mainākaparvata.—The Rāmāyāna locates it in South India. According to Āsvaghosa it entered the river to check the course of the ocean (Saundaranandakīvya, Ch. VII, verse 40). This legendary account is also found in the Rāmāyana, which locates the Mainākaparvata in the Daksināpatha. This mountain also known as the Malayagiri had three cavities crowded with serpents (Daśakumāravaracarita, p. 36).

Malabar.—It is the Kerala country (S.I.I., II, pp. 4, 241).

Malaiikkurīram.—This is a district which may be identified with the Malakūta (Mo-lo-Kū-t’a) (Watters, On Yuan Chwang, II, pp. 228ff.), of Hiuen Tsang which he located in the delta of the Kāverī (S.I.I., III, p. 197).
Malaināḍu.—It is confined to Malayalam or Malabar. It comprises the territory of the Pāṇḍyas besides those of the Cera king. It is mentioned in the inscription of Rājendra Cola (S.I.I., II, pp. 236, 242, etc.).

Malaiyūr.—It is situated on a fine hill with a fort (Ibid., Vol. III, p. 489).

Malayagiri.—It is the name of a hill (Ibid., III, p. 422). It is mentioned in the Brihat-samhitā (XIV. 11). A Pāṇḍya king leaving his own country sought refuge in this hill. Pargiter correctly identifies this range of hills with the portion of Western Ghats from the Nilgiris to the Cape Comorin. The hermitage of Agastya was situated on the Malayakūṭa which was also known as Śrīkhaṇḍādri or even as Candanādri (cf. Dhoyi’s Pavanadūkham). The southern extension of the Western Ghats below the Kaveri, now known as the Travancore hills, really forms the western side of the Malayagiri. According to some the mount Candaka mentioned in the Jātaka (V. 162) is the Malayagiri or the Malabar State.

Malayācala.—The Epic tradition locates it in South India. Jīmūṭavañhana took shelter on this mountain after renouncing his sovereignty (Bodhisattvavivadaṇā-Kalpalata, 108 Pallava, p. 12). The Padmapurāṇa (Ch. 133) mentions Kālyānāṭīrtha in Malayācala. Dakṣinādri mentioned in the Kāvyādārśa (III, 150) by Daṇḍin is the same as the Malayācala according to the commentator.

Mālkheṭ.—The Salotgi Inscription of Kṛṣṇa III describes this imperial capital of the Rāṣṭrakūṭas as ‘Śhīrībhūṭa-Kaṭake’, i.e., the place where the military forces were located (E.I., IV, 66; XIII, 176ff.).

Mallai.—This is modern Mahābalipuram in the Chingleput district (Vaiṭṭīr Inscription of Kopperunjingadeva, E.I., XXIII, Pt. V, 180).

Managoli.—This village is situated about 11 miles to the north-west of Bagewahli, the chief town of the Bagewaṭi taluk of the Bijapur district (E.I., V, p. 9).


Manayirkottam.—It is the name of a district (S.I.I., I, p. 147).

Manākīrṇi.—This village is situated in the Udyipi taluk of the South Canara district containing a temple of Śrī Durgāparameśvari (J.I.S.O.A., Vol. XV).

Maneikallu.—An ancient site in the Guntur district of the Madras Presidency where an early Brāhma inscription was discovered.

Maniṃamāṅgalam.—It is a village at the eastern extremity of the Conjeeveram taluk of the Chingleput district, about six miles west of Vaṇḍalur, a station on the Southern Railway. In Sanskrit verses the name of the village is Ratnagrahāra (S.I.I., Vol. III, pp. 48, 49, 50). In the inscriptions Narasimhapuram (Chingleput) came to be known as Kidāramgondalāpuram (Madras Epigraphical Reports, 244 and 245 of 1910). A battle was fought here by Narasimhavarman, the Pallava king, in which Pulakesin was defeated (S.I.I., Vol. I, 144, 145; Vol. II, 363).

Inscriptions of the reign of Rājarāja I refer to Maniṃamāṅgalam as Lokamahādevi-Caturvedimāṅgalam called after his queen Lokamahādevi, but the inscriptions recorded after his fifteenth year and in the reigns of his successors down to the reign of Kulottunga I, call the village by the name of Rajacidimanicaturvedimāṅgalam (M.E.R., 289 and 292 of 1897 and of 1892; cf. S.I.I., Vol. III, Nos. 28-30).

Maṇḍirī.—It is a tributary of the Godāvari, which rises from the Bālāghāṭ ranges and flows south-east and north to join the Godāvari. It
is fed by three streams on the left and by five on the right. Its another variant is Vañjulā (Vāyu-Purāṇa, XLV, 104).

Manneru.—It is a river in the Nellore district (S.I.I., II, p. 4).

Marudur.—It is a village in the Kovilpatti taluk of the Tinnevelly district (E.I., XXIV, Pt. IV).

Māṭēpād.—It is a village in the Ongole taluk of the Guntur district, where the inscription engraved on five copperplates of Dāmodaravarman was discovered (E.I., XVIII, 327ff.).

Māḍakkuḷam.—It lies to the west of Madurā (E.I., XXIV, Pt. IV, p. 170).

Māṭisaka (Māṭisika).—It is in the south and the people inhabiting it are referred to in the Purāṇas (Mārkandeya, LVII, 46; Matsya, CXIII, 47; cf. Mahābhārata, Sabhāparva, IX, 366) as a South Indian people.

Māṭismati (Pali: Māṭissati).—It is mentioned in the Sabhāparva of the Mahābhārata (XXX, 1025-63). Some say that it was situated about 40 miles to the south of Indore. It seems to have been situated on the right bank of the river Narmadā between the Vindhya and the Rṣṣa and it can be safely identified with the modern Mandhātā region, where there was a river called the Māṭiśiki mentioned in the Rāmāyana (Kiskindhyaśāḍa, XXI, 10). According to the Harivamsa (XLV, 5218ff.), the founder of Māṭismati seems to have been Mucukunda.

Māṭiśīkā (MrThīśīka).—It is in the south and the people inhabiting it are referred to in the Purāṇas as a South Indian people.

Māṭīṣhūtī (Pali: Māṭīṣhutī).—It is mentioned in the Sabhāparva of the Mahābhārata (XXX, 1025-63). Some say that it was situated about 40 miles to the south of Indore. It seems to have been situated on the right bank of the river Narmadā between the Vindhya and the Rṣṣa and it can be safely identified with the modern Mandhātā region, where there was a river called the Māṭiśiki mentioned in the Rāmāyana (Kiskindhyaśāḍa, XXI, 10). According to the Harivamsa (XLV, 5218ff.), the founder of Māṭismati seems to have been Mucukunda. Some consider Māṭismati to be its founder. According to the Purāṇas (Matsya P., XLIII, 10-29; XLIV, 36; Vīyu, 94, 26; 95, 35), Māṭismati was founded by a prince of the Yadu lineage. The Bhaṭīṣhūtī Purāṇa refers to it as a city of the Haihaya (IX, 15, 26; IX, 16, 17; X, 79, 21). The Padma Purāṇa (183.2) points out that Māṭismati was situated on the river Narmadā. The Daśakumāravacarita (p. 194) tells us that Queen Vasundhārā and the royal children were conducted to this city and presented to Mitravarma. Bhandarkar says that Avanti-Dakṣināpatha had Māṭismati or Māṭissati as its capital. The Purāṇas style the first dynasty of Māṭismati as Haihaya (Matsya P., 43, 8-29; Vīyu P., 94, 5-26). The Mahābhārata distinguishes between Avanti and Māṭismati (II, 10). Patañjali's Mahābhāṣya mentions Māṭismati along with Vaidarbha and Kāñcipurā (IV, 1, 4th Āhika).

Māṭīmallapuram.—This is a village which is generally called the seven pagodas situated on the sea coast, 32 miles south of Madras, famous for the Pallava remains (S.I.I., I, p. 1; Fergusson and Burgess, Cave Temples, pp. 105-159). It also served as the sea port of the Pallavas.

Māṭīmarigalai.—It is in the Tinnevelly district. Māṇeri and Māṇamaṅgalam were called in ancient times Māṇamaṅgalam (E.I., XXI, Pt. III).

Māṭīvinīrū.—It is the name of a village which is perhaps identical with Māṭīvinūr of the Konnūr Inscription (E.I., VI, 28). Kielhorn has identified it with the modern Mannoor, eight miles east by south of Konnūr. The Venkatāpur Inscription of Amoghavarsa (Śaka 828) records the gift of a garden with one thousand creepers at Māṭīvinūr to one Candrateja-Bhatṭāra (E.I., XXVI, Pt. II, p. 60).

Māṭīyurudīngam.—This is an island surrounded by the deep sea as a moat (S.I.I., II, p. 109).

Melpāṭṭi.—It is in the Gudiyattam taluk of the North Arcot district, where the inscription of Vījaya-kampa-Vikrama-Varman has been found (E.I., XXIII, Pt. IV, October, 1935, p. 143).

Melpīḍi.—It is a village in North Arcot district, six miles north of Tiruvallam (S.I.I., II, pp. 222, 249, etc.). It is situated on the western bank of the river Nīvā (Ibid., III, p. 23). According to the Ambāsamudram
Inscription of Solanralaikondu Virapandya, it is in the Chittoor district (E.I., XXV, Pt. I, January, 1939). The Karhad plates of Krishna III were issued when the Rastakuta king Govinda III was encamped here, engaged in taking possession of all the properties of the defeated feudatories (E.I., IV, p. 278).

Merur.—It is a village, about 16 miles north-west of Madura (E.I., XXI, Pt. III, July, 1931). According to Francis it is situated at a distance of 18 miles north-east of Madura on the road to Trichinopoly. (Madras District Gazetteers, Madura, p. 288).

Meru.—This is a mountain which contains gold deposits, and is supposed to be situated to the north of the Jambudvipa. The temple at Cidambaram seems to have been looked upon as the southern Meru, as it contained a large amount of gold on the roof of its golden hall (S.I.I., I, p. 166; II, p. 235).

Mudur.—It is a village about 11 miles north-west of Cintamani, the headquarters of the Cintamani taluk of the Kolar district in Mysore State (E.I., V, 205ff.).

Miyarunu.–It included the present Tiruvallam in the North Arcot district and the surrounding region (E.I., XXIII, Pts. I, IV, October, 1935).

Mudumadugu.—The Inscriptions of Vaidumba Mahirija Gandanetra mention it, which may be identified with Mudimdugu in the Anantapur district (E.I., XXIV, Pt. IV, October, 1937, p. 191).

Mugainada.—This is a district, a division in the middle of Pangalanan, forming part of Jayaikonda-Colamandalam.

Mula.—The country of the Mula is mentioned as Maulika in Varahamihira’s Brhat-samhita (XIX, 4). The Mula and the Aasmakas of the south. According to Bhattacharni, the commentator of Kautilya’s Arthasastra, their country was identical with Mahasthara. In the Vayu Purana (Ch. 88, 177-8) the Mula is said to be scions of the same Ikswaku family. Mula, the originator of the Mula tribe, is described in the Garuda Purana (Ch. 142, 34) as the son of king Asmaka, a descendant of Bhagiratha. The Godavari formed the border line between the territories of the Assaka and Alaka or Mula (B. C. Law, Geography of Early Buddhism, p. 21; Paramatthajotika on the Suttanipata, p. 581). Opinions differ as to the peoples of these two countries. The Pauranic tradition as recorded in the Vismudharmottara (Pt. I, Ch. 9) proves that they were different. According to the Sona-Nanda-Jataka (Jataka, V, 317) the Assaka and Alaka are said to be scions of the same Ikswaku family. According to D. R. Bhandarkar (Carmichael Lectures, 1918, pp. 53-54) the contiguity mentioned in the Sonananda-Jataka can only be explained, if it is assumed that in later times Mula was included in Assaka, and that the latter country was thus
contiguous with Avanti. As late as the second quarter of the 2nd century A.D. we find the Mūlakas distinguished from the Aśmakas in the Nasik Inscription of Gautami. For further details vide B. C. Law, *Indological Studies*, I, 49ff.

*Mūṇḍa-rāṣṭra.*—It is mentioned in the Uruvupalli and Pikira grants of Simhavarman. It is identical with the later Mūṇḍa-nādu or Mūṇḍai-nādu of the Nellore Inscriptions (E.I., XXIV, Pt. VII, p. 301).

*Muralā.*—It is a river flowing in Kerala (Raghuw., IV, 54-55).

*Murappu-nādu.*—It is a village in the Śrīvaikunṭam taluk of the Tinnevelly district, six miles east of Palamcottah and is situated on the right bank of the river Tāmraraparṇī (E.I., XXIV, Pt. IV, p. 166; Sewell, *List of Antiquities*, I, p. 312).

*Murasimā.*—The Kālibhānā copperplate inscriptions of King Mahābhavagupta I Janamejaya mention it, identified with Mursing in the Jarasinghā Zemindari in the Patna State, Orissa (I.H.Q., XX, No. 3).

*Mūrūr.*—This village may be identified with the modern Mūrūr, about 10 miles north of Kumta in the Kumta taluk of the North Canara district (E.I., XXVII, Pt. IV, p. 160).

*Mūśaka (Mūśika).*—See Mṛiśika.

*Mūśikanagara.*—It is referred to in the Hāthigumpā Inscription of king Khāravela of Kaliṅga, who, in the second year of his reign, is said to have struck terror into the heart of the people of that place (E.I., XX, 79, 87; Barua, *Old Brāhmi Inscriptions*, p. 176; J.R.A.S., 1922, p. 83). Dr. Thomas finds no reference in the passage to any Mūśika city (J.R.A.S., 1922, p. 83; B. C. Law, *Tribes in Ancient India*, p. 384).

*Mūtgi.*—It is a village in the Bāgewāḍi taluk of the Bijapur district. It is situated some 6½ miles to the south-west of the Bāgewāḍi town. Its ancient name is Muritage, where two inscriptions were found (E.I., XV, 25ff.).

*Mūṭiba.*—It is located in the south (Mahābhārata, XII, 207, 42; cf. Vāyu Purāṇa, 45, 126; Matsya Purāṇa, 114, 46-8). The people inhabiting it were known as the Mūṭibas who were probably the same as the Modubae of Pliny. For details vide Law, *Tribes in Ancient India*, p. 173.

*Nādagām.*—It is a village in the Narasannapeta taluk of the Ganjam district (E.I., IV, 183).

*Nakkāvāram.*—This is the Tamil name of the Nicobar Islands (S.I.I., III, p. 195).

*Nalatigiri or Naltigiri or Lalitagiri.*—It lies about six miles to the south-east of Balicandrapura on the Birūpa river. It is near Dhanmandal railway station. It is a big village within which there are three hills. A standing image of the Bodhisattva Vajrapāni, two armed Padmapāni Avalokiteśvara and four armed Tārā have been discovered here. For a detailed study, vide R. P. Chanda, *Exploration in Orissa, M.A.S.I.*, No. 44, pp. 8-9.4.

*Nandagiri.*—The Indian Museum plates of Gaṅga Indravarman refer to Nandagiri, which is identified with Nandidrug, the well-known fortified hill to the west of the Kolar district, Mysore State (E.I., XXVI, Pt. V, October, 1941, 167).

*Nandidpuram.*—It is the name of a village identical with Nāthankovil near Kumbakonam (S.I.I., III, p. 233).

*Nandivelugu.*—It is in the Guntur district where an inscription has been found engraved on the roof of a Śiva temple (*Annual Report of South Indian Epigraphy*, 1921, p. 47).

*Narasapalām.*—It is a taluk of the Vizagapatnam district (E.I., XI, 147–58).
Narasirigal.-This village is in the Chicacole taluk of the Ganjam district, where the plates of Hastivarman of Kalinga of the year 79 were discovered (E.I., XXIII, Pt. II, April, 1935, p. 62).

Naravana.-This village was given to some Brahmins by a Kalinga king at the request of Rāṣṭrakūṭa Govindarāja, according to the Naravana plates of Vikramaditya II dated Śaka 664. According to the Narwan plates of Cāluṅka Vikramāditya II it is a village on the seashore in the Guhāgarpeta of the Ratnagiri district (E.I., XXVII, Pt. III, p. 127).

Navagrāma.—The Ganjam copperplates of Vajrahastā III mention it which may be identified with modern Naogam in the Tekkali taluk of the Ganjam district (E.I., XXIII, Pt. II, April, 1935, p. 69).

Navakhandavāda.—According to the Pithāpuram Inscription of 1186 A.D. this village, situated about a mile and a half from Pithāpuram, was dedicated to the god Kuntimahādeva (E.I., IV, p. 53).

Navatula or Navatū.—The Trilīṅga Inscription of Devendravarman, son of Guṇārṇava, refers to this village situated in the Korasodaka-paṇcālīvisaya, which has been identified with the hamlet of Nantala, situated about six miles to the south-west of Paralakmeḍi. The Korasahāṇḍa plates of Viśākhavarmar and the Chicacole plates of Indravarman (I.A., XIII, pp. 122ff.) mention Korasodaka-paṇcāli, which may be identified with the modern Korasahāṇḍa, a village six miles to the south of Paralakmeḍi in the Ganjam district (I.H.Q., XX, No. 3).

Nayanapalle.—This village is situated about three miles from Motupalle in the Bapatla taluk of the Guntur district where a stone inscription of Gaṇapati-deva has been discovered (E.I., XXVII, Pt. V, p. 193).

Nāgārjunikonda.—This hill belongs to the Pālnad taluk of the Guntur district of the Madras State. It overhangs the right bank of the river Kṛṣṇa. Nāgārjuna's hill which is a large rocky hill, lies 16 miles west of Macherla railway station. This remarkable site was discovered in 1926. Several brick-mounds and marble-pillars have been discovered. Some of the pillars bear inscriptions in Prakrit and in Brāhmī characters of the 2nd and 3rd centuries A.D. A number of ruined monasteries, apsidal temples, stūpas, inscriptions, coins, relics, pottery, statues, and more than 400 magnificent bas-reliefs of the Amaraṇati type are the discoveries made here. The inscriptions recovered from Nāgārjunikonda go to show that in the 2nd and 3rd centuries A.D. the ancient city of Vijayapuri must have been one of the largest and most important Buddhist settlements in South India. The stūpas, monasteries and temples were built of large bricks, the bricks being laid in mud-mortar and the walls covered with plaster. The mouldings and other ornamentation of these brick-structures were usually executed in stucco and the buildings were whitewashed from top to bottom. At Nāgārjunikonda each monastic establishment was complete in itself. For a detailed study vide A. H. Longhurst, The Buddhist Antiquities of Nāgārjunikonda, Madras Presidency (M.A.S.I., No. 54).

Nāndikada.—It is mentioned in the Basim plates of Vākāṭaka Vindhyāsaṃkta II (E.I., XXVI, Pt. III, July, 1941). It may be identified with Nanded, the chief town of a district of the same name in the Nizam's dominions.

Naqapatam taluk.—It is a seaport in the present Tanjore district, once famous for the Buddhist images (S.I.I., Vol. II, p. 48). It is situated about 10 miles south of Kāṁikkāl known to Ptolemy as an important town. It became a centre of trade and of many religions including Buddhism long before it attracted the attention of European merchants and missionaries (Law, Tribes in Ancient India, p. 186).
**Nellur.**—It is modern Nellore, the headquarters of the district of the same name in the Madras Presidency. The eastern Cālukyas ruled the northern portion of this district (*S.I.I.*, II, 372).

**Netītur.**—A village of this name is situated in the Śivagaṅgā Zamindari, five miles west of Iḷajayangudi (*Ibid.*, III, p. 206).

**Niḍūr.**—This village is situated on the north bank of the Kāveri in the Māyāvaram taluk of the Tanjore district (*E.I.*, XVIII, p. 64).

**Nila-Gaṅgavaram.**—It is in the Vinukonda taluk of the Guntur district, where an inscription has been found (*E.I.*, XXV, Pt. VI, April, 1940, p. 270).

**Nilakanṭha-caturvedi-mṛgalaṁ.**—This is also known as Gaṅgeyanalūr, Nellore talu, North Arcot district. It is a village in Karaivari-āndinādu (*S.I.I.*, I, pp. 77-78).

**Nilivala.-**This village is in the Vinukonda taluk of the Guntur district, where an inscription has been found (*E.I.*, XXV, Pt. VI, April, 1940, p. 270).

**Nilgu!-&.**—This village is in the Bellary district, Madras State, where the plates of Vikramiśrī, VI were discovered (*E.I.*, XII, 142ff.).

**Nivā.**—It is the name of a river, a tributary of the PəlBruitu (*S.I.I.*, I, p. 88).

**Nutīningu.**—This village is in the Anantapur district where some copperplates were discovered (*E.I.*, XXV, Pt. IV, p. 186).

**Oddavisaya.**—The country of the Udras or Oddas or Oṛas (Telegu Odlaru; Kanarese Oḍḍaru and the U-Cha of Hiuen Tsang) is the modern Orissa (*S.I.I.*, I, p. 97). It is mentioned in the *Brhat-samhīti* (XIV. 6) as Udra. The *Yoginītrana* (2. 9. 214ff.) mentions it as Oṛa. In the *Mākhībhṛata* the Udras are associated with the Utkalas, Mekalas, Kalingas, Pundras and Andhras (Vanaparva, LI, 1988; Bhīsmaparva, IX, 365; Dronapurva, IV, 122). The Pali *Apadāna* (II, 358) mentions Oḍḍakas who were the same as Oḍra or Uḍra. According to the *Brahma puraṇa* (28, 29, 42) the country of the Odras extended northwards to Birajamandala (Jāipur), and consisted of three kṣetras called Purusottama or Śri-kṣetra, Savitū or Arkakṣetra, and Bīrāj-kṣetra through which flew the river Vaitaranī. Hiuen Tsang who visited this country travelled from Karnasuvarna south-west for about 722 li and then reached the Wu-t'u or U-Cha country. The Tirumalai Rock Inscription of the 13th year of king Rājendracola refers to the conquest of Oddavisaya by king Rājendracoḷa. According to the *Adipur copperplate* of Narendrabhaṅjadeva (*E.I.*, XXV, Pt. IV, p. 159) Oḍdravisaya originally denoted only a small district but it was afterwards applied to the whole province. This country was above 7,000 li in circuit. It was rich and fertile, though the climate was hot. The people were fond of learning and most of them believed in the law of the Buddha. There were many Saṅghīrīmas and some Deva temples (Beal, *Buddhist Records of the Western World*, II, 204; cf. Watters, *On Yuan Chwang*, II, pp. 193-194).

**Ollīṅga.**—This village may be identified with Delang situated in the Anandpur sub-division of the Keonjhar State (*E.I.*, XXV, Pt. IV, p. 173).

**Oyvī-nīḍu.**—It is otherwise known as Vijayarājendravalaranāḍu, the district of Jayanikondacoḷamandalam. It is the tract of the country in which the modern town of Tiṇḍivanam in the South Arcot district is situated (*S.I.I.*, II, 425).

Paiṭhān.—It is the modern name of ancient Pratiśṭhāna which was a flourishing city during the rule of the Sātavāhana kings. It is on the north bank of the Godāvari in the Aurangabad district of Hyderabad. In the Suttanipāta (P.T.S., p. 190) this city is mentioned as the capital of the Assaka or Aśmaka country. It is the same as Potana which is described as the (capital) city of the Assakas in the Pali Nikāyas (Digha Nik., II, 235). It was also the capital of king Śatarkarna (Sātavāhana or Śālivāhana) and his son Śaktikumāra who are generally identified with the king Śatarkarna and the prince Śakti-śri of the Nānāghaṭ Inscriptions (Cambridge History of India, Vol. I, p. 531). According to the Jaina tradition Sātavāhana defeated Vikramādiyta of Ujjayini and made himself the king of Pratiśṭhānapura. He conquered many territories between the Deccan and the river Tāpā. He embraced Jainism and established the image of Mahālakṣmi on the bank of the Godāvari. (Law, Some Jaina Canonical Sūtras, p. 185.) For further details vide B. C. Law, Indological Studies, Pt. I, 46. See Pratiśṭhāna.

Palakkada-sthāna.—It was the place of issue of the Uruvupalli plates of Simhavaran. Some have tried to identify it with Palātkāta. But this identification is doubtful. Palakkada may be identified with the modern village of Palakaluru in the Guntur taluk. Some suggest that Palukuru in the Kandukur taluk of the Nellore district might be the ancient Palakkada or Palātkata (E.I., XXIV, Pt. II, July, 1937).

Palni.—It is the sacred hill of Muruga, Madras. For details vide J. M. Somasundaram, Palni, 1941.

Panpāpāti.—It is known to the modern geographers as Hampe, situated on the southern bank of the Tuṅgabhadrā river and at the north-western extremity of the ruins of Vijayanagara, where an inscription of Kṛṣṇarāya was discovered (E.I., I, 351).

Panamalī.—This is a village which is situated in the Villupūraṇ taluk, South Arcot district (S.I.I., I, p. 24). The Panamalī cave was founded by Rājasimha. The Pallavas ruled as far south as Panamalī at the time of Rājasimha.

Panicadhīra.—Here Kāmarāja, a Coṇa king, fought a battle with Gajapati and won victory over the latter (E.I., XXVI, Pt. I, Rījāhmundry Museum Plates of Telugu Coṇa (Annadeva).

Paṅcadhīraṇa.—It is in the Yellamancili taluk of the Vizagapatam district (E.I., XXV, Pt. VII, p. 335).

Paṅcapāṇḍavamalai.—(or the hill of the five Pāṇḍavas).—About four miles to the south-west of the town of Arcot stands a rocky hill called the Paṅcapāṇḍavamalai, which, according to the popular belief, is connected with the five Pāṇḍavas (E.I., IV, 136ff.).

Panmāṇāḍu.—It is a division of a Manavirkoṭṭam or Manayirkoṭṭam in South Arcot district (S.I.I., I, pp. 120, 147, 155).

Pariyainidu.—It owes its name to the Bāṇ capital Parival of Parivipurī which may be identified with Parigi in the Anantapur district (Ibid., II, p. 425).

Paruvanayana.—It is the same as Paruvī-vāsaya of the Penukonda plates. It may be identified with Parigi, seven miles north of Hindupur in the Anantapur district (E.I., XXIV, Pt. V, p. 238).

Paṭtesam.—This village stands on a picturesque island in the Godāvari and is at present included in the Rājāhmundry taluk (E.I., XXVI, Pt. I, 40). It is famous for the shrine of Virabhadra (Ibid., XXVI, Pt. I, p. 40).
Payalipattana.—This village is situated in the western boundary of Mānyakheṭa or Malkhed, the Rāṣṭrakūṭa capital (E.I., XXIII, Pt. IV, October, 1935).

Pāgūnāraviśaya.—It is the same as Pāvunāraviśaya of the Vanda-ram plates of Ammarāja II. The village named Tāṇḍivāda is situated in Pāgūnāraviśaya, which appears to have comprised the modern Tanuku taluk of the Kṛṣṇā district (E.I., XXIII, Pt. III, July, 1935, p. 97).

Pālakka.—This kingdom, mentioned in the Allahabad Pillar Inscription, has been identified by V. A. Smith with Pālghat or Pālakkādu in the south of the Malabar district.

Pālāru.—It is the chief river of the North Arcot district named Pālār (S.I.I., I, pp. 87, 88, 134 and 155) which flows to the south of little Kāñchī.

Pālār (Pāler).—It is also known as the Milk river (Kṣīrānadi). This river has its origin in the hills of north of Nalgonda. It flows into the Kṛṣṇā just at the point where the latter enters the Madras State. It runs through the North Arcot district and falls into the Bay of Bengal near Sadras in the Chingleput district. Vellore, Arcot and Chingleput are situated on its bank.

Pālura.—This is the same as Dantapura, a town in Kālinga.

Pāṅcapāḷi.—It may be identified with Pāṅicapāḷi situated in the Anandpur sub-division of the Keonjhar State (E.I., XXV, Pt. IV, p. 173).

Pāṇḍyā.—The Pāṇḍyā country to which Pāṃini refers in his Āṣṭā- dhūya (4.1.171) comprised Madura and Tinnevelly districts (S.I.I., I, pp. 51, 59, 63, etc.). According to Ptolemy it was known as Pandion with Madoura as its royal city (McCrindle, Ancient India as described by Ptolemy, Majumdar Ed., p. 183). It was conquered by Rājendra Cōḍa. The Pāṇḍyā kingdom also comprised Travancore in the 1st century of the Christian era. Originally it had its capital at Kōlkai in the Tāmrapurāni river in Tinnevelly, and its later capital was Madurā (Dakṣinā Mathurā). In the Mahābhārata and in many Jātakas the Pāṇḍus are spoken of as the ruling race of Indraprastha. Kātyāyana in his Vārttika derives Pāṇḍya from Pāṇḍu. The country of the Pāṇḍyas is also mentioned in the Rāmā- yana (IV, Ch. 41), where Sugrīva is said to have sent his monkey-soldiers in quest of Sitā. In the Mahābhārata (Sabhāparva, Ch. 31, V. 17) it is stated that Sahadeva, the youngest of the Pāṇḍu princes, went to the Dakṣināpatha after having conquered the king of the Pāṇḍyas. The Purāṇas also refer to the Pāṇḍyas (Mārkanḍeya, Ch. 57, V. 45; Vāyu, 45, 124; Matsya, 112, 46). Aśoka’s Rock Edicts II and XIII mention the Pāṇḍyas whose territory lay outside his empire. Aśoka was in friendly terms with the Pāṇḍyas who probably had two kingdoms, one including Tinnevelly on the south and extending as far north as the highlands in the neighbourhood of the Coimbatore Gap, the other including the Mysore State. Strabo (XV, 4, 73) mentions an embassy sent to Augustus Caesar by a king ‘Pandion’, possibly a Pāṇḍya of the Tamil country. (For further details, vide B. C. Law, Tribes in Ancient India, pp. 190ff.)

The Jaina legends connect the sons of Pāṇḍu with the Pāṇḍya country of the south with Mathurā or Madhurā (modern Madoura) as its capital. Dr. Barnett rightly observes ‘The Pāṇḍiyans, however, were not Pāṇḍavas, and the Jaina identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor’s Oriental Historical MSS. (Vol. I, pp. 196ff.) which states that Madura at the time of the Bhrārata war was ruled by Babhruvāhana, the son of Arjuna by the daughter of the Pāṇḍiya king of Madurā. The Mahābhārata on the other hand makes Babhru-
vāhana, the son of Arjuna by Citrāṅgadā, the daughter of Citravāhana, the king of Manipura.

The association of the Pāṇḍiyas of the south with the Śūrasenas of Mathurā and the Pāṇḍus of northern India is probably alluded to in the confused statement of Megasthenes regarding Heracles and Pāndais (B. C. Law, Tribes in Ancient India, p. 190; Raychaudhuri, Political History of Ancient India, 4th ed., p. 272; McCrindle, Ancient India (Megașthenes and Arrian), pp. 163-164). In the Pali Chronicles of Ceylon the Pāṇḍiyas are invariably represented as Pāṇḍus or Pāṇḍus (Mahāvamsa, Ch. VII, v. 50; Dipavamsa, Ch. IV, v. 41).

The distinction between the Pāṇḍya and the Coḷa divisions of the Tamil country is well known. Dāmilā, mentioned in the Nāgarjunikonda Inscriptions of Virapuruṣadatta, is the Tamil country. According to the Mahāvamsa, Vijaya married a daughter of the Pāṇḍu king whose capital was Madhurā in South India. Madhurā is Madurā in the south of the Madras Presidency. Another capital was probably at Kolkai. The rivers Tāmraparṇi and Kriṭamgī or Vaigī flowed through it.

Pārada.—The country of the Pāradas, according to some, may be located in the Deccan but Pargiter places it in the north-west (A.I.H.T., pp. 206, 268 and f.n.). The Pāradas seem to have been a barbarous tribe (Mahābhārata, Sahāparva, L. 1832; LI, 1869; Drōnaparva, CXXI, 4819). According to the Hariṇamsa (XIII, 763-4) king Sagara degraded them. For further details, vide B. C. Law, Tribes in Ancient India, pp. 364-65; B. C. Law, Indological Studies, Pt. I, p. 48.

Pārikud.—It is in the Puri district, where the plates of Madhyama-rājadeva were discovered (E.I., XI, 281ff.).

Pedakomādapuri.—Kāmarāja, a Coḷa king, vanquished Daburukhānu and others with their Rākṣasa forces near this place (E.I., XXVI, Pt. I).

Pedda-maddali.—It is a village in the Nuzvid taluk of the Kistna district, where inscriptions were found (I.A., XIII, 137).

Pedda-Vegi.—This village may be identified with the ancient Vengi-pura in the vicinity of Ellore, where a number of plates were discovered (E.I., XIX, 258).

Penner.—The North Penner flows north-north-east up to Pāmida in the district of Anantapur, Madras, from which place it turns south-east and reaches the Bay of Bengal. The South Penner, otherwise known as the Ponnaiyar, flows into the Bay of Bengal.

Perambair.—This village is situated in the Chingleput district containing many prehistoric remains (A.S.I., Annual Report, 1908-9, pp. 92ff.).

Peravali.—It is identical with the village of Peravali where an inscription was found (Annual Report of South Indian Epigraphy, 1915, p. 90).

Perumuggai.—It is the modern Perumai near Velūr (S.I.I., I, p. 75). It is in the present Vellore taluk, North Arcot district.

Perunagar.—It is a village about 13 miles from Conjeeveram on the road to Wandiwash (E.I., XXIII, Pt. IV, October, 1935, p. 146).

Perungari.—It is known as Peringkarei by Ptolemy. It is situated on the river Vaigāi, about 40 miles lower down its course than Madurā (McCrindle, Ptolemy’s Ancient India, Ed. S. N. Majumdar, p. 183).

Pherava.—This village, according to some, is the modern Barna in the Sompeṭa taluk but this is doubtful (E.I., XXVII, Pt. III, p. 113).

Phulsara.—It is a village in the Athagada taluk of the Ganjam district, where an inscription has been discovered (E.I., XXIV, Pt. I, January, 1937, p. 15).
**Pinni.**—It is the name of a river, also called the Pennai, which flows through the South Arcot district (E.I., XXIII, Pt. V).

**Pippalīla.**—It is the modern Pimpral, 12 miles south-east of Candanpur and about 33 miles from Ellora (E.I., XXV, Pt. I, January, 1939, p. 29).

**Pirūnmalai.**—It is in the Ramnad district. It contains the Maṅgai-nāthesvara temple. (E.I., XXI, Pt. III, July, 1931.)

**Pisājipadaka (Pisamipadra).**—It occurs in the Lüders’ list No. 1123. It is on the west side of the mount Tirathu (Tirirāmi).

**Pithapuri.**—It is the same as Pittāparam, a sacred place containing the residence of a rajā in the east Godāvari district (S.I.I., I, pp. 53, 61; cf. E.I., XII, p. 2). The Tāndivāda grant of Prthivi Mahārāja refers to Piśtapura which is the ancient name of Pithāpuram (E.I., XXIII, Pt. III, July, 1936, p. 97). Pīṭhapura formed part of the kingdom of Devarāṣṭra during the reign of its king Gūṇavarman (E.I., XXIII, 57). Pithāpuram is a provincial town in the Godāvari district. It contains a Vaiṣṇava temple named Kuntimādhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone-pillar bearing four inscriptions of different dates. The kings belonged to a dynasty which Hultzsch calls ‘chiefs of Velāṇāḍu’. The chiefs of Velāṇāḍu trace their descent from the fourth caste. A distant ancestor of Prthivisvara named Malla I subdued the kings of the Gangas, Kalingas, Vangas, Magadhas, Andhras, Pulindas, etc. (E.I., IV, 32ff.).

**Pithvudaga.**—In the Haṭhigumpha Inscription of Khāravela there is a mention of a place known as Pithudaga or Pithuda, founded by the former kings of Kaliṅga. Pithuda is the shortened form of Pithudaga which is the same as Sāṃskṛta Prthudaka, which is a holy place according to the Paḍmapuraṇa (Ch. 13—Tirathamāḥāmya). The Gāṇḍavyūha refers to Prṭhrāstra which is not different from Pitunda mentioned by Ptolemy in his Geography. Sylvain Levi points out that in the Jaina Uttarādkhaya-yanam Sūtra (Sec. XXI) there is a mention of Pithunda (Pithunda) as a sea-coast town, reminding us of Khāravela’s Pithuda (Pithudaga) and Ptolemy’s Pitunda. Ptolemy locates Pitunda in the interior of Maisola between the mouths of the two rivers, Maisolos and Mānadas, i.e., between the delta of the Godāvari and the Mahāṇadi, nearly at an equal distance from both. (McCrindle, Ancient India as described by Ptolemy, pp. 68, 185 and 386-387). It may be located in the interior of Chicacole in Kalingapatam towards the course of the river Nāgāvatī, also known as the Lāṅguliya. Khāravela is said to have rehabilitated Pithuda or Pithudaga. Pithunda was caused to be ploughed with an ass plough, i.e., reclaimed according to some.

**Podiyil.**—It is a hill in the Tinnevelly district. It is also called the southern mountain. It is said to have been the seat of Agastyā (S.I.I., III, 144, 464).

**Polivur-ṇāṭu.**—It may be identified with the present Polur village, three miles north-north-west of Arkanom Junction (E.I., VII, p. 25).

**Ponni.**—This is the same as Kāveri (S.I.I., I, 94-95).

**Ponnaturul.**—This village is situated on the northern bank of the river Vamśādharā about a mile from Somarājapuram in the Parākathyā State in the Pātapatnam taluk of the Vizagapatam district, where a set of plates of Gaṅga Śamantavarman, year 64, was discovered (E.I., XXVII, Pāt, V, 216).

**Pottapā.**—It is on the western bank of the Ceyyeru river and north of Tāṅgatturu in the Rājampet taluk of the Cuddapah district. (E.I., Vol. VII, p. 121, n. 5.)
**SOUTHERN INDIA**

**Praśravanagiri.**—The hills of Aurangabad were situated on the bank of the Godāvari, graphically described by Bhavabhūti in his *Uttararāmacarita* (Act III, 8). This hill has numerous streams and caves (*Uttararāmacarita*, Act III, 8). According to the *Hemakosa*, Mālyavanagiri is the same as Praśravanagiri which extends up to Janasthāna (*Uttararāmacarita*, Act I, 26). But according to Bhavabhūti (*Uttararāmacarita*, I) they are two different hills.

**Pratisthāna.**—Pratisthāna (modern Paithān), on the north bank of the Godāvari in the Aurangabad district of Hyderabad, is famous in literature as the capital of king Śatākarnī (Śatāvadhana or Śālivadhana) and his son Śaktiśiri, who are generally identified with the king Śatākarnī and the prince Śaktiśri of the Nānāgḥāt inscriptions. Paithān, or ancient Pratisthāna or Supratisthāhāra or Supratisthitha on the Godāvari in the Nizam's dominions, is the place where three plates of Govinda III (Śaka samvat 716) were discovered (*E.I.*, III, 103). Pratisthāna also occurs in the Poona plates of the Vakātaka Queen Prabhāvatiguptā (*E.I.*, XV, 39). The Petenikas of Asokan inscriptions, as mentioned in *R.E.*, V and XIII, have been identified with the Paithānikas or inhabitants of Paithāna on the Godāvari. Paithān is the present name of ancient Pratisthāna, a flourishing city during the rule of the Śatāvadhana kings. Some suggest that they were the ancestors of Śatāvadhana rulers of Paithān (*J.R.A.S.*, 1923, 92; Woolner, *Asoka*, p. 113). According to the author of the *Periplus* Paithān is situated at a distance of 20 days' journey to the south of Barygaza (identified with Bharukaccha, modern Broach). It is spoken of as the greatest city in Daksināpatha. Śatāvadhana defeated Vikramādiya of Ujjayinī and made himself the king of Pratisthānapura. He conquered many territories between the Deccan and the river Tīrīpi. He embraced Jainism, built many caityas and established the image of Mahālakṣmī on the bank of the Godāvari (B. C. Law, *Some Jaina Canonical Śūtras*, p. 185). According to the Jaina *Vividhatirthakalpa* (pp. 59-60) this town which was in Mahārāstrā became in course of time an insignificant village.

**Puduppakkam.**—It is in the Walajapet taluk of the North Arcot district. (*Vailur Inscription of Kopperunjingadeva*—*E.I.*, XXIII, Pt. V).

**Pugar.**—It is the modern Kiviripattinarp in the Tanjore district (*E.I.*, XXIII, Pt. V, p. 180).

**Pulikkottam.**—It is a village on the west of the river Nugā, on the north of Kukkānur and on the south of Pālainellur (*S.I.I.*, Vol. III, p. 25). A hamlet is given as gift to Perunjigai Īsvara shrine.

**Pulinādu.**—It is said to be in Tyagbharanavaṇānādu in a 36th year record of Rājarāja, I. It is included according to some in Paduvurkoṭṭam of Jayangondaśoḷa-mandalam in a 4th year record of the later Chōla king Iravarijendra. It was the western-most part of Paduvur-koṭṭam lying adjacent to the Mysore country. It comprised the whole of the modern Punganur taluk and that part of the adjoining Palamner taluk in the south which lay north of the Devarakonda and the Karaveri hill ranges.

Pulinādu was surrounded by the divisions of Tondaimandalam in the east and south-east, by the Mahārājāvādi country and Rattapadikondāśoḷamandalam in the north, by the Gaṅga country in the west known as Gaṅgarusasira, and by the Nigariśoḷamandalam in the south and south-west (*Indian Geographical Journal*, Vol. XXV, No. 2, pp. 14–18).

1 *Cf. Padmapurāṇa*, Ch. 178, sl. 20. There was a king named Vikrama in this town of Pratisthāna.
Pulindarijarāstra.—The Navagrām grant of Mahārāja Hastin refers to it, wherefrom it is clear that the dominion of the chief of the Pulindas may be located within the territory of the Nṛpatipari-vrājaka family (E.I., XXI, Pt. III). The Pulindas are referred to in R.E., XIII of Asoka as a vassal tribe. The Aitareya Brāhmaṇa (VII, 18) tells us that the Pulindas are mentioned along with the Andhras. In the Purāna as (Matsya, 114, 46-48; Vīyu, 45, 126) they are mentioned with the Śavaras and are referred to as Daśāṇipathavaisināh together with the Vaidarbhas and Danḍakas. The Mahābhārata (XII, 207, 42) refers to them as the people of the Daśāṇipathā. Pulindanagara, the capital of the Pulindas, was situated near Bhilsa in the Jubbulpore district in the Central Provinces. The Pulindas must have certainly included Rūpnāth, the findspot of a version of Asoka’s Minor Edicts.

Pulla manaṅgalam.—It is the same as Pulāmaṅgai, a village near Pasupatikoyil, about nine miles south of Tanjore (The Udaiyargudi Inscription of Rājakēśarivarman, S.I.I., Vol. III, p. 450).

Pūnaka (Pūnyā).—According to two copperplate grants of the Rāṣṭrākūta king Kṛṣṇa I, Pūnaka or Pūnya was the ancient name of modern Poona. In the second half of the 8th century A.D. Pūnaka was the headquarters of a district (visāya) and as such it corresponded to the Haveli taluk. Early in the 16th century A.D. the city of Poona was known as Pūrṇā-nagara which was visited by Śricaitanya and his party as mentioned in Govindadāsa’s Kāḍcī (J.B.B.R.A.S., N.S., N.S., Vol. VI, 1930, pp. 231ff.).

Purandara.—This town is in the south according to the Padmapurāṇa (Ch. 176, sl. 2).

Puri—(Puruṣottamakṣetra).—It is in the Puri district of Orissa. According to the Brahma-purāṇa (42. 13-14) this holy city stands on the sea. The Yoginītantra mentions it as Puruṣottama (2. 9. 214ff.). The Kōlikāpurāṇa (Ch. 58. 35) also calls it by the same name (Puruṣottama). It is sandy and ten yojanas in extent containing the famous deity, Puruṣottama. It includes two distinct portions, the Bālukhanda lies between two sacred tīrthas: Svargadvīra and Cakra-tīrtha. It is famous for the Hindu temple of Jagarnātha and it lies exactly on the shore of the Bay of Bengal. It is otherwise called Śriksetra which is one of the most sacred places of the Hindus. It is also known as Puruṣottamakṣetra. It extends from the Lokanātha temple on the west to the Balesvara temple on the east and from Svargadvīra or the Gate of Heaven on the south to the Matia stream on the north-east. It is said to resemble in shape a conch-shell in the centre of which lies the Jagarnātha temple. From the architectural standpoint the temple is not as important as that of Bhubanesvara. Besides the main temple there are many other minor temples, such as Mārkandēśvara, Lokanātha, Nilakanthesvara and some tanks. About two miles from the great temple lies the Gundjacābārī. (For details vide B. and O. Dist. Gazetteers, Puri by O’Malley, 1929, pp. 326ff.; Jarrett’s tr. of the Ain-i-Akbari, II, 127; Stirling, Orissa, 1824.)

Purikī.—It is the name of a city (Barua and Sinha, Barhut Inscriptions, pp. 17, 21), and is the same as Pulika of the Mahābhārata, Purikā of the Khila-Harivamsa, and Paulika Paurika and Saulika of the Purāṇas. In the Purāṇas it is included in the list of countries of the Deccan. In the Khila-Harivamsa (XCV, 5220-28) the city of Purikā is placed between two Vindhya ranges, near Māhismatī and on the bank of a river flowing from the Rksavanta mountain (cf. Visṇupurāṇa, XXXVIII, 20-22).

Puruṣottamapurī.—In the Puruṣottamapurī plates of Rāmacandra (E.I., XXV, Pt. V, p. 208) Puruṣottamapurī is mentioned as lying on the southern bank of the Godāvari in the Bhir district.
Pudkari.—It is situated in the Podigah region of the Jeypur State now in the Koraput district of Orissa (E.I., XXVIII, Pt. I, January, 1949).

Puspaqiri.—It lay eight miles to the north of Cuddapah (E.I., III, 24).

Puspayati (or Puspayā or Puspayatī).—This river is mentioned in the Vāyupurāṇa (XLV, 105; cf. Kūrnapurāṇa, XLVII, 25) which rises from the Malaya mountains.

Ranjavalli.—It is a village in the Gadrahāraviśaya granted to a Brahmin, where an inscription has been found (Annual Report of South Indian Epigraphy, 1914, p. 85).

Ratnagiri.—It is an isolated hill of the Asia range, four miles to the north-east of Gopalpur, and stands on a small stream called Kelua, a branch of the Birupa. This hill really stands on the eastern bank of the Kelua and has a flat top. It contains the ruins of a big stūpa. For details, vide R. P. Chanda, Exploration in Orissa, M.A.S.I., No. 44, pp. 12-13.

Ratapādikonda—Śolamandalam.—It is represented by the tract of country round about Punganur in the Cittoor district and the adjoining Cintāmani taluk of the Mysore State (E.I., XXV, Pt. VI, April, 1940, p. 254).

Rāgolū.—It is near Chicacole in the Ganjam district (E.I., XII, p. 1). Rājagambhirā hill.—It is also called Rājagambhiran-malai. This hill was probably called after Rājagambhirasamubvarāyan (S.I.I., I, p. 111). It is in the North Arcot district.

Rīkalūva.—This village may be identified with Ragolu near Chicacole in the Ganjam district where the plates of Śaktivarman were discovered (E.I., XII, 1ff.).

Rīmaparkati.—It may be identified with the village called Rāmasahi in Kisimpur Pargana (E.I., XXV, Pt. IV, p. 158).

Rāmatirtha.—It is a village in the Vizagapatam district where an inscription has been found on the wall of a cave in a hill, belonging to Viśuvardhana Mahārāja (Annual Report of South Indian Epigraphy, 1918, p. 133).

Rāmeshwaram.—It is a sacred island in the Bay of Bengal. The temple of Rāmanāthasvāmī is the famous temple here. According to tradition it was built by Rāmacandra when he crossed over to Ceylon to save his captivated wife Sītā from the clutches of Rāvana, the tyrant king of Lanka. It is a fine specimen of Dravidian architecture with big towers, carved walls and extensive corridors. The temple is surrounded by a high wall on all sides covering an area of about 900 square feet. It contains many gopuraś built of hewn stones. There are tanks inside the temple. A sivalinga and images of Annapūrṇā, Pārvatī and Hanumān are found in the temple. (B. C. Law, Holy Places in South India, Calcutta Geographical Review, September, 1942).

Rāni-Jharīl.—This village is situated at a distance of 21 miles west of Titilagarh in the Patna State of Orissa (E.I., XXIV, Pt. V, p. 239).

Rāṣṭvakūta territory.—It included at least the Aurangabad district and parts of Nasik and Khandesh districts as early as the 8th century A.D. (E.I., XXV, Pt. I, January, 1939).

Rohānu.—This country roughly lies between the two tributaries of the river Pennār, namely the Citrāvati in the north-west and the Ceyyeru in the south-west comprising a major portion of the Cuddapah and parts of Kolar and Cittoor districts (E.I., XXVII, Pt. V, p. 225).

Rohana.—It is the Adam’s peak in Ceylon (S.I.I., I, p. 164).

Rohanakī.—The Narasingapalli plates of Hastivarman mention it, which may be identified with modern Rōnāṇki (E.I., XXIII, Pt. II).
Rayamukha.—This mountain is situated eight miles from Anagandi on the bank of the river Tungabhadra. The river Pampa rises in this mountain and falls into the Tungabhadra after flowing westward. It was at this mountain that Hanumāna and Sugriva were met for the first time by Rāmacandra (Rāmāyana, Ch. IV, Kiśkindhāyākāndā). The Mārkandeya Purāṇa (translated by Pargiter, Canto LVII, 13) refers to Rayamukha which has been identified by Pargiter with the range of hills stretching from Ahmadnagar to beyond Naldurg and Kalyāṇi dividing the Mañjira and the Bhima rivers (J.R.A.S., April, 1894, p. 253). The Brhat-Samhitā mentions it as a mountain in the south (XIV, 13).

Rudragayi.—According to the Padma Purāṇa (186. 1) it is Kolapur in Daksināpatha.

Sagara.—Here the Coṇa king Annadeva overcame the Karnaṭa army (E.I., XXVI, Pt. I).

Sahyādri.—This is a mountain lying on the Western Ghats (S.I.I., I, pp. 168-69). The Western Ghats were known to the ancients as the Sahyādri, which form the western boundary of the Deccan and run continuously for a distance of about 1,000 miles from the Kundaibari Pass in the Khandesh district of the Bombay State down to Cape Comorin, the southernmost point of India. The Western Ghats are known by different local names. There are important passes too. (For details, vide B. C. Law, Mountains of India, Calcutta Geographical Society Publication, No. 5, pp. 22-23.

Śaiyam.—This is the Tamil name of the Sahya mountain and the Sanskrit name of the Western Ghats (S.I.I., III, p. 147).

Salem.—It is a well known district in South India, where an inscription was found in the 26th year of Rājarāja (Inscriptions of the Madras Presidency, 73).

Samalipada (Luders’ List, 1134).—It was a village on the eastern road in the Govardhana district in the Godāvari region (Govardhana, Luders’ list, 1124-1126, 1133, etc.).

Sāṅgukottam.—It is the name of a country (?) on the sea (S.I.I., Vol. I, p. 99).

Sāṅgūr.—Sāṅgūr, which is variously called as Saṅgavūru, Caṅgūra and Caṅgāpura, is a village situated at a distance of eight miles south-west of Haveri taluk on the road to Sirsi in the north Kanara district, where an inscription has been found engraved on the Nandipillar standing near the temple of Virabhadra (E.I., XXIII, Pt. V, 189).

Sāṅkanipallī.—It is the modern Sankaraśanapura in the Gūḍivāḍa taluk of the Kistna district (E.I., XXV, Pt. III, p. 140).

Sāṅkaram.—It is near Anakapalli in the Vizagapatam district. For archaeological exploration at the site during the period 1907-8, see J.R.A.S. 1908, pp. 1112ff.

Śarapadraka.—The village of Saradaha in Karanjia Pargana may be the modern representative of Śarapadraka (E.I., XXV, Pt. IV, p. 158).

Śaravati.—This is the name of a river (S.I.I., Vol. I, p. 57).

Śarephā.—The Balasore plate of Bhāṇudatta refers to it, which may be identified with Soro in the Balasore district of Orissa (E.I., XXVI, Pt. V, January, 1942).

Satiyaputra.—The Rock Edicts II and XIII of Asoka refer to it. It lay to the west of the territories of Colas and Pāṇḍyas and extended along the western sea-coast of south India (Barna, Asoka and his Inscriptions, p. 111). Some have identified it with Satyavrataśettar or Kāṭecoipura (J.R.A.S., 1918, 541-42). Aiyangar agrees with R. G. Bhandarker in
identifying Satiyaputra with Satpute. According to him Satiyaputra is a collective name denoting the various matriarchal communities like the Tulus and the Nayars of Malabar (J.R.A.S., 1919, 581-84). Vincent Smith identifies it with the Satyamangalam taluk or sub-division of Coimbatore district lying along the Western Ghats and bordering on Mysore, Malabar, Coimbatore, and Coorg (Āśoka, 3rd ed., p. 161). According to some Satiyaputra is the same as Satyabhūmi of the Keralolpatti, i.e., a territory roughly equal to North Malabar including a portion of Kasergode taluk, South Canara (J.R.A.S., 1923, 412). According to Barnett and Jayaswal the names Sātavāhana and Sātākārni are derived from that of Sātiyaputra (cf. Raychaudhuri, P.H.A.I., 4th ed., p. 343, n. 2.) All the identifications based upon the equation of satiya of Satiyaputra with satya meaning truth are questionable. For further details vide B. C. Law, Indological Studies, I, p. 58).

Sattenapalli.—It is in the Guntur district where a set of four copper-plates was discovered (E.I., XXIII, Pt. V, p. 161).

Satyamangalam.—This village is the Vellore taluk where the plates of Devaraya II were discovered (E.I., III, p. 35).

Śavaraḍesa.—It is somewhere in the Daksināpatha (Matsya Purāṇa, 144, 46-8; Vāyu Purāṇa, 45, 126). The Mahābhārata (XII, 207, 42) places it in the Deccan. Ptolemy (McCrimble, Ptolemy’s Ancient India, ed. S. N. Majumdar, p. 173) mentions a country called Sabarai which is generally held to be identical with the region inhabited by the Śavaras. Cunningham identifies the Sabarai of Ptolemy with Pliny’s Suari. According to him Śavaraḍesa extended as far southward as the Pennar river. For further details vide Law, Tribes in Ancient India, p. 172.

Śavari-dārama.—It was formerly owned by the sage Mātanga and his disciples. Rāma and Lākṣmaṇa visited it and were greeted with respect by Śavari. With her matted lock, meagre garment and skin of black deer as mapper, she maintained the tradition of this hermitage (Rāmāyaṇa, I, 1.55ff.; cf. S.I.I., III, 77, 6ff.)

Śrīdūle.—It is Sādolā about three miles south by east (E.I., XXV, Pt. V, p. 208).

Śiṅkṣigopāla.—It is a village situated within 10 miles of Puri. There is a tradition that here Kṛṣṇa stopped and turned himself to stone. This village contains a temple which is frequently visited by pilgrims (Law, Holy Places of India, p. 17).

Śīlāigrāma.—It is a village in the Paramagudi taluk of the Ramnad district where two Pāṇḍya records of the 10th century A.D. have been discovered (Ancient India, Bulletin of the A.S.I., No. 5, January, 1949). This village contains an old temple of Śīva (E.I., XXVIII, Pt. II, April, 1949, pp. 85ff.).

Śānta-Bommaḷḷī.—This village is in the Ganjam district, where copper-plates were discovered (E.I., XXV, Pt. V, January, 1940, p. 194).

Śāraddi.—It may be conveniently identified with Āradā about 10 miles east of Komandā (E.I., XXIV, Pt. IV, p. 173).

Śāranakōṭa.—This village is in the Hindupur taluk of the Anantapur district, where plates of Gāṅga Mādhavavarman were discovered (E.I., XXIV, Pt. V, January, 1938, p. 234). Specimens of old pottery, beads and other relics were collected from a big mound here.

Śēṇbaga-Perumāl-nallūr.—It is modern Śumanginellūr (S.I.I., Vol. I, p. 74).

Śēndamaṅgalam.—It is identical with the village of the same name, where the Śēndamaṅgalam Inscription of Manavalapperumal has been
discovered (E.I., XXIV, Pt. I, January, 1937). It is in the Tindivanam taluk of the South Arcot district.


Setapadu.—It is in the Gantur taluk (Setapadu Inscription, Annual Report of South Indian Epigraphy, 1917, 116).

Simécalam.—About nine miles from Waltair stands this place where there is a celebrated Hindu temple on the top of a hill, dedicated to god Varāha-narasimhasvāmi.

Simhapura.—The Komarti plate of Candravarman and the Bhrat-prosthā grant of Umaparman mention it, which may be identified with Simgupuram between Chicacole and Narasannapeta (E.I., IV, p. 143; E.I., XXVII, p. 35).

Siripuram.—It is a village near Chicacole, where the plates of Anantavarman, lord of Kalinga, were discovered (E.I., Pt. I, XXIV, 47ff.).

Siritana.—It appears to be the Prakrit for Śrīstana or Śrīsthāna. It is the well-known Śrīsaila in Telingana on the bank of the Kṛṣṇā.

Siriyāyur.—It may be identified with Sittāttūr of the Walajapet taluk of the North Arcot district (S.I.I., Vol. III, p. 289).

Śirukadasambūr.—It is the name of a village (Ibid., I, pp. 80, 82).

Śīṣupālagāh.—It is in Orissa where excavations are being carried out by the Archaeological department. The historical site of Śīṣupālagāh is situated near Bhuveneswar in Orissa. It is famous for its mediaeval temples and a square fort having an elaborate system of gateways. The ruins of Śīṣupālagāh are located about 1½ miles to the east-south-east of the town of Bhuveneswar in the Puri district of Orissa. The traces of ancient habitation in the form of pottery and other objects are noticeable outside the fort. The fort is circumscribed by the waters of a streamlet called the Gandhavati. The main current which flows past the western side of the fort has its source in the hilly tracts to the west of Maneswar, some six miles north of Śīṣupālagāh and joins the Dayā river, seven miles further south. To the south-south-east of the fort at a distance of about three miles the Dhauli hills lie containing the Edicts of Aśoka. About six miles to the west-north-west of Śīṣupālagāh stand the Khandagiri and Udayagiri hills. The excavations at the site have brought to light some objects among which may be mentioned several beads, a terracotta bulla, terracotta ear-ornaments and plain pottery. The Śīṣupālagāh had no defences in the early period of its history. At the beginning of the early middle period the most significant event was the construction of the defences. (Ancient India, Bulletin of the A.S.I., No. 5, January, 1949, pp. 62ff.). A rare gold coin of Kusāna-Roman type belonging to king Dharmadadharā has been discovered. As to the date of the coin it is later than 200 A.D. (J. Numismatic Society of India, Vol. XII, Pt. I, June, 1950, pp. 1–4).

Śivanvīyal.—It is a village situated about nine miles north-east of Tiruvallūr, the headquarters of the taluk of the same name in the Chingleput district, Madras State (E.I., XXVII, Pt. 2, p. 59).

Śivindiram.—The ancient name of the present Śucindram near Cape Comorin (S.I.I., Vol. III, p. 159).

Śotāpuram.—It is a village about eight miles south of Vellore, where four inscriptions were discovered (E.I., VII, 192ff.).

Somal‘purana.—It is in the Bellary taluk of the Bellary district where three copperplates were discovered (E.I., XVII, 193ff.).

Śorai.—This is a village near Ürtni (E.I., XXV, Pt. IV).
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Śoraikkāvūr.—It is near Kuttālam in the Tanjore district, where the three copperplates of Virūpaṅsa of the Śaka Samvat 1308 were discovered (E.I., VIII, 298ff.).

Śopapuram.—It is the name of a village near Velūr (S.I.I., Vol. I, pp. 78, 128).

Śoremati.—It may be located in the Nolamba territory adjoining Madanpalle (E.I., XXIV, Pt. IV, p. 191).

Śrīvāṇa-Belgodā.—It is situated between two hills named Candrabetta and Indrabetta in the Channarāyapātna taluk of the Hassan district, Mysore, where the inscription of Prabhācandra was discovered (E.I., IV, 22ff.; cf. E.I., III, 184). It was an ancient seat of Jaina learning which was visited by Bhadrabahu, the Jaina teacher, who died there (Law, Holy Places of India, p. 54). Chandragupta Maurya who embraced Jainism is said to have died here (Rice, Mysore Gazetteer, I, 287).

Śrīkṣetra.—It is Puri in Orissa, famous for the temple of Jagannātha built in the 12th century A.D. Śricaitanya visited this place (Devi Bhāgavata, Book VII, Ch. 30; Hunter, Orissa, A.S.R., 1907-8).

Śrīmadhurāntaka-caturvedi-maṅgalam.—This is an independent village in Kāḷāṭturkottām, a district of Jayāṅgondasolamanḍalam (S.I.I., III, p. 204).

Śrī-Mallinātha-caturvedi-maṅgalam.—It is the name of a village in North Arcot district (Ibid., I, pp. 77, 78 and 129), the people of which have been described as great.

Śrīparvata.—The Mārkandeya Purāṇa (LVII, 15), the Kūrma Purāṇa (30, 45–48; cf. Agni Purāṇa 109), and the Saura Purāṇa (69, 22) refer to this mountain. It is also called Śrīsaila. According to the Padma Purāṇa (Ch. 21, sl. 11-12) the summit of this holy mountain is beautiful where the deity called Mallikārjuna resides. This lofty rock overhangs the river Kṛṣṇā in the Kurnool district. It is usually identified with Sīrītana of the Nasik Prahasti. It is the site of a famous temple called Mallikārjuna, one of the twelve liṅga-shrines (A.S.S.I., Vol. I, p. 90; A.S.W.I., p. 223). The Agni Purāṇa (CXIII, 3, 4) places it on the river Kāverī. According to it, it was dedicated to the goddess Śrī by Visnū because she had once performed some austerities (Arch. Sur. of South India, by Sewell, Vol. I, p. 90; Pargiter, Mārkandeya Purāṇa, p. 290). The introductory verses of Bāṇa’s Harsacarita mention Śrīparvata which is the name of a range of mountains in Teliṅgana. (Harsacarita, Tr. by Cowell and Thomas, p. 3 f.n.).

As to its location it may be said that on the southern bank of the river Kṛṣṇā stands this ancient religious shrine on the Rṣabhaṅgiri hill (vide B. C. Law, Holy Places of India, Calcutta Geographical Society Publication, No. 3, p. 41).

Śrīipurā.—This is modern Sirpur which lies north-west of Mukhalingam on the left bank of the Vamsadharā river, 18 miles from Parlkakimedi in the Ganjam district (E.I., XXIII, Pt. IV, p. 119). The Pāṇḍyas ruled over Kosāla from Śrīipurā in the 8th and 9th centuries. It may also be Sīripuram which now forms part of the Zemindari of Vāvilavalasa in the Vizagapatam district. It is only three miles south of the Nāgāvāli river on whose northern bank Varāhavardini, the well-known district of Kaliṅga, was situated (Korasanda Copperplates of Viṣākhavarmān, E.I., Vol. XXI, pp. 23-24).

Śrīraṅgam.—It is the name of an island near Tirucirapalli or Trichinopoly (S.I.I., III, p. 168; cf. E.I., III, 7ff.; Raṅganātha Inscription of
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Sundara-Pândya; Śrīraṅgam Plates of Mādhava Nāyaka (E.I., XIII, 21ff.; cf. The Śrīraṅgam Inscription of Kākātiya Pratāparudra: Śaka 1239; E.I., Vol. XXVII, Pt. VII, July, 1948). Here stands the Raṅganāthā temple. It was the place where Rāmaṇuja and Maṇavāla-mahāmuni dwelt for some time. The Śrīraṅgam Inscription of Acyutaraya refers to the well-known place of pilgrimage in South India, especially sacred to the Vaishnavas (E.I., XXIV, Pt. VI, April, 1938, p. 285). The Śrīraṅgam Inscription of Garuḍa-vāhana Bhaṭṭa dated the Śaka 1415 has the object of registering a gift of land made by Śrīnivāsa (E.I., XXIV, Pt. II, April, 1937). This island contains the Śaiva temple of Jambukesvara where an inscription of Valakakāmaya (Śaka saṃvat 1403) was discovered (E.I., III, p. 72). This island is situated three miles to the north of the town of Trichinopoly between the two branches of the river Kāverī. The great temple stands in the centre of this island, which was built by the Nāyaka rulers of Pândya. It is a great place of pilgrimage as mentioned in the Matsya-purāṇa, Padmapurāṇa and Śrīraṅgamāhātmya, forming a part of the Brahmaṇḍa-Purāṇa. The celebrated Vaishnava reformer Rāmanuja lived and died here in the middle of the 11th century A.D. Rāmachandra is said to have lived here on his way to Lāṅka. The great temple which is a very old one, was renovated and improved by the Cola, Pândya and other kings of South India. The Śrīraṅgam copperplates of Harihara-Raya belong to the Śrīraṅga temple at Śrīraṅgā (E.I., XVI, 222ff.). This place contains an inscription of Cola Kuloṭṭuṅga (Ancient India, Bulletin of the A.S.I., No. 5, January, 1949). For further details vide Law, Holy Places of India, p. 40.

Srungavarapukota.—This village is in the district of Vizagapatam where a set of three copperplates of Andutavarman, king of Kaliṅga, was found (E.I., XXIII, Pt. II, April, 1935, p. 56).

Sudasunu (or Sudisana).—This was the name of a village on the southern road in the Govardhana district in the Godāvari region (Luders’ List, 1134).

Sudava.—This village is also known as Sudava situated in the eastern division of the Parlakimedi State in the Ganjam district where two sets of copperplates were discovered in course of excavations near the temple of Dharmalingesvara (E.I., XXVI, Pt. II, p. 62).

Sūd ipuri-malai.—This is the name of a mountain (S.I.I., I, pp. 76, 77). It must have been the old name of the Bāvāji hill. It was situated in the north of Pāṅgalanādu, a division of Poṇuvkurottam.

Suprayogī.—This river is mentioned in the Mahābhārata (Bhishma-parva, IX, 28; Vanaparva, CCXXI). It was one of the western tributaries of the Kṛṣṇā.

Śurankudi.—It is a village in the Kovilapatti taluk of the Tinnevelly district (E.I., XXIV, Pt. IV).

Śūravaram.—Here Annadeva, a Čoḍa king, won victory over a certain king named Annavota (E.I., XXVI, Pt. I).

Śurulimalai.—It is the name of a hill (S.I.I., III, p. 450) wherefrom the Śuruliyāru takes its rise.

Śuruliṇṭu.—This river takes its rise from the Śurulimalai, seven miles from Cumbum in the Periyakulam taluk of the Madura district and flows past Cumbum and Sinnamanur and joins the Vaigāi (Ibid., III, p. 450).

Suvarṇagiri.—As to the location of Suvarṇagiri mentioned in the Minor Rock Edict I of Aśoka (Brahmagiri text) we may have some hint
from the inscriptions of the later Mauryas of Koṅkan and Khāndesh (E.I., Vol. III, p. 136). Hultzsch identifies it with Kanakagiri in the Hyderabad State, south of Māski, and north of the ruins of Vijayanagara (C.I.I., Vol. XXXVIII). Bühler is inclined to look for it somewhere in the Western Ghats. Krishna Śāstri has identified it with Māski, situated to the west of Siddāpura in Mysore. It was most probably situated in the neighbourhood of Vāda in the north of the Thānā district and at Waghli in Khandesh, as the later Maurya inscriptions of Koṅkan and Khāndesh have been found at Vāda. An Āryaputra was stationed at Suvarṇagiri as a viceroy. He was either the son or brother of Aśoka. (Barua, Aśoka and His Inscriptions, p. 62; V. A. Smith, Aśoka, 44).

Suvarṇamukhā.—It is a famous river according to the Skandapurāṇa (Ch. I, śl. 36-48), 5 yojanas in extent, situated to the north of the Hastīśaila mountain.

Suvarṇapura (Svarṇapura).—It is the modern town of Sonepur situated at the confluence of the rivers Tel and Mahānadi (Tel-Mahānadi-saṅgama-vimalalajalapavitrikṛta); cf. Sonepur Plates of Mahābhavagupta II, Janamejaya; E.I., XXIII, Pt. VII, July, 1936, p. 250; Kharod Inscription of Ratnadeva III, J.B.O.R.S., II, 52; E.I., XIX, p. 98).

Śvetaka.—Śvetaka is mentioned in the Indian Museum Plates of Gaṅga Indravarman (E.I., XXVI, Pt. V, October, 1941, pp. 165ff.; XXIV, Pt. IV, October, 1927; XXIII, Pt. I, January, 1935, pp. 29-30). The grants of Gaṅga Indravarman were issued from Śvetaka (E.I., IV, pp. 199-201). It may be identified with modern Cikabi Zamindari in the Sompeta taluk of the Ganjam district. It seems to have been situated in the northern part of the Ganjam district (vide also E.I., XXVII, Pt. III, p. 112).

Tadpatri.—This town is in the Anantapur district on the edge of the river Pennar, containing an ancient temple called Śrī Baggu Rāmalīṅga Īśvara temple (J.I.S.O.A., XV).

Tagara.—This city has been identified with Ter, 12 miles to the north of modern Osmanabad in Hyderabad State (E.I., XXIII, Pt. II—Kolhapur Copperplates of Gaṇḍarādityadeva, Śaka 1048). Fleet has identified it with Ter, 95 miles south-east of Paithān (J.R.A.S., 1901, pp. 537ff.; Bombay Gazetteer, Vol. I, Pt. II, p. 3, n.6; Ibid., p. 16, n. 4). It has been identified by some with Devagiri, by others with Junnar, and by R. G. Bhandarkar with Dharur in Hyderabad. Ptolemy places it to the north-east of Bai-thāna and Paithāna and the author of the Periplus, to the east of it at a distance of ten days' journey. Yule places it at Kuburga lying to the south-east of Paithān at a distance of about 150 miles. Duff identifies it with a place near Bhir on the Godāvari. The Periplus mentions it as a very great city. For further details, vide J.R.A.S., 1902, p. 230; A.S.R., 1902-3; Important Inscriptions from Baroda State, Vol. I, pp. 43-44. It may be noted here that the original home of the Śilāhāras was Tagara (E.I., III, p. 269).

Takkalādām.—It is southern Lāṭa (Gujarat), Daksīna Lāṭa (S.I.I., I, p. 97). It is southern Lāṭa in Gaṇḍadesa. Umāpatideva alias Jñāna-śivadeva of Daksīna Lāṭa was granted the village of Ārpakkam in the Chingleput district by one Edrīlisōla Sambuverāyan.

Takkolam.—Two records of Parantaka I from Takkolam refer to this village in the Arkanam taluk of the North Arcot district (E.I., XXVI, Pt. V, January, 1942, p. 230). It is stated to have been situated in the
Tondainādu (E.I., XIX, p. 81). It contains an old temple of the Cola type. The god of this temple was, in ancient times, called Tiruvūraṣa-Mahādeva.

Talārapikkan.—It is on the west of Attirāla and south of the Cheyyeru (S.I.I., V, No. 284).

Tāḷārū.—The Vaiḻūr Inscription of Kopperunjigadeva (E.I., XXIII, Pt. V, p. 180) refers to Tāḷārū, which may be identified with the village of the same name in the North Arcot district.

Tambapāṇni (Tāmraparni).—It is Tanprunda-iiru according to the Tinnevelly Inscription of Māravarman Sundara Pāṇḍya (E.I., XXXIV, Pt. IV, p. 166). It is generally identified with Tāmraparni which name was generally applied to Ceylon. In the Kautiliya Arthaśāstra (II, XI) it has been referred to as Pārasamudra. It is called Taprobane by Greek writers. It is mentioned in Aśoka’s Rock Edicts II and XIII. Vincent Smith thinks that the name Tāmraparni does not denote Ceylon but merely indicates the river Tāmraparni in Tinnevelly. He refers to the Girmatext a Tambapāṇni which, according to him, indicates the river and not Ceylon (Aśoka, 3rd Ed., 162). The Bhāgavatapurāṇa refers to it as a river (IV, 28, 35; V, 19, 18; X, 79, 16; XI, 5, 39). Opinions differ as to this point. This river must have flowed below the southern boundary of the kingdom of Pāṇḍya, and may be identified with the modern Tāmraparṇi. The port of Korkai was situated, according to Ptolemy, at the mouth of this river, which was well-known for its pearl-fishery. According to Kālidāsa’s Raghuvamśa (IV, 49-50) the Tāmraparni locally called Tambaravari is celebrated for its pearl-fishery. According to the Bṛhat-samhitā pearls are obtained at Tāmraparni (XIV, 16; LXXXI, 2, 3). It may justify us in identifying this river with the Gundur, the name under which the combined waters of the three streams flow into the sea in two streams. This river is also called Tāmraparṇa (Brahmāṇḍapurāṇa, 49). It was a sacred river according to the Mahābhārata (Vanaparva, LXXXVIII, 8340). In the Rock Edict XIII the people of Tāmraparni are expressly mentioned as Tambapāṇniyā, i.e., Tāmraparnyas. In this edict Tāmraparni or the country of the Tāmraparṇyas is placed below Pāṇḍya. In the great Epic also Tāmraparni is placed below Pāṇḍya or Drāviḍa and the mount Vaidūryaka is mentioned as its rocky land-mark. The īḍrāmas of Agastya and his disciple and the Gokarnatīrtha are located in it. All these facts enable us to identify Tāmraparni with Hiuen Tsang’s Malayakāta also placed below Drāviḍa with Mount Potalaka (Vaidūryaka) as its land-mark. By Tāmraparni or Taprobane Ceylon is meant, the word dvipa or island is associated with it. In one of the Nāgārjunikonda Inscriptions Tambapāṇna is clearly distinguished from the island of Tambapāṇi (Barua, Aśoka and His Inscriptions, Ch. III). For further details vide Law, Indological Studies, Pt. I, pp. 59-60.

Tanasuli.—Tanasuli or Tanasuliya was situated not far from the kingdom of Kaliṅga. It was from this place that a canal opened by king Nanda was led by extension into the city of Kaliṅga (vide Hithigumpha Inscription of Khiravela, Barua, Old Brāhmī Inscriptions, p. 14).

Tondantottam.—It is a village near Kumbhakonam (E.I., XV, 254).

Tangaturu.—This village is situated in the Proddutur taluk of the Cuddapah district (E.I., XIX, p. 92).

Tanjore (Taḍḍai).—It is the name of a village (S.I.I., I, p. 92; E.I., XXVII, Pt. VII, July, 1948—Tiruvorriyur Inscription of Caturanana Pa đita). The Tanjore temples contain a small shrine of Caṇḍesvara. It was the capital of the Cola kings, Nayak rulers, and the Mahrāṭhā rājās. It is noted for its great Brahadisvara (Bṛhadeśvara) temple which is the
highest temple in India. Inscriptions of the Hoysala kings, Someśvara and Rāmanātha, are found as far south as Tanjore (Madras Archaeological Report, 1896-97). Puññai (Tanjore district) came to be known as Kīḍāramgoṇḍān (M.E.R., 188, 191 and 196 of 1925). The ancient town of Tanjore is situated on the Kāveri river, about 218 miles south-west of Madras. The Brhadeśvara temple contains a very big Śivalinga. It is 217 ft. high and is a wonderful specimen of Indian architecture. It is surrounded by a big moat on all sides. The massive stone-built Nandi bull is found seated in front of the big temple. The temple contains massive torāṇa (gate) and maṇḍapa (pavilion), all built of stone. This temple was built at the time of king Rājendra Cola. (Law, Holy Places of India, p. 41.)

Taṅkaṇa (Taṅgaṇa).—It is mentioned in the Brihat-samhitā as a country (XIV, 12).

Taṅpurunda-āru. — It is the name of the river Tāmraparṇi mentioned in the Tinnevelly Inscription of Mahārāja Sundara-Pāṇḍya II (E.I., XXIV, Pt. IV, p. 166).

Taraṇamsakabhoga.—The Mellār Plates of Mahāśivagupta mention it, which may be identified with Talahārimandala (E.I., XXIII, Pt. II).

Tālagunḍa.—It is in the Shikarpur taluk of the Shimoga district of the Mysore State, where a pillar inscription of Kakūsthavara varman was discovered (E.I., VIII, 192ff.).

Tālapuramsakā.—It is a village situated in the district of Nāgapura-Nandivardhana, granted to a Brahmin. The grant was made by Kṛṣṇa III (alias Akālavarsa) of the Rāstrakūṭa family of the Deccan in the name of his brother Jagattunga Kṛṣṇa II. Akālavarsa frightened the Gurjaras, destroyed the pride of Lāṭa, taught humility to the Gaudas, and his command was obeyed by the Āṅgas, Kāḷingas, Gaṅgas and Magadha (E.I., V, 192ff.).

Tālatthera.—It is the name of a village situated in the district of Krosṭukavarttani. An eastern Gaṅga Copperplate Grant from Saḍava records the gift of this village to a learned Brahmin Viṃsukomācārya by Mahārāja Anantavarman, son of Mahārājādhirāja Devendravarman of the Gaṅga dynasty (E.I., XXVI, Pt. II, 65ff.).

Tāmar.—It is a village identified with the modern Dāmal (S.I.I., II, 390). It is also known as Nittavinodanallur, Chingleput district.

Tāmaraceru.—This village is in Varāhavarttani mentioned in an early Gaṅga Grant (I.A., XIII, 275).

Tāndikonḍa.—It is the modern village at Tāḍigonda or Tādikonda in the Guntur taluk of the Guntur district and is situated at a distance of about eight miles to the north of the headquarters of the district. Among the boundaries of Tāṇḍikonḍa the two tanks known as Čayitāṭākā and Bhimasamudra are still existing. Bhimasamudra is a big tank on the bank of which there is a large mound where there are extensive ruins of a Śiva temple. Čayitāṭākā seems to be the ancient name of a big tank, which occupies an area of about three or four square miles adjoining the village. It is the source of irrigation for an extensive area in the vicinity. (Tāṇḍi- konḍa Grant of Ammorāja II—E.I., XXIII, Pt. V, p. 166).

Tāṇḍivāṇḍa.—It is a village in the Konurūnāndavisaya granted to a Brahmin of Vangiparu where an inscription was found (Annual Report of South Indian Epigraphy, 1917). It may be identical with Tāṇḍiparu in Tanuku taluk of the Kṛṣṇa district (E.I., XXIII, Pt. III, July, 1935, p. 97).

Tekkali.—It is in the Ganjam district. Three plates have been discovered here belonging to the Śailodbhavas of Koṅgoda (J.B.O.R.S., IV,
162-167; E.I., IX, 41-47). Some plates of Rājendra Varman’s son Devendra Varman were discovered here (E.I., XVIII, 311).

Telavāha.—This river is mentioned in the Jātaka (I, p. 111; vide also S.I.I., Vol. I, p. 111) on which stood Andhapura which was visited by the traders who came from the Seriva Kingdom after crossing this river. Some have identified it with the modern Tel or Telingiri (I.A., 1918, 71; Bhandarkar, Adōka, p. 34).

Tiruccendur.—It is in the Tinnevelly district where an inscription has been found belonging to Varaghanamahārāja II (E.I., XXI, Pt. III).

Tirukkalukkunram.—It is a large village in the Chingleput district where four ancient Tamil Inscriptions were discovered. It is well known as Pakṣitirtham (E.I., III, 276).

Tirukkoḍunkunram.—The Piranmalai Inscription of Kṛṣṇadevarāya refers to it, which is said to have been in Tirumalainādu, named after the modern village of Tirumalai in the Śivagupta taluk (E.I., XXI, Pt. III, July, 1931).

Telavācha.—This river is mentioned in the Jātaka (I, p. 111; vide S.I.I., Vol. I, p. 111) on which stood Andhapura which was visited by the traders who came from the Seriva Kingdom after crossing this river. Some have identified it with the modern Tel or Teliligiri (I.A., 1918, 71; Bhan. darkar, Adoka, p. 34).

Tiruṭcendiir.—It is in the Tinnevelly district where an inscription has been found belonging to Varagunamahārāja I (E.I., XXI, p. 276).

Tirukkañkkunrum.—It is a large village in the Chingleput district where an inscription has been found belonging to Varagunamahārāja I (E.I., XXI, Pt. III).

Tirukkuṭikkil.—The Tamil name for Kumbhakonam (S.I.I., I, p. 283), which is in the Tanjore district. It was one of the capitals of the Coḷa kingdom and a great seat of learning. The temple of Kumbhakonam containing the image of Śiva is famous in Southern India.

Tirumalai hill.—This is the name of a hill, also called Arhasugiri and Engunavirai-Tirumalai (S.I.I., I, p. 106). It is in the North Arcot district, about 96 miles south-west of Madras (E.I., XXVII, 24).

Tirumalai village.—It is the name of a village (S.I.I., I, pp. 94, 97, 100, 101, 105, 106, 108). It is much closer to the Pallava country than to the modern Chalukya country. It is noted for its temples. It is a Vais- nava centre sacred to God Veṇkaṭeṣa. The temple on the top of the hill was patronized by successive dynasties of rulers in South India.

Tirumalai.—The Kap Copperplates of Keladi Sadāśiva-Nāyaka refer to Tirumale which is Tirupati in the Chittoor district (vide E.I., XIV, p. 83).

Tirumāṇikuli.—This village is situated on the bank of the river Gedilam. It is also known as Udāvi Tirumāṇikuli which is situated not far from Cuddalore. Here the ancient Coḷa king Seṅgannān is said to have worshipped the god Śiva. A part of Tirumāṇikuli was constituted as Pērambalampoonmeyandaperumahallūr (E.I., XXVII, Pt. III, p. 97).

Tirumudukunram (ancient holy mountain).—Its Sanskrit equivalent is probably Vṛddhāśalam, the headquarters of a taluk in the South Arcot district (vide E.I., XIV, p. 123).

Tirumāṇamanallūr.—It is situated in the Tirukkovalūr taluk of the South Arcot district (Ibid., Vol. III, pp. 197-98; vide E.I., VII, 132ff.). It was formerly known as Tirunāvalūr. It is 19½ miles south-east of Tirukoilūr taluk (E.I., XXVII, Pt. III, p. 98).

Tirupatu.—Tirupati or Tripati or Tripadi is in the North Arcot district, 72 miles north-west of Madras. On the top of a cluster of seven hills stands the Tirupati temple. The seven hills are said to represent the seven heads of a serpent on which Venkaṭalacalapati stands; the centre of the serpent’s body is that of Narasimha and the tail-end is the abode of Mallikārjuna. The beginning, middle and end presided over by Brahmā, Viṣṇu and Śiva, form a wonderful specimen of south Indian architecture (Law, Holy Places of India, 41-42).

Tiruppūvanam.—The Tiruppūvanam Plates of Jātāvarman Kula- sekhara I refer to this village in the Śivagaṅga Zamindari of the Ramnad district. It is situated on the south bank of the river Vaigai (Skt. Vega-
It is 12 miles south-east of Madurā and 16 miles west of Śivagaṅgā (E.I., XXV, Pt. II, April, 1939, p. 64).

Tiruvadi.—It is in the Cuddalore taluk of the South Arcot district near Paurutṭ where an inscription of Ravivarman was discovered (E.I., VIII, 8ff.). This village is situated on the river Gedilam (E.I., XXVII, Pt. III, p. 97).

Tiruvadikundram.—This village may be identified with the village of the same name in the Gingutaluk of the South Arcot district (E.I., XXVII, Pt. VII, July, 1948, p. 311).

Tiruwallam.—This is a village in the North Arcot district (S.I.I., I, p. 169). It contains a number of Cola Inscriptions. It contains Bilva-nātheśvara shrine (E.I., III, 70).

Tiruvayindirapuram.—It is the modern Tiruvendipuram in the Cuddalore taluk (E.I., XXVII, Pt. III, p. 98).

Tiruvendipuram.—It is a village 4½ miles west-north-west of Cuddalore, the headquarters of the South Arcot district (E.I., VII, 160ff.).

Tiruvorriyir.—An inscription found here dated in the 3rd year of Vijayagandagopāla, a contemporary of Rājarāja III, records a gift of land to a Śāiva monastery by a certain Kidilirattaraiyan (Madras Epigraphical Reports, 239 of 1912; B. C. Law Volume, Pt. II, p. 423).

Toṇḍi.—This is a sea-port in the Madura district (S.I.I., I, 197).

Toṇḍapara.—This village has its representative in the modern village named Toṭaja in the Chicacole taluk (E.I., XXIV, Pt. II, p. 50).

Tosali.—Tosali is mentioned in Aśoka’s Kalinga Rock Edict I and the Nāgarjunikonda Inscriptions of Virapurusadatta. It is the Tosalei of Ptolemy. According to some it was ancient Kośala. Tosali is the same as Dhauli in the Puri district in Orissa. Hultzsch refers to two copper-plate inscriptions found in the Cuttack district, where occur northern and southern Tosali (E.I., IX, 286). A viceroy was stationed there in Aśoka’s time. As regards Uttara Tosala and Daksīṇa Tosala (E.I., XV, 1-3, v. 5; IX, 286-7, v. 4), Daksīna Tosala is perhaps the same as the country of Amita Tosala of Daksināpatha, which, according to the Gaṇḍavyūha, had a city named Tosala. It was, therefore, the name of a wide territorial division. Some inscriptions point out that it consisted of a visaya called Anarudra and a maṇḍala of the name of Koṅγoḍa (E.I., VI, 141, 21). Uttara Tosala appears to have been smaller in extent than Daksīna Tosala, and its visayas were Paṅcāla, Vubhyudaya and Sarephāhāra (E.I., V, 3, 6; E.I., XXIII, 202). The Neulpur Grant mentions some villages of Uttara Tosala which have been located in the Balasore district (E.I., XV, 2-3). The copperplates of Soro (Balasore district) record the grant of land in a village adjoining Sarephā in Uttara Tosala (E.I., XXIII, 199). It seems that the Balasore region was the centre of the Uttara Tosala country. Uttara Tosala formed only a part of Oḍravīṣayā (Indian Culture, Vol. XIV, pp. 130-131).

Trikālīṇam.—It is near the Tiruvidaimarudūr railway station in the Tanjore district, where a Sanskrit inscription of Kulottunga III has been found engraved in two copies at two places in the Kampaharesvara temple. This inscription mentions Cidāmbara and records the construction of a mukhamanḍapa before Natarāja’s shrine. It also mentions the Ekāṁreśvara of Kāñci puram, the Sundaresvara temple of Madura, the temple of Madhyārjuna and the Rājarājaśvara. It also records the extension of the Valmikēśvara temple by the addition of a maṇḍapa and a gopura (D. R. Bhandarkar Volume, pp. 3-4).

Trikalīṇa.—The Jirjingi Plates of Gaṅga Indrarvarman refer to it (E.I., XXV, Pt. VI, April, 1940, p. 286). It comprised within it the tracts
of country anciently known as Kalinga, Tosala and Utkala, while some believe that it included Udra (Orissa proper), Kongoḍa, and Kalinga (J.B.O.R.S., Vol. XIV, p. 145). Ramdas holds that Trikalinga denoted the highlands intervening between Kalinga and Daksīṇa Kośāla or the modern Chattisgarh (Journal of the Andhra Historical Research Society, Vol. I). Trikalinga mentioned in the Kumbhi Copperplate Inscription (J.A.S.B., 1839) comprised, according to Pliny, the regions inhabited by the Kalingas, Macco-Kalinga and Gangarides-Kalingae (Cunningham, A.G.I., p. 519). The kings of South Kośala were called the Trikalinga kings. According to Cunningham (Ancient Geography, 1924, p. 591) the three Kalingas were the three kingdoms of Dhanakaṭaka or Amarāvatī on the Kṛṣṇā, Andhra or Warangal and Kalinga or Rājamahendri (McCrindle, Ptolemy, p. 233). Trikalinga country in the Godāvari district (S.I.I., Vol. I, p. 46) was ruled by Vikramādiṭya for one year. According to some Trikalinga means high or hilly Kalinga, i.e., the highland intervening between Kalinga proper and Daksīṇa Kośala. Trikalinga country extended from the river Ganges in the north to the river Godāvari in the south (J.A.H.R.S., Vol. VI, p. 203).

Tripuri.—The Ratnapur Stone Inscription of Jājalladeva of the Cedi year 866 refers to Tripuri, which was ruled by one of the eighteen sons of the Cedi ruler named Kokalla (E.I., I, 33). For literary references vide Law, Tribes in Ancient India, pp. 50, 399.

Trisāmā.—The Trisāmā, otherwise called Tribhāgā or Pitṛsomaṇ, and the Rṣikulyā are mentioned in the Purāṇas as two separate rivers. But it seems that they were one and the same river, the Rṣikulyā bearing the descriptive name of Trisāmā-Rṣikulyā. The Rṣikulyā and the Pitṛsomaṇ issued from the Mahendra ranges according to the Maṅgaṇayapuruṣa (Tr. by Pargiter, pp. 57, 28-29). The Kūrmapuruṣa (XLVII, 36) speaks of the Trisāmā, Rṣikulyā and Vamsādhāriṇī as the rivers that issued from the Śuktimat range.

Trisārāpalli.—This is modern Trichinopoly (S.I.I., I, 28) situated on the bank of the Kāverī. Two cave inscriptions engraved on two pillars in a rock-cut cave not far from the summit of the Trisārāpalli rock, were discovered (E.I., I, 58). Originally Uruiyūr, a suburb of the place, was the capital of the early Colas. Later Trichinopoly was for some time the capital of the Nāyaka rulers of Madurā. It played a great part in the Carnatic wars.

Tunḍākaviṣaya (or Tunḍakaviṣaya).—This is the same as Tondaimandalam (S.I.I., I, pp. 106, 146).

Tunḍaghadra.—This river is mentioned in the Padma Purāṇa (187. 3) as flowing in the south with the tower called Hariharpura standing on it. The Bhāgavatapurāṇa mentions it as a river (V. 19, 19). This is the most important among the lower tributaries of the Kṛṣṇā. The two streams, called the Tuṅga and the Bhadrā, have their origin in the Western Ghats on the western border of Mysore. The Tunḍaghadra meets the Kṛṣṇā north of Nandidotkur in the district of Kurnool. Within the belt of the Kṛṣṇā and the Tunḍaghadra are to be found the four sets of Aśoka's edicts.

Uḍaqqī.—This has been taken to be a Pāṇḍya city. The king Rājarāja I is stated to have burnt it during his Malainādu campaign (cf. Carala Plates of Virarājendrādeva, E.I., Vol. XXV).

Udayagiri.—See under Khaṇḍagiri.

Udayagiri.—It is the most easterly peak of the Asia range, situated in the Jajpur sub-division, three miles north of Gopalpur on the Patamundai canal. There is a two-armed image of the Bodhisattva Avalokiteś
vara bearing an inscription written in characters of the 7th or 8th century (B. and O. District Gazetteers, Cuttack, by O’Malley, 1933).

Udayagiri.—It is in the Nellore district containing the temple of Krisnai (A.S.I., Annual Report, 1919/1920, p. 15).

Udayendiram.—It is in the Gudiyātām taluk of the North Arcot district, where the copperplates of the Bāna king Vikramāditya II were discovered (E.I., III, 74).

Udumbaravati.—It is a river in Southern India mentioned in the Harivamśa (CLXVIII, 9511).

Ulagii.—It seems to have been a city of the Pāṇḍyas. The Takkolam Inscription reads Udagii (S.I.I., Vol. III, p. 69).

Uplāda.—It is otherwise known as Upalābad. It is a village in the Parlakimedi taluk of the Ganjam district, where a set of copperplates of Rānaka Rāmadeva have been discovered (E.I., XXIII, Pt. IV, October, 1935, p. 141).

Uragapura.—It was situated on the southern bank of the Kaveri. Some have identified it with Uraiyir which is near Trichinopoly and on the southern bank of the Kaveri. Hultzsch has identified it with Negapatam which is a coastal town about 40 miles to the south of the mouth of the Kaveri (E.I., XXVII, Pt. III, p. 116). It is mentioned in Raghuvaṃśa (VI, vv. 59-60).

Uralim.—It is in the Chicacole taluk of the Ganjam district (E.I., XV, p. 331).

Urtiviśaya.—It may be identified with the village named Īrtrī in the Keonjhar State about 12 miles to the north-west of Khicing on the right bank of the river Vaitarani (E.I., XXV, Pt. IV, p. 154).

Utkalavisaya.—According to the Skandapurāṇa, Utkala is situated on the southern sea, containing tirthas or holy places (Ch. VI, 2-3; Brahmāṇḍapurāṇa, II, 16. 42; III, 7. 358). A twelfth century epigraph of Gāhadāvāla Govindacandra refers to Utkaladēsa where lived a Buddhist scholar named Śākyarakṣīta. The Bhuvanesvara Stone Inscription of Narasimha I. refers to the building of a Viśnu temple by Candrikā, sister of Narasimha, at Ekāmra, modern Bhuvanesvara in the Utkalavisaya. It is clear from this inscription that Utkalavisaya comprised the Puri and Bhuvanesvara regions. In the Bhāgalpur Grant of Nārāyanapāla, a king of the Utkalas (Utkalānāmadhaśī) fled from his capital at the approach of Jayapāla of the Pala dynasty. The Bādāl Pillar Inscription of the time of Gudavamiśa credits king Devapāla with having destroyed the race of the Utkalas along with the pride of the Hūnas and the conceit of the rulers of Drāvida and Gurjara. A Sonpur Grant of Mahāśivagūpta Yayāti distinguished Utkaladesa from Kaliinga and Kōṅgoda. The Brihatasamhitā (XIV, 7) mentions it as denoting modern Orissa. According to the Skandapurāṇa (Ch. VI, 27) Utkala comprises the territory from the river Śrīkulya to the rivers Suvarna-rekḥā and Mahānadi. The eastern boundary of Utkala seems to have extended up to the river Kapišā and to the realm of the Mekalas in the west (Raghuvaṃśa, IV, 38). For further details, vide B. C. Law, Tribes in Ancient India, pp. 333ff.; Exploration in Orissa (M.A.S.I., No. 44).

Utpalāvati (Sutpalāvati).—This river is mentioned in the Mahābhārata (Bhismaparva, IX, 342). The Harivamśa (CLXVIII, 9510-12) gives another variant which is Utpala. It rises from the Malaya mountains (vide B. C. Law, Geographical Essays, p. 102).

Uttama-Gaṇḍa-Codānnādevaram.—This is a village called after the name of the Coda king Annadeva in the district of Visari and situated at the confluence of the rivers Gaṅgā and Pimasāni (E.I., XXVI, Pt. I).
Uttama-Kākula.—This is northern Kākula. This appears to refer to Chicacole in the Ganjam district as distinguished from the more southern Śrikākula in the Kistna district (S.I.I., II, p. 373).

Uttirālaḍām.—This is northern Lāṭa (S.I.I., I, pp. 97–99).

Vaigavār.—This is a village at the foot of the Tirumalai hill. It belonged to the Mugai-nādu, a division of Paṅgala-nādu (Ibid., I, p. 97).

Vaigītī.—It is a mountain which is the same as Tirumalai (S.I.I., I, pp. 94–95). It is also the name of a river which flows past Madhurā (cf. Caitanyacaritāmṛta, Ch. 9, p. 141). It has been identified with the Kṛta-mālā (cf. Kūrmapuraṇa, XLVII, 35; Varāhamapuraṇa, LXXXV, etc.).

Vaikanṭha.—It is a place of pilgrimage, about 22 miles to the east of Tinnevelly on the river Tāmraparṇī, visited by Śricaitanya according to the Śricaitanya-caritāmṛta.

Vailār.—This village is situated in the Wandiwash taluk of the North Arcot district, where an inscription has been found engraved on a rock. It is different from Vālār in the Chingleput district (E.I., XXIII, Pt. V, p. 174—The Vailār Inscription of Kopperunjingadeva).

Vaitaranī.—This river rising among the hills in the north-west of the Keonjhar State, flows first in a south-westerly and then in an easterly direction, forming successively the boundaries between the Keonjhar and Mayurbhanj States and between Keonjhar and Cuttack. It enters the district of Cuttack near the village of Balipur and after flowing in a winding easterly course across the delta, where it marks the boundary line between Cuttack and Balasore, it joins its waters with the Brāhmaṇi and passing by Cāndbāli finds its way into the sea under the name of the Dharma river. The principal branches thrown off from the right bank of the Vaitaranī are cross-streams connecting it with the Kharsua. According to Hindu tradition Rāma when marching to Ceylon to rescue his wife Sītā from the clutches of the ten-headed demon Raṇavā, halted on its bank on the borders of Keonjhar. In commemoration of this event large number of people visit this river every January. (Law, Holy Places of India, p. 15.) This river which is mentioned in the Mahābhārata (Vanaparva, Ch. 113; cf. Mahābh., 85, 6-7) is situated in Kaliṅga. According to the Padma and Matsya Purāṇas, this sacred river is brought down to the world by Paraṣu-rāma. The Padmapurāṇa (Ch. 21) refers to it as a holy river. It is referred to in the Samyutta Nikāya (I, 21), where it is stated to be the river Yama (Yamassa Vetarāṇī). The Buddhist tradition therefore seems to support the Brahmanical tradition of the Vaitaranī being the Yama’s river.

Vallavāḍa.—It is to be identified with Valayavāḍa, also called Valavāḍa, the site of the present Rādhanagari, about 27 miles to the south-west of Kolhapur (E.I., XXIII, Pt. I, January, 1935).

Vallāla.—It may probably be identified with Tiruvallam in the Gudiyattam taluk of the North Arcot district (E.I., XXVI, Pt. III, July, 1941) which was an important place in the old Bāna territory.

Vallimalai.—This is a hill situated about a mile west of Melpādi in the Chittur taluk of the North Arcot district. It was an ancient site of the Jain worship (S.I.I., III, p. 22). Here Jaina rock inscriptions have been found out mentioning the names of two Jaina preceptors and the founder of the two images (E.I., IV, 140).

Vallūru.—It is a village in the modern Cuddapah district (S.I.I., III, p. 106). It was the capital of Trailokyamalla Mallideva Mahārāja.

Vamśadharī.—It is an internal river of Ganjam, which flows through the district from north to south and receives a tributary on the left. It falls into the Bay at Kaliṅgapatam (Law, Rivers of India, p. 44).
Vanapalli.—This village is in the Amalapuram taluk of the Godavari district (E.I., III, 59ff.).

Vanavasi country.—The Brihat-samhitā (XIV, 12) refers to it as the country included in the southern division. Vanavasi is in the North Kanara district of the Bombay Presidency (S.I.I., I, p. 96). It is the name of a village in the Shimoga district of Mysore State (E.I., XX). Formerly it was a seat of splendid royalty. It is a decayed village in the Sirsi taluk of the North Kanara district where the two inscriptions of the Kadamba Kirttivarma were discovered (E.I., XVI, 353ff.). It contains the temple of Madhukehara, the ancient tutelary deity of the Kadamba princes. It is identical with Vanavasi mentioned in the Nāgārjunikondā Inscriptions of Virapurusadatta. The elder Rakkhita was sent as a missionary to this country for the spread of Buddhism (Mahāvamsa, Ch. XII, v. 4). During the Buddhist period and later North Kanara was known as Vanavasi. According to Bühler, it was situated between the Ghats, Tungabhadra and Baroda. This country was known to the author of the Harivamśa (XCV, 5213, 5231–33). The Vāyupurāṇa (XLV, 125) refers to the Vanavāsikas, and the Bhīṣmaparva of the Mahābhārata (IX, 366) mentions Vanavāsakas. According to the Daśakumāracaritam (pp. 192–193) Vasantabhānu instigated Bhānuvarāma, the lord of Vanavāsi, to make war on Anantavarmā who mobilized his forces as soon as his boundary was violated. Of all his vassals the first to help him was the lord of Aṣmaka. When the others gathered they made a short march encamping on the bank of the Narmadā. The kingdom of Vanavāsi is ancient Vaijayantipura, also known as Jayantipura, capital of the Kadambas, and Vejayanti of the epigraphic records, situated on the river Varadā on the western frontier of the Sorale taluk (Rice, Mysore and Coorg, I, pp. 289 and 295). It is held to be the same as the Busantion of the Periplus. It is known as Banaouasei by Ptolemy. According to Saint Martin, this city was visited by Huen Tsang, which was called by him as Kon-Kin-na-pu-lo, i.e., Konkanapuri. (McCrindle, Ancient India as described by Ptolemy, Ed. S. N. Majumdar, p. 179).

Vairī.—It is also known as Karūr in Tamil classics. It is a town on the northern bank of the Kāveri or the Ponni river (S.I.I., Vol. III, p. 444). According to some it was originally the capital of the Keralas or Ceras now known as Tiru-Karūr on the Periyār river near Cochin (C.H.I., I, p. 593).

Varadā.—This river which retains its Puranic name, rises from the Western Ghats, north of Anantapur, and meets the Tungabhadra, east of Karajgi. The Varadā, also known as Vedavati, is a southern tributary of the Kṛṣṇā. The Vāhyā of the Mūrkaṇḍeya Purāṇa is the Varadā of the Agnipurāṇa (Law, Rivers of India, pp. 46, 50).

Vāraṇganāmangaḷam.—It is also called Rājasingakulakki. It may be identified with Rājasingamangalam in the Śivaganga Zemindari (S.I.I., Vol. III, p. 450). It is one of the 18 sacred places of the Vaiṣṇavas in the Pândya country. It is 18 miles north-east of Tinnevelly (E.I., XXI, Pt. III).

Vāraṇhavarttāni.—It probably lies near Chicacole. The Narasimhamallī Plates of Hastivarman refer to it (E.I., XXIII, Pt. II, April, 1935, p. 65). The village of Rohanaki, situated in the district of Varāhavarttāni may be identified with modern Ronanki, a hamlet of Sīnğupura of Chicacole taluk. The Varāhavarttāni district roughly corresponds to the coastal region between Chicacole and Tekkali. (E.I., XXIII, Pt. II, April, 1935, p. 65.)
**Vatsagulma.**—The Bāsim Plates of Vākātaka Vindhyāśakti II refer to this place which was probably the capital of Vindhyāśakti (*E.I.*, XXVI, Pt. III, July, 1941). Rājaśekhara in his *Karpūra-mañjari* (p. 27) mentions Vacchomī which corresponds to the Sanskrit Vatsagulmī. Vacchomī is derived from the name of its capital Vacchoma (Vatsagulma) and is identical with Vaidarbhi. Rājaśekhara tells us that Vacchoma was situated in Daksināpatha. It was a centre of learning in Rājaśekhara’s time. This place is identical with Bāsim, the headquarters of the Bāsim taluk of the Akola district in Berar (vide *Akola District Gazetteer*, pp. 325ff. for the derivation of this place-name).

**Vāghaura.**—It is Vāghour, four miles south by west (*E.I.*, XXV, Pt. V, p. 208).

**Vātāpi.**—It is the name of a village (*S.I.I.*, I, pp. 144, 152). The battle of Vātāpi was fought in 642 A.D. Siruttonḍa was present in the battle.

**Veṭṭi.**—This is the Tamil name of the river Vegavatī which passes Conjeeveram and joins the Pālārub river near Villivalam (*Ibid.*, III, 186).


**Veḷaṉāṇḍu.**—This is a suburb of Vellore in the North Arcot district (*S.I.I.*, I, p. 76; cf. *E.I.*, IV, p. 81).

**Veḷūra.**—It is a town in the south mentioned in the *Brihat-samhitā* (XIV, 14). It is the same as Verū, Yerulā, Elūrā or Ellora in the Nizam’s dominions well-known for the cave temples.

**Veḷukaṇṭaka.**—This forest was in the Daksināpatha (*Ang.*, IV, 64).

**Veḷuṅgaṇaṇta.**—It is modern Veligallu in the Chittoor district (*E.I.*, XXIV, Pt. IV, p. 191).

**Veḷura.**—There are two villages of this name, one small and the other large, according to the Svalpa-velura Grant of Gaṅga Anantavarman (*E.I.*, XXIV, Pt. III, July, 1937, p. 133).

**Veṇā.**—It is a river in the south mentioned in the *Brihat-samhitā* (XIV, 12).

**Veṇāḍ.**—It is taken to include the present Travancore State with its capital at Kollam (Quilon). It is sometimes used to include the territories ruled by all the branches of the Vañchi dynasty (*E.I.*, XXVII, Pt. VII, July, 1948, p. 305 f.n.).


**Veṅgi (Veṅgipura).**—It is identified with Pedda-Veṅgi, a village near Ellore in the Godāvari district (*E.I.*, XXV, Pt. I, January, 1939, p. 45; *E.I.*, IX, p. 58). It stands between the Godāvari and Kṛṣṇā. According to the Kuruspal stone inscription of Someśvaradeva, Viracoda was the viceroy of this country appointed by his father. The Carala Plates of Vira-Rājendaradeva (*Śaka 991*) refer to Veṅgi country which was reconquered by King Vallabha-Vallabha (*E.I.*, XXV, Pt. VI, April, 1940). Hastivarman, king of Veṅgi, is supposed to have belonged to Śālāṅkāyana dynasty according to the Pedḍa-veṅgi Plates of Nandivarman II. The Teki Plates dated c. 1087 A.D. of Kulottunga I show that his son Vira-conda
was the governor of Vēngī. The sons of Kulottunaga ruled Vēngī as viceroys by turn. The boundary of Vēngī is given as the Mahendra mountain in the north and Manneru in the Nellore district in the south (E.I., VI, 346; vide also S. K. Aiyangar, Ancient India, p. 145).

Venkatagiri.—It is the Tirumalai mountain near Tirupati in the North Arcot district, about 72 miles to the north-west of Madras, where Rāma-nuja, the celebrated Vaiṣṇava reformer, performed the worship of Viṣṇu in the 12th century A.D. (Law, Mountains of India, p. 21). It is known as the Venkatacala according to the Skandapurāṇa, (Ch. I, sl. 36-48), which is seven yojanas in extent and one yojana in height.


Vijayanagara.—Vijayanagara is the same as Bijānagar, situated in the midst of the Karnātakadesa. In its glorious days this kingdom included the whole of the present Madrās State, Mysore and the districts of Dharwar and North Canara in the Bombay Presidency excepting the districts north of the Kṛṣṇa river, the district of Malabar in the West Coast, Travancore and Cochin. Its lovely palaces were as high as mountains (S.I.I., Vol. I, pp. 69-70, 161, 164). There were in it many populous and flourishing towns besides villages. Many of the towns were old and only some sprang up in the Vijayanagara period. The vast population of the empire may be divided into different classes. Broadly speaking they may be brought under two classes: the consumers and the producers. Certain classes of people took a great part in the social activities of the age, such as games and amusements, and were patronized both by the state and by the people. There was a village Sabha. There were professional associations and guilds. It was the capital of the Vijayanagar kings, noted for temples, palaces, etc. partially destroyed in 1565 by the Muslims. The Vijayanagara Inscriptions in Mysore are nearly as numerous as those of the Hoysalas. From some inscriptions in the famous Kṛṣṇa temple at Vijayanagar it is known that when in 1514 A.D. Kṛṣṇa Deva Rāya, the greatest of all the Vijayanagar rulers, captured the fortress of Udayagiri from Pratāprudra, the Gajapati king of Orissa, he took with him from that place an image of Bālakriṣṇa and enshrined it in a Kṛṣṇa temple in his own capital (A.S.I., Annual Report, 1916/17, Pt. I, p. 14; The Second Vijayanagar Dynasty by Krishna Shāstri, A.S.I., Annual Report, 1908/9, Pt. II; Economic Life in the Vijayanagar Empire, by T. V. Mahalingam, published by the University of Madras, 1951). The ancient Pampā, now known as Hampe, was the name of the site of Vijayanagara.

Vijayavādi.—It is modern Bezwada on the river Kṛṣṇa (E.I., XXXII, Pt. V, 163).

Vikramapurā.—It is the ancient name of Kaṇḍanur in Musuri taluk, Trichy district (E.I., III, pp. 8-9).

 Vilavatti.—It is possibly the village Vavveru. According to some it may be the village Vidavaliru about 12 miles east of it (E.I., XXIV, Pt. VII, p. 301).

Vilinām.—This is a port in the Travancore State (S.I.I., III, p. 450).

Vinnakoṭa.—It may be identified with modern Vinnakota in the Gudivāḍa taluk of the Kistna district (E.I., XXV, Pt. III, p. 140).

Visamagiri.—This village is situated in the Aska taluk of the Ganjam district (E.I., XIX, p. 134—Visamagiri Plates of Indravarmadeva).

Visari-nāṇḍu.—It figures in an epigraph belonging to the middle of the 13th century among the countries conquered by Eruva-Bhima, one of Annadeva’s ancestors (E.I., XXVI, Pt. I, p. 40; No. 308 of 1935-36 of the Madras Epigraphical Collection; Bhārati, XV, p. 158).
Vyāghrāgrahāra.—It is the Sanskrit equivalent of Puliyūr (Tiger Village), one of the names of Cidāmbaram (S.I.I., Vol. I, 112 f.n.).

Vyāsa-sarovara.—It is a tank which is now silted up, situated at a distance of two miles from Jajpur Road station. (B. and O. District Gazetteer, Cuttack, by O’Malley, 1933).


Yayātinagara.—It is the ancient name of Kaṭaka in Orissa (E.I., III, 323ff.). Some have identified it with Jāipur in Orissa but it seems to be unacceptable on the ground that Yayātinagara was on the Mahānadi while Jāipur is on the Vaitaraṇī. Moreover the charter contained in the Inscription was issued from the city of Kaṭaka which is evidently the modern town of Cuttack (E.I., III, p. 341).

Yeḍatore (Iḍalituraināḍu).—This is a small village in the Mysore district. Fleet identifies it with the territorial division of Eḍedore (S.I.I., Vol. III, 465).

Yewur.—It is a village in the Sorapur taluk of the Gulbarga district of the Nizam’s territory, where inscriptions of the time of Jayasimha II and of the time of Vikramāditya VI were discovered (E.I., XII, 268ff.).
**CHAPTER III**

**EASTERN INDIA**

_Agradvīpa._—It is an island in the Bhāgirathī in the Nadia district (Imperial Gazetteers of India, by W. W. Hunter, Vol. I, p. 59).

_Ahiāri._—This village is situated a little to the south-east of Kamtaul about 15 miles north-west of Darbhanga. As traditionally known this place was the shrine of the sage Gautama whose wife Ahalyā was remarkable for her beauty (Darbhanga, by O’Malley, p. 141, Bengal District Gazetteers).

_Airīvāṭṭamaṇḍala._—This was included in the Paṭodāviṣaya. It has been identified with Raṭāgarh in the Banki Police Station of the Cuttack district (E.I., XXVI, Pt. 2, p. 78; J.B.O.R.S., XVII, 4).

_Ajāya._—This river joins the Bhāgirathī at Katwā in the district of Burdwan and forms a natural boundary between the districts of Burdwan and Birbhum (Law, Rivers of India, p. 27). It is also known as Ajamatī. It is Amyastīs flowing past the city of Kāṭadvīpa according to the _Indika_ of Arrian (Ancient India as described by Megasthenes and Arrian, p. 191). Jayadeva the great Bengalee poet was born on the bank of this river near Kenduli (Kenduva).

_Allakappa._—Allakappa lay not very far from Vēthadipa which is stated to be situated on the way from Masar in the Shahabad district to Vaisālī. It was ten leagues in extent and its king was intimately related to king Vēthadipaka of Vēthadipa (Dhammapada Commentary, English Transl., Harvard Oriental Series, No. 28, p. 247). The Bulis who were a republican people belonged to Allakappa. They obtained possession of a portion of the Buddha’s relics and built a stupa over them (Dīgha Nikāya, II, p. 167). According to some the Bulis dwelt in the modern Muzaffarpur and Shahabad districts on both banks of the Ganges (L. Petech, Northern India according to the Shui-Ching-Chu, p. 52).

_Ambalaṭṭhikā._—It was a Buddhist site in and about Rājagrha, mentioned in the _Dīgha Nikāya_ (I, 1). The Rājagrāka at Ambalaṭṭhikā was a garden-house of king Bimbisāra (_Sumaṅgalavilūsini_, I, 41). According to Buddhaghosa it was an appropriate name for the royal park with a young mango-grove at its door (_Sumaṅgalavilūsini_, I, 41). This royal garden-house stood mid-way between Rājagrha and Nālandā (_Vinaya_, II, p. 287). It was the first halting place on the high road extending in the Buddha’s time from Rājagrha to Nālandā and further east and north-east (Dīgha Nikāya, I, 1; Ibid., II, 72ff.).

_Ambapāliavana._—This mango-orchard was in Vaisālī where Buddha dwelt for some time. It was a gift from the courtezan named Ambapāli (_Dīgha_, II, 94).

_Ambasaṇḍa_(= Āmrakhaṇḍa)._—It was a Brahmin village situated to the east of Rājagrha to the north of the Vediyaka mountain and the Indasaḷagūhā (_Dīgha Nikāya_, II, 263). It was so called because there were mango-orchards not far from it (_Sumaṅgalavilūsini_, III, 697).

_Ambavana._—It was a thicket of mango trees (_Sumaṅgalavilūsini_, II, 399). It was a mango-orchard at Rājagrha, belonging to Jivaka, the royal physician. Here Buddha dwelt for some time (_Dīgha_, I, 47, 49). King Ajātasattu of Magadha came here to see the Buddha.
Andhakavinda.—It was in Magadha, where Buddha once dwelt. Brahmadeva Sahampati met the Master here and uttered some verses in his presence. (Sam. Nik., I, 154). It was connected with Rājagaha by a cart-road (Vinaya-Mahāvagga, I, 109).

Andhapura.—The inhabitants of the kingdom of Seri, who were dealers in pots and pans, crossed the river Telavatiha and entered this city.

Anga.—Anga was one of the sixteen Mahājānapadas of ancient India and was very rich and prosperous (Anga, I, 213; B. C. Law, India as described in early texts of Buddhism and Jainism, p. 79; cf. Mahābhārata, 822, 46; Mahāvastu, II, 2; Vinaya Texts, S.B.E., II, 146 note). It is mentioned in the Yoginiyana (2. 2. 119). The Atharvaveda refers to the Angas as a distinct people along with the Magadhas, Mūjavanta and Gandharīs without specifying their territories (V. 22. 14). They were despised as Vṛtyas or peoples who lived outside the pale of orthodox Brahmanism (J.R.A.S., 1913, 155ff.; J.A.S.B., 1914, 317ff.). In the Gopatha-Brahmana they are mentioned as Anga-Magadha (11. 9). Pāṇini groups together Anga, Vanga, Kālīṅga, Pundra, etc., all placed in the Midland (VI, 1. 170; II, 4. 62). The Mahābhārata makes the races of Anga, Vanga, Kālīṅga, etc. to be the descendants of the saint Dīrgatamas by Sudeśī, wife of Bālī (I. 104). According to Zimmer and Bloomfield the Angas were settled on the rivers Son and Ganges in later times but their early seat was presumably there also (Altindisches Leben, 35; Hymns of the Atharvaveda, 446, 449). Pargiter regards them as a non-Aryan people that came over-sea to eastern India (J.R.A.S., 1908, p. 852). Ethnographically they were connected with the Kālīṅgas and other peoples of the plains of Bengal (Cambridge History of India, I, p. 534). According to the Belāva Copperplate of Bhojavaman, the Varman kings extended their power over this country (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 155ff.). The Rewal Stone Inscription of Karna refers to Anga along with Kīra in the Kangra valley, Lāṭā, Kuntala and Kulāṅka. Anga comprised the country round the modern Bhagalpur (E.I., XXIV, Pt. 3, July, 1937). According to the Sarnath Inscription of Kumāradevi, Queen of Kanauj, Anga was governed by a viceroy named Mohana under king Rāmapāla who was the maternal grandfather of Kumāradevi (E.I., IX, p. 311). The Nilgund Stone Inscription of Amoghavarṣa of the 9th century A.D. states that the rulers of Anga, Vanga and Magadha worshipped him (E.I., VI, 103). In the Deoli Grant of Kṛṣṇa III, Kṛṣṇa II is said to have been worshipped by the Angas, Magadhas and others (E.I., V, 193).

The Angas were named after an eponymous king Anga.1 According to the Rāmāyana, Anga was so named because the cupid God, Madana, fled to this country to save himself from the wrath of Rudra and became anāṅga or bodiless by giving up his aṅga here—an amusing philological explanation of the origin of the name.2 The Anava kingdom, the nucleus of which was Anga, became divided into five kingdoms said to have been named after five sons of king Bali. Pargiter points out that the Anavas held all East Bihar, Bengal proper and Orissa comprising the kingdoms of Anga, Vanga, Pundra, Suhma and Kālīṅga.3 This statement of Pargiter is not corroborated by any other reliable evidence. The princes of Anga were very beautiful and their dwelling place was known as Anga.4

1 Anga Vairocana is included in the list of anointed kings in the Aitareya Brāhmaṇa (VIII, 22).
2 Rāmāyana, 47, 14.
3 A.I.H.T., p. 293.
4 Sumanagalaśasini, Pt. I, p. 279.
Aṅgas occupied the territory corresponding to the district of Bhagalpur and probably including Monghyr.1

The capital of the Aṅgas was first called Mālinī which name was changed to Campā or Campāvati2 in honour of a king named Campbell, Lomapāda’s great grandson.3 The city of Campā was built by Mahā-govinda.4 It was here that the Buddha was compelled to prescribe the use of slippers by the monks.5 At the time of the Buddha Campā was a big town and not a village.6 It was once ruled by Aśoka’s son Mahinda and his sons and grandsons of the Ikṣvāku race.7 The Uḍīṣagadāsa, a Jain work,8 points out that a temple called Cāitya Pūṇabhadḍa existed at Campā at the time of Sudharman, a disciple of Mahāvīra. This city was hallowed by the visits of the Buddha and Mahāvīra. Mahāvīra spent three rainy seasons here.9 It was the birthplace and the place of death of Vāsupiṭṭha, the twelfth Tīrthankara of the Jains.10 It was the birthplace and the place of death of Viṣṇupiṭṭha, the twelfth Tīrthankara of the Jains.11 It was the birthplace and the place of death of Viṣṇupiṭṭha, the twelfth Tīrthankara of the Jains.12 It was the birthplace and the place of death of Viṣṇupiṭṭha, the twelfth Tīrthankara of the Jains.13 It was the birthplace and the place of death of Viṣṇupiṭṭha, the twelfth Tīrthankara of the Jains.14

Campāpūri or Campānagara or Campāmālini is described as a place of pilgrimage in the Mahābhārata.15 Yuan Chwang calls this city as Chompo. It is a sacred place of the Jains. The city of Campā is situated at a short distance from modern Bhagalpur. The river named Campā formed the boundary between Anga and Magadha.16 It was surrounded by groves of Campaka trees even at the time of the Mahābhārata.17 Buddhaghosa, a Buddhist commentator, refers to a garden near the tank called Gaggarā which was full of five kinds of Campaka flowers.18 According to the Jaina Campakaśreṣṭhikathā Campā was in a very flourishing condition. There were perfumers, spice-sellers, sugar-candy-sellers, jewelers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, etc.19 It was a seat of Magadhān viceroyalty from the time of Bhattiya, father of Bimbisāra. Near Campā there was a tank dug by queen Gaggiā of Campā known as Gaggarāpokkharāṇi which was famous as a halting place of the wandering ascetics and recluses, resounding with the din of philosophical discussions (Samayapavādākā). In the Daśakumāracarita we find that Campā has been described as abounding in rogues. Campā was besieged by Candravarman whose king Sinhavarman was indomitable as a lion (Daśakumāra-caritam, p. 52). There lived a great sage named Marici in the Anga country on the bank of the river Ganges outside the capital city of Campā (Ibid., p. 59). In this city there was a prosperous merchant named Nidhipālita

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1 R. C. Law, India as described in early texts of Buddhism and Jainism, p. 50.
2 Mahābhārata, XII, 5, 134; XII, 42, 2359; Vāyu Purāṇa, 19, 1056; Matya,
3 Harivamsa, XXXI, 1699-1700; Mahābhārata, Sāntiparva, 34, 35.
4 Dīgha, II, p. 235.
5 Vinayapīṭaka, I, pp. 179ff.
6 Dīgha, II, p. 146.
7 Dipavamsa, p. 28; cf. Vamsatathappakāsini (P.T.S.), pp. 128-129.
8 Hoernle's Ed., p. 2 notes.
9 S. Stevenson, Heart of Jainism, p. 41.
10 C. J. Shah, Jainism in North India, p. 26, f.n. 5.
11 Indian Culture, Vol. III.
12 Hemchandra's Parisistaparvan, Cantos IV and V.
13 R. L. Mitra, Nepalese Buddhist Literature, p. 8.
14 Vanaprava, Ch. 85.
15 Jātaka, IV, 454.
16 Sumangalavilāsini, I, 279-80.
17 Shah, Jainism in North India, p. 95.
18 (Madanmohan Tarkālaṃkāra Ed.), Ch. I, pp. 3, 6; Ch. II, pp. 7, 11, 12.
who had a quarrel with Vasupālita on the subject of good looks and of cash (Ibid., p. 67).

Fa-hien, a Chinese pilgrim, who visited India in the fifth century A.D., followed the course of the Ganges, and descending eastwards for 18 yojanas, he found on the southern bank the kingdom of Campā, where he saw some topes.¹

Yuan Chwang who came to India in the seventh century A.D., visited Campā which was situated on the south side of the Ganges and more than 4,000 li in circuit. He saw the monasteries mostly in ruins and there were more than 200 Hinayāna monks in the city of Campā, which was visited by the Buddha.

Aṅga included Īrānaparvata which along with Campā supplied war elephants.² According to the Rāmāyaṇa Sugrīva sent his monkey followers in quest of Sitā to the countries lying on the east among which Aṅga was one.³

There were 80,000 villages in Aṅga, which is an exaggerated traditional figure.⁴ Aṅga was the country of the well-known author (Aurava) of the Rīg Veda.⁵ There was a distinct local alphabet of Aṅga according to the Lalitavistara.⁶ A Brāhmana youth named Kapila referred to the riches owned by the king of Aṅga.⁷

Ancient Aṅga is said to have included the hermitage of the sage Rṣya-śrīṅga, Karnagāḍ or the fort of Karna, Jahnū-āśrama or the hermitage of the sage Jahnun and Modāgiri or Monghyr. The Mahābhārata mentions Aṅga and Vaṅga as forming one viśaya or kingdom (44. 9). The kingdom of Aṅga was in the Buddha’s time a centre of activities of some well-known heretical teachers.⁸

In the kingdom of Aṅga there were many towns, such as Āpana⁹ and Bhaddiyanagāra where Viṣākhā, the daughter of Sumanādevi, lived.¹⁰ The way from Bhaddiya to Āpana lay through Anguttarāpa, obviously a lowland.¹¹ There was another town of the Aṅgas named Assapura which was visited by the Buddha.¹²

In the Buddha’s time there were in Aṅga-Magadha several Mahāśāla or Snātaka institutions maintained on royal fiefs granted by the kings Pasenadi and Bimbisāra. According to the Mahāgovinda Suttanta seven such colleges were founded by Mahāgovinda in seven main kingdoms of his time including Aṅga with Campā as its capital. These were all theological colleges granting admission only to the Brahmin youths (mānavakā). The numerical strength of each of them was no less than three hundred students. The high reputation of the head of the institution attracted students from various quarters and various localities.¹³

The sale of wives and children and the abandonment of the afflicted were prevalent among the Aṅgas.¹⁴ There was a custom-house between Campā and Rājagṛha for the realization of taxes from the public.¹⁵

¹ Legge, The Travels of Fa-hien, p. 100.
³ Rāmāyaṇa, 652, 22-23.
⁴ X, 138; Pargiter, A.I.H.T., p. 132.
⁵ Rockhill, Life of the Buddha, p. 129.
⁷ Mahābhārata, VII, 11, 12-16; 28, 34.
⁸ Dhammapada Commentary, I, 384ff.
⁹ Vinaya, I, 243ff.; Dhammapada-āṭṭhakathā, III, 383.
¹⁰ Majjhima Nikīya, I, 281ff.
¹¹ Nāṇāsīriṇī nāṇījanapadā mānavakā āgacchhanti—Dīgha, I, 114.
¹² Majjhima Nikīya, II, p. 2.
¹³ Majjhima Nikīya, I, 281ff.
¹⁴ Dīghāvadāna, p. 275.
¹⁵ Vinayapiṭaka, I, p. 179.
¹⁶ Lalitavistara, 125-28.
The king of the Aṅga country was invited at the horse-sacrifice of king Daśaratha. The sage Rṣayaśrīṅga, son of Bibhāṇḍaka, came to Aṅga at the invitation of Romapāda, who was then the powerful king of the Aṅga country. King Romapāda received him cordially and gave his daughter Sāntā in marriage to him because the sage succeeded in removing drought from his kingdom. At the request of king Romapāda of Aṅga, Rṣayaśrīṅga with his wife Sāntā came to Ayodhyā to perform the sacrifice of king Daśaratha who was a great friend of Romapāda.

Karna was placed on the throne of Aṅga at the instance of his ally, Duryodhana and other Kaurava chieftains. The Pândavas, especially Bhīmasena, banned him as lowborn (sūtaputra), whom Bhīmasena declared as no match for his brother Arjuna with the result that Karna became an inveterate enemy of the Pândavas. At the Svayamvara ceremony of Draupādi, daughter of king Drupada of the Pañcāla-country, Karna was present with other Kṣatriya princes, such as Śalya of Madra and Duryodhana of Hastināpura. It was here that Arjuna won the hand of Draupādi by a wonderful feat of archery. Bhīma and Arjuna were then disguised as Brāhmaṇas. A quarrel ensued over the acquisition of Draupādi and a duel took place between Arjuna and Karna with the result that the latter was defeated. Arjuna on his way to Manipura (in Assam) visited Aṅga as a pilgrim and distributed riches there. Bhīmasena fought with Karna, king of Aṅga, and convinced him of his prowess prior to the Rājasūya sacrifice of Yudhīśthira. He killed the king of Modāgiri (Monghyr).

Karna is said to have attended the Rājasūya sacrifice of Yudhīśthira at Indraprastha. On the eve of the Paundarika sacrifice of Duryodhana, the Aṅga country is referred to in connection with the digvijaya or military campaign of Karna. Bhīṣma, while lying on a bed of arrows in the battlefield of Kurukṣetra, asked Karna to refrain from this fratricidal war, as he was not the son of a charioteer. His mother was Kunti. But Karna said that he had already promised to fight for Duryodhana against the Pândavas. He was made the commander-in-chief of the Kaurava army by Duryodhana.

Arjuna went to the Aṅga country in quest of the sacrificial horse. The kings of Aṅga, Kāśi and Kośāla and Kirātas and Taṅganas were compelled to pay him homage. King Jarāsandha is said to have extended his supremacy over the Aṅgas, Vaṅgas, Kalūṅgas and Pundras. The Aṅgas were also defeated in a battle by Vāsudeva as we learn from the Dronaparva of the Mahābhārata. In the Śāntiparva of the Mahābhārata, we find Vasūpama, king of Aṅga, visiting a golden mountain called Yūnjavat on the ridge of the Himalayas.

Seniya Bimbisāra was the king of Aṅga-Magadha when the Buddha renounced the world and Mahāvīra became a Jīna. During the reign of king Bhaiṭiya of Magadha, his son Bimbisāra ruled Aṅga as his viceroy. Throughout Jain literature Kūnika Ajātaśatru is represented as a king of Aṅga, but the fact is that he was only the viceroy of Aṅga, which

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1 Rāmāyana, 27, 25.
2 Ibid., 9th and 10th sargas, pp. 20–22; cf. Pargiter, Mārkandeya Purāṇa, p. 464 and notes.
3 Ibid., 24, 10–31.
4 Mahābhārata, Vaṅgavāṭ ed., p. 140.
5 Ibid., 1, 25, pp. 140-141.
6 Ibid., 9, 195; 195, 10.
7 Ibid., 7, 245.
10 Ibid., XII, Ch. 6607.
11 Ibid., CXXII, 4469–75.
formed a part of the kingdom of Magadha. 1 The annexation of An̄ga to Magadha was a turning point in the history of Magadha. It marked the first step taken by the king of Magadha in his advance to greatness and the position of supremacy which it attained in the following centuries. The Campeyya Jātaka records a fight between the two neighbouring countries of An̄ga and Magadha. From time to time An̄ga and Magadha were engaged in battles. Once the Magadhan king was defeated and pursued by the army of An̄ga but he escaped by jumping into the river named Campā flowing between An̄ga and Magadha. Again he defeated the king of An̄ga, recovered his lost kingdom and conquered An̄ga as well. He became intimately associated with the An̄ga king and used to make offerings on the bank of the Campā every year with great pomp. 2 The Vinaya Mahāvagga goes to prove that An̄ga came under Bimbisāra’s sway. 3 Immediately prior to the rise of Buddhism there were four powerful monarchies in northern India, each of which was enlarged by the annexation of neighbouring territories. Thus An̄ga was annexed to Magadha, Kāśi to Kosāla, Bhagga to Vatsa and probably Śūrasena to Avanti.

The Sonadaṇḍa Suttanta of the Dīgha Nikāya refers to the bestowal of Campā, the capital of An̄ga, as a royal fief on the Brāhmīn Sonadaṇḍa. 4 Magadha was brought under the sway of An̄garāja. 5 Dhataratha, king of Kāśi and An̄ga, was a contemporary of Sattabhū, king of Kālinga, and Reṇu, king of Mithilā. 6 It is interesting to note that An̄ga and Magadha were conquered by the king of Benaras. 7 Bindusāra married the daughter of a Brāhmin of Campā, who gave birth to a son named Asoka. 8 Śri Hāra mentions a king of An̄ga named Drdhavarman being restored to his kingdom by Udayana, king of Kauśāmbi. 9 According to the Harivamsa and the Purāṇas Dadhivāhana was the son and successor of An̄ga. This Dadhivāhana could not have been the same king Dadhivāhana who is represented by the Jainas as a contemporary of Mahāvira and a weak rival of king Satānīka of Kauśāmbi. 10 From the Hāthigumphā inscription we learn that after the defeat of king Bahatimita, king Kharavela of Kālinga carried back to his capital the riches collected from An̄ga-Magadha. 11

Pali Buddhist literature gives us some information about the religion of the An̄gas. 12 The monks of Campā, the capital of the An̄gas, were in the habit of performing some acts contrary to the rules of Vinaya. 13 The Buddha, while he was dwelling at Campā, heard Vaṅgisa, a famous disciple of the Buddha, uttering a stanza in praise of him. 14 Many sons of the householders of An̄ga and Magadha followed the Buddha in course of his journey from Rājagriha to Kapilavastu. 15 The chaplain of king Mahākośala, father of Pasenadi, became his disciple with many others. 16 An Ājivika declared himself to be a disciple of the Buddha. 17 Bimbisāra was converted to Buddhism with many Brāhmin householders of An̄ga and

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1 Cf. Nirayaivali sūtra, Sthavirāvalicarita, etc.
2 Jātaka, Fausboll, IV, 454-55.
4 Dīgha, I, pp. 111ff.
5 Jātaka, VI, p. 272.
6 Dīgha, II, 220ff.
7 Jātaka, Fausboll, V, 316.
8 Dīgha, I, pp. 369-70.
9 Priyadarśikā, Act IV.
11 Barua, Old Brāhmi Inscriptions, pp. 272-73.
13 Vinayaipitaka, I, 316ff.
14 Sāmyutta, I, 195-96.
15 Jātaka, I, Nidānakathā, p. 87.
16 Dhammapada Commentary, III, 241ff.
17 Ibid., II, 61-62.
Magadha.¹ Viśākhā was converted by the Buddha, while dwelling in Āṅga.² All the available evidence points to the fact that within the first decade of the Buddha’s enlightenment, Buddhist headquarters were established in various localities adjoining many important towns including Cāmpā. At everyone of these places sprang up a community of monks under the leadership and guidance of a famous disciple of the Buddha.³

The inhabitants of Āṅga and Magadha evinced a keen interest in the annual sacrifice performed by the Jaṭilas of the Gaya region under the leadership of Uruvela Kassapa.⁴

Aṅgāra.—This village has been identified either with Mangraon or its neighbour Sangraon (E.I., XXVI, Pt. VI, April, 1942, p. 245).

Aṅjanavāna.—It was at Sāketa where the Buddha once dwelt (Sam., I, 54; V. 73, 219). It was a grove in which the trees were planted (Samantapāsādikā, I, p. 11).

Antaragiri.—It is in the Rajamahal hills in the district of Santal Parganas (Matsya Purāṇa, Ch. 113, v. 44; Pargiter’s Mārkaṇḍeya Purāṇa, p. 325 note).

Apara-Gayā.—It was near Gayā. Buddha came here at the invitation of Sudarśana (Mahāvastu, III, pp. 324-325; B. C. Law, A study of the Mahāvastu, pp. 156-157).

Āpūppuru.—See Pāñcapuru.

Aphṣad.—The Aphṣad or Aphṣaṇḍ Inscription of Ādityasena refers to Aphṣad or Aphṣaṇḍ, also called Jafarpur, a village near the right bank of Sakari river about 15 miles towards the north-east of Nawādā in the Gaya district (C.I.I., Vol. III).

Āsokārāma.—It was a Buddhist establishment at Pātaliputra built by Aśoka (Mahāvamsa, V, v. 80). The building of the establishment was looked after by an elder (thera) named Indagutta (Samantaṇapāsidikā I, pp. 48-49). Here the third Buddhist council was held in Aśoka’s time (Ibid., p. 48). According to the MilindaPañho (pp. 17-18), a merchant of Pātaliputra said to the revered Nāgasena standing at the cross-road not far from Pātaliputra, ‘This is the road leading to the Āsokārāma. Please accept my valuable blanket.’ Nāgasena accepted it and the merchant departed therefrom being very much pleased. Nāgasena then went to the Āsokārāma to meet the revered elder Dharmarakkha. He learnt from him the valuable words of the Buddha occurring in the three Pitakas and also their deep meanings. At this time many elders, who assembled at the Rakkhitatala on the Himalayan mountain, sent for Nāgasena who left the Āsokārāma and came to them.

The Mahāvamsa refers to a tank in the Āsokārāma (V. 163). Aśoka sent a minister to this ārīma asking the community of monks to hold here the Uposatha ceremony (Ibid., V, 236). A compilation of the true Dhamma was made in this ārīma (Ibid., V, 276). From this ārīma the elder named Mrittinna came to Pātaliputra with many monks (Ibid., XXIX, v. 36).

Audamvarika.—The Vappaghosavāṭa Inscription of Jayanāga (E.I., XVIII, pp. 60ff.) mentions this visaya. Some have established the geographical connection between Uddumara of Sarkar Audambar (cf. E.I., XIX, pp. 286-287) and the south of the village of Mallasārul, Burdwan Division, Bengal (E.I., XXIII, Pt. V—Mallasārul Copperplate of Vijayasaṇa).

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¹ Petavatthu Commentary, p. 22.
² Dharmapada Commentary, I, 384ff.
³ Law, Historical Gleanings, p. 45.
⁴ Vinaya, I, 27ff.
**Adipur.**—This village is in the Panchpir sub-division of Mayurbhanj in Orissa (E.I., XXV, Pt. IV, October, 1939).

**Alavi.**—As a principality it was included in the Kosalan empire. This town was 30 yojanas from Sravasti and 12 from Benaras (Watters, On Yuan Chwang, II, 61). It lay between Sravasti and Rajagaha. The way from Sravasti to Alavi lay through Kitagiri (Vinaya, II, 170ff.). Some think that Alavi was on the Ganges. According to some, it is identical with Newal or Nawal in Unao district in U.P., while according to others, it is Aviwa, 27 miles north-east of Etawah. There was a shrine called the Aggalava Cetiya near the town of Alavi where the Buddha once dwelt (Jataka, I, 160).

**Angaici.**—It is a village in the Dinajpur district of Bengal, where the copperplate inscription of Vigrahapala III was discovered (E.I., XV, 293ff.).

**Amragartikā.**—It may be the modern Ambahulā also called Simāsimi to the south of Mallasārul (E.I., XXIII, Pt. V, p. 158).

**Arangaghātā.**—It is a village situated about six miles north of Rānāghat in the district of Nadia. The river Curnā flows by the village and on its bank stands the Hindu temple of Jugalkishore. It is a holy place of the Hindus. (For further details, vide B. C. Law, Holy Places of India, p. 2).

**Arāma.**—It is described to be a prosperous city in Orissa with palatial buildings, temples, gardens, tanks, etc. It seems to have been situated not far from the town of Sonpur. Really speaking, it was a pleasure-garden where the king occasionally lived (E.I., XXIII, Pt. VII).

**Ariyālkhal.**—From the right side of the Pāṇḍu, which in its lower course becomes known as the Kirtināśā or the destroyer of memorable works amongst the monuments and buildings of Rāja Rājvallabh at Rājnagar in the district of Faridpur, issues the Ariyālkhal river below the town of Faridpur. It flows down into the Bay of Bengal through the Madaripur sub-division of Faridpur and the district of Backerganj. This khāl and the Madhumati are connected by a small river which flows from the former a little above the town of Madaripur and joins the latter a little above Gopīganj in Madaripur sub-division (Law, Rivers of India, p. 28).

**Ātreyi.**—The river Ātreyi and the lesser Yamunā meet together in the district of Rajshahi, and then the united stream receives two small tributaries, one on the right and the other on the left. Then it bifurcates east of Nator. The main stream flows into the Ganges south-east of Boalia in the district of Rajshahi and the lesser stream into the Karatoyā (Law, Rivers of India, p. 29).

**Badagangā.**—It is a small rivulet about 14 miles north-west of Dabokā (E.I., XXVII, 18).

**Badil.**—It is in the Dinajpur district of North Bengal. A pillar inscription of the time of Nārāyanapāla has been discovered at a distance of three miles from this place. A pillar containing the figure of a mythical bird Garuda was found here (E.I., II, 160–167). The Badil Pillar Inscription of the time of Gudavamīśra credits king Devapāla with having eradicated the race of the Utikalas along with the pride of the Hūnas.

**Bādkāṃṭā.**—It is situated near the northern bank of the river Meghā. It was known as Karmānta near Comilla town in East Bengal. The modern village of Bādkāṃṭā (Jaya-Karmantavāsakāti, E.I., XVIII, p. 35), is situated 12 miles west of the town of Comilla.

**Bahuputta.**—It was a caitya (shrine) in Vaiśāli (Dīgha, II, p. 118).
Baidyanatha.—It is also known as Harddapistha and Deoghar. It is a small town four miles to the south of Jasidih Junction Station of the East Indian Railway and about 200 miles due west of Calcutta. During the later Moslem rule, it formed a part of the Birbhum district. It is now included in the Santal Parganas in Bihar. It is a place of Hindu pilgrimage. It is situated on a rocky plain, having a small forest on the north, a low hill on the north-west, a large hill called the Trikūtaparvata about five miles to the east and other hills to the south-east, south and south-west at varying distances. Immediately to the west of the town there is a small rivulet called Yamunajor. Its area is about two miles. The soil is fertile and the crops are rich. It is a sub-division of Dumka. The temple of Baidyanatha is one of the famous temples in Bihar. It is visited by pilgrims throughout the year. Its antiquity is carried back in some of the Puranas to the second age of the world according to Dr. Rajendralala Mitra. The temple of Baidyanatha stands in the middle of the town and is surrounded by a courtyard of an irregular quadrilateral figure. The principal temple is a plain stone structure. Its surface is cut into a check pattern by plain perpendicular and horizontal mouldings. The presiding deity of the temple is the Jyotirlinga or Baidyanatha. The ritual of worship is simple enough. The mantras are few and the offerings limited. This temple has now (Sept. 25, 1953) been thrown open to all Hindus irrespective of caste. There are many small temples at Deoghar (now called Baidyanathadham), e.g., that of Pārvati, the consort of the presiding deity in the main temple; that of Kāla Bhairava; that of Sandhyādevi, the goddess of Vesper or the Sāvitriedevi, the wife of the Sun.

Balabalabhi.—The Bhuvanesvara Praśasti refers to Balabalabhi. H. P. Śastri has identified it with Bagdi.

Bansi.—It is a village in the district of Bhagalpur situated near the base of the Mandar hill. The numerous buildings, tanks, large wells and stone-figures found round the base of this sacred hill show that a great city must have once been in existence there. How the city fell into ruin is unknown, though the local tradition ascribes its destruction to Kālāpādhār. After the destruction of the temple of Madhusudana on the Mandar hill, the image of the deity was brought to Bansi where it now remains. On the last day of the Bengali month of Paūṣ the image is carried every year from Bansi to the foot of the hill. There is a sacred tank at the foot where the pilgrims bathe, as they consider the water of the tank to be sacred (vide Bhalpur, by Byrne, B. D. Gazetteers, 1911, pp. 162-163).

Barabar hill (vide Khalatika).—There are some caves in these hills situated about 16 miles north of Gayā. The caves known as Sāthgarī (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 Ājivikas 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 Viśvajhopri. It consists of chambers, but it is unfinished. There is an inscription on the

1 Baidyanātha-māhātmya of the Siva Purāṇa, Ch. 4; Baidyanātha-māhātmya of the Padma Purāṇa, Ch. 2.
wall of the outer chamber recording the gift of the cave by Aśoka (Law, Geographical Essays, pp. 17, 341).

Baranârk. — The Deo-Baranârk Inscription of Jivitagupta II refers to it. It is ancient Vârunika, a village about 25 miles south-west of Arrah in the Shahabad district (C.I.I., Vol. III).

Barantapura (Barantpur). — It is situated about 15 miles from Madhipura in the district of Bhagalpur, containing the ruins of a fort which is said to have been the residence of king Virâta mentioned in the Mahâbhârata. The Pândavas, as told in the Mahâbhârata, accepted service in disguise under him. KṚcaka, the brother-in-law of king Virâta, wanted to take Draupadî, the wife of the Pândava brothers, and was killed by Bhimasena at this village. It is said that a party of king Duryodhana took away many heads of cattle belonging to king Virâta. Arjuna fought with them and recovered the cattle. The Uttaragogra or the northern grazing field was situated in the vicinity of this village (Bhagalpur by Byrne, Bengal District Gazetteers, 1911, p. 162).

Barâkar.—It is in the Burdwan district containing some late mediaeval temples (A.S.I., Annual Report, 1917/18, Pt. I, p. 9). Its ancient name is unknown.

Basâr.—This village, situated 20 miles north-west of Hajipur, has been identified with Vaisâlî (Muzaffarpur, by O'Malley, Bihar District Gazetteers, pp. 138-139).

Bâṅghar.—It is in the Dinajpur district of Bengal, where the grant of Mahipâla I was discovered (E.I., XIV, 324ff.). The ruins of Bâṅghar or Bânnagara are found on the eastern bank of the river Punarbhâva, one and a half mile to the north of Gaṅgârâmpur which is 18 miles south of Dinajpur. For further details vide Introducing India, Pt. I, 1939-40; Proceedings of the Indian History Congress, III, 1939-40; K. G. Goswami, Excavations at Bâṅghar (Calcutta, 1948). See Kotivârâvâsîyâ.

Bâripâda.—It is in the Mayurbhanj district of Orissa (E.I., XXVI, Pt. II, p. 74).

Beluwâgâma.—It was a village in Vaisâlî (Samyutta Nikâya, V, 152).

Beliwî.—It is situated at a distance of about 15 miles east of Hili Station. It is within the Ghoraghat P.S. in the Dinajpur district (J.A.S., Letters, Vol. XVII, No. 2, 1951).

Bhaddiyamgara.—This city lay in the kingdom of Aâga, where Visâkha was born (Dhamma. Commy., Vol. I, p. 384).

Bhagavînganj.—This village is situated in the south-east of the Dinajpur sub-division, a few miles south-east of Bharatpur. It contains the remains of a stûpa which has been identified with Drona-stûpa referred to by Hiuen Tsang. This Drona was a Brâhmin who distributed Buddha's relics after his death (cf. Mahâparinibbâna Suttanta, Dîgha, II). This stûpa is a low circle mound about 20 feet high. Not far from it flows the Punpun river (A.S.I., Reports, Vol. VII).

Bhanḍâgâma.—It was situated in the country of the Vajjis (Avâ. Nik., II, 1).

Bhâgirathi.—This river is mentioned in the Harivamsâ (I, 15) and in the Yogisittra (2. 4, pp. 128-129). It is so called because Bhagiratha brought this sacred river (Brahminda, II, 18. 42). It flows through Suhma in Bengal (Dhoî's Pavanadîta, V. 36). According to the Sena and Candra Copperplates, the Bhâgirathi is the Ganges (Inscriptions of Bengal, Vol. III, p. 97). The Naihati copperplate of Bullâlasesena points out that the Bhâgirathi was regarded as the Ganges, and the queen mother performed a great religious ceremony on its banks on the occasion of the solar eclipse (Ibid., p. 74). The Govindapur copperplate of Lakṣmanasena states that
the Hooghly river was called Jāhnavi, which flowed by the side of Betağ in the Howrah district (Ibid., pp. 94, 97).

Bhāṇī.—The Kamalī plate of Govindacandra (V.S. 1184) records the gift of the village of Bhāṇī, situated in the pattala called Maḍavattala. Both these places are not yet identified (E.I., XXXVI, Pt. 2, April, 1941).

Bhāṭerā.—This village lies about 20 miles from Sylhet (E.I., XIX, p. 271—The Bhāṭerā copperplate inscription of Govinda-Keśavadeva (1049 A.D.).


Bodh-Gayā (Buddha-Gayā).—Its ancient name was Uruvilva or Uruvelā which stood for a great sand bank, according to Buddhaghosa (mahāvelā'). According to the Samantapāsādikā (V. 952), whenever any evil thought arose in any one person, he was instructed to carry a handful of sand to a place nearby. The sand thus carried gradually formed a great bank. It is situated six miles to the south of Gayā. The distance from Buddha-Gayā to Gayā was three gāvutas, i.e., a little more than six miles (Papañcasiūdānī, II, p. 188). It was called Buddha-Gayā because here Gautama Buddha attained the perfect enlightenment under the famous Bo-tree. The Bodh-Gayā Inscription of Mahānāman (the year 169) mentions the famous Buddhist site at Bodh-Gayā (C.I.I., Vol. 111, No. 71, pp. 274ff.). In this inscription the enclosure round the Bo-tree is mentioned as the Bodhimapā. In a postscript of a Bodh-Gayā inscription we find that a gold embroidered Kāśāya (yellow garment) was brought by a Chinese pilgrim to be hung in the Mahābodhi-vihāra.

According to the Ghosrawan Inscription of the time of Devapāladeva,1 Viradeva, son of Indragupta, was born at Nagarahāra (modern Jelalabad). After studying the Vedas he decided to adopt Buddhism, and with this object in view he went to Kaniskkavihāra. After receiving instructions from Sarvajñāsānti, he embraced Buddhism and came to eastern India, intending to visit the Vajrāsana at Mahābodhi. He stayed there for a long time at Yaṣovarmanahāvihāra and received respectful attention from Devapāla. The Viradeva arrived at Mahābodhi to worship the Vajrāsana. He then proceeded to Yaṣovarmanahāvihāra in order to meet some monks of his own province.2

Brahmaputra.—The Brahmaputra is the principal river of Assam. The Yoginiṭāṇtra mentions it (Jivānanda Vidyāśāgar ed., 1/11, p. 60; 2. 4, pp. 128-29). It is also known as the Lauhitya (Brahma Purāṇa, Ch. 64; Raghuvaṃśa, IV, 81; Yoginiṭāṇtra, 2. 2. 119), which according to Kālidāsa, formed the western boundary of Prāgijyoṭiśa. According to the Jambudīvapāṇṇati, the source of this river is traced to the stream which channels out through the eastern outlet of the eastern Lotus lake. Modern geographical exploration goes to show that its origin can be traced to the eastern region of the Mānasā-sarovara. There are three important headwaters of the Brahmaputra—the Kupi, the Chema-Yungdung and the Anpi Chu. All these headwaters rise from glacial tongues. The discharge of the Kupi river being the highest, Sven Hedin fixed the source of the Brahmaputra in the Kupi glacier. But according to Swami Prana-

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2 For literary references, vide Law, Geography of Early Buddhā, pp. 46ff.; Law, Geographical Essays, I, pp. 36ff.; Barua, Gayā and Buddha-Gayā, 162ff.
vānanda of the Holy Kailāsa and Mānasa-sarovara, the Brahmaputra rises from the Chema-Yungdlung glacier (for further details, vide S. P. Chatterjee, Presidential Address to the Geographical Society of India, Geographical Review of India, September, 1953). The Kālikā Purāṇa (Ch. 82) contains a legendary account of the origin of the Brahmaputra. It is stated therein that the Brahmaputra is situated between the four mountains of which the Kailāsa and Gandhamādāna stand to the north and south respectively (Ch. 82, 36). It flows in a south-westerly direction from Sadiyā down to the place above the Garo hills. It flows south again to meet the Ganges at a little above the Goaganda Ghat. The course of the Brahmaputra through the tableland of southern Tibet is known as the Sunpa. For further details, vide B. C. Law, Rivers of India, pp. 29-30.

There is a deep pool in the Brahmaputra known by the name of Brahmakunda on the eastern border of the Lakhimpur district of Assam. Paraśurāma, one of the ten incarnations of Viṣṇu, is said to have surrendered his axe at this pool, with which he destroyed the Kṣatriyas. The pool is situated at the place where the river emerges from the mountains and is surrounded on every side by hills. It is frequently visited by Hindu pilgrims from every part of India.

Brahmapurī.—It is a sacred river which flows from north-west to south-east through the district of Balasore in Orissa (Mbh., Bhīṣmap., Ch. 9; Padma P., Ch. 3).

Burbalang.—This river represents the lower course of Karkai, which takes its rise in the hills of Dhalbhum and flows through the district of Balasore (Law, Rivers of India, p. 45).

Buridihing.—This river which is an important tributary of the Brahmaputra meets the Brahmaputra south of Lakhimpur in Assam. For details, Law, Rivers of India, p. 30.

Campā.—This river forms the boundary between Aṅga in the east and Magadha in the west. It is probably the same river as the one to the west of Campānagar and Nāthnagar in the suburb of the town of Bhāgalpur. It was formerly known by the name of Mālinī. Kālīdāsa refers to the ripples of the Mālinī river on the banks of which Śakuntalā came with her friends (Abhijñānāśakuntalam, Act III). According to the Padma Purāṇa (Ch. 11) it was a place of pilgrimage.

Campāpuri (Campā).—It was the capital of Aṅga and was formerly known as Mālinī (Matya Purāṇa, Ch. 48). The Jaina Avapāṭika Sūtra refers to it, as a city adorned with gates, ramparts, palaces, parks and gardens. According to it the city was a veritable paradise on earth full of wealth and prosperity, internal joy and happiness (B. C. Law, Some Jaina Canonical Sūtras, p. 73). Here the twelfth Jina named Vāsupujaya was born, who attained Kevalajñāna (perfect knowledge) and nirvāṇa. Karakandu installed the image of Pārśvanātha in the tank of Kunda. He afterwards attained perfection. Kunika, son of king Śrenika, left Rāja-grha on the death of his father and made Campā his capital. We get a beautiful description of sea-faring merchants of Campā from Jaina Nāyādharmakāhī. It was variously known as Campānagara, Campāmālīni, Campāpuri and Campā. It was frequented by Gośāla, the founder of Ājīvikism and Jamāli (Bhagavatī, 15; Āvatyaaka Cūrṇi, p. 418).
This city was situated at a distance of about four miles to the west of Bhāgalpur. According to the Mahābhārata (Vanarāpa, Ch. 83) it was a place of pilgrimage visited by Hiuen Tsang who described it as such. It was about 4,000 li in circuit and known to the Chinese as Chenpo. The land was level and fertile, which was regularly cultivated. The people were simple and honest. There were Saṅghārāmas mostly in ruins. There were also some Deva temples.¹

Candradvīpa.—The Rāmpāl grant of Śricandra refers to Candradvīpa which was ruled by king Trailokyacandra of the 10th or 11th century A.D.² This country included some portions of Backerganj. Some scholars hold that Baklā Candradvīpa was the only Candradvīpa meant in early literature,³ while others hold different views.⁴ It corresponded to Baklā Candradvīpa.⁵ The Madhyapādā Inscription of Viśvarūpasena mentions ‘-ndрадvīpa’, which has been restored by some scholars as Kanndradvīpa, Indradvīpa and Candradvīpa. It is supported by the fact that the territory in question included Ghāgharakāṭipāṭaka. Ghāghara is the name of a stream flowing past Phullaśrī in the north-west of Backerganj in the 15th century A.D. (History of Bengal, Vol. I, 18).

Candranātha.—This peak is regarded as a place beloved of diva, for here, tradition relates, the right arm of Sati fell when severed by the disk of Viśnu. It is in the Chittagong district and is visited by pilgrims from all parts of Bengal. In the vicinity of Sitakunda stands the temple of Candranātha and Sambhuṇātha. The shrine on the top of the hill contains a lingam or symbolical representation of Śiva and the ascent to it is said to redeem the pilgrim from the miseries of future births. (Introducing India, Pt. I, pp. 83-84.)

Chandimau.—This village is situated on the old road from Silao to Giriyek in the Bihar sub-division of the Patna district at a distance of about three miles from the Giriyek police station. A number of very fine Buddhist images were found here (A.S.I., Annual Report, 1911/12, pp. 161ff.).

Chattivanā (Brihat).—It is a village mentioned in the Irdā copper-plate grant of King Nayapāladeva. Some have identified it with modern Chatna in the thana Dāspur in the Midnapur district, Bengal (E.I., XXIV, Pt. I, 1937, January, pp. 43-47).

Chinnanmastā.—This village is in the Golā sub-division of the Hazaribagh district where formerly human beings were killed and offered to the deity. It is situated in the midst of a jungle and the deity is worshipped by pilgrims from all parts of India. It can be reached by a bus from Ramgarh which is situated at a distance of 30 miles from Hazaribagh town. (Law, Holy Places of India, p. 14).

Corapapāta.—It seems to have been a hill near Rājagriha (Dīgha., II, p. 116).

Daṇḍabhukti.—The Irdā copperplate grant of king Nayapāladeva refers to Daṇḍabhukti. It seems that originally this village was known as Daṇḍa which was the headquarters of a bhukti. The origin of the name is unknown. Daṇḍa though originally a bhukti is found to be a mandala under the Vardhamānabhukti (Uttara Rōdhā) (E.I., Vol. XXIV, Pt. I, 1937, January, pp. 46-47). Daṇḍabhukti, otherwise known as Daṇḍabhukti,
is the name of a country, the gardens of which are full of bees (Hultsch, S.I.I., I, p. 99).

Dāvāka.—Dāvāka which occurs in the Allahabad Pillar Inscription along with Samatata, Kāmarūpa and Katrīpura, has been identified with modern Daboka in Naogong district, Assam. K. L. Barua identifies it with Kopili valley in Assam (History of Kāmarūpa, p. 42). According to Fleet, it was the ancient name of Dacca. V. A. Smith takes it as corresponding to Bogra, Dinajpur and Rajshahi districts.

Dāmodara.—The Dāmodara which is the tributary of the Bhāgrāthi takes its rise in the hills near Bagodar in the district of Hazaribagh, and flows south-east through Hazaribagh and between the districts of Manbhum and Santal Parganas, and then through the districts of Burdwan and Hooghly. The Dāmodar flows into the Hooghly in several channels through the district of Hooghly (Law, Rivers of India, p. 27).

Dāmodarpur.—This village lies about eight miles west of Phulbari P.S. in the district of Dinajpur, where five copperplates bearing inscriptions of the Gupta period were discovered (E.I., XV, p. 113).

Dāpaniya-pādakka.—It was a village referred to by the Mādhāinagar copperplate of Laksmanasena as situated near Kāntāpura in Varendri within the Paundravardhanabhukti.

Dehār.—It is near Visṇupura in the Bankura district containing a small temple of Sareśvara (A.S.I., Annual Report, 1913/14, Pt. I, p. 5).

Deo Barunārak.—It lies six miles north-east of Mahadeopur and 27 miles south-west of Arrah. It contains a shrine dedicated to the sun, having an image of Visṇu (B. and O. Dist. Gazetteers, Shahabad, by O'Malley p. 167).

Deokāli.—This village is situated 11 miles west of Sitāmarhi containing the fort of King Drupada of the Mahābhārata fame (A.S.I., Reports, Vol. XVI, 29-30; Muzaffarpur, by O'Malley, B. D. Gazetteers, p. 144).

Deopani.—It is a river in the Shibasagar district in Assam. Close to it in a jungle an inscription on a Visṇu image was discovered (E.I., XVIII, 329).

Deulbādi.—It is a village situated about 14 miles south of Comilla, on the Trunk road from Comilla to Chittagong (E.I., XVII, 357).

Devagrāma.—The Bhuvesvara Prāsasti refers to Devagrāma which may be located in the Nadia district of East Bengal (cf. Stone Inscription of Bāḍāla-Maitra, Gauḍalekhamalī, I, pp. 70ff.).

Dhaleśvarī.—It is a river of great importance in the district of Dacca. It receives the waters of the Lakshyā below Habiganj before it flows into the Meghnā as a river of great breadth. (For details, vide B. C. Law, Rivers of India, p. 33.)

Dhekkari.—The Rāmganj copperplate of Īśvaraghosha refers to Dhekkari. Some have located Dhekkari and the river Jatodā on which Dhekkari was situated, near Katwa in the Burdwan Division (see, for instance, Introduction to the Rāmacarita by H. P. Šastri, p. 14). According to others, both are located in the Goalpārā and Kāmarūpa districts of Assam (see, for instance, N. N. Vasu, Vaṅger Jātiya Itihāsa, pp. 250-51).

Dhruvilati.—It is mentioned in the copperplates belonging to Dhar- māditya and Gopacandra. Pargiter identifies it with modern Dhulat in the Faridpur district of East Bengal.

Disārā.—The Disārā takes its rise in the Patkai hills. It flows north-west and west to join the Brahmaputra to the north-west of the town of

Shibsagar in Assam. It is included in the Brahmaputra-Meghna river system (Law, Rivers of India, p. 30).

Duhrāsini.—It is in the Malda district, noted for its shrine which is much frequented by Hindu pilgrims (Law, Holy Places of India, p. 1).

Duṛvāśā-ṭikrama.—It is said to have been situated on the highest peak of a hill called Khallipāhād. It is two miles to the north of Colgong in the district of Bhagalpur and two miles to the south of Pāṭhārghāṭā (Martin, Eastern India, II, p. 167; J.A.S.B., 1909, p. 10).

Ekanālā.—It was a Brahmin village in Dākaṇīgara, an important locality, which lay to the south of the hills of Rājagṛha. A Buddhist establishment was founded there (Śāratthappakāśini, I, p. 242). The Śaṅyutta Nikāya (I, p. 172) distinctly places it in Magadhā outside the area of Rājagṛha.

Gaṅgārā.—It was a tank not far from the city of Campā. It was dug by the queen Gaṅgārā. On the bank of this tank the Master taught the people of Campā his doctrine (Śuṃgaṅgalaviśī, I, 279). This tank may be identified with the large silted-up lake now called Sarovar situated on the skirts of Campānagara, from the depth of which Buddhist and Jainā statues were recovered (J.A.S.B., 1914, p. 335).

Gaṛāi-Madhumāti.—The Gaṛāi issuing from the Gaṅgā above Pāṅsā in the district of Faridpur, flows down under the name of Madhumāti, forming the boundary between Faridpur and Jessore districts, and reaches the Bay of Bengal, a little above Firojpur in the district of Backerganj under the name of Haringhāṭā (Law, Rivers of India, p. 28).


Gāro.—The Gāro hills are the eastern continuation of the Meghalaya plateau. These hills rise abruptly from the Brahmaputra Valley in the north and west and present an abrupt scarp towards the plains of Assam and Bengal (Law, Mountains of India, p. 9).

Gauḍa.—It was the capital of Bengal during the Hindu and Muslim periods. According to the commentary on the Jaina Ācārāṅgasūtra (II 361a), Gauḍaṭheśa is noted for silk garments (dūkūla). According to some, the name of Gauḍa is derived from Guḍa, i.e., molasses, as Gauḍa was formerly a trading centre of molasses. The ruins of Gauḍa lie at a distance of 10 miles to the south-west of the modern town of Malda. It was an ancient town situated at the junction of the Ganges and Mahānandā. It occurs in the Epics and the Purāṇas. The Pādma Purāṇa (189. 2) refers to Gauḍaṭheśa which was ruled by the king named Narasimha. It was the capital of Devapāla, Mahendrapāla, Ādīśūra, Ballālasena and Mahommedan rulers up to about the close of the 16th century A.D. It formed a part of the kingdom of the Imperial Guptas during the 4th, 5th and 6th centuries A.D. There is no trace, at present, of Rāmāvati, the capital of ancient Gauḍa under Pāla rulers. It lay several miles to the north of the present site of the ruins of Gauḍa near the river Kālindī. Laksmanāvati, built by king Laksmanasena was the later capital of Gauḍa under the Sona and Muslim rulers. Near the present site of Gauḍa stands the ancient site of Rāmakeli, which was visited by Caitanyadeva. King Ballālasena built a castle at Gauḍa known as the Ballālabāḍi or Ballālabhīṭā. The ruins of this fort are found at Shahdullāpurā. One of the biggest tanks in Bengal, known as Sāgardighi, is attributed to him. The abodes of Rūpa and Sanātana, the Rūpasāgar tank, the Kadamba tree.

1 Le Plateau de Meghalaya, S. P. Chatterjee, Paris, 1937.
some wells and the ancient temple of Madanamohana are still found there. There are some relics of the Muslim age, worthy of notice, e.g. Jân Jân Mea mosque, ruins of Haveli khas, Sonâ mosque, Lotan mosque, Kadam Rasul mosque and Feroze Minar. Besides, there are the temples of Gauleśvari, Jaharavâsini, Śiva, etc. There is another village called Khaliimpur near the ancient site of Gauda where a copperplate inscription of king Dharmapâla of the Pâla dynasty of Bengal has been discovered (E.I., IV, 243ff.). The first epigraphic mention of Gauda is made in the Harâhâ Inscription of A.D. 554 (E.I., XIV, pp. 110ff.), which tells us that king Isânavarman of the Maukhari dynasty claims victories over the Gaudas and the Gauda country. The Gauda country is also referred to in the Aṇḍin Inscription of Ādityasena (c. 655 A.D.), which mentions Su-kmaśiva, the engraver of the inscription, to be an inhabitant of the Gauda country. Gauda is also mentioned in the India Office plate of Lakṣmanasena (E.I., XXVI, Pt. I). Devapâla is described in the Gauda Pillar Inscription of Bâdal as the Lord of the Gauda country (E.I., II, 160ff.). In the Deoli plates the Râṣṭrakûta king Krṣṇa II is credited to have taught humility to the Gaudas (Ibid., V, p. 190). The people of the Gauda country are represented to have been humiliated by the Râṣṭrakûta king Krṣṇa III (Ibid., IV, p. 287). The Sirur and Nilgund Inscriptions of Amoghavarsa I (866 A.D.) refer to the peoples of Gauda. The Kâmarûpa copperplate of Vaidyadeva refers to the lord of Gauda (E.I., II, p. 348). The Mâdhâinar copperplate of Lakṣmanasena describes Lakṣmanasena as having suddenly seized the kingdom of Gauda. This grant also informs us that Lakṣmanasena in his youth took pleasures with the females of Kâlinâga. In the Nagpur Stone Inscription of the Mâlava rulers (1104-05 A.D.) the Paramâra king Lakṣmadeva is said to have defeated the lord of Gauda (cf. E.I., II, p. 193). The haughty foes are described in the Harâhâ Inscription of A.D. 554 (E.I., XIV, pp. 110ff.) as living on the seashore (samudraśraya). Some consider the haughty foes to be the Gaudas who indulged themselves in frequent conquests in the 6th century A.D. The Sanjan grant of Amoghavarsa states that Dhruvâ took away the royal parasols of the king of Gauda, as he was fleeing between the Ganges and the Jumna (E.I., XVIII, p. 244). Harsa, the successor of Râjayavardhana, concluded an alliance with Bhâskaravarman, king of Kâmarûpa, whose father Sushítavarman Mrgânika fought against Mahâsenagupta. According to the Nidhanpur plates of Bhâskara this alliance was not beneficial to the Gaudas. When these plates were issued, Bhâskaravarman was in possession of Karnasuvarna, which was the capital of the Gauda king Śaśâka. The king who was overthrown by Bhâskara might have been Jayanâga, whose name occurs in the Vappaghosavâta Inscription (E.I., XVIII, pp. 60ff.). The Gaudas did not acquiesce in the loss of their independence.

Gautama-drama.—According to the Râmâyâna (Ādik. 48 sarga, vv. 15-16), this hermitage was well-honoured by the gods. Here the great sage Gautama performed austerity with Ahalyâ for many years. The Yoginîtântâtra mentions it (2.7.8). It was situated near Janakapura. According to some it was situated at Gonda. Gautama was the author of Nyîyadârâkâna. Viśvâmîtra visited this hermitage with Râma and Lakṣmana on his way to the royal palace of Janaka. There he narrated the incident as to how Ahalyâ, the wife of Gautama, was doomed as a result of her husband’s curse. But after this unhappy incident the sage left the hermitage and remained absorbed in spiritual practices in the Himalayas. Râma found this hermitage deserted.
Gayā.—The Mahābhārata mentions this holy city (Ch. 84, 82-97; cf. Brahma Purāṇa, 67, 19; Kūrma Purāṇa, 30, 45-48; cf. Agni Purāṇa, 109). The Yoginītantra also mentions it (1.11, 62-63; 2.5, 141ff.; 2.5, 166). Gayā comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side. The Vāyu Purāṇa (II, 105ff.) contains a description of the sacred places in Gayā which also contains Aksāyavāta or the undying banyan tree (Vāyu Purāṇa, 105, 45; 109, 16). According to the same Purāṇa (Ch. 105, sls. 7-8), Gayā is named after Gayā who performed a Yajña (religious sacrifice) here. Gayātīrtha is a holy place where Gayāsūra performed asceticism. Brahmā performed a religious sacrifice on a slab of stone placed on the head of Gayāsūra (Vāyu Purāṇa, Ch. 106, 4-5). The Buddha once stayed at Gayā and was met by the Yakkha Suciloma (Suttanipatta, p. 47). Gayā is mentioned in the Buddhist literature as a village (gāma) and a sacred place (tittha). It corresponds to Gayāpuri of the Gayāmahātmya in the Vāyu Purāṇa.

According to Fa-hien who visited the city of Gayā in the 5th century A.D., all was emptiness and desolation inside the city (Legge, Travels of Fa-hien, p. 87). According to Hiuen Tsang, the city of Gayā was strongly situated. It had few inhabitants and more than one thousand Brahmin families. Above 30 li to the north of the city there was a clear spring, the water of which was held sacred. Five or six li to the south-west of the city was the Gayā mountain (Gayāsiras) with dark gorges and inaccessible cliffs. On the top of this mountain there was a stone tope more than 100 feet high built by Aśoka. There was also a tope at the native city of Kāsyapa on the south-east from the Gayā mountain (Watters, On Yuan Chwang, II, pp. 110ff.).

Gayāsīsa.—Gayāsīsa which is the principal hill of Gayā (Vīnaya Piṭaka, I, 34ff.; II, 199; Law, A Study of the Mahāvasu, p. 81) is the modern Brahmayoni and identical with what is called Gayāsīra in the Mahābhārata (III, 95, 9) and Gayāsīra in the Purāṇas (vide Barua, Gayā and Buddha-Gayā, I, p. 68). Gayāsīra or Gayāsīsa is the rugged hill to the south of Gayā town which rises some 400 feet above this town (B. M. Barua, Gayā and Buddha-Gayā, I, 11). The Agni Purāṇa (Ch. 219, V, 64) mentions it as a place of pilgrimage. The Yoginītantra (2.1.112-113) refers to Gayāsīra. The Wai-Kuo-Shih has wrongly applied the name of Dharmāraṇya hermitage to this hill. On the Gayāsīsa Devadatta lived with five hundred monks after making a dissension in the Buddhist Church (Jātaka, I, 142; Vīnaya Piṭaka, II, 199; Jātaka, II, 196). While he was on this hill, he proclaimed that what the Buddha preached was not the right doctrine and that his was the right one (Jātaka, I, 425). Here he also tried to imitate the Buddha in his deeds but he was unsuccessful (Jātaka, I, 490ff.; Jātaka, II, 38). The fire sermon was delivered here by the Master and after listening to it one thousand Jatilas attained saintship (Jātaka, IV, 180; Saṃyutta, IV, 19; Vīnaya Piṭaka, I, 34-35). Here the Master also gave a discourse on the intuitive knowledge before the monks (Aṅguttara, IV, 302ff.). A monastery was built by prince Ajātaśatru on this hill for Devadatta and his followers who were daily provided with food by him (Jātaka, I, 185ff., 508). The early Buddhist commentators account for the origin of its name by the striking resemblance of its shape with that of the head of an elephant (Sūratthappakāsinī, Sinhalese ed., 4).

1 Cf. Kūrma Purāṇa, Pārvabhāga, Ch. 30, sls. 45-48; Agni Purāṇa, Ch. 109.
2 Sūratthappakāsinī, I, 302; Paramatthajotikā, II, p. 301; cf. Udāna Commentary (Siamese ed.), p. 94.
Ghosrawin.—This village lies seven miles south-west of Bihar. It was the site of an old Buddhist settlement, the remains of which are marked by several mounds. A temple was built here by Viradeva who was patronized by Devapala. A vihara was also built here (A.S.I., Reports, Vol. I; J.A.S.B., Vol. XLI, 1872).

Gīṇjakīvasatha.—It was at Nāḍikā near Pātaliputra (Aṅguttara, III, 303, 306; Ibid., IV, 316; V, 322).

Girivraja.—This city was also called Vasumati because it was built by Vasu (Rāmāyana, Adikāṇḍa, Sarga 32, v. 7). It was also known as Rājagṛha which was the earlier capital of Magadha. For further details, vide Rājagyaha.

Godhagrāma.—It may be identical with Gohagrāma on the Damodar, to the south-east of Mallasārul, which is a village within the jurisdiction of Galsi police station of the Burdwan district, Bengal (E.I., XXIII, Pt. V, p. 158).

Gokula.—This village lies near Mahāsthān in Bogra district. (For details, A.S.I., Annual Report, 1935/36, p. 67).

Gondrama.—The Baripada Museum plate of Devānandadeva and four other copperplate inscriptions of Orissa mention the name Gondrama (E.I., XXVII, Pt. II, 196f.), which seems to be the same as Aśādaśāppi-rāja (eighteen forest chiefdoms) of the Betul plates of Samkṣobha (E.I., VIII, pp. 286-87).

Gopikā.—It is the name of the largest cave in the Nagarjuni hills. It is more than 40 feet long and more than 17 feet wide, both ends being semi-circular. The vaulted roof has a rise of four feet. Immediately over the door-way there is a small panel containing an inscription recording the dedication of the cave to the Ajivikas by Dasaratha on his accession to the throne. (Law, Geographical Essays, p. 196; R. K. Mookerjee, Asoka, p. 89).

Gorathagiri (Goradhağiri).—It is the modern Barabar hills (J.B.O.R.S., Vol. I, Pt. II, p. 162; Barua, Old Brāhmi Inscriptions on the Udayagiri and Khaṭḍagiri Caves, p. 224). It is mentioned in the Mahābhārata (Sabhā-parva, Ch. XX, v. 30—Gorathagirīṃ əsādyā daḍriṣvā Māgadhām purām). The city of Magadha could be seen from the Gorathagiri. According to some, Pāsānakacetyiya was either identical with Gorathagiri or some hill near it (Barua, Gayā and Buddha-Gayā, Vol. I, p. 84). Gorathagiri was stormed by king Kharavela of Kalinga who then marched towards Magadha. The hill is known as the Goragiri in the Jainā Nisithacūrī, p. 18.

Gosīṅgaśilavana.—It was a forest tract near Nāḍikā. According to Buddhaghosa, the forest was so called because the branches grew up like the horns of a cow from the trunk of a big sāla tree which stood in this forest (Paṇḍasāṇidani, II, p. 235).

Gotamaka.—It was a caitya or shrine in Vaiśāli (Dīgha., III, pp. 9-10).

Govindaapur.—It is in the Nawada sub-division of the Gayā district, Bihar, where a stone inscription of the poet Gaṅgādhara was discovered (E.I., II, pp. 330ff.).

Gr̥̄dhṛakūṭaparvata (Pali Giṣṭhrakūṭa).—It was one of the five hills that surrounded Girivraja which was the inner area of Rājagṛha. It was so called either because it had a vulture-like peak or because the vultures used to dwell on its peak. According to Fa-hien, about three ̣li before reaching the top of the Gr̥̄dhṛakūṭa hill there is a cavern in the rock facing the south
where the Buddha meditated. Thirty paces to the north-west stands another cavern where Ānanda sat in meditation. While he was meditating, Māra assuming the form of a large vulture took his seat in front of the cavern and frightened Ānanda. The Buddha by his supernatural power made a cleft in the rock, introduced his hand and struck Ānanda’s shoulder so that his fear might pass away at once. The footprints of the bird and cleft for the Buddha’s hand are still there, and hence the name of ‘the Hill of Vulture Cavern’ has come into vogue (Legge, Travels of Fa-hien, p. 83). It stood to the south of Vepulla. According to the Vimānavaṭṭhu Commentary (p. 82), it was a mountain in Magadha. It could be approached from the eastern gate of the city. This mountain is also known as the Giriyek hill or the Indasilāgūhā of Hiuen Tsang, situated on the southern border of the district of Patna across the river Paścānā which is the ancient Sappīni, having its source in the Gijjhakūta mountain. According to Cunningham, the Gijjhakūta hill is a part of the Śailagiri, the Vulture Peak of Fa-hien, and lies six miles to the south-west of Rājgir. Relying on the evidence of the Chinese sources Grūḍhrakūṭa may be sought for somewhere on Ratnagiri. (For a discussion on this point, vide L. Petech, Northern India according to the Shui-Ching-Chu, Serie Orientale Roma, II, pp. 45-46). From the top of this hill Devadatta tried to kill the Buddha by hurling a block of stone. The Kālaśilā on a side of Isigili (Reigiri, or ‘Hermit hill’) was situated in front of it. The Deer Park at Maddakucchi lay near about it. The Grūḍhrakūṭa hill was so called because the great sages attained the final beatitude by meditating on it. A Śiva-linga was installed on it. This hill bears also the footprints of Śiva. It contains a cave where the pilgrims offer oblations to the manes and a banyan tree. The Vāyu Purāṇa (108, 61-64) refers to a sanctified boundary for offering pīṇḍas to enable the spirits of the departed fore-fathers to go to heaven. This Grūḍhrakūṭa stood near the old city of Gayā. Dr. Barua says that it is a mistake to think that the Grūḍhrakūṭa of the Gayāmīhātmya was one of the five hills encircling Girivraja or old Rājagrha, the ancient capital of Magadha. (B. M. Barua, Gayā and Buddha-Gayā, p. 13).

Gupteswar.—It contains caves situated in a narrow precipitous glen in the Kaimur plateau, about eight miles from Shergarh (B. and O. District Gazetteers, Shahabad, by O’Malley, p. 170).

Haduvaka.—An eastern Gaṅga copperplate grant records the gift of this village, situated in the district of Pusyagiri-Paścālī, to a learned Brahmin teacher named Patanāṅgavācārya by one Mahārāja Devendravarman, son of Gunārnava (E.I., XXVI, Pt. II, April, 1941, pp. 62ff.).

Hajo.—It is a village in the Kamrup district of Assam, situated on the north bank of the Brahmaputra, 15 miles by road from Gauhati. It is famous for a temple of Śiva, which is said to have been originally built by a sage and to have been restored after it was damaged by the Mahomedan general Kālāpāhār. It is an object of veneration not only to the Hindus but also to the Buddhists (Law, Holy Places of India, p. 13; Assam District Gazetteers, Vol. IV, pp. 93-94).

Harikela.—Harikela was an eastern country. Some have identified it with Vaṅga (I.H.Q., II, 322; Ibid., XIX, 220). Some hold that it was the coast land between Samatata and Orissa (History of Bengal, Dacca University, Vol. I, 134-35). Some are of opinion that it may be identified with some portions of Backerganj and Noakhali districts (P. L. Paul, Early History of Bengal, I, pp. iii-iv). Some go so far as to identify it with Chittagong and with a tract roughly covering the southern part of
the district of Tipperah (I.H.Q., XX, 5). Harikela (O-li-ki-lo or A-li-ki-lo) was visited by two Chinese priests according to I-tsing. Both these priests came to Harikela by the southern sea-route. It seems that Harikela was an inland country. It was situated some forty yojanas to the north of Tamralipti. It lay wholly on the west of the river Meghna. According to the Karpuramāñjari (Nirmayasāgar ed., p. 13), it was situated in eastern India (cf. I.C., XII, 88ff.).

Hatthighu.—It was in the Vajjî country. Buddha, in course of his journey from Rājagṛha to Kuśinārā, passed through it (Dīgha Nikāya, II, p. 123; Samyutta Nikāya, IV, 109).

Hiranyaparvata (Golden Mountain).—According to Cunningham, this hill was situated on the bank of the Ganges (A.S.R., XV, pp. 15-16). It was known to the ancients as Modāgiri as mentioned in the Mahābhārata. It was also called the Mudgalagiri, modern Monghyr in Bihar. In the 11th century, it was known as Mun-giri (Alberuni’s India, I, 200). Its limits may be fixed as extending from Lakhmisarai to Sultanganj on the Ganges in the north and from the western end of the Pārśvanāth hill to the junction of the rivers Barakar and Dāmudā in the south (C.A.G.I., pp. 545ff.).

Ichāmati.—The Ichāmati is one of the oldest rivers in the district of Dacca. It flows between the Dhaleswari and the Padmā. For details, vide Law, Rivers of India, p. 33.

Indakūṭa.—It was a hill near Rājagṛha (Samyutta, I, 206). On this hill there was the dwelling of the Yakkha Indaka, presumably a pre-historical sanctuary (Samyutta, I, 206). Either the hill derived its name from the Yakkha or the Yakkha derived his name from the hill (Sāratthappakīsīni, I, 300). The abode of the Yakkha was a stone-structure like a hall marked by the presence of a sacred tree. This hill seems to have stood either opposite to the Gijjhakūṭa or by its side (Samyutta, I, 206).

Indasāla-guhā.—The Indasāla-guhā cave finds mention in the Barhut Jātaka label No. 6. It is named after an Indasāla tree standing at its door (Barua and Sinha, Barhut Inscriptions, p. 61). The village called Ambasanda which exists outside the area of Rajagṛha but within Magadhā, indicates the location of this cave on the Vediyaka mountain standing to the north of it. It was in this cave the Buddha delivered the Sakkapāthasutta to Indra, the lord of gods (Dīgha, II, pp. 263-4, 269), Fa-hien and Hiuen Tsang suggest a name for the cave in Chinese which corresponds to Skt. Indrasālaguhā-mountain (In-t’o-lo-shi-io-kia-ho-shan). According to Fa-hien, the cave and the mountain were situated nine yojanas to the south-east of Pataliputra and according to Hiuen Tsang, it was situated 30 li (about five miles) to the east of the town of Kālapināka. Cunningham, however, identifies the mountain with Giriyek six miles from Rājigir (Cunningham, A.G.I., ed. Majumdar, 539ff.; Barua and Sinha, Barhut Inscriptions, p. 126; Law, Geography of Early Buddhism, p. 42).

Isigilipassa.—It was one of the five hills encircling Rājagṛha (Majjhima, III, 68ff.; Paramatthajotikā, II, 382; Vīmānavatthu-aṭṭhakathā, p. 82). All the five hills except the Isigili had different names in different ages (Majjhima, III, 68ff.). The Mahābhīrata (II, 21. 2) refers to this mountain as Rāgirī. As this mountain swallowed up the hermit teachers (Isigilattī Isigili-Majjhima, III, 68; Paṇācasūdāni, II, P.T.S., p. 63), it got the name of the ‘mount swallow-sage’ (Chalmers, Further Dialogues of the

2 A Record of the Buddhist Religion by I-tsing (Tr. by Takakusa, 1896), p. xlii.
By the side of this mountain, there was a black rock (Kālaśilā) on which Godhika and Vakkali committed suicide (Saṃyutta, I, 120ff.; III, 123-124). Monks desired to have a lodging place at the black rock on the Isigilipassa (Vinaya, II, p. 76). The Buddha lived on this mountain at Rājagrha and addressed the monks (Majjhima, III, p. 68). His happy reminiscences of the sites at Rājagrha are vividly recorded in the Mahāparinibbāna suttanta. He told Ananda that he would dwell at Kālaśilā at Isigilipassa (Digha., II, 116ff.). Once the Master lived here with many monks including Mahāmoggallāna who was very much praised by the revered Vangisa in the presence of the Master (Samyutta, I, 194-195). The Buddha came to Rājagrha and took up his abode in the bamboo-grove as soon as he received the death-news of Sāriputta. Then an elder who attained perfection in supernatural power dwelt on the slopes of the Mount Isigili. Several attempts were made on his life by the heretics but all in vain (Jātaka, No. 522, Vol. V). According to the Pali Isigilisuttu, five hundred pacekabuddhas (individual Buddhas) lived on this hill for ever (ciranivvāsin). They were seen entering the mountain but not coming out. This sutta mentions many of them by name (Majjhima, III, 68-71).

Dr. Barua thinks that the Mount Isigili was hallowed by the death of these hermits or holy personages (Calcutta Review, 1924, p. 61).

The name Isigili was evidently a Māgadhi or local form of the Sanskrit Rṣigiri, meaning a hermit-hill. The name in its Prakrit spelling acquired even in the Buddha’s time a popular etymology, which though fantastic, has some importance of its own.

Itkhorī.—It is about 10 miles south of Champaran which is at the head of the Danua Pass from Gayā on the G.T. Road. It is a most neglected place in the district of Hazaribagh, where several stone images of Hindu, Buddhist and Jain deities have been found scattered. Nearby there is an extensive forest. An inscription of king Mahendrapāla on an image of Tārā has been discovered here (A.S.I.R., 1920-21, p. 35; Hazaribagh, by Lister, B. and O. District Gazetteers, 1917, p. 201).

Jahnu-āśrama.—This hermitage of the sage Jahnu was situated at Sultanganj on the west of Bhāgalpur. The temple of Gaivināth Mahādeva, which was on the site of this hermitage, was situated on a rock which came out from the bed of the Ganges in front of Sultanganj. The Ganges on her way to the ocean was quaffed down in a draught by the sage when interrupted in his meditation by the rush of water and was let out by an incision on his thigh (or knee) at the intercession by Bhāgiratha. Hence the Ganges is called the Jāhnavi or the daughter of the sage Jahnu (Law, Holy Places of India, p. 14; J.A.S.B., X, 1914; XXXIII, p. 360; Cunningham, A.S.R., XV, 21).

Jaintia.—This hill lies to the east of the Barail range. It rises gradually from the Brahmaputra Valley in the north and presents an abrupt scarp southwards to the Surma Valley (Law, Mountains of India, p. 9).

Jayapura.—The Baripada Museum plate of Devānadadeva seems to refer to this place. It was presumably the capital of the Nanda family of Orissa and has been identified with Jaipur, a village situated in the Dhenkanal State (E.I., XXVI, Pt. II, pp. 74ff.; J.B.O.R.S., XV, 89; XVI, 457ff.; XVII, 17; Bhandarkar’s List, No. 2076).
Jivaka-ambavana.—It was nearer Jivaka’s dwelling house than Venuvana (Sumaṅgalavilāsini, I, 133). Jivaka converted the mango-grove into a vihāra, and made a gift of it to the Buddha and his Order. It was visited by king Ajātaśatru of Magadha. (For further details, vide B. C. Law, Rājagrha in Ancient Literature, M. A. S. I., No. 58).

Jhimaṭtpura.—It is a village four miles to the north of Katwa (Kāṭadvipa) which was the dwelling place of Kruṇadāsa Kavrīja, the famous author of the Śricaitanyacaritāmrta (Law, Geographical Essays, p. 220).

Kailiṇ.—The new Kailiṇ plate of Sridhara Rṣṭa of Samatāa mentions this village which is under the Cāndin police station of the Sadar sub-division of the Tippera district, East Bengal, and about 10 miles south of Cāndin (I. H. Q., XXII and XXIII).

Kajangala (Kayaṅgala).—This extensive hill tract lay to the east of Ayiga and extended from the Ganges in the north-east to the Suvarnarekha in the south-east. It was a Brahmin village, which was the birth-place of Nāgasena (Milindapaśha, p. 10). The Buddha once dwelt at Veluvana in Kajangala (Aṅguttara Nikāya, V, 54). The Master delivered the Indriya-bhāvanisutta during his sojourn at Mukheluvana in Kajangala (Majjhima Nikāya, III, 298). In the Buddha’s time, food could be easily obtained here (dabbasambhāraṇa—Jātaka, IV, 310). In the Mahāvagga (Vinaya texts, S. B. E., II, 38) as well as in the Sumaṅgalavilāsini (II, 429), it is stated to have been the eastern limit of Madhyadeśa beyond the Brahmin village of Mahāśāla. It is the Ka-chu-ven-ki-lo of Yuan Chwang. It was 2,000 li in circuit and was bounded on the north by the Ganges. It is to be located somewhere in the Rajmahal district. It formed the western boundary of the Pūrvedeśa. There was a river called the Salalavati in the south-east.

Kalandakaniśṭāpa.—This woodland existed at Veluvana in Rājagha where the Buddha once lived (Aṅguttara, II, pp. 35, 172, 179; III, 35; IV, 402; Majjhima, III, p. 128). King Bimbisāra made a gift of this Bamboo-grove to the Buddha. This grove was situated in the outer area of Rājagha neither very far nor very near and yet, at the same time, a peaceful retreat most favourably situated (Vinaya-Mahāvagga, I, 39; Fausboll, Jātaka, I, 85). It came to be so named as food was regularly given here to squirrels (Samantapāśaṇikā, III, 575). A party of six nuns went to attend the Giraggasamajjā, a kind of festival, at Kalandakaniśṭāpa, while the Master was there (Vinaya, IV, 267). A highly popular music of the day known as the Giraggasamajjā was played here in the presence of a party of six monks, while the Master was there (Vinaya, II, 107).

Kalavāḷagīma.—This village was in Magadha. While residing near this village Moggallāna fell into sloth on the seventh day after the day of his reception into the Order. Aroused by the Master, Moggallāna shook off sloth and completed meditation. He then attained arhatship (Dhammapada Commentary, I, 96).

Kapiliśāma.—The Yoginitra (2. 9, pp. 214ff.) mentions it. The Brhat Dharma purāṇa (Ch. 22) also refers to it. This hermitage is situated in the Sagar island near the mouth of the Ganges.

Karaṅgar (Karaṅgār).—It is a hill near Bhagalpur town in the Bhagalpur district and is said to have derived its name from the pious Hindu king Karna. The only objects of interest are the Śaiva temples of some celebrity, one of which is very ancient (Byrne, Bhagalpur, B. D. Gazetteers, 1911, p. 166).

Karatojā.—This is a branch of the Brahmaputra. It formed the western boundary of Kāmarūpa (cf. Mahābhūrata, Vanaparva, Ch. 85).
The Padma Purāṇa (Ch. 21) mentions it as a holy river. It is also mentioned in the Mārkandeya Purāṇa, (57, 21–25) as well as in the Yoginītantra (1.11.69; 1.12.69; 2.1.114). This river was, according to the Kālikā Purāṇa (Ch. 51, 65ff.; Ch. 58, 37), 30 yojanas long and 100 yojanas wide. This river has its origin above Domār in the district of Rungpur and is joined on the left by a tributary in the same district and by another on the left in the district of Bogra. It has been identified by some with the Sadānīrā (cf. Amarakośa, I, 2, 3, 32; Haimakośa, IV, 151; Law, Rivers of India, p. 24). For further details, Law, Rivers of India, pp. 32-33.

Karnaphuli.—The Karnaphuli popularly known as the Kaincū is the largest of the three main rivers of Chittagong and Chittagong Hill Tracts. It rises from the Lushai Hills that connect the Chittagong Hill Tracts with the south-western part of Assam, and flows south-west down to Rāṅgāmāṭī, the headquarters of the Chittagong Hill Tracts. Between Rāṅgāmāṭī and Chittagong town this river is fed by a few small tributaries. It is navigable up to Rāṅgāmāṭī. For further details, vide B. C. Law, Rivers of India, p. 36.

Karnasuvarna.—At the time of issuing Nidhanpur plates of Bhāskara-variṇa, Karnasuvarna, which was once the capital of the Gauda king Śāśānka, was in the possession of Bhāskara (E.I., XII, pp. 65–79). Jayānāga was an inhabitant of Karnasuvarnaka and while he was here, he issued a grant which is supposed to date from the latter half of the 6th century A.D. (E.I., XVIII, p. 63). The Rohtāsgadh stone seal-matrix of Mahāsāmanta Śāśānka-deva mentions it (C.I.I., Vol. III). Rāṅgāmāṭī in the district of Murshidabad lying on the western coast of the Ganges, is believed to have been the site of Karnasuvarna. It is situated at a distance of 94 miles from Bandel and a mile and a half to the south-east of Chirati railway station. The soil of this place is red and hard, and offers a clue to the name of this place. According to some, the name is derived from Raktamṛti or Raktabhitti (lo-to-wei-chi), the name of an old Buddhist monastery, which the Chinese traveller Hiuen Tsang found in Karnasuvarṇa in the 7th century A.D. This kingdom, which was known to the Chinese as Kie-lo-na-su-fa-la-nu, was about 14 or 15 hundred li in circuit. It was thickly populated, and the householders were rich. The land was regularly cultivated, and produced abundance of flowers. The climate was agreeable. The people were honest and amiable in manners. They were fond of learning. Among the people there were believers and heretics. There were some Śāṅghārāmas and Deva temples (Beal, Buddhist Records of the Western World, II, 201). Many coins of the Kuśāna and Gupta ages, a few mounds of brick and clay called Thākura-vadidāngā, Rājavālidāngā, Sannyāsi-dāṅga, etc., and a few tanks are found there. A Hindu deity made up of stone with eight hands called Mahīsamardini has been discovered here.

Karūṣa.—According to the Rāmāyaṇa (Bālakāṇḍa, XXVII, 18–23), the country of the Karūsas or Karūṣadesa seems to have been situated in the Sahabād district (Bihar). The southern district of Sahabād between the rivers Son and Karmanāśā was called Karūṣadesa (Martin, Eastern India, I, p. 405). This is supported by a modern local inscription discovered at Masār in the Sahabād district designating the territory as Karūṣadesa (Cunningham, A.S.R., III, 67–71). Vedagarbhapuri or modern Buxar is referred to in the Brahmiṇḍa Purāṇa (Pārvakhaṇḍa, Ch. 5) as being situated in Karūṣadesa. The people of this country known as the Karūsas fought with the Pāndavas in the Kuruksetra war. (Vide Udyoga, Bṛhasma and Droṇaparvanas of the Mahābhārata). They may be identified with the Chrysei (M. V. St. Martin, Etude sur la Geog: Grecque, p. 199).
A king of the Karūsas named Dadhra met his death at the hand of his son (Harsacarita, 6th Ucchāsa). According to the Karuṭila-arthaśāstra (p. 50), the elephants of Kariṣadesa were inferior to those of Anga and Kaliṅga. For further details, vide Law, Tribes in Ancient India, pp. 87–89.

Kassapakārāma.—This monastery was at Rājaygra (Samyutta, III, p. 124).

Kauśikī.—It is a river mentioned in the Nidhanpur charter of Bhāskaravarman, king of Kāmarūpa. The Rāmāyaṇa (Ādiaparva, Ch. 34), the Mahābhārata (Ch. 110, 20–22), the Varāha Purāṇa (Ch. 140) and the Padma Purāṇa (Ch. 21) also refer to this river. It is also mentioned in the Kālikā Purāṇa as the Mahākausikī issuing out of the Himalaya mountain (Ch. 14.14, Ch. 14.31). It is to be identified with Kusiara of Sylhet flowing through the area known as Pańca-Khandā. But there is a difference of opinion as to its identification (I.C., I, pp. 421 ff.). Hunter points out that the Kusi or the Kauśikī formerly joined the Karatoya river (Statistical Account of Bengal, Purnea). There have been changes in the course of this river (J.A.S.B., LXIV, pp. 1–24).

Kādambari.—It was a forest near Campā. There was a mountain called Kālī near it. Here Pārśvanātha wandered about for four months in front of Kālikūnda which was a large tank (B. C. Law, Some Jaina Canonical Śūtras, p. 177).

Kālaśilā.—It was a black rock on a slope of Rśigiri (Isigili) (Dīgha, II, 116; Papañcasūdanī, II, 63). The rock stood so close to Gijjhakīṭa that it was possible for the Buddha to watch from the latter hill, when the Jaina ascetics were practising there the difficult penance of remaining in a standing posture, rejecting seats (Majjhima Nikīya, I, 92). On this rock Godhika and Vakkali committed suicide (Samyutta Nikīya, I, 120 ff.; III, 124). The Kalaśilā was, perhaps, no other than what is called the site of Gunāsilācayita in the Jaina Uddasagadāsā.

Kālnā.—It is the district of Burdwan, and is considered to be a very sacred place of the Hindus. It was the abode of the famous Vaiśnavī saints, Sūryādāsa, Gauridāsa, Jagannāthadāsa and Bhagavāndāsa. It is also famous as Ambikā-Kalnā (Introducing India, Pt. I, p. 76).

Kāmarūpa.—It is bounded on the north by Bhutan, on the east by the districts of Darrang and Nowgong, on the south by the Khasi hills and on the west by Goalpara. The greater part of Kāmarūpa consists of a wide plain, through the lower portion of which the Brahmaputra makes its way, flowing a steady course from east to west. South of the river this plain is much broken up by hills (B. C. Allen, Kāmrup, Assam District Gazetteers, Vol. IV, Ch. I). It is mentioned in the Allahabad Pillar Inscriptiion as one of the frontier states outside the limits of the Gupta empire of which the capital was Prāgjyotiśapura (Kālikā Purāṇa, Ch. 38), identified with modern Gauhati (J.R.A.S., 1900, p. 25). The ancient kingdom of Kāmarūpa generally occupied an area larger than that of the modern province and extended westwards to the Karatoya river. According to the Yoginītantra (1.11.60-61; 1.12.68; 2.2.119) the kingdom of Kāmarūpa comprised the whole of the Brahmaputra (Laubitya) valleys, together with Rangpur and Cooch Behar (Imperial Gazetteer of India, XIV, p. 331). The kingdom included Manipur, Jaintia, Cachar, West Assam, and parts of Mymensingh and Sylhet. The modern districts extended from Goalpara to Gauhati (Lassen, I.A., I, 87; II, 973). The country of Kāmarūpa was about 10,000 li in circuit, and the capital town was about 30 li. The land, though low, was regularly cultivated. Vaidyadeva was the ruler of the kingdom of Kāmarūpa (E.I., II, p. 355). In the Kamauli grant of Vaidya-
deva, the village granted is said to have been situated in Kāmarūpa-mañandala and Prāgjyotishabhūkti (E.I., II, 348). The king of Kāmarūpa used to pay taxes to Samudragupta (Fleet, C.I.I., III, pp. 6–8). According to the Silimpur inscription dated the 11th century A.D., a Brahmin belonging to Varendri was given gold coins by Jayapāla, a king of Kāmarūpa (E.I., XIII, 292, 295). Kāmarūpa was conquered by Vijayasena and Laksmanasena according to the copperplate inscription discovered atDeopāra and Mādhāinagar. The Belāva copperplate of Bhojavaran informs us that king Vajravarman crippled the power of the king of Kāma-
riipa (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 15ff.). The India Office Plate of Laksmanasena refers to Kāmarūpa along with Kāliṅga, Kāśi, etc. (E.I., XXVI, Pt. I). Kāmarūpa is also called Prāgjyotīsā; but in the Rāghuvamśa (IV, 83-84), the people of Kāmarūpa and Prāgjyotīsā are described as two different nations. The lord of Prāgjyotīsā performed magic rites with the dust from his feet. (For details, see B. C. Law, Prāgjyotīsā, J. U. P. H. S., XVIII, Pts. I and II, pp. 43ff.)

In 1912 three copperplates were discovered at the village of Nidhanapurā in Paścakhaṇḍa-pargāna in the district of Sylhet. These plates form parts of a grant of land to some Brāhmaṇas by Bhiṣkavarman, king of Kāmarūpa, issued from the camp at Karnasuvarna. Subsequently, two more plates were found. The copperplates inscribed under the orders of Vaidyadeva, king of Kāmarūpa, were found in Kamauli near Benaras city (E.I., II, 347ff.). For further details, vide I.H.Q., Vol. VI, No. 1, pp. 60ff.

According to the Chinese pilgrim Hiuen Tsang, the country of Kāma-
riipa, known in Chinese as Kia-mo-leu-po, was situated above 900 li (or 150 miles) east from Pundravardhana and was 10,000 li in circuit. It was low and moist, and the crops regular. The climate was genial and the people were honest. They were persevering students, and were of small stature and black-looking. The pilgrim did not see any Aśokan monument there. The people did not believe in Buddhism. But some hold that a very debased form of later Buddhism was prevalent in Kāmarūpa for some centuries (K. L. Barua, Early History of Kāmarūpa, p. 304). Deva temples were many in number, and the various systems had professed adherents. The king was a lover of learning and his subjects followed his example. Though the king was not a Buddhist, he treated the accomplished monks with due respect.

Kāmarūpa in the north-east seems to have been independent, and it remained outside the sphere of Aśoka’s religious propaganda. The enum-
eration of the frontier kingdoms and republics whose rulers did homage and paid tribute to Samudragupta, enables us to define the boundaries of his dominions with accuracy and to realize the nature of the political divisions of India in the 4th century A.D. Kāmarūpa was one of the tributary kingdoms on the eastern side of India (V. A. Smith, Aśoka, 3rd ed., p. 81; Early History of India, 1924, p. 302). It retained the Brahmanical supremacy for a long time. Although it paid taxes to the great Gupta kings, yet it retained its autonomy in internal administration. Hārsa, the successor of Rāja-vardhana, concluded an alliance with Bhāskaravarman, king of Kāmarūpa, whose father Susthitavarman Mrgānaka fought against Mahāsenagupta. That Susthitavarman was associated with the river Lohitya (Lauhitya) or Brahmaputra clearly shows that he was a king of

\(1\) The Nidhanpurā grant of Bhāskaravarman is also known as the Nadhanpurā grant. (Vide A Volume of Eastern and Indian Studies presented to F. W. Thomas, edited by Katre and Gode, pp. 85ff.).
Kāmarūpa. Kāmarūpa was conquered by Devapāla, the son and successor of Dharmapāla of the Pāla dynasty. According to the Rāmacarita Rāmapāla also conquered it. It was also conquered repeatedly by the kings of Gauda. The kingdom of Kāmarūpa was included in the dominion of some of the Pāla kings of Bengal. The Candra king Balacandra's son Vimalacandra ruled Kāmarūpa. Early in the 13th century A.D. the Ahom chiefs made themselves masters of this country.

Kāmākhya.—It is a place of pilgrimage in Assam (Byhat-Dharma Purāna, I, 14; Kalikā Purāṇa, Ch. 62). The temple of Śakti, Śiva's wife, at Kāmākhya near Gauhati was famous in ancient times. It was a great centre of the sensual form of worship inculcated in the Tantras. There was a deity named Mahāmāyā who was ever ready to fulfil human desires. The Kalikā Purāṇa and the Yoginītantra (Pūrva Khanda, Ch. 12) preserve the names of several kings whose titles betray their aboriginal descent, and who were followed by Naraka the founder of the ancient and famous city of Prāgjyotiśapura. According to tradition Naraka ruled from the Karatoyā river to the extreme east of the Brahmaputra Valley. Bhagadatta, son of Naraka, was an ally of Duryodhana (Mahābhārata, Udyogaparva, Ch. 4). The temple of Kāmākhya in Kāmarūpa is a special object of veneration to the devotees of this creed, as it is said to cover the place where the genitals of Śakti fell when her body was cut into pieces by Viṣṇu. But Śaktism is not popular with the inhabitants of Assam. The devotees of Śiva who is the male counterpart of Śakti are mostly found in the Surma Valley. Another small sect remarkable for the peculiarity of its tenets is the Sahajbhaļajan. Each worshipper endeavours to secure salvation by taking a woman as a spiritual guide. The temple of Kāmākhya on the Nilacala hill near Gauhati and the temple of Hayagriva Madhava at Hajo, about 15 miles by road north-west of Gauhati, are the important temples. For further details, vide Banikanta Kakati's The Mother Goddess Kāmākhya, 1948.

Kāmtāpur.—It is situated at a distance of about 19 miles to the south-west of the town of Cooch Behar. It is now in ruins. Dr. Buchanan Hamilton has left an interesting account of it in his Eastern India. According to him, Kāmtāpur was protected on three sides by an earthen rampart, about 20 to 40 ft. in height. The Kāmteśvari temple which was very important was destroyed by the Pathans.

Kedārpur.—It is a village in the district of Faridpur within the jurisdiction of the police station Pālang. A copperplate inscription of Śrīcandra-deva has been discovered here, containing the emblem of Buddhist dharmacakra and two couchant deer on two sides (I.H.Q., Vol. II, pp. 313ff.).

Kenduli—(Kendvavilla).—It is a village in the Bolpur Thana of the Suri sub-division, situated on the north bank of the river Ajaya, a few miles west of Ilambazar and about 22 miles south of Suri in the district of Birbhum. It is famous as the birthplace of the great Sanskrit poet Jayadeva who flourished in the 12th century A.D. and composed the well-known Gitagovinda, a Sanskrit lyrical poem in praise of Rādhikā and Kṛṣṇa. The body of Jayadeva was buried and not burnt after his death, and his tomb is still to be seen here surrounded by beautiful groves and trees. This place is visited by pilgrims, mostly Vaiṣṇavas (Introducing India, Pt. I, R.A.S.B., Pub. 1947, p. 72).

Kerakera.—It is the name of a village in Adipur pargana, situated about 12 miles to the south-south-east of Khiching (E.J., XXV, Pt. IV, October, 1939).
Keshipura.—The Yogini-tantra (I. 14. 84-85) mentions it.

Khād-daha.—It is a village in the Barrackpore sub-division, situated on the bank of the river Hooghly, 12 miles north of Calcutta. It is a place of pilgrimage for the Vaishnavas. Nityānanda, one of the greatest disciples of Caitanya, lived here for some time. He came here to practise asceticism. For further details, vide B. C. Law, Geographical Essays, p. 219.

Khālatika hills.—These are the modern Barabar hills in the district of Gaya. The Barabar hill cave inscriptions of Aśoka inform us that four cave-dwellings were dedicated to the Ājīvikas by Aśoka in the Khālatika hills (cf. Patanjali’s Mahābhāṣya, I, 3, 2; B. C. Law, India as described in the early texts of Buddhism and Jainism, p. 27). The Khālatika (Bald-headed) hills became known in the later inscriptions by the name of Gorathagiri (Goradhagiri), and still later by the name of Pravaragiri (see B. C. Law, Rājagriha in Ancient Literature, M.A.S.I., No. 58).

The Barābar hill in the Jahanabad sub-division in the district of Gaya contains the Sātgharā and the Nāgārjunī caves of the time of Aśoka and his grandson Daśaratha. It is about seven miles to the east of Belā station of the Patna-Gaya railway. To the south and near the foot of the hill are the seven rock-cut caves called Sātgharā. Out of these seven caves three are on the Nāgārjunī hills.

A shrine on a large stone was converted in the Buddha’s time into a Buddhist retreat known as the Pāsaṇaka-cetiya, which was situated in the religious area of Magadha. Some have identified it with Gorathagiri or some other hill near it.

Khāndajotika.—It is possibly Khāndajuli between Mallasārul and Gohagām in the Burdwan division, Bengal (E.I., XXIII, V, p. 158).

Khārarpur hills.—A range of hills is situated immediately to the south of Monghyr town. These hills, which are an off-shoot from the northern face of the Vindhya hills, measure 30 miles in length (J.A.S.B., Vol. XXI).

Khassia.—See Garo.

Khāṭi.—The Sena copperplates of the 12th century A.D. mention Khāṭivisaya and Khāṭi-māṇḍala. Khāṭi is to be identified with Khāṭipargana in the Sunderbans (Diamond Harbour sub-division) (Inscriptions of Bengal, III, 60, 170).

Khālīmpur.—It is near Gaur in the Maldah district (E.I., IV, 243), where the plate of Dharma-pāladeva was discovered.

Khānumata.—It was a prosperous Brahmin village in Magadha where a Vedic institution was maintained on a land granted by king Bimbisāra (Sumangalavilāsinī, I, 41; Dīgha, I, 127). It was a gift to the Brahmin Kūṭadanta by the Magadhan king Bimbisāra. It was the place where the Brahmin Kūṭadanta lived with all the powers over life and property, as if he were the king himself. Annually a great sacrifice was made involving the slaughter of many bulls, calves, goats and rams (Dīgha, I, 127).

Khétur.—It is a village in the Rajshahi district visited by Śrīcaitanya, the great Hindu religious reformer of the 16th century A.D., in whose honour a temple was built there. (Introducing India, Pt. II, p. 78.)

Kolhū.—It is situated at a distance of three miles to the north-west of Basārh containing a stone pillar surmounted by a lion, a ruined stūpa, an old tank and some small eminences marking the site of ancient buildings. All these remains clearly correspond with the account of the remains to the north-west of Vaiśāli as given by Hiuen Tsang (Muzaffarpur, by T’Malley, B. D. Gazetteers, pp. 141-42).
Kolikagāma.—This village was located eight or nine li (1½ miles) south-west of the Nālandā monastery. It is associated with Sāriputta (Watters, On Yuan Chwang, II, 171). In this village Moggallāna was born and died (Dhammapada Commentary, P.T.S., Vol. I, p. 89).

Kollāga.—This suburb (sannīvesa) lay beyond Kudapura in a further north-easterly direction. It appears to have been principally inhabited by the Kṣatriyas of the Nāya or Jñātri clan to which Mahāvira himself belonged (Hoernle, Uvāsagadāsā, Vol. II, Transl., p. 4, note 8).

Kotigāma.—It was a village of the Vijjians (Samyutta Nikāya, V, 431). Buddha in course of the journey from Rājagṛha to Kuśinārā passed through it (Dīgha Nikāya, II, 90–91).

Koṭiśīla.—It was a tīrtha (sacred place) in Magadha. Many saints practised penances here and attained perfection (Law, Some Jaina Canonical Sūtras, p. 178).

Koṭivārṣaviṣayā.—(Jain Koṭivarṣa or Koṭivārisiyā).—It is recorded as a sub-division of the Pundravarshanabhukti. It is in the epigraphic records of the Pālas and Senas of Bengal that the name frequently occurs. It must have included the whole or a part of Dinajpur. Bāṅgārā, modern Bāṅgarh, was the chief town of Koṭivarṣa. According to the Jaina Avadīyaka NIRUYKTI (1305) King Cāliya of Koṭivarṣa became a Jain ascetic. The ruins of Bāṅgarh are found on the eastern bank of the river Punarbhatā, one and a half mile to the north of Gaṅgārāmpur, which is 18 miles south of Dinajpur. The region round Gaṅgārāmpur may be identified with Koṭikarpura or ancient Devakota, the capital of Koṭivarṣa in Northern Bengal. According to tradition Bāṅgarh was the site of the fortified town of the demon king Bāna whose wife Kālārāni is said to have a tank dug called Kāladighi at Gaṅgārāmpur. According to the copperplate inscription of Mahipāla I, discovered at Bāṅgarh, Mahipāla regained his lost paternal kingdom. Some of the old relics of Bāṅgarh are now kept in the Dinajpur palace. Here we find a richly carved stone-pillar made of touch-stone, a Śiva temple and a Buddhist caitya of about the 11th century A.D. According to the Dāmodarpur grant of the time of Budhagupta and Jayadatta (E.I., XV, 138f.), Dongā, a village, existed in the subdivision of Himavacchikara (lit. on the summit of the Himalayas) in the Koṭivarṣaviṣayā of the Pundravarshanabhukti (I.C., V, p. 433).

Kotiyārama.—This hermitage of Vaśīṣṭha has been identified with Kuting, 32 miles from Bāripādā (E.I., XXV, Pt. IV, October, 1939).

Krauṇaśāvabhara.—It is the name of a donated village mentioned in the Khalimpur copperplate grant of Dharmapāladeva (Gauḍalekhamālā, I, pp. 9ff.). It was situated in the district of Mahantāprakāśa within the jurisdiction of the Vyāghrataṭi-mandala in the Pundravarshanabhukti (E.I., IV, pp. 243ff.).

Kronlā.—The Nālandā Plate of Samudragupta refers to this viśaya also mentioned in the Monghyr grant of Devapāla, which according to it, is stated to have been situated in the bhukti of Śrīnagara or Patna (E.I., XXV, Pt. II, April, 1939).

Kripā (or Kūpā).—This river may be identified with the modern Kopā, a tributary of the Bābā in Eastern India. (Law, Rivers of India, p. 45).

Kukkutapādagiri (also called Gurupādagiri).—Stein has located it on the Sobhnāth hill, the highest peak in a range of hills further south-west from Kurkihār and about four miles distant from the village of Wazirganj (I.A., March, 1901, p. 88). Some have identified it with Gurpā hill about 100 li east of Bodh-Gayā (J.A.S.B., 1906, p. 77). Cunningham has identified it with the three peaks situated about a mile to the north of Kurkihār.
and 16 miles north-east of Gayā (C.A.G.I., ed. Majumdar, p. 721). The three peaks are said to have been the scene of some of the miracles of the Buddhist saint Mahākāśyapa. According to Hiuen Tsang, the lofty peaks of the Kukuta pđāda or the Gurupa pđāda mountain are the endless cliffs and its deep valleys are boundless ravines. Its lower slopes have their gullies covered with tall trees, and rank vegetation clothes the steep heights. A threefold cliff projects in isolated loftiness reaching the sky and blending with the clouds. Mahākāśyapa took up his abode on this mountain (Watters, On Yuan Chwang, II, p. 143).

Kukuta rāma.—This monastery was at Pāṭaliputra (Saṃyutta, V, 15, 17, 171, 173). A king of Magadha named Mūnda came here to see the sage Nārada and listen to his doctrine. The sage instructed him and brought him solace as he was overwhelmed with grief at the death of his queen Bhaddā. Thereafter he attended to his duties as usual (Ang., III, 53ff.). A monk named Bhadda dwelt at this arāma and he had conversations with Buddha’s famous disciple Ānanda (Sam., V, 15-16, 171-2). According to Buddhaghosa this arāma was built by Kukuta-setthī (Maṭṭhama Commentary, II, 571). Hiuen Tsang says that it existed to the south-east of the old city of Pāṭaliputta and was built by Aśoka when he was converted to Buddhism (Beal, Records of the Western World, II, 95). The Divyāvadāna often refers to it (pp. 381ff., 430ff.). This arāma was different from that which existed at Kauśāmbi bearing the same name (Vinaya, I, 300).

Kulānca.—It is a town founded by the sage Kācara, which is identical with Kolānca, Krodañcī or Krodnāja. This place seems to have been a stronghold of the Brāhmaṇas of the Sāndilyagotra. Five ancestors of these Brāhmaṇas came to Vaṅga from Kolānca at the invitation of king Ādiśura for the performance of a Vedic sacrifice. This place seems to have been situated on the Ganges (E.I., XXIV, Pt. III, July, 1937). Some hold that it is situated in eastern or northern India.


Kumārī.—This river may be identified with the modern Kumārī which waters the Dalma hills in Manbhum (Law, Rivers of India, p. 45).

Kumbhinagāra.—Kumbhinagāra may be identified with Kumhira in Rampurhat of the Birbhum district of Bengal (vide, Śaktipur Copperplate of Lakṣmaṇasena, E.I., XXI, p. 214).

Kuṇḍapura.—Also called Khattiyakundaggāma identified with Basukund, a suburb of Vaiśāli, was the birthplace of Mahāvīra (Āvaśyaka Cūri, p. 243).

Lakṣyā.—It is mentioned in the Yoginiṭantra (1/11, pp. 60-61) as the confluence of Lakṣyā. The Lakṣyā is the prettiest river in the district of Dacca. It is found to have been formed from the three streams that took off from the old Brahmaputra. It flows into the Dhaleswāri at Madanganj. (Law, Rivers of India, p. 34).

Lambeva.—It may be identified with Limbu in the Narasinghapur State of Oriissa (E.I., XXVI, Pt. II, p. 78).

Latṭhivāna (= Skt. Yastaḥivāna).—It is about two miles north of Tapovan in the district of Gayā. It was a palm-grove (tālujjāna) according to the Pali commentator Buddhaghosa (Samantapādisākhī, Sinhalese ed., p. 158; P.T.S. ed., V. 972). Here Bimbisāra was converted by the Buddha (Manorathapūraṇa, p. 100). This grove which was situated in the outskirts of the city of Rājagrha (Rājagahanagarupacāre) was considered far
away as compared with Venuvana (Jāt., I, 85; cf. Vinaya-Mahāvagga, I, 35). It was the name of the royal park of Bimbisāra where the Buddha arrived from Gayāśīsa and halted with the Jātila converts on his way to Rājagrha (Vinaya-Mahāvagga, I, 35). Hiuen Tsang describes it as a dense forest of bamboos which covered a mountain, and points out that above 10 li to the south-west of it were two hot springs (Watters, On Yuan Chwang, II, 146).

Lauhitya.—See Brahmaputra. It is mentioned in the Yoginītānta (2. 5. 139ff.). It is considered as very sacred (Kālikā Purāṇa, Ch. 58. 39).

Lauriya-Nandangarh.—This village well-known for its Asōk pillar is situated in the Gandak valley some 16 miles to the north-west of Bettiah in the Champaran district, at the meeting point of two of the principal routes leading to Nepal border. It must have enjoyed a position of considerable importance from very early times. For an account of explorations at this site vide, A.S.I., Annual Report, 1906-1907, pp. 119ff.; 1935-36, pp. 55ff. For earlier explorations vide, A.S.I.R., I, pp. 68ff.; XVI, 104ff.; XXII, 47ff.

Lohit.—The great tributary, which meets the Brahmaputra in the district of Sadiyā, is the Lohit or Lauhitya (Mahābhārata, Bhāṣmaparva, Ch. 9; Anuśasanaparva, 7647; cf. Rāmāyana, Kiśkindhyākānda, XL, 26; Asiatic Researches, Vol. XIV, p. 425). It flows from north-east above the Namkiu mountains as the united flow of four streams (Law, Rivers of India, p. 30). This river formed the boundary of Prāgijyotisā or Gauhati in Assam (Rāghuvamśa, IV, 81).

Lupaturī.—It is probably the same as Lipatūnga of the Patna State (Orissa). Some have identified it with Lepta, six miles south-east of Bolangir in the Patna State (E.I., XXIII, Pt. VII).

Lushāī.—The Lushāī Hills stretch southwards from the Manipur State. They are bounded on the east by the Chin Hills and on the west by the Chittagong hills. The Arakan Yoma lies to the south of the Lushāī Hills. (For details, vide B. C. Law, Mountains of India, p. 9).

Macalagīmā.—It was a well laid village in Magadha where the Sun-god and the Moon-god were worshipped by the people. It was bedecked with roads, resthouses, tanks and big buildings long before the advent of the Buddha (Jāt., I, 199, 206; Dhammapada Commy., I, 265-80; Sumāṅgala-vilāsīni, III, 710ff.).

Maddakucchi-migadāya (migadāva).—This deer park at Maddakucchi was an important site in or about Rājagrha (Vinaya, I, 105; Samyutta, I, p. 27). Buddhaghosa takes Maddakucchi to be the actual name of the park where the antelopes were allowed to live freely (Sīratthappakāsīni, I, 77). The site was apparently on the plains and it occupied a space near a curve in one of the hills of Rājagrha.

Magadha.—Pāṇini in his Āṣṭādhīyā (4. 1. 170) and Patañjali in his Mahābhāṣya (1. 1. 2, p. 56) refer to it. Pāṇini uses the form Māgadhā and Patañjali also uses Sumagadhā (2. 1. 2, p. 48). According to the Daṇkkumāracaritaṃ (ed. H. H. Wilson), the lord of Magadha went to wage war with the monarch of Mālava, with the result that the king of Mālava was defeated and captured alive. But the Magadhān king mercifully reinstated him in his kingdom (pp. 3ff.). The royal ladies of Magadha were kept in security in a spot in the Vindhyā forest inaccessible to enemies (p. 6). The Rāghuvamśa (Sarga I, v. 31) points out that king Dilipa had a lawfully wedded queen named Sudakṣiṇā belonging to the Magadhan royal family.

Magadha is also mentioned in the Bhābru Edict of Aśoka as well as in the Bhīgavata Purāṇa (IX. 22, 46; X. 2, 2; X. 52, 14; X. 73, 33; X. 83,
23). In the Tibetan Buddhist Geography Magadha is not within Prāgī but within Madhyadeśa. It comprises the districts of Gayā and Patna. Some place it to the west of Áṅga being separated from the latter kingdom by the river Campā. King Áśoka in his Bhabru Edict after saluting the Saṃgha (Buddhist Church) wished them good health and comfortable movement. It seems probable that in the Sarnath Pillar Inscription of Áśoka we have just the first two syllables (Pāta) of the name of Pāṭaliputra. But it is definite from the Barhut inscriptions that three persons went there from Pāṭaliputra. The Háthigumpha inscription shows that when Brahmāpatimitra was the king of Áṅga-Magadha (2nd century B.C.), king Kharavela of Kalinga marched towards Magadha after having stormed Gorathagiri and brought pressure to bear upon Rājagriha, the ancient capital of Magadha (Rājagrihaṃ upapidaṃpayati—E.I., X, App. No. 1345; cf. Acta Orientalis, I, 265; Barua, Old Brāhmi Inscriptions in the Udayagiri and Khandagiri Caves, p. 17).1 The Magadhan empire did not wholly perish on the death of Skandagupta. It was ruled by Puragupta, Nara-sinhagupta, Kumāragupta II and Buddhagupta. Then the imperial line passed on to a dynasty of eleven Gupta princes. The Dāmodarpur plates, Sarnath Inscriptions, the Eran epigraph of Buddhagupta and the Betul plates of Parivarājaka Maharāja Saṃksobha, dated in the year A.D. 518, testify to the fact that the Gupta empire continued to exert sovereign rights in the latter half of the 5th as well as the 6th and 7th centuries A.D. In the first half of the 7th century the Gupta power, though overshadowed, was ruined by Ādityasena who assumed the titles of Paramabhaṭṭāraka and Mahārājādhirāja. As proved by the Ṛṣipad and Deo-Baranārk inscriptions, Ādityasena and his successors were the only North Indian sovereigns who appear actually to have dominated Magadha and Madhyadeśa. About the early part of the 8th century A.D. the throne of Magadha was occupied by Gopāla, a Gauda king as the Pāla inscriptions seem to indicate. According to the Rāgholi plates of Śaktivarman, Śaktivarman, king of Kaliṅga, is said to belong to the Magadha family. It is distinctly stated in the plates that the glorious Maharāja Śaktivarman adorns the Magadha family (Māyadha-kulotārīka) (E.I., XII, 2ff.). The Sirpur Stone Inscription of the time of Mahāśivagupta (E.I., XI, 184ff.) states that Vāsālā, the mother of Mahāśivagupta, was the daughter of the king of Magadha (Magadhādhipatyā) named Sūryavarman. The Mahākūta Inscription of Mangaleśa (I.A., XIX, 14ff.) states that Kirtivarman I alias Puru-ranaparakramaṇaka obtained victories over the kings of many cities including Magadha. The inscription of Jayadeva at Katmandu refers to the grand-daughter of the great Ādityasena, king of Magadha (Magadha-dauhitri Magadhiḥdvipasya mahātah Ādityasenosva). The Aihole Inscription of Mahāmandalesvara Cāṃunda II (I.A., IX, 96ff.) states that the brave king Cāṃunda-rāja (prabala-balayutam viira-Cāmunda-bhūpālīm) deserves praise from Magadha, Gurjara, Āndhra, Drāvīda and Nepāla. The Sirur Inscription of the time of Amoghavarṣa I (E.I., VII, 202ff.) points out that Atiśayadhavala (Amoghavarṣa I) is worshipped by the lords of Vāṅga, Áṅga, Magadha, Mālava and Veṇīgi (Vāṅga-Áṅga-Magadha-Mālava-Veṇīgi-sair arccito-liśayadhavalā). Similarly

1 Differences of opinions exists about the reading and interpretation of the various terms in the following passage: Athame ca vase mañātā sen (a) — Gopālarāja gopālāyukta Rājābhāmy uparāpayatu. The term Gopālarāja is taken by Jayaseval and Dr. Barua to mean a rocky fortress on the outskirts of Rājāghra, but Dr. Barua takes it to be the name of a person. (See Old Brāhmi Inscriptions in the Caves of Udayagiri and Khandagiri, pp. 223–27; cf. J.B.O.R.S., I, 162.)
in the Nilgund Inscription of the time of Amoghavarṣa I, we find mention of this fact in detail. It is stated there that the feet of Atiśayadhavala are rubbed by the diadems of hostile kings. It is further pointed out that his heroism is praised throughout this world and that he is worshipped by the lords of the above-mentioned places. The Govindapur Stone Inscription of the poet Gaṅgādhara (E.I., II, 330ff.) informs us that the illustrious ruler of Magadha (Śrī-Maγadhāśṭvara) gave him the name of Vyāsa. According to the Ablur inscription (E.I., V, 237ff.) Bijjana (Bijjala), the Kalacuri king, defeated the Magadhas along with the Andhras, Gurjaras, Vangas, Kaliṅgas, Colas, Lātās, etc. For a full account of Magadhā vide B. C. Law, *The Magadhās in Ancient India* (R.A.S., Monograph No. 24).

Mahādeva.—This hill as described by Huien Tsang was a small solitary double-peaked one. Here the Buddha overcame the Yakkha Vakula. According to some it was situated on the western frontier of Hiranya-parvata. To the west of it were some hot springs (*J.A.S.B.*, Vol. LXI, Pt. I, 1892).

Mahānādi.—The *Yogisitāntra* mentions it (2.5, pp. 139-140). The Mahānādi is the largest river in Orissa, which rises from the hills at the south-east corner of Berar. It flows past Sihoa and passes through Bastar in the Central Provinces. It reaches the southern border of the district of Bilaspur. It is fed by five tributaries. It follows a south-easterly course and flows past the town of Cuttack. For further details vide Law, *Rivers of India*, p. 44.

Mahāsthān.—See *Paundravaradhānabhukti*. A burnt clay figure of a female deity belonging to the Śunga period was found at Mahāsthān-garh in the Bogra district in course of digging an outlet. This helps us to confirm the fact that Mahāsthān represents one of the earliest city-sites of Bengal and was in occupation from the 2nd century B.C. to the 12th century A.D. (*A.S.I.*, Annual Reports, 1930-34, p. 128).

The most important epigraphical discovery is that of a small tablet of buff sandstone at Mahāsthān. It is engraved with six-lines of writing in ancient Brāhmī characters of about the 3rd century B.C., and is the first record of its kind ever found in Bengal. The distinct mention of Pudanagara (Skt. Puṇḍranagara) in this inscription confirms the identification of Mahāsthān with the city of Puṇḍranagara or Puṇḍravardhana which was first proposed by General Cunningham (*A.S.R.*, XV, 104ff.). For an account of exploration, see *A.S.I.*, Annual Reports 1934-1935, pp. 40ff.; *Excavations at Mahāsthān* by T. N. Ramachandran, *A.R.A.S.I.*, 1936/37 (1940).

Mahāvāna.—It was a natural forest outside the town of Vaiśāli lying in one stretch up to the Himalayas. It was so called because it covered a large area (*Sumanāgalavīlāsini*, I, 309; *Samyutta*, I, 29-30).

Mahāvana-viḥāra.—This monastery was in the Vṛjī country according to the *Mahāvānasā* (IV, 32). Fa-hien refers to it in his travels.

Maināmāti.—The Maināmāti copperplate of Ranavāṇkamalla Hari-kāḷadeva of the Śaka Era 1141 refers to the Maināmāti hills, about five miles to the west of the town of Comilla in the district of Tipperah. The copperplate only mentions the Maināmāti hills instead of the Lalmai (*Haraprāśid Memorial Volume*, pp. 282ff.). The name Maināmāti is probably associated with Mayanāmatī, the queen of Mānīkchandra, a king of the Candras, who ruled Bengal in the 10th and 11th centuries A.D. This queen and her son Gopicandra played an important part in Bengali folk-songs. Queen

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1 *Introducing India*, Pt. I, p. 79.
Mayanāmāti seems to have been a disciple of a great Śaiva Yogi, Gorakṣanātha, while her son was a disciple of a low caste siddha. An Officer of the royal groom is mentioned as embracing Sahajayāna Buddhism at Paṭṭikera. A village of the Tipperah district, which extends up to the Maināmāti hills, even now retains the name of Pāṭikāra or Paṭikāra. The existence of the kingdom of Paṭṭikera may be traced back as far as the 8th century A.D. Coins similar to those of the Candra dynasty and terracotta plaques with figures of Arakanese and Burmese men and women have been found at Maināmāti. In these coins the name of Paṭikera occurs. It appears that there was an intimate relation between Burma and the kingdom of Paṭṭikera. Ranavankamalla Harikāladeva was a chieftain of this place, while the Devas were then the independent rulers. The Paṭṭikera Vihāra of the Pāla period was an important monastery. A mound at Maināmāti, known as the ruins of Ānandarājā’s palace, seems to be a monastery. Some rulers of the Candra dynasty mentioned in the inscriptions, e.g., Śricandra, Govindacandra, Suvarnacandra, Pūrnacandra, ruled eastern and southern Bengal between 900 and 1050 A.D. with Rohitāgiri as their capital. The naked stone image of a Jaina tirthankara found at Maināmāti shows the influence of Jainism in this region. The discovery of such deities as Ganesā, Hara-Gauri, Vāsudeva, shows the influence of Hinduism there. Ānandarājā’s palace, Bhojarājā’s palace, Caṇḍimurā, Rūpabānmurā, Śālbanrājā’s palace are some of the mounds situated here, worthy of notice. In one of these mounds we find temples of Śiva and Ĉandi. A square monastery like that of Pāhādpura existed there. The central temple contains on its walls projecting mouldings, lotus petals, etc. Many carved terracotta plaques containing the figures of Yakṣas, Kimpuruṣas, Gandharvas, Vidyādharas, Kinnaras, Buddha, Padmapāṇi, warriors, animals, lotus flowers, etc. have been discovered. The potteries found there are mostly in ruins. Some small bronze images of the Buddha have also been found.

Makulaparvata.—Some have identified it with Kaluhā hill which is about 26 miles to the south of Buddha Gayā and about 16 miles to the north of Chāṭrā in the district of Hazaribagh. The place abounds in Buddhist architectural remains and figures of the Buddha. The Buddha is said to have spent his sixth rainy season on this mountain.

Mallaparvata.—It is the Paresnāth hill in the district of Hazaribagh, two miles from the Isri railway station. It is a sacred hill for the Jains. It is the Mount Maleus of the Greeks (McCrindle, Megasthenes and Arrian, pp. 63, 139). It is also known as the Sametākhara, Samidagiri and Samadhigiri.

Mallasārul.—It is a village situated about a mile and a half from the north bank of the Damodar river within the jurisdiction of the Galsi police station of the Burdwan district, Bengal, where a copperplate of Vijayasena was discovered (E.I., XXIII, Pt. V, p. 155).

Mandāra Hills.—The Kālikā Purāṇa mentions this parvata (Ch. 13. 23). It is situated in the Bankā sub-division of the district of Bhāgalpur, 30 miles to the south of Bhāgalpur, and three miles to the north of Bansi. This hill is about 700 feet high. The oldest buildings are the two temples, now in ruins. The Sitākund tank is the largest, 100 feet long by 500 feet wide. According to Fleet it is situated about 35 miles south of Bhāgalpur.

It is known to Megasthenes and Arrian as Mallus. It is an isolated hill on the top of which stands a Hindu temple. There are also ruins of Buddhist temples and images (Bhagalpur by Byrne, B. D. Gazetteers, pp. 162, 163, 169). A detailed description of this hill is given in Ch. II (pp. 31ff.) of Bhagalpur by Byrne.

Mangroon.—It is a village in the Buxar sub-division of the Sahabad district, Bihar, situated about 14 miles south-west of Buxar where an inscription of Visnugupta's time (the year 17) has been discovered. (E.I., XXVI, Pt. VI, April, 1942, pp. 241ff.)

Markatahrada.—While the Buddha was at Vaisali, he dwelt in the pinnacled hall (Kūṭāgaravatāla) on the bank of the lake Markata (Divyavadāna, p. 200). The Mahāvastu refers to the Markatahrada Caitya where the Buddha also stayed (Law, A Study of the Mahāvastu, p. 44).

Masār.—This village situated about six miles west of Arrah has been identified with Mo-ho-so-lo visited by Hiuen Tsang in the 7th century A.D. Mahāśāra was its ancient name (A.S.I. Reports, Vol. III).

Meghnā.—The lower course of the Surmā river flowing through the district of Dacca is generally known as the Meghnā. This river represents the combined waters of Surmā, the Barāka and the Puini. The Meghnā flows a tortuous course between the districts of Dacca and Tipperah till it joins the Dhalēśvarī, a little below Munshiganj. The united waters of the Padmā and the Meghnā flow together into the Bay of Bengal (Law, Rivers of India, p. 25).

Mehār.—This village is situated in the Chandpur sub-division in the district of Tipperah where a copperplate of Dāmodaradeva was discovered. It is also known as Mehāragrāma. The Mehār plate of Dāmodaradeva places the village of Mehār in the sub-division called Vāyisagrāma which was included in the Paralāyi-visaya of the Samatāṭamaṇḍala lying within the Paundravardhanabhukti (E.I., XXVII, Pt. IV, pp. 182 and 185).

Mesīkī.—It is a donated village mentioned in the Monghyr copper-plate grant of Devapāladeva (Gaudālekhāmāla, I, pp. 33ff.). It was situated in the district of Krimila within the jurisdiction of the Śrīnagara-bhukti, which, according to some, included the districts of south Bihar (H.I.Q., XXVI, II, p. 138).

Mishmi.—This mountain forms part of the northern frontier of Assam, overlooking the eastern bend of the Brahmaputra. This has been much dissected by agents of erosion, giving rise to a tangled mass of ridges capped by peaks of 15,000 ft. in height (B. C. Law, Mountains of India, p. 9).

Mithilā.—Mithilā was the capital of Videha (Mahābhārata, Vanaparva, 254; cf. Mahāvastu, III, p. 172; Divyavadāna, p. 424), which was also called Tirabhukti (modern Tirhut). According to the Rāmāyaṇa (Adi-kāṇḍa, XLIX, 9-16; cf. Śāntiparva of the Mahābhārata, CCCXXVII, 12233-8), it was the name of the capital as well as of the country itself. It has been identified with the modern Janakapura, a small town within the Nepal border. The districts of Muzaffarpur and Darbhanga meet to the north of it (Law, Geography of Early Buddhism, p. 31; Cunningham, Ancient Geography of India, S. N. Mazumder ed., p. 718; Cunningham, A.S.R., XVI, 34). Beale quotes Vivian De St. Martin who connects the name of Chen-su-na with Janakapura (Beal, Buddhist Records of the Western World, II, p. 78 n.). During the reign of Janaka, king of Videha, the royal sage Viśvāmitra took four days to reach Mithilā from Ayodhyā, resting at Viśālā on the way for one night only (Rāmāyaṇa, Vāngavāśi ed., 1-3; Ibid., Griffith's Tr., pp. 90-91). Mithilā, according to Rhys Davids, was situated about 35 miles north-west of Vaisali (Buddhist India, p. 26). It was seven leagues and the kingdom of Videha 300 leagues in extent (Jātaka, III,
365; *Ibid.,* IV, p. 316). It was situated at a distance of 60 yojanas from Campā, the capital of Aṅga (*Jātaka*, VI, p. 32). Tirabhukti (modern Tirhut) was bounded by the river Kauśika (Kośi) in the east, the Ganges in the south, the Sadānirā (Gaṇḍak or the Rapti) in the west and the Himālayas in the north (Law, *Geography of Early Buddhism*, 30-31). Tirabhukti is derived from *Tira* meaning bank and *bhukti*, limit. Cunningham is right in pointing out that the name seems rather to refer to lands lying along the banks of rivers than to the boundaries of a district and these lands may be identified with the valleys of the Būr Gaṇḍak and the Bāgmati rivers (Cunningham and Garrick, *Reports of Tours in North and South Bihar in 1880-81, A.S.I.*, p. 1-2). Videha was so named after Māthava, the Videgha, who colonized it according to the *Satapatha Brāhmaṇa* (*I, IV, 1*). Videha took its name from the early immigrants from Pubbavideha, the eastern sub-continent of Asia, placed to the east of Mount Sineru (Papañcasudāni, Sinhalese ed., I, p. 484; Dharmapāda-Āṭṭhakathā, Sinhalese ed., II, 482). This very region is called Bhadrāśvavarsa in the great Epic (*Mahābhārata*, Bhimaparva, 6, 12, 13; 7, 13; 6, 31).

According to the *Bhaviṣya Purāṇa*, Nimi's son Mithi founded the beautiful city of Mithilā. He came to be known as Janaka, because he was the founder of this city (cf. *Bhāgavata Purāṇa*, IX, 13, 13). According to the *Mahāgovinda Suttanta* of the *Dīgha Nikāya* (*II, p. 235*), Videha was demarcated as a principality with Mithilā built by Govinda as its capital. The *Viṃśu Purāṇa* (388ff.) gives a fanciful account of the origin of the name of Mithilā. Vaśiṣṭha, having performed the sacrifice of Indra, went to Mithilā to commence the sacrifice of king Nimi. On reaching there he found Gautama engaged by the king to perform the sacrificial rites. Seeing the king asleep he cursed him thus, 'King Nimi will be bodiless.' The king on awakening cursed Vaśiṣṭha saying that he would also perish as he had cursed a sleeping king. The sages churned the dead body of Nimi and as a result of the churning a child was born afterwards known as Mithi (cf. *Bhāgavata Purāṇa*, IX, 24, 64). Mithilā was named after Mithi and the kings were called the Maithilas (*Viṃśu Purāṇa*, 89, 6; *Brahmāṇḍa Purāṇa*, III, 64, 6, 24; *Viṃśu*, 89, 23; *Viṃśu*, IV, 5, 14).

Mithilā had at each of its four gates a market-town (*Jātaka*, VI, p. 330). It had plenty of elephants, horses, chariots, oxen, sheep and all kinds of wealth of this nature together with gold, silver, gems, pearls and other precious things (Beal, *Romantic Legend of Śākya Buddha*, p. 30). This city was splendid, spacious, and well-designed by architects with walls, gates and battlements, traversed by streets on every side and adorned with beautiful tanks and gardens. It was a gay city. The Brahmins inhabiting the city dressed themselves in Kāśi cloths, perfumed with sandal and decorated with gems. Its palaces and all their queens were decorated with stately robes and diadems (*Jātaka*, VI, 46ff.; cf. *Mahābhārata*, III, 206, 6-9). It was a fertile city on the northern bank of the Ganges (*Rāmāyana*, Griffith's Tr., XXXIII, p. 51). It was a peaceful city surrounded by long walls (*Ibid.*, Canto LXVI, p. 89). According to the *Rāmāyana*, Mithilā was a lovely and fair city; nearby there was a wood which was old and deserted (*Ibid.*, Canto XLVIII, p. 68). The city was well-guarded and had well-laid roads. Its inhabitants were healthy who used to take part in frequent festivities (*Mahābhārata*, Vanaparva, 206, 6-9). It was one of the nineteen cities ruled severally in succession by the various dynasties of princes of the Solar race (*Vamsatthapakāsini*, I, p. 130). There was a shrine at Mithilā where the Mahāgiri teachers lived (Law, *Pañcīlaṣas and their Capital Ahichchhatra*, *M.A.S.I.*, No. 67, p. 11).
Polygamy appears to have been in vogue among the Videhan kings (Jātaka, IV, 316ff.). Videha was a centre of trade in the Buddha’s time. The great prosperity of the Videhans was due to trade with other countries, e.g., Benaras. People came from Śrāvasti to Videha to sell their wares. A disciple of the Buddha took cart-loads of articles and went to Videha for trade (Paramatthadīpāṇi on the Theragāthā, Sinhalese ed., III, 277-78).

Among the kings of Mithilā, the most important was Janaka who performed his sacrifice at Mithilā (Mahābhārata, Vanaparva, Chs. 132, 134, etc.). Janaka’s imperial sway was obeyed by the people of Mithilā. He was an ally of Daśaratha, king of Ayodhyā. He was highly cultured and firm in his determination (Rāmāyaṇa, Griffith’s Tr., Canto XII, pp. 23, 95). There is a saying attributed to Janaka. Seeing his city burning in a fire, he sang thus: ‘In this nothing of mine is burning’ (Mahābhārata, XII, 17, 18-19; 219, 50; cf. Uttarādhyayana sūtra, Jaina sūtras, II, 37). Some suitors came to win Sitā, the daughter of Janaka (Rāmāyaṇa, XXXIII, p. 89). Paraśurāma to take revenge for breaking Śiva’s bow, arrived at Mithilā, insulted Rāma and demanded a conflict in which he was defeated (Keith, Sanskrit Drama, p. 245). Nimi was the Ādipuruṣa of the Royal family of Mithilā (Rāmāyaṇa, I, 71.3). King Āngati of Mithilā had three ministers to help him in his administration. According to the Śrīyaprajñāpiti, Jīyasattu was a king of Mithilā. He was no other than king Praśenajitā of Kośala (cf. Bhagavati sūtra, p. 244; Hoernle, Uvīsagadasio, Tr., p. 6). According to the Jaina Nirayijivaliya sutta Videha claimed Cetaka as its king (Jaina sūtras, I, p. xiii). He was an influential leader of the Licchavi confederacy. His daughter Cellanā was married to Śrenika Bimbisāra of Magadha and became the mother of Ajātaśatru. King Puṣpadeva was the ruler of Mithilā who had two pious sons named Candra and Śurya (Bodhisattvāvadānakalpatāḷ, Pallava 83, p. 9). The munificent king Vījitāvi of Mithilā was banished from his kingdom (Mahāvastu, III, p. 41). Karna conquered Mithilā during his digvijaya (Mahābhārata, Vanaparva, 254). King Sādhina of Mithilā lived in happiness for many years. He ruled this city righteously (Jātaka, Vol. IV, 355ff.). Mahājanaka was the reigning king of Mithilā. After his death he was succeeded by his elder son and his younger son was made the viceroy. The law of primogeniture seems to have been in vogue in the city of Mithilā (Jātaka, Vol. VI, 30ff.). After defeating the Kaivarta usurper, Rāmapāla of the Pāla dynasty conquered Mithilā. After the Senas of Bengal had taken possession of Varendra and Magadha, a dynasty seems to have sprung up in Tirhut under the leadership of Nānadeva (Cunningham and Garrick, Report of Tours in North and South Bihar in 1880-81, A.S.I., pp. 1-2).

Mithilā was hallowed by the dust of the feet of Vardhamāna Mahāvīra, the founder of Jainism, and Gautama Buddha, the founder of Buddhism. King Makkhādeva of Mithilā seeing a grey hair plucked from his head, realized the impermanence of worldly things. He afterwards became a recluse and developed very high spiritual insight (Jātaka, I, 137-38). Sādhhina, a righteous king of Mithilā, kept the five precepts and observed the fast-day vows (Jātaka, Vol. IV, 355ff.).

In the history of the Indian hermits the kingdom of Videha played an important part (Majjhima, II, 74ff.). The Buddha stayed at Mithilā and preached there the Makkhādeva and Brahmāyusuttas (Majjhima, II, 74-133). A female elder named Vāsiṭṭhī first met the Buddha at Mithilā and entered the order after listening to his religious instructions (Theratherīgīthā, P.T.S., 136-37). The Buddha Kōnāgamana also preached at Mithilā.
and the Buddha Padumuttara preached his sermons to his cousins in the park of Mithilā (Buddhavamsa Commentary, Sinhalese ed., p. 159).

The Bhāgavata Purāṇa (IX, 13, 27) points out that the Maithilas were generally skilled in the knowledge of ātmā. Brahminism was prevalent in Videha in the Buddha’s time (Majjhima, II, 74ff., 133ff.). The Buddhist Nikāyas are silent as to the Buddha’s missionary work in Videha and Mithilā. Only in the Majjhima Nikāya we find that the Master stayed at the mango-grove of Makkhādeva at Mithilā and converted a distinguished Brahmin teacher named Brahmīyu.

The kings of Mithilā were men of high culture. Janaka was the great seer of the Brahmanic period. He was not only a great king and a great sacrificer, but also a great patron of culture and philosophy (Āśvalāyana Śrautasūtra, X, 3. 14). His court was adorned with learned Brahmins from Kośala and Kurū-Pañcāla countries.

In the Buddhist age king Sumitra of Mithilā devoted himself to the practice and study of the true Law (Beal, Romantic Legend of Kāsīya Buddha, p. 30). King Vedeha of Mithilā had four sages to instruct him in Law (Jātaka, VI, 333). His son was educated at Taxila (J.A.S.B., XII, 1916). A young man of Mithilā named Piṅguṭṭara came to Taxila and studied under a famous teacher. He soon completed his education (Jātaka, VI, 347ff.). A Brahmin of Mithilā named Brahmīyu was well versed in history, grammar and casuistry and was endowed with all the marks of a great man (Majjhima, II, pp. 133-34).

Mithilā was one of the five Indies. The civilization of Bengal—the new learning, especially that of logic which made the schools of Nādia famous throughout India, came from Mithilā, when Magadha had ceased to give light to eastern India (V. A. Smith, Early History of India, 4th ed., p. 353, f.n. 2).

After the Muslim conquest of India the new school of Indian logic was founded at Mithilā by Gaṅgēsa and it was from Mithilā that this school found its place at Navadvīpa in Bengal. Vidyāpati, the celebrated Vaiśnava poet and singer, flourished as the precursor of the Vaiśnava poets and preachers in Bengal, Assam and Orissa. For further details, vide Law, Indological Studies, Pt. III; Law, Tribes in Ancient India, Ch. XLVII.

Mora.—The river Mora is the modern Mor (also known as Mayārikṣi). It is mentioned in the Śāktīpur copperplate of Lakṣmānasena (E.I., XXI, p. 124). Some have identified it with Morakhi. This river used to flow in the territory of Uttarārāda. It enters the Birbhum district from the Santal Parganas on the west and follows a course towards the east. The Mayārikṣi river project is the first of its kind in West Bengal.

Moranidvīpa.—It was on the bank of Sumāgadhā visited by the Buddha. It was at Rājagṛha (Dīgha, III, p. 39; Aiṅguttara, I, p. 291).

Mudgagiri.—The Monghyr copperplate inscription of Devapāladeva, son of Dharmapāla, mentions it, which has been identified by Sir Charles Wilkinson with the modern Monghyr (Gaṅḍalekhamalā, I, pp. 33ff.). It indicates that Monghyr (Modāgiri or Mudgagiri) was included in the kingdom of Devapāla. Mudgagiri or Modāgiri is generally identified with the hills of Monghyr in Bihar. Monghyr was also known as Mudgalapuri, Mudgalārama, etc. The Mudgalas or the people of Monghyr are referred to in the Mahābhārata (Dronaparva, XI, 397). It is interesting to learn that after defeating Karṇa, king of Aṅga, Bhimasena fought a battle at Modāgiri and killed its chief. The place is known to have been the site of the royal camp of the Pāla kings in the 10th century A.D. For further details, vide A.S.I., Reports, Vol. XV; B. and O. District Gazetteers, Monghyr, by O’Malley, pp. 232-248.
Mukshudābd or Mukshusābd (Murshidabad).—It is situated at a distance of 122 miles from Calcutta on the bank of the river Bhāgirathi. It was the capital of the last independent ruler of Bengal, well built by Nawab Murshidkuli Khan, who was then the Subedar (Viceroy) of Bengal. This city contained many magnificent buildings and palaces. It was extensive, populous and prosperous. The Imambara, Motijhil, Hazarduari, Tomb of Nawab Sharfaraj Khan, who became the Nawab of Murshidabad for one year after the death of Suja Khan, Tripolia Gate, Topkhana, Nizamat-Adalat, and Sadar Diwani Adalat are noteworthy. The tomb of Nawab Siraj-ud-daula stands on the other side of the Ganges flowing through the town of Berhampur (Introducing India, Pt. I, pp. 76-77).

Nagarabhukti.—The Nālandā plate of Dharmapāladeva refers to it which has been identified with modern Patna, which as a division, included the districts of Gaya, Patna and Sahabad (E.I., XXIII, Pt. VII, p. 291). We learn from the Nālandā Inscription of Devapāla that Nagarabhukti included the viṣayas of Rājayoga and Gāyā.

Nandapura.—The Nandapura copperplate inscription (dated the Gupta year 169) of Budhagupta refers to Nandapura, which is a village in the district of Monghyr. It lies on the southern bank of the Ganges at a distance of about two miles to the north-east of Surajgarhā in the district of Monghyr (E.I., XXIII, Pt. II, April, 1935, p. 53).

Navadvip. —It is a sacred place of the Vaisnavas. It is so called because it is a combination of nine islands. It stands to the west of the present railway station of Navadvīpaghāt, which is eight miles from the town of Krishnagar in the district of Nadia.

Śrī Caitanya, the great founder of new Vaisnavism in Bengal, left this place which was his birthplace at the age of 24 and lived the life of a hermit. The ruins of the palace built by Ballālasena are still found on the eastern coast of the Ganges, half a mile to the north of the present Māyāpura. A court of justice was established here by Aśokasena, grandson of Laksmanasena and great-grandson of Ballālasena. At one time, it was a great centre of Sanskrit learning (Introducing India, Pt. I, 73-74).

Navagrāma.—Navagrāma in Daksina-Rādha has been identified with the village of the same name in the Bhurshut Pargana of the Hooghly district in Bengal. The Halāyudha-stotra in the Amareśvara temple refers to it (Indian Culture, I, 702; II, 360; E.I., XXV, Pt. IV, October, 1939, p. 184).

Nīgamā.—It was in the countries of the Vrijans (Aṅg., IV, 213).

Nāgā hills.—The Nāgā hills form part of the eastern frontiers of Assam. As a district of Nāgā hills is bounded on the north by Šibsāgar; on the west by Šibsāgar, Nowgong, and the North Cachar hills; on the south by Manipur, and on the east by mountain ranges inhabited by independent Nāgā tribes. The district consists of a narrow strip of hilly country and has a maximum length of 138 miles and an average breadth of about 25 miles. The hills are covered with dense evergreen forests. North of Kohima the main range gradually declines in height. The Nāgā hills are generally composed of pretteriary rocks overlain by tertiary strata. The most important coal-fields in the Nāgā hills lie outside the borders of the district.

During winter the climate of the high hills is cold and bracing. The days are generally bright and sunny but frost at night is by no means uncommon. The low ranges of hills adjoining the plains are unhealthy, and the Nāgās who settle there suffer much from fever and generally deteriorate in physique.
The great mass of the Nāgās are still faithful to the religion of their forefathers. They believe in the existence of a supreme creator. Sickness and other misfortunes which befall them they ascribe to the malignant action of the evil spirits. They try to appease them with sacrifices. Most of them believe that there is something in a man which survives the death of the body, but they cannot say what it is and where it goes (B. C. Allen, Nāgā Hills and Manipur, Assam District Gazetteers, Vol. IX, 1905, pp. 1-39).

Nāgārjuni hill.—The Nāgārjuni hill cave inscription of Anantavarman mentions the Nāgārjuni hill which is a part of the Vindhya range. It is situated about a mile away on the northern side of the village of Japhra which is about 15 miles to the north by east of Gayā (C.I.I., Vol. III; vide also Khalatika hills).

Nālakagāma.—It was a village in Magadha where Sāriputta died (Sāmyutta, V, 161). Some have located it in the eastern part of Magadha (Vimānavatthu Commentary, P.T.S., p. 163). This village may be identified with Nālagāmatha which was not far from Rājagṛha (Sāmyutta, V, 161). The name of the village, where the Elder Sāriputta was born, is mentioned in the Jātaka (I, 391) as Nāla. It is stated in this Jātaka that he died at Varaka.

Nālandā.—Nālandā is a suburb of Rājagṛha in Magadha. The name Nālandā is derived from the name of a dragon called Nālandā which used to live in a tank to the south of the Nālandā monastery in a mango wood. Ju-laí as a P'usa had once been a king with his capital at Nālandā. As the king had been honoured by the epithet ‘Nālandā’ or ‘Insatiable in giving’ on account of his kindness and liberality, this epithet was given as its name to the monastery. The grounds of the establishment were originally a Mango Park bought by 500 merchants for ten kotis of gold coins and presented by them to the Buddha. Soon after the Buddha’s death, Śakrādiyā, a former king of this country, esteeming the one Vehicle and reverencing the Three Precious Ones, built the monastery (Watters, On Yuan Chwang, II, p. 164). Yuan Chwang does not accept the explanation of the word, ‘Nālandā’ which derived its name from that of the dragon of the tank in the Mango Park. He prefers the Jātaka story which refers the name to the epithet ‘Insatiable in giving’ (na-alam-dā) given to the Buddha in a former existence as the king of this country (Watters, On Yuan Chwang, II, 166).

The distance of Rājagṛha (modern Rājgīr) to Nālandā is one yojana (Sumāṅgalavilāsini, I, 35). But according to the Mahāvastu, it is situated at a distance of half a yojana from Rājagṛha (Vol. III, 56) and it is described therein as a rich village. It is identified with modern Baragaon, seven miles to the north-west of Rājgīr in the district of Patna (Cunningham, Ancient Geography, S. N. Majumdar’s ed., p. 537). There was a road from Rājagṛha to Nālandā and the Buddha took this road in course of his journey. Gautama was seen seated on this road (Sāmyutta Nikāyā, II, p. 220).

Nālandā was influential, prosperous, full of folk, crowded with people devoted to the Exalted Buddha. It contained many hundreds of buildings. A rich and prosperous householder of Nālandā had a beautiful bathing hall containing many hundreds of pillars. There was a park called Hastiyāma (Jātina Śūtras, II, 419ff.). The village of Baragaon or Nālandā surrounded by ancient tanks and ruined mounds possessed very fine specimens of sculpture. The remains there consist of numerous masses of brick ruins, among which the most conspicuous is the row of lofty conical mounds running north to south. These high mounds are the remains of gigantic temples attached to the famous University of Nālandā. There
are many monasteries and several inscribed domes scattered over the ruins of Baragaon. There are many objects worthy of notice at Baragaon, as for example, the colossal figure of the ascetic Buddha, a life-size ascetic Buddha and a number of smaller figures in a Hindu temple; two low mounds to the north of the village of Baragaon, one having a four-armed image of Viṣṇu on Garuda and the other having two figures of Buddha seated on chairs; a Jain temple having the same style of architecture as the Great Temple at Buddha Gayā. There are several Jain figures. There are tanks which surround the ruins on all sides (vide Cunningham, Archaeological Survey of India Reports, 1862-1865, Vol. I, pp. 28ff.; Annual Report, Archaeological Survey of India, 1915-16, Pt. I, pp. 12-13). Besides there are many statuettes and seals discovered at the site of Nālandā. The ruins of many monasteries have been discovered and the official seal of the Nālandā establishment is an important discovery made by the Archaeological Department (Annual Report of the Archaeological Survey of India, Pt. I, 1916-17, p. 15). All available evidences point to the fact that within a few years of Buddha’s enlightenment Buddhist headquarters were established in many important places among which the name of Nālandā occurs (vide B. C. Law, Life and Work of Buddhaghosa, p. 49). T. W. Rhys Davids points out that Nālandā was one of the stopping places for those who took up the trade route between Sāvatthī and Rājagṛha (Buddhist India, p. 103). In the 5th century A. D. Narasimha Gupta of the Gupta Dynasty built a brick temple more than 300 ft. high at Nālandā in Magadha, which was remarkable for the delicacy of its decoration and the lavishness of its furniture (V. A. Smith, Early History of India, 4th ed., p. 329).

Buddha spent much of his time at Nālandā in the mango grove of Pāvārika. It was at this place that Sāriputta came to see him and there was a discussion held between them on the subject of the lineage of the faith (D.N., II, 81-83). The Buddha held a comprehensive talk with the monks about right conduct, earnest interpretation and intelligent discourse (D.N., II, 83-84). While the Master was here, a rich Burgess presented him with a vihāra and a park. Sāriputta came to him and said, ‘There is nobody whether a monk or a Brahmin who is greater than the Exalted One as regards the higher wisdom and this is the faith which I cherish in my mind.’ In reply the Buddha delivered a discourse on the faith that satisfied him (cf. D.N., III, 99). Here the Master was met by a Jaina named Dighatapassi. He asked the Jain as to the number of acts (karmas) mentioned by Nigantha Nāthaputta in order to destroy sinful deeds (Majjhima, Vol. I, 371ff.). Upāli, a householder, came to see the Buddha at Nālandā and asked him about the cause of his passing away from this life (Samyutta, IV, 110). A village headman named Asibandhakaputta went to the Buddha who told him that one should sow seeds according to the fertility of the soil (Samyutta, IV, pp. 311ff.). While the Buddha was staying at Nālandā, he spoke about the three wonders of the gods to Kevaddha, a young householder (Dīgha, I,—Kevaddha Sutta). While the Buddha was staying in a mango grove at Nālandā, he held a discussion with the Jain Dighatapassi, about three kinds of penalty, etc. The Buddha declared the mental action as the most sinful (Law, Historical Gleanings, pp. 91-92). Here at Nālandā Mahāvīra met Makkhali Gosāla. The consequence of this meeting seems to be disastrous. For six years Mahāvīra and Makkhali Gosāla lived together practising austere asceticism, but afterwards Gosāla separated himself from Mahāvīra and set up a religious system of his own (Uviṣadadasāno, pp. 109ff.; cf. Cambridge History of India, Vol. I, pp. 158-59). Mahāvīra spent fourteen rainy seasons in the
suburb of Nalanda and he spent the greater part of his missionary life in this place which contains a beautiful Jain temple of Mahāvira (N. L. Dey, Geographical Dictionary, 137).

The stone inscription of Bālāditya was found on the door of a temple belonging to Nalanda (Gaudakekhāmālī, I, p. 102). This temple was built by Bālāditya for the Buddha at Nalanda (E.I., XX, 37ff.). The terra-cotta seal of Visnugupta was excavated from the monastery site No. 1 at Nalanda (E.I., XXVI, Pt. V, January, 1942). This temple was built by Bālāditya for the Buddha at Nalanda (E.I., XX, 37ff.).

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After Buddha's passing away, five kings named Śakrāditya, Buddhagupta, Tathāgatagupta, Bālāditya and Vajra built five monasteries at Nalanda (Watters, On Yuan Chwang, 11, pp. 164-5). The University of Nalanda received royal recognition in the year 450 A.D. (S. C. Vidyābhūsana, History of Indian Logic, p. 515). According to the Tibetan account the quarter in which the University with its grand library was located was called Dharmagaiija or Piety Mart. It consisted of three grand buildings called Ratnasāgara, Ratnodadhi, and Ratnavarājaka respectively. In the Ratnodadhi which was a nine-storeyed building, the sacred scripts called Prajñāpāramitā and the Tantric work Samājaṇuhya were kept (Ibid., 516). Dharmapāla, a native of Kāñcepura, modern Conjeeveram in Madras, studied in this University and acquired great distinction. In course of time he became the head of this University (Ibid., p. 302; cf. Beal, Buddhist Records of the Western World, II, p. 110).

Silabhadra, a Brahmin, who came from the family of the king of Samatata (lower Bengal), was a pupil of Dharmapāla. He, too, became the head of this University (Ibid., Buddhist Records of the Western World, II, p. 110). I-tsing who started for India in 671 A.D. arrived at Tāmrailipi at the mouth of the Hooghly river in 672 A.D. He studied at Nalanda, the centre of Buddhist learning, at the east end of the Rāja-ga-ha Valley (I-tsing, A Record of the Buddhist Religion, Intro., p. XVII). He said that venerable and learned priests of the Nalanda University used to ride in sedan chairs and never on horseback (Ibid., p. 30). According to him the number of priests exceeds 3,000 in the Nalanda monastery. There are eight halls and three hundred apartments in this monastery. The worship can only take place separately (Ibid., p. 154). I-tsing spent a number of years in studying Buddhist literature at this University. The Chinese traveller Hiuen Tsang also was a student of this University for several years. According to him there were thousands of similar institutions in India but none comparable to Nalanda in grandeur. There were 10,000 students who studied various subjects including literature both Buddhist and Brahmanical and discourses were given from 100 pulpits every day. There were lecture halls and all necessary materials for the
vast concourse of the teachers and the taught were supplied. The revenues of about 100 villages were remitted for this purpose and two hundred of these villages supplied in turn the daily needs of the inmates. Hence the students here were so abundantly supplied that they did not require to ask for the four requisites, viz., food, clothes, bedding and medicine. From morning till night the students and the teachers engaged themselves in discussions. Learned men from different cities used to come there in large numbers to settle their doubts, and the students of Nālandā were regarded as the best students wherever they went. Nālandā was meant for advanced students and the students had to pass a severe preliminary test. The University of Nālandā was surely the embodiment of the highest ideal of education. For further details, see B. C. Law, The Magadhas in Ancient India, R.A.S., Monograph No. 24, pp. 41-43; Hirānanda Śāstrī, Nālandā and its Epigraphic material (M.A.S.I., No. 66); Nilakanta Śāstrī, Nālandā, published in the Journal of the Madras University, Vol. XIII, No. 2; A. Ghosh, A Guide to Nālandā, Delhi, 2nd ed., 1946; Nālandā in Ancient Lit., 5th Indian Oriental Conference, 1930; R. K. Mookerjee, The University of Nālandā, J.B.O.R.S., XXX, Pt. II, 1944; A.S.I., Reports, Eastern Circle, 1901-2, 1915-16, 1919-1920, 1920-21; J.B.O.R.S., March, 1923; B. and O. District Gazetteers, Patna, by O’Malley, pp. 217-223. For an account of excavations at Nālandā vide A.S.I., Annual Reports, 1930-34, pp. 130-140; 1936-37 (1940).

Nānyamandala.—It occurs in the Rāmpāl copperplate of Śricandra and it belonged to Pauṇḍravardhanabhukti (N. G. Majumdar, Inscriptions of Bengal, III, p. 2).

Nehakāśthi.—The Rāmpāl copperplate of Śricandra mentions it as a village situated in Nānyamandala of the Pauṇḍravardhanabhukti (N. G. Majumdar, Inscriptions of Bengal, III, p. 2).

Neraṇjarā (Nairaṇjanā, Chinese Ni-lien-Ch' an).—It is the river Phalgu. Its two branches are the Nīlanī and the Mohānī, and their united stream is called the Phalgu. This river has its source near Simeria in the district of Hazaribagh. At a short distance to the west of this river lies Buddha-Gayā (Bodhgayā). Dr. Barua relying on the evidence of the Pali canonical texts holds that the river Nairaṇjanā should not be confounded with the river Phalgu or Gayā. According to him both are distinct (Gayā and Buddha Gayā, p. 101).

The river Neraṇjarā which was closely connected with Uruvelā, had clear water, pure, blue and cold with bathing places having gradual descents of steps (Papañcasūdani, P.T.S., II, 173; cf. Lalitavistara, Biblio. Indica Series, p. 311; Mahāvastu, II, 123, 124). The Suppatitthita was a bathing place on its bank where Bodhisattas took their bath on the day of enlightenment (Jāt., I, 70). There was a big śāla grove on its bank (Mahābodhiyangas, p. 28). Here antelopes were found (Jāt., IV, 392, 397). This river was occasionally graced by the presence of the Nāga maidens who found delight in sporting in it (Lalitavistara, p. 386; Mahāvastu, II, 264). The Jaṭilā brothers also practised diving in it in winter at night (Vinaya, I, 31).

This river was visited by Siddhārtha when he was a Bodhisatta. The golden plate on which the rice-gruel was offered by Sujātā was kept by the Bodhisatta on its bank. He then bathed and partook of the rice-gruel. The plate was then thrown into this river by him saying, 'Let it go against current, if I be the Buddha today.' (Jāt., I, 70; Ibid., I, 15-16; Thīapa V., P.T.S., p. 5; Buddha V., Ch. II, v. 64; Ibid., Ch. XX, v. 16; Mahābodhi V., p. 8; Jinacarita, V. 207; Lalitavistara, Ch. 18, p. 267; Dhammapada Comm. I, 86; Papañcasūdani, II, 183).
There was a great thicket close to this river where the Bodhisatta once spent the daytime (Dh. Commy., I, 86; cf. Mahābodhi V., p. 29). The Bodhisatta was met by five monks who became his disciples, while he was staying on its bank (Majjhima, I, 170; Ibid., II, 94; Sām., III, 66; Vinaya Texts, S.B.E., I, p. 90). Māra was bold enough to tempt him on its bank, but all his attempts were baffled (Samyutta, I, 103ff.; Ibid., I, 122ff.; Suttanipāta, P.T.S., p. 74, V. 425; Nīdesa, I, p. 455; Jinacarita, vs. 239–245; Lalitavistara, Ch. 21; Mahāvastu, II, 315; Divyāvadāna, p. 202; Rockhill, The Life of the Buddha, p. 31).

No less important were the activities of the Buddha on the bank of this river. Here at the foot of the Bo-tree the Buddha spent some time after attaining enlightenment (Vinaya, I, 1; cf. Buddhacarita, Bk. XII, vv. 87-88). The famous Jātīla brothers were converted here by the Master to his faith (Vinaya, I, 25ff.). On its bank the Buddha lived at Uruvelā at the foot of the Ajapāla banyan tree. Here he was met by Brahmā who discussed with him many topics. The Master got confirmation from him as to his thought that he should live honouring the Dhamma (doctrine) and preaching it (Aṅguttara, II, 20-21; Samyutta, I, 136ff.). The Master was told by Brahmā that he had carefully thought of the five sense-faculties (Samyutta, V, 232ff.). He had also the occasion to make it clear to some Brahmins that he had respect for the old and aged Brahmins (Aṅguttara II, 22-23). He fully realized the fourfold mindfulness leading to the attainment of Nīrūpā (Samyutta, V, 167ff.; Ibid., 185ff.). On the day of his enlightenment the Buddha gave the pot which he used to the serpent Mahākāla on the bank of this river (Mahābodhivamsa, p. 157). Here the Master after his enlightenment systematically set forth the doctrine of dependent origination (Udāna, pp. 1–3). He gave a discourse to the serpent king Mucalinda on its bank at the foot of the Mucalinda tree (Ibid., p. 10) and spoke about existences which are impermanent and full of suffering (Ibid., pp. 32-33).

Nigrodhārāma.—This monastery was at Rājaagrha (Dīgha, II, 116).

Ollāṅga.—This village may be identified with Delāṅg situated in the Anandapur sub-division of the Keonjhar State (E.I., XXV, Pt. XXV, Pt. IV, October, 1939).

Palaṣi.—It is in the Nadia district, 93 miles from Calcutta. The name of this place is derived from the Palaṣa trees (Butea Frondosa) which were plenty there. The battlefield, where the British under Lord Clive defeated the army of Siraj-ud-daula, the last independent ruler of Bengal, on the 23rd June, 1757, is situated about two miles to the west of the railway station. The historic battle in the mango-grove has been ably described in verses in Nabincandra’s Palaṣir Yuddha. About four or five miles from Palaṣi stands the tomb of Mir Madan, the general of Siraj-ud-daula (Introducing India, Pt. I, p. 74).

Palaṣinī.—This river has been identified by some with the modern Pārī, a tributary of the Koel in Chotanagpur. It is one of the streams that is said to have issued, according to the Mārkandeya Purāṇa, from the Šaktimat range, which has been identified with the chain of hills extending from Šakti in Raigarh, C.P., to the Dalma hills in Manbhum and perhaps even to the hills in the Santal Parganas (B. C. Law, Rivers of India, p. 45).

Pāñcaḍāli (Pāñcapāli).—This village may be identified with Pāñcapāli in the Anandapur sub-division of the Keonjhar State (E.I., XXV, Pt. IV, October, 1939).
Pandua.—It is in the Hooghly district also known as Pradyumna-nagara. It is commonly known as Pejo. For details, vide Introducing India, Pt. I, p. 76.

Paribhājakārāma.—It was a notable retreat built for the wanderers in the landed estate of Udumbaradevi in the neighbourhood of Rājagṛha and Grdhraķūṭa (Dīgha, III, 36; Sumanāgalavilāsini, III, 832). It existed a few paces from the Moranivāpa on the bank of the Sumāgadha tank (Dīgha-III, 39).

Paścima-Khaṭikā.—It occurs in the Govindapur plate of Lakṣmaṇasaṇa. It is included in the Vardhamāna-bhukti. The present river Hooghly formed the natural boundary between the two Khāṭikās, Pūrva and Paścima (E.I., XXVII, Pt. III, 121).

Paṭībhānakūṭa.—It was a peak with a fearful precipice in the neighbourhood of the Gijjhaķūṭa (Saṃyutta, V. 448). According to the Pāli commentator Buddhaghosa it was a boundary rock which looked like a large mountain (Sāratthappakāsini, III, 301).

Pātkaī hills.—To the south of the Lakhimpur district of Assam run these hills with an average elevation of about 4,000 ft. The main range contains peaks about 7,000 ft. in height. The passes across the hills afford the only means of land communication between Burma and Assam (Law, Mountains of India, p. 9).


Pauḍravardhana-bhukti (Pauḍravardhana-bhukti).—The Pauḍras or Pauḍrakas mentioned several times in the Great Epic are once linked with the Vaṅgas and Kūritas (Sabhēpa, XIII, 584), while on another occasion they are mentioned in connection with the Udras, Utkalas, Mekalas, Kalingas and Andhras (Vanap., LI, 1988; Bhigmap., IX, 365, Dronap, IV, 122). They are also mentioned in the Aitareya Brāhmaṇa (VII, 18). According to the Daśakumāracaritaṃ, the Pauḍra country was attacked by the army of Viśalavarmā (p. 111). The major portion of North Bengal, then known as Pauḍravardhana-bhukti, formed an integral part of the Gupta empire from A.D. 443 to 543 and was governed by a line of uparika mahārājas as vassals of the Gupta emperor.¹ According to the Dāmodāpur copperplate inscription of the time of Bhānu Gupta (A.D. 533-34), a noble man (kulaṇḍra) belonging to Ayodhyā approached the local government of Koṭivara of which Svyambhudeva was the governor, under the provincial government of Pauḍravardhana-bhukti, during the reign of Bhānu Gupta, and prayed that he might be granted, by means of a copperplate document in accordance with the prevailing custom, to transfer some rent-free waste lands. His prayer was granted. Pauḍravardhana is identical with the Pauḍra-fa-ta-nna of Yuan Chwang. Pargiter thinks that the Pauḍras once occupied the countries that are at present represented by the modern districts of Santal Parganas, Birbhum and northern portion of Hazaribagh. In order to include Pauḍravardhana the eastern boundary of the Madhyadeśa has been extended still further to the east (cf. Divyavādāna, pp. 21-22). In ancient times Pauḍravardhana-bhukti included Varendra, roughly identical with North Bengal. The bhukti of Pauḍravardhana seems to have included the whole of Bengal. A village called Vyāghrataṭī (Bāḍī) mentioned in the Lakhimpur grant of Dharmā-

pāla, the Nālandā inscription of Devapāla and the Anulia copperplate of Laksmanasena, was one of the divisions of Bengal, according to the interpretation put upon Kālidāsa's account of Raghu's exploits. H. P. Shastri has identified Balavalabha with Bāgdi. The Anulia copperplate refers to the land granted within the jurisdiction of Vyāghrataṭi which belonged to the Pauḍravardhanabhukti. S. N. Majumdar has identified Vyāghrataṭi with Bāgdi (Sir Ashutosh Commemoration Volume, Orientalia, Pt. II, p. 424). The city of Pauḍravardhana is also referred to in the following Pāla records: The Khalimpur grant of Dharmapāla, the Nālandā grant of Devapāla, the Bāngarh grant of Mahipāla I, the Āmagachia grant of Vigrāhapāla III and the Manhali grant of Madanapāla. Among the Sena records, it is referred to in the Barrackpur grant of Vijayasena, the Anulia, the Tarpardighi, the Madhāinagar and the Sunderban copperplates of Laksmanasena, the Edilpur copperplate of Keśavasena, the Madanapāḍa and the Sāhitya Parishat copperplates of Viśvarūpasena. Paundrabhukti, a shortened form of Pauḍravardhana-bhukti, is referred to in the Rāmpāl copperplate of Śrīcandra-deva, Belāva copperplate of Bhojavarman and Dhulla plate of Śrīcandra (vide N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 2, 15).1 The Sangli plate of the Rāṣṭrakūta king Govinda IV refers to Paundravardhana. Varendri is assigned to Paundravardhana in the Tarpardighi grant of Laksmanasena. The Deoparah inscription of Vijayasena refers to a guild of artists belonging to Varendra which occupies a considerable portion of Pauḍravardhana. The Kamauli plate of Vaidyadeva, the Viśnu image inscription and Deoparah inscription also refer to Varendra.

In the time of the Pālas (circa 730-1060 A.D.) Pauḍravardhana-bhukti must have comprised a larger area, while the Senas must have ruled over a still larger division. The records of these two dynasties refer to the following sub-divisions as included in the larger division of Pauḍravardhana-bhukti: the Kotivarsavīṣaya (Dinajpur), the Vyāghratatimandala (Malda), the Khādīvisaya (identical with the Sunderbans and the 24 Pergs.), Varendri (roughly identical with Rajshahi, Bogra, Rungpur and Dinajpur) and Vāṅga (East Bengal, more particularly the Dacca division). That Pauḍravardhana included Varendri as well as Gauda (Malda and Dinajpur) is also proved by a reference in Purusottama's lexicon (11th century A.D.), where we have 'Pauḍrāḥ syur Varendri-Gauda-nirvṛti', i.e., the Pundras include the Varendri and Gauda countries. According to the Rāmacaritaṁ of Sandhyākaranandī (11th century A.D.) Śrī Pauḍravardhanapura seems to have been situated in Varendri, for it is stated there that Varendri was the foremost place of the east and Pauḍravardhanapura was its crest-jewel or the most beautiful ornament (Kaviṇḍrāṣṭi, V. I). It was the biggest province of the Gauda empire. According to a Damodarpur plate it extended from the Himalayas in the north to Khāḍī in the Sunderban region in the south. The Madhyapāḍa plate of Viśvarūpasena extends its eastern boundary to the sea. According to the Meher copperplate of the 13th century A.D., it comprised a portion of the Tippera district (History of Bengal, Vol. I, p. 24; for further details see Samatata). The Tippera copperplate grant of Sāmanta Lokanātha (E.I., XV, 301-15) refers to some feudatory chiefs ruling in the region round Tippera. A new copperplate was found while taking out mud from a tank by a villager at Gunaighar, a village about 18 miles to the north-west of the town of Comilla and a mile and a half to the south-west of the police station of

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1 For details, see B. C. Law, Geographical Essays, p. 37; Law, Geography of Early Buddhism, pp. 33 and 68.
Devidvāra in the district of Tippera. This is also known as the Gunaighar grant of Vainyagupta (I.H.Q., VI, 45ff.). In the Epigraphia Indica (XXI, p. 85) we find that the city of Pundravardhana was the seat of a Mahāmātra in the Maurya age, but this is doubtful. According to Dr. D. R. Bhandarkar the capital of the Samvamgiyas at the time of the Mahāsthān inscription was Pundranagara, which was the headquarters not of the Vangiyas but of the Pundras after whom it was undoubtedly called Pundranagara (E.I., XXI, p. 91).

The present ruins of Mahāsthān or Mahāsthānagar lie seven miles north of the modern town of Bogra. Cunningham identifies this site with the ancient city of Pundravardhana. The river Karatōyā, which still washes the base of the mounds of Mahāsthān, separated Pundravardhanabhukti from the more easterly kingdom of Prāgyotisā or Kāmarūpa in Assam. Pundravardhana was visited by Huen Tsang in the 7th century A.D. According to the Chinese pilgrim it was more than 4,000 li in circuit and its capital was more than 30 li. The city lost its importance from the third quarter of the 12th century A.D., for the later Sena kings of Bengal shifted their capital first to Deopārā in the Rajshahi district and later to Gauda in the Malda district. Towards the end of the 13th or the beginning of the 14th century A.D. Pundravardhana was occupied by the Mahommedans.

Pāhādpur.—Somapura has been identified with Pāhārpur in the Dinajpur district of Bengal (Nalanda Inscription of Vipulasrimitra, E.I., XXI, Pt. III, July, 1931). The huge mound of bricks, 80 ft. in height, that stands at Pāhādpur, probably gave rise to the name of this place as it looked like a rock. There was a monastery named after Dharmacāla at Somapura, identified with Pāhādpur by Dikshit. The monastery at Pāhādpur is the biggest one that was ever erected in India for the Buddhist monks. It was built in the 8th century A.D. under the Pāla kings of Bengal. The most numerous specimens of antiquity from Pāhādpur are the terra-cotta plaques. The Brahmanical and Buddhist gods are equally found here. The Brahmanical gods represented in them are Brahmā, Viṣṇu, Ganeśa, and possibly Sūrya. The place must have gained considerable importance as a seat of Buddhism in Northern India during the Pāla period.

The ruins of Pāhādpur are situated at a distance of three miles to the west of the Jamalgunge railway station in the district of Rajshahi. The Pāhādpur monastery resembles such great monasteries as Borobudur and Prambanam monasteries at Java and Ankarbhat monastery in Cambodia. In the Buddhist vihāra at Pāhādpur we find a square sanctuary with many chambers each having a courtyard in front and a small portico. A high altar is found probably for religious worship. To the east of this sanctuary there stands a little stūpa, called Satyapirerbhitā, where we have a temple of Tārā. The terra-cotta plaques on the walls of the monastery contain the tales of the Pañcatantra and the Hitopadesa. The stone images of Rādhā and Kṛṣṇa, some lovely figures telling the story of the life of Kṛṣṇa, slaying of Dhenukāsūra, holding of Mt. Govardhana by Śrikrīṣṇa are found here. The Epic and Pauranic scenes like the fight of Bāli and Sugriva, the death of Bāli, the abduction of Subhadra, etc. are all found here. There was a Jaina temple at Pāhādpur in the 5th century A.D. The famous Tibetan Buddhist scholar, Dipankaara Śrijñāna is said to have spent many years under his teacher Ratnakāra Śānti in the Somapura-mahāvihāra. For an account of the excavations at Pāhādpur vide A.S.I., Annual Report, 1929-30, pp. 138ff.; A.S.I., Annual Reports, 1930-34.
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Pālāmaka.—The Nālandā Grant of Devapāla mentions this village in the Gayāvisayā (*E.I.*, XVII, pp. 318ff.).

Pāndavaparvata.—It may be identified with the modern Vipulagiri, north-north-east of Rājagṛha. (B. C. Law, *Rājagṛha in Ancient Literature, M.A.S.I.*, No. 58, pp. 3-6, 28-30).

Pāṇḍuyā.—(i) This place commonly known as Peo is situated at a distance of 38 miles from Calcutta. It is in the Hooghly district and is quite distinct from Pāṇḍuyā of the Malda district. In the 15th century A.D. Samsuddin Isuf Shah, king of Gauda, conquered this Hindu kingdom of Pāṇḍuyā, which contained many Hindu temples. An ancient Hindu temple dedicated to Sun God was converted into a mosque. There is a minar 127 ft. high and there are two tanks, known as the Joriipukur and the Pirpukur.

(ii) The ruins of Pāṇḍuyā in the district of Malda lie to the east of the river Mahānandā. A clear trace of Hindu relics is found here in a dilapidated culvert with images of Hindu deities beneath it. Many remains of the Muslim age are found at this site, e.g., Ādinā mosque, Sonā mosque, Āsāsāhī Dargā, Șelāmī Dargā, Bāisk-Hāsāri Dargā, Eklākhi mosque, etc. (Introducing India, Pt. I, p. 76).

Pāpahārini.—Name of a hill in Bihar. There is a beautiful tank at the foot of the Pāpahārini hill, which is frequently visited by the people on the last day of the month of Paus, when the image of Madhusudana is brought to a temple at the foot of the hill from Bāṃśi. This tank was caused to be excavated by Konadevi, the wife of Ādityasena, who became the independent sovereign of Magadha in the 7th century, after the kingdom of Kanauj was broken up on the death of Hārṣavardhana (*C.I.I.*, III, 211).

Pārśvanātha.—It is in the district of Hazaribagh, which is very frequently visited by the Jains. The height of this hill is about 5,000 ft. It is the highest mountain south of the Himalayas. It is a remarkably handsome mountain, sufficiently lofty to be imposing, rising out of an elevated country. (For details—*B. and O. District Gazetteers, Hazaribagh*, pp. 202ff.) There is a Digambare Jaina temple on its top and some Śvetāmbara temples are found at its foot. This hill also known as Sametākhara stands in a dense forest infested with wild animals. Pārśvanātha before his passing away came to the foot of this hill and attained salvation (B. C. Law, *Geographical Essays*, p. 213).

Pātaliputra.—The later capital of Magadha was Pātaliputra (Modern Patna). Its ancient Sanskrit names were Kusumāpura and Puspapura from the numerous flowers which grew in the royal enclosure. The Greek historians call it Palibothra and the Chinese pilgrims, Pa-lin-tou.

Huen Tsang the great Chinese traveller gives an account of the legendary origin of the name of the city (Watters, *On Yuan Chwang*, Vol. II, p. 87). According to Jaina tradition Udāya, the son of Darśaka, built this city. The first beginnings were made by the Magadhan monarch, Ajātaśatru. The Buddha, while on his way to Vaiśāli from Magadha, saw Ajātaśatru’s ministers measuring out a town (*vide, Modern Review*, March, 1918).

Pātaliputra was originally a Magadhan village, known as Pātaligrāma, which lay opposite to Kotigrāma on the other side of the Ganges. The Magadhan village was one of the halting stations on the high road extending from Rājagṛha to Vaiśāli and other places. The fortification of
Pātalīgrāma which was undertaken in the Buddha’s life-time by two Magadhan ministers, Sunidha and Varsakāra, led to the foundation of the city of Pātaliputra (Dīgha, II, 86ff.; Sūnatāgalavilāsini, II, p. 540). Thus it may be held that Ajātashatru was the real founder of Pātaliputra.

Pātaliputra was built near the confluence of the great rivers of Mid-India, the Ganges, Son, and Gandak, but now the Son has receded some distance away from it. This city was protected by a moat 600 ft. broad and 30 cubits in depth. According to Megasthenes it was 80 stadia in length and fifteen in breadth (McCrandle, Ancient India as described by Megasthenes and Arrian, p. 65).

At a distance of 24 feet from the inner ditch there stood a rampart with 570 towers and 64 gates (cf. McCrandle, Ancient India as described by Megasthenes and Arrian, p. 67). This city had four gates, Aśoka’s daily income from them being 4,00,000 kahāpanas. In the Council (Saḥbā) he used to get 1,00,000 kahāpanas daily (Samantapāsādikā, I, p. 52).

Fa-hien, who came to the city in the 5th century A.D., was much impressed by its glory and splendour. He says that the royal palace and halls in the midst of the city were magnificent. There was in this city a Brahmin professor of Mahāyāna named Rādhasāmi. There was a Hinayāna monastery by the side of Aśokan tope. Its inhabitants were rich, prosperous and righteous (Legge, Fa-hien, pp. 77-78). Fa-hien further gives an interesting description of a grand Buddhist procession at Pātaliputra (Ibid., p. 79). According to Hiuen Tsang, who visited it in the 7th century A.D., an old city lay to the south of the Ganges above 70 li in circuit, the foundations of which were still visible, although the city had long been a wilderness. This old city, according to him, was Pātaliputra (Watters, On Yuan Chwang, Vol. II, p. 87). The poet Daṇḍin speaks of Pātaliputra as the foremost of all the cities and full of gems (Daśakumāra-carita, 1st Ucchvāsa, sl. 2, pūrva-piṭhikā).

Pātaliputra was the capital of later Śiṣunāgas, the Nandas and also the great Maurya emperors, Candragupta and Aśoka, but it ceased to be the ordinary residence of the Gupta sovereigns after the completion of the conquests made by Samudragupta (V. A. Smith, Early History of India, 4th ed., p. 309). During the reign of Candragupta Vikramāditya it was a magnificent and populous city and was apparently not ruined until the time of the Hūna invasion in the 6th century. Harṣavardhana, who was the paramount sovereign of Northern India in the 7th century A.D., made no attempt to restore it (V. A. Smith, Early History of India, 4th ed., p. 310). Śaśāńka Narendragupta, king of Gauḍa and Karnasuvra, destroyed the Buddha’s footprints at Pātaliputra and demolished many Buddhist temples and monasteries (S. C. Vidyābhūṣaṇa, History of Indian Logic, p. 349). Dharmapāla, the most powerful of the Pāla kings of Bengal and Bihar took steps to renew the glory of Pātaliputra (V. A. Smith, Early History of India, 4th ed., pp. 310-11).

The Buddha was invited by the lay worshippers of Pātalīgrāma on the occasion of the opening ceremony of a living house (āvasāthāgāra) (Vinayarātaka, I, pp. 226-8). A monastery was built at Pātaliputra by an influential Brahmin householder of Benares for a Buddhist monk named Udēna (Majjhima, II, 157ff.). A monk named Bhaddā dwelt at Kukkutārāma near Pātalīgrāma and had conversations with the Buddha’s famous disciple named Ananda (Sāmyutta, V. 15-16, 171-2). King Pāndu of Pātaliputra was converted to Buddhism (Law, Dāthāvāma, Intro., xiii-xiv). Sthulabhadra, who was the leader of some of the Jaina monks, summoned a council at Pātaliputra, about a thousand years after the death of
Mahāvīra, to collect sacred Jaina literature. Bhadrabāhu refused to accept the work of this Council (Stevenson, Heart of Jainism, p. 72).

Interesting discoveries have been made by the Archaeological Department of the Government of India on the site of Pātaliputra. Some may be mentioned here: (1) remains of wooden palisades at Lohanipura, Bulandibagh, Mahārājganja and Mangle's Tank; (2) punch-marked coins found at Golakpur; (3) Didarganj Statue; (4) Dārakhiā Devi and Perso-Ionic capital; (5) the railing pillar probably belonging to the time of Śūgas; (6) coins of Kusāṇa and Gupta kings; (7) votive clay tablet found near Purabdarwāzā; (8) remains of Hinayāṇa and Mahāyāṇa monasteries at the time of Fa-hien; the temples of Śhūlābhadrā and other Jaina temples, and the temples of Chotī and Bari Patan Devī (Pātaliputra by Monoranjan Ghose, pp. 14-15). For further details, vide Law, Indological Studies, Pl. III; Law, The Magadhas in Ancient India (J.R.A.S. Publication, No. 24); Law, Tribes in Ancient India, Ch. XLVI.

Pāṭharghāṭā.—This hill is in the Bhagalpur district situated on the bank of the Ganges. On the north side of this hill there are some ancient rock sculptures. This hill also contains some caves. Some have identified it with Vikramaśila (Bhagalpur, by Byrne, B. D. Gazetteers, p. 171).

Pāvāputri.—Pāvāputrī is the modern name of the ancient Pāpā or Apāpapūrī. It is a village in the Bihar sub-division situated three miles north of Giriyek. * It was at this place that Mahāvīra, the founder of Jainism, died while he was dwelling in the palace of Ṣaṭṭipālā of Pāvā.

Four beautiful Jain temples were built at the spot where Mahāvīra left his mortal existence. Here the Buddha ate his last meal at the house of Cunda the smith and was attacked with dysentery. The Mallas used to reside here. The nine Malla chiefs, to mark the passing away of the great Jina, were among those that instituted an illumination of material matter.

There is a difference of opinion as to the location of Pāvā, Pāpā or Pāvāputrī. According to some it is the same as Kāśi situated on the little Gandak river to the east of the district of Gorakhpur. It seems that the city was situated near Rājjir in Bihar. For further details vide B. C. Law, Geographical Essays, p. 210; P. C. Nahar, Tirthapāvāputrī, 1925; A.S.I., Reports, Vols. VIII and XI; B. and O. District Gazetteers, Patna, by O'Malley, pp. 223-24.

Pāvārīka-ambavana.—It was a mango orchard belonging to a banker named Pāvārika of Nālandā, which was used as a pleasure-grove. Pāvārika built a monastery here being pleased with the Master after listening to his discourse. He dedicated it to the congregation of monks headed by the Buddha (Papañcasūdani, III, p. 52). The Buddha once lived here and spoke on the subject of miracles to Kevaḍḍha, the son of a householder (Đīgā Niḍāya, I, 211).

Phālgu.—This river joins the Ganges in the district of Monghyr, northeastern of Lakhisarai. It is but a united flow of the two hill-streams called the Nairājīnā (modern Nīlājāna) and Mahānāda (modern Mohanā), which meet together above Bodh-Gayā. It receives two tributaries, one in the district of Patna and the other in the district of Monghyr. Nīlājāna or Nirañjīna has its source near Sameria in the district of Hazaribagh. Buddhagayā is situated at a short distance to the west of this river. According to the commentary on the Majjhimā Niḍāya (Siamese edition, Pt. II, p. 233) this river flows on in a glassy stream showing the bathing places with gradual descents of steps. It has cool and crystal water, mudless and pure (Papañcasūdani, Pt. II, p. 233; cf. Lalitavistara, p. 311;
Mahāvastu, Vol. II, p. 123). The Lalitavistara describes it as a river with the banks adorned with trees and shrubs. According to Pali scholiasts the name Nerañjara signifies a stream of faultless water (Nelā-jalā) or one of bluish water (nīlā-jalā). For further details vide B. M. Barua, Gayā and Buddha-Gayā, pp. 5, 103-4, etc.

Phalugrāma.—The Madanapādā grant of Viṣvarūpasena and the Edilpur grant of Kesavasena were issued from Phalugrāma. Some have identified it with a place situated on the bank of the river Phalgu in the Gayā district, but this is doubtful.

Phulī.—It is a village, which is situated about four miles from Śāntipurā in the district of Nadia. It is nine miles from Ranaghat and 54 miles from Calcutta. It is the birthplace of the great Bengali poet Śrīcātānya. Here Yavana Haridāśa, the well-known Muslim follower of Śrīcātānya, spent his days in religious practices. A new township has been recently started by the Government at Phulī (Introducing India, Pt. I, p. 74).

Phulīkā.—This village is mentioned in the Madanapādā grant of Viṣvarūpasena situated in the Vikramapura division of Vanga within the Paundravardhanabhukti.

Pippalaguhā or Pippalaghūha or Pippha1iguhā.—It was situated on the north face of the Viśhāyagiri. The cave stood some 300 paces south-west from the Charnelfield (Legge, Fa-hien, pp. 84, 85). It was a favourite resort of Mahākāssapa (Sāmyutta, V. 79; Udāna, p. 4). Fa-hien knew it to be a dwelling among the rocks in which the Buddha regularly sat in meditation after taking his midday meal (Legge, Fa-hien, p. 85). According to Hiuen Tsang, this cave was visited by the Buddha where he often lodged (Watters, On Yuan Chwang, II, 154). Buddha came to this cave when Mahākāssapa fell seriously ill (Sāmyutta, V. 79). The cave was called Pippali or Pipphali because it was marked by a Pippali or Pipphali tree which stood beside it (Udānavatana, p. 77). The Mahājukrīmulakalpa (p. 588) places it in the Vārāha mountain. In some of the Chinese accounts it is placed in the Gījjhakūṭa mountain (cf. Watters, On Yuan Chwang, II, 155).

Pippalivāna.—It was the Moriyan capital which was identical with Nyagrodhavana or Banyan Grove mentioned by Hiuen Tsang where stood the famous Embers Tope (Watters, On Yuan Chwang, II, pp. 23-24). This is in agreement with the Tibetan account given in the Dulva (Rockhill, Life of the Buddha, p. 147). Some hold that Pippalivāna probably lay between Rummidei in the Nepalese Tarai and Kasia in the Gorakhpur district. (H. C. Raychaudhury, Political History of Ancient India, 4th ed., p. 217). The Morihas of Pippalivāna were a republican clan that existed in the Buddha’s time (Dīgha, II, 167). They got a portion of the Buddha’s relics and erected a stūpa over the same (Buddhist Suttas, S.B.E., p. 135). According to the Mahāvamsa (v. 16) Candragupta, the grandfather of Aśoka, was born in the family of the Moriya Khatiyas.

Prabāhasava.—It is situated on the Gridhrakūṭa hill in Rājagriha (R. L. Mitra, Northern Buddhist Literature, p. 166).

Pravaragiri.—The Barābar hill cave inscription of Anantavarman refers to ancient Pravaragiri, situated on the northern side of the village of Panārī, about 14 miles to the north by east of Gayā, the chief town of the Gayā district (C.I.I., Vol. III).

Prājñyotisa.—Prājñyotisa¹ was a famous country according to both

¹ For literary and other sources vide B. C. Law, Prājñyotisa, J.U.P.H.S., Vol. XVIII, Pts. I and II.
the epics. It is also mentioned in the *Yogīnītāntra* (1.12, p.65). According to the *Kalikāpurāṇa* (Ch.40.73) it was a beautiful city under the sovereignty of Naraka. It was looked upon as Indra's mansion by the king of Videha (Ch.38.152). It seems to have included not only the Kāmārūpa country but also a considerable portion of North Bengal and probably also of North Bihar. The Kamauli grant of Vaidyadeva refers to the *manḍala* of Kāmārūpa and the *viṣaya* of Prāgjyotisa, which implies that the latter was the larger administrative division including Kāmārūpa. It is taken to mean the city of eastern astrology. According to Sir Edward Gait Prāgjyotisa is represented by the modern town of Gauhati. It was ruled by Indrapiila who was styled as the *Mahārṣīdījī Ṛṣṭi* (Gauhati Copperplate Grant of Indrapiila of Prāgjyotisa). Here the realization of taxes from the tenants and the infliction of punishments were rare (vide *Nowgong Copperplate*). According to the India Office plate of Lakṣmanasena (E.I., XXVI) the lord of Prāgjyotisa performed magic rites with the dust from the feet of king Lakṣmanasena. In the Bargaon grant of Ratanapāla the city of Prāgjyotisa is referred to as impregnable and rendered beautiful by the Lohitya or Brahmaputra river (E.I., XII, pp.37ff.). Prāgjyotisa is well known in both the Epics. The *Māhābhārata* refers to it as a mleccha kingdom, which was ruled by king Bhagadatta (Karnaparva, V.104-5; Sabhāparva, XXV, 1,000ff.). In the same Epic it is also referred to as an asura kingdom (Vanaparva, XII, 488). This country seems to have bordered on the realms of the Kiriitas and Cinas (*Māhābhārata*, Udyogaparva, XVIII, 584ff.). According to the RaghuvaMa it lay evidently to the north of the Brahmaputra river.

In Hemacandra's *Abhidhīnucintāmani* (IV.22) there is a mention of Prāgjyotisāh Kāmārūpa. According to Puruṣottama (Trykāṇḍa, p.93) Prāgjyotisa is Kāmārūpa. The *Brhat-samhitā* (XIV.6) mentions it. According to the *Kālikā Purāṇa* (Ch. XXXVIII) the capital town of Prāgjyotisa has been identified with Kāmākhya or Gauhati (J.R.A.S., 1900, p.25). The *Kīvyamīmāṃsā* of Rājaśekhara (Ch. XVII) places Prāgjyotisa in the east. According to the Harsacarita a messenger named Bhāskaradyutī was sent to Śrī Harsa by the prince of Prāgjyotisa. This prince was named Kumāra according to Kielhorn. For further details vide Prāgjyotisa by B. C. Law in *J.U.P.H.S.*, Vol. XVIII, Pts. 1 and 2; S. C. Roy, *Prāgjyotisāpura* in Modern Review, March, 1946; B. K. Barua, A Cultural History of Assam, Vol. I, pp.9ff.

Pretakūṭa (Pretaśilā).—It is a peak mentioned in the Gayā-māhātmya. This hill stands 540 ft. in height, situated five miles north-west of Gayā. It is a sacred spot for the pilgrims. On the top of this hill a granite boulder is to be seen appearing like a sitting elephant (B. M. Barua, *Gayā and Buddha-Gayā*, p.14). At the foot of the Pretakūṭa there was a bathing place called the Pretakūṭa also known as the Brahmakūṭa (Vīgya Purāṇa, 108.67).

Punappuna.—It is the modern Punpun which meets the Ganges just below Patna. It takes its rise in the district of Daltonganj and receives two tributaries. (Law, *Rivers of India*, p.26.)

*Pundravardhanabhukti*.—See *Pundravardhanabhukti*.

*Pūrvakāṭikā*.—It seems to have covered a large part of the western Sunderban area (E.I., XXVII, Pt. III, p.121).

*Pūrskaraṇa*.—The Susunia Rock Inscription of Candravarman refers to Pūrskaraṇa which is modern Pokharna on the Damodar river in the Bankura district, about 25 miles east of the Susunia hill, which was the seat of administration of king Candravarman (*A.S.I.*, Annual Report, 1927-1928, p.188; *Introducing India*, Pt. I, 72).
Puṣkarāmbudhi.—It is mentioned in Luders’ List as a country (No. 961).

Rāḍha.—The Bhuvaneśvara Inscription of Bhatta-Bhavadeva refers to this province. The Tirumalai Rock Inscription of Rājendrā Cola mentions Uttra Rāḍha and Daksīṇa Rāḍha as two distinct janapadas. Uttra Rāḍha is also mentioned in the Belāva copperplate of Bhōjavārman as well as in the Naihāti copperplate of Ballālasena as belonging to the Vardhamānabhukti. According to some Uttra-Rāḍha which also occurs in the Kolhapur copperplates of Gaṅgā Devendrāvarman of the year 398 (E.I., XXIII, Pt. II), and in the Indian Museum Plates of Gaṅgā Devendrāvarman of the year 398 (E.I., XXIII, Pt. II, April, 1935, p. 76) is that part of Bengal which includes a portion of the Murshidabad district. The province of Rāḍha seems to have comprised the modern districts of Hooghly, Howrah, Burdwan, Bankura and major portions of Midnapur. The Ācārāṅga Sūtra (Āyārāṅga Sutta) speaks of Lāḍhā (Rāḍha) as a pathless country with its two sub-divisions: Subhabhāmūmi (probably the same as Skt. Suhma) and Vaijajabhāmūmi, which may be taken to correspond to the modern district of Midnapur. It also speaks of the inhabitants of the Rāḍha country as rude and generally hostile to the ascetics. The dogs were set upon them by the Rāḍhā people as soon as the ascetics appeared near their villages (1, 8, 3–4). The mischief-makers whom the lonely ascetics had to reckon with were the cowherds (gopālakā) who made practical jokes on them (Ācārāṅga Sūtra, 18, 3–10; cf. Majjhima, I, 79).

Rājagaha (Rājagrha).—A town occurs in the Mahābhārata (84, 104) and in Luders’ List No. 1345. It was the ancient capital of Magadha also known as Girivraja. It was so called because it was built by a king and every house in it resembled a palace. It was also called Kuśāgrapura (city of the superior reed grass). As it was surrounded by five hills, it acquired the name of Girivraja which occurs in the Epics as the capital of king Jarasaṇdhā of Magadha. According to the 8āvamvasa it was built by Mandhāta (p. 152). It had 32 gates and 64 posterns (Spence Hardy, Manual of Buddhism, p. 323). According to the Vinaya Piṭaka (Vol IV, pp. 116–17) this city had a gate which was closed in the evening, and nobody, not even the king, was allowed to enter the city after the gate was closed. Rājagaha was extensive from east to west and narrow from north to south (Watters, On Yuan Chwang, II, p. 148). It was a gay city where festivities were held in which people indulged themselves in drinking wine, eating meat, singing and dancing (Jōtā, I, 489). There was a festival known as the Nakkhattakīlī held here, which lasted for a week in which the rich took part (Vimāṇavatthu Commy., pp. 62–74). Another festival known as the Giraggamajjā was held in this city, and a party of six monks attended it (Vinaya Piṭaka, II, 107; cf. also Ibid., IV, 267). This city was an abode of many wealthy bankers (Petavatthu Commy., pp. 1–9). Meetings were held in the Mote Hall at Rājagaha where the people met, and discussed means of welfare (Jōtaka, IV, pp. 72ff.). Here the inhabitants were always willing to satisfy the needs of the monks under the belief that such pious acts would bring about re-birth in a higher region (Vimāṇavatthu Commy., pp. 250–51). Many prominent disciples of the Buddha including Sāriputta and Mogallāna visited this city and they were converted by the Buddha here (Kathāvavatthu, I, p. 97). It was here that Upāli was also ordained as a monk. The Buddha’s activity in the city was

1 For a full account of these hills see B. C. Law, Rājagrha in Ancient Literature, M.A.S.I., No. 58; B. C. Law, The Magadhas in Ancient India, pp. 33ff.
remarkable.\(^1\) Mahāvīra spent 14 rainy seasons here. (Nāyādhikhammakkhāha, II, 10). It was the birthplace of the twentieth Tirthankara (Ānāyake Nirāyuki, 325, 383). Here the Buddha summoned all the monks and prescribed several sets of seven conditions of welfare for the Buddhist Fraternity. Ajātaśatru, king of Magadha, built dhātu-caityas all round Rājagṛha (Mahāvamsa, ed. Geiger, p. 247) and repaired 18 great vihāras, (Samantapāsādikā, I, pp. 9-10).

Jivaka, the court-physician of king Bimbisāra of Magadha, was an inhabitant of Rājagṛha (Vin. Pit., II, 119ff.). There was another physician named Ākāsagotra belonging to this city (Vin. Pit., I, 215).

Rājagṛha is famous in the history of Buddhism as the place where 500 distinguished elders met under the leadership of Mahākassapa to recite the doctrine and discipline of the Buddha and fix the Buddhist canon (Vinaya, Cullavagga, XI). The main reason for selecting Rājagṛha for the purpose was that it could sufficiently make room for 500 elders. The city of Rājagṛha was much frequented by the Buddha and his disciples (Vimāna-Bhatthi Commv., pp. 250-1; Dhammapada Commy., I, pp. 77ff.; Samantapāsādikā, I, pp. 8-9). The Vinaya-Cullavagga speaks of a banker of Rājagṛha who acquired a block of sandalwood and made a bowl out of it for the monks (Vin. Texts, III, 78). Another banker of Rājagṛha built a vihāra for the monks. He had to take the consent of the Buddha as to the dwelling of the monks in it (Vin. Pit., II, 146). It was in this city that the two famous disciples of the Buddha, Sāriputta and Moggallāna, were converted by him (Vin. Pit., I, 40ff.). When the Buddha was in this city, Devadatta's gain and fame were completely lost (Vin. Pit., IV, 71).

It was in this city that the great banker of Śrāvasti named Anāthapindika was converted by the Buddha (Sam., I, pp. 55-56). Merchants used to visit it to buy or sell merchandise. (Vimāna-Bhatthi Commv., p. 301). Many people of Rājagṛha were engaged in trade and commerce (Jīt., I, pp. 466-7; Petavaththi Commy., pp. 2-9). This city had many names in the course of its long history (Sumangalav, I, 132; Udānavanagnā, p. 32, etc.).

During the reigns of Bimbisāra and Ajātaśatru Rājagṛha was at the height of its prosperity. It must have lost its glory with the removal of the capital to Pātaliputra by Udāyibhadra some 28 years after the Buddha's death.


Rājmahal ranges.—These ranges belong to the Santal Parganas in Bihar, inhabited by the Antargiryas, mentioned in the Bhismaparva list of the Mahābhārata. The Antargiryas were the people dwelling on the outskirts of the hills of the Bhagalpur and Monghyr regions. It is also

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known as Kālakavana according to Patañjali (Mahābhāṣya, II, 4, 10; cf. Baudhāyana, I, 1, 2).

Rākṣasakālī.—This island is situated about 12 miles east of the sacred Śāgar island at the mouth of the river Hooghly (E.I., XXVII, Pt. III, p. 119).

Rāmakeli.—This village stands about 18 miles to the south-east of Maldah in the district of Rajshahi, visited by Śricāityana (Caitanya-Bhāgavata, Ch. IV).

Rāmpūra.—This village is in the Champaran district of Bihar, well known for the Aśoka pillar discovered by Carlleyle in 1877 (J.R.A.S., 1908, 1085ff.).

Rānjipūra.—It is a village about 21 miles west of Titilāgarh in the Patna State of Orissa, where some inscriptions were found. It is famous for its many old temples (E.I., XXIV, Pt. V, January, 1938).

Revatikā.—The spurious Gayā copperplate grant of Samudragupta records the grant of this village in the Gaya-viśaya to a Brahmin by Samudragupta (C.I.I., Vol. III).

Rohitāgiri.—The Rohītāgadh stone seal matrix of Mahāsākṣāta mentions the hill fort of Rohītāgadh, 24 miles south by west of Sahasrām, the chief town of the Sahasrām sub-division of the Shahabad district (C.I.I., Vol. III). According to Rampal copperplate of Śricandra, the Candras were the rulers of Rohitāgiri, which may be identified with Rohītāgadh in the Shahabad district of Bihar (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 2ff.). Rohītāgadh the ancient hill fort of Rohtas is named after Prince Rohitāgṛiva the son of Hariōcandra of the solar dynasty (Harivaṇa, Ch. 13). It is also mentioned in the coppperplates discovered from Orissa relating to a Tunga family. Both the Тunias of Orissa and the Candras of East Bengal came from Rohitāgiri (I.H.Q., II, 655-656). According to some Rhotas hill is a spur of the Kymore range, a branch of the Vindhyā mountain (N. L. Dey, Geographical Dictionary, p. 170). For further details vide B. and O. District Gazetteers, Shahabad, by O'Malley, pp. 174ff.

Rūga—(Pali Isigili).—It is near Rājakṛīga. It is one of the five hills encircling Girivraja, the ancient name of Rājakṛīga (Vimāṇavatthu Commy., P.T.S., p. 82).

Rṣiṣṭānā.—The sage Rṣiṣṭānā had his hermitage at Rṣiṣṭākura, 28 miles to the west of Bhagalpur and four miles to the south-west of Bariarpur. It was situated in a circular valley formed by the Maira hill (Maruk hill). The Rṣiṣṭākura was a tank which was the collection of the combined water of springs, hot and cold, near this hermitage. On the north side of this tank the sage Rṣiṣṭānā and his father Bibbāndaka used to meditate. The Rṣiṣṭānā-parvata, situated at a distance of eight miles to the south of the Kajra station, claims the honour of being the hermitage of the sage (Rāmaśayana, Adikānda, Ch. 9). From the proximity of the Rṣiṣṭākura to the Ganges, which afforded facility to the public women sent by Lomapāda, king of Ânga, to entice away the young sage from this seclusion, preference should be given to it as the likely place where the sage and his father performed austerities. According to the Mahābhārata (Vanapravā, Chs. 110 and 111) this hermitage is said to have been situated not far from the river Kuṣī (ancient Kauṣiki) and 24 miles from Campā.

Rūpanārāṇa.—This river forms the boundary between the districts of Howrah and Midnapur. It rises in the hills of Mambhum, and flows through the districts of Bankura, Hooghly and Midnapur to join the Hooghly river near Tamluk. (For details, Law, Rivers of India, p. 27.)
Sahndi.—This river issuing from the hills in the Keonjhar State flows through the district of Balasore above the Vaitarani. (Law, Rivers of India, p. 45).

Samatata.—Samatata is mentioned in the Allahabad Pillar Inscription of Samudragupta (C.I.I., Vol. III, No. 1) as one of the most important among the north-east Indian frontier kingdoms which submitted to the mighty Gupta emperor. It was so called because the rivers in it had ‘flat and level banks of equal height on both sides’ (C.A.G.I., ed. S. N. Majumdar, p. 729). It was included in the larger divisions of Vaṅga. Some scholars hold that it was distinct from Vaṅga which lay between the Meghnā on the east, the sea on the south and the old Budigangā course of the Ganges on the north. Samatata finds mention in the Byhatsamhitā (Ch. XIV) and it seems to have been identical with the delta of the Ganges and Brahmaputra and must have comprised, according to the epigraphic evidence, the modern districts of Tipperah, Noakhali, Sylhet (J.A.S.B., 1515, pp. 17-18), and portions probably of Barisal. The Karmānta identified with Bād-Kāmtā, 12 miles west of Comilla, has often been identified as the capital of Samatata (Dey, Geographical Dictionary, p. 175; J.A.S.B., 1914, p. 87; Bhaṭṭasālī, Sculptures in the Dacca Museum, p. 6). The Bhagalpur grant of Nārāyaṇapāla, the Baghaura inscription of Mahipāla I, Barrackpur grant of Vijayasena, a Bodhagāya inscription of Vīryendrabhadra, and Asrafpur copperplate refer to Samatata (N. G. Majumdar, Inscriptions of Bengal, Vol. III). The Mehergrām copperplate of Bāmodaradeva (edited by Barua and Chakravarty) offers us a definite location of the Samatatamanḍala within the Pundravardhanabhaṅkti. It speaks of the district of Paranayi (viṣaya), the sub-division called Vaisagrāma (mandala), which included the village of Meher in the present Chandpur sub-division of the district of Tipperah. The Deva kings ruled over the district of Tipperah and Chittagong in the beginning of the 13th century A.D., before Dāsarathadeva succeeded in supplanting the Senas of Pundravardhanabhakti. A new copperplate has been discovered at Gunaighar, a village about 18 miles to the north-west of the town of Comilla. This plate is the earliest record found in East Bengal. It is earlier than the four Faridpur plates with which it bears fruitful comparison. The plate records a gift of land from the camp of victory at Kripura by Mahārāja Vainyagupta made at the instance of his vassal Mahārajā Rudradatta, in favour of a Buddhist congregation of monks belonging to the Vaivartika sect of the Mahayana, which was established by a Buddhist monk, Ācārya Śāntideva, in a vihāra dedicated to Avalokiteśvara. For further details vide I.H.Q., Vol. VI, No. 1, pp. 45ff. The Gunaighar grant records the grant of land in the Gunaikāgrahāra, which may be identified with Gunaighar, the findspot of the grant in the Tippera district dated 508 A.D. The Dūtaka was Mahāsāmanta Mahārāja Vijayasena, who seems to be a man of some importance of his time.

When Hiuen Tsang visited the country (cir. 640 A.D.), Samatata was an important kingdom. He described it as the country having rivers with flat and level banks of equal height on both sides. This country, known to the Chinese as San-mo-ta-cha, was about 3,000 li in circuit. It was rich in crops, fruits and flowers. The climate was soft and the habits of the people agreeable. The men were hardy by nature, of short stature and of black complexion. They were fond of learning (Beal, Buddhist Records of the Western World, II, 199). There were many Buddhist saṅghārāmas as well as Hindu temples. This country had also many Jain ascetics. During the visits of Hiuen Tsang and Sengchi Samatata seems to have been under the rule of the Khādga dynasty (M.A.S.B., Vol. I,
The Candra dynasty appears to have mastered the whole of Vaiga including Samatāta. In the beginning of the 11th century A.D. the Candras were ousted from their possession of Samatāta by the Varmanas, who, in their turn, gave place to the Senas towards the end of the same century.

Sappasonḍika-pabhāra.—It was a snakehood-like declivity of the neighbouring rock (Sarathappakāsini, III, 17). It was near the cemetery grove or the Sitavana in Rājagṛha.

Sappini.—It was a river or rivulet in the neighbourhood of Rājagṛha. It was a stream with a winding course. Buddha used to sojourn occasionally on its bank (Samyutta, I, 153). It seems that it flowed in the Buddha’s time on the south side of Rājagṛha. The Master went from the Gijjhākūṭa mountain to the bank of this river to meet some wanderers (paribhājakas) (Aṅg., II, 29, 176). The Paṅcāna river is probably the ancient Sappini.

Saptagrāma.—It formerly implied seven villages: Bansberia, Kṛṣṭapura, Bāsudevapura, Nityānandapura, Śivapura, Samvaccara and Baladghāṭi. The remains of ancient Saptagrāma are found near the present railway station Ādisaptagrāma, about 27 miles from Calcutta. It was an important city and a port of Rādha, situated on the Ganges. It is so called because the seven sons of king Priyavrata became sages after practising penances here. It lost its importance as a port owing to the silting of the river bed of the Sarasvati. In the 9th century A.D. Saptagrāma was ruled by a powerful Buddhist king named Śrī Śrī Rūpanārāyaṇa Simha. It was visited by the Egyptian traveller Ibn Batuta in the 13th century A.D. It was later conquered by Jafar Khan whose tomb is still found at Triveni. Many coins of Muslim rulers have been found here.

During the reign of Alauddin Husen Shah of Gauda it was the seat of an imperial mint. In the 16th century A.D., a Hindu king named Rājivarama conquered it from Sulaiman, the then Sultan of Gauda. It is the birthplace of the author of the Čandikā. From Bankimcandra’s Kapākūṭa-alal and Haraprasād Sāstrī’s Bener Meye we get a glimpse of its prosperity. It is a sacred place of the Vaṅgas being the home of Uḍḍhāraṇa Datta, a follower of Śrīcaitanya. Nityānanda, the right-hand man of Śrīcaitanya, spent many years in this place. For further particulars see Law, Holy Places of India; J.A.S.B., 1810; Periplus, 26; Introducing India, Pt. I, p. 75.

Sataṭa-padmāvati.—The Edilpur copperplate of Śrīcandra of the 11th century A.D. refers to this district (E.I., XVII, 190).

Satapanni Cave.—It was on a side of the Vehhāra mountain where the First Buddhist Council was held under the presidency of Mahākassapa and under the patronage of king Ajātaśatru (Samantapāśādikā, I, p. 10). It derived its name from the Sataparna creeper which stood beside it marking it out. According to the Mahāvastu (Vol. I, p. 70), it stood on the north side on an excellent slope of the Vaihāra mountain. It agrees with the account of Fa-hien which places the cave on the north of the hill (Legge, Fa-hien, pp. 84-85). Hiuen Tsang in agreement with Fa-hien locates the cave about 5 or 6 li south-west from the Bamboo Park, on the north side of the south mountain in a great bamboo wood (Watters, On Yuan Chuang, II, 159).

Śālindīya.—It was a Brahmin village on the east side of Rājagṛha (Jātaka, III, 293).

Śālmali.—It may be identical with Mallasārul, a village about a mile and a half from the north bank of the Damodar river, within the jurisdic-
tion of Galsi police station of the Burdwan district, Bengal (E.I., XXIII, Pt. V, p. 158).

Śānavatyā.—The country which is mentioned in the Mahābhārata (II, 48, 15) is in the Gaya district. Some have identified the people of this country with the Santals, which I think is doubtful (Moti Candra, Geographical and Economic Studies in the Mahābhārata, p. 110).

Śāntipur.—In the district of Nadia stands this place on the Ganges. It contains many Hindu temples. Here lived the great Vaisnava reformer Advaitacārya, a contemporary and admirer of Śrīcāitanya, who used to practise asceticism. (Introducing India, Pt. I, p. 74).

Sāvathideśa (or Sāvathikā).—It roughly corresponds to north Bogra and south Dinajpur in Bengal (E.I., XXIII, Pt. IV, Oct., 1935, p. 103—Three Copperplate Inscriptions from Gaonri).

Senānigāma (Senāni-nigama according to Buddhaghosa).—It was one of the Magadhan villages containing a beautiful forest and a river. It was a prosperous village where alms were easily obtainable (Vinaya Mahāvagga, I, pp. 166-167).

Senāpatiṅgāma.—It was in Uruvilva, where the Buddha was engaged in deep meditation for six years. A public woman named Gāvā kept a coarse cloth on a tree for the Buddha’s use after meditation (B. C. Law, A Study of the Mahāvastu, p. 154).

It should be noted that Senānigāma which was really the principal locality in Uruvelā in the Buddha’s time, corresponds to Senāpatigrāmā of the Sanskrit Buddhist works (Lalitavistara, ed. Mitra, p. 311; Mahāvastu, II, 123). It served as a military station in a remote period according to Buddhaghosa (B. M. Barua, Gayā and Buddha-Gayā, p. 103).

Shāhpur.—The Shāhpur stone Image Inscription of Ādityasena refers to it. This village stands on the right bank of the Sakari river, about nine miles to the south-east of Bihar (C.I.I., Vol. III).

Śībṣāgar.—It possibly formed part of the old kingdom of Kāmarūpa. The district of Śībṣāgar in Assam is bounded on the north by the districts of Darrang and Lakhimpur, on the east by Lakhimpur and hills occupied by the tribes of the independent Nāgās, on the south by these hills and by the Naga Hills district and on the west by Nowgong district. Śībṣāgar falls into three natural divisions. The most populous and important portion is a wide and healthy plain lying between the Naga Hills and the Brahmaputra. The Brahmaputra and the Dhansiri are the famous rivers in this district.

The plain is of alluvial origin and consists of a mixture of clay and sand in varying proportions ranging from pure sand near the Brahmaputra to clay so stiff as to be quite unfit for cultivation.

Śībṣāgar like the rest of Upper Assam enjoys a cold winter and a cool and pleasant spring. The average rainfall varies from 90 to 95 inches in the year. This town is seldom visited by destructive hurricanes but it is liable to earthquakes like the rest of Assam.

Rice is the staple food of the people and agriculture is the staple occupation. Other important crops are tea, and orchard and garden crops. The rearing of the lac insect and of silk worms, the manufacture of rough earthenware and metal vessels and jewellery, mat-making and weaving are the industries of Śībṣāgar. Three different kinds of silk are also produced

1 Sāratthappakāsini, I, 172.

Šibsāgar contains numerous temples built by the Ahom kings, which are made of thin bricks of excellent quality and are generally ornamented with bas-reliefs. The fact that the figures of camels which frequently appear suggests that they were made under the direction of foreign artisans, as camels must always have been very scarce in a marshy country like Assam. There temples were generally built by the side of large tanks. There was a small temple in ruins where a human being was annually offered to the deity by the Chutiya priests.

Siddhala.—This is the name of a village in Uttara-Rāḍha and is mentioned in the Belāva copperplate of Bhojavaran and the Bhuvanesvara Inscription of Bhaṭṭa Bhavadeva (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 16ff.). Some identify Siddhala with the present village of Sidhala near Ahmadpur in Birbhum district (vide Birbhum-Vivarana by H. K. Mukherjee, Pt. II, 234).

Śilā-sangama (or Vikramaśilā-saṅghārāma).—This hill contains seven rock-cut caves of a very ancient date with niches for the images of the deities mentioned by Hiuen Tsang, when he visited Cempā in the 7th century A.D. Some have identified it with the Pātharghāṭa hill (vide Vikramaśilā).

Sīlimpur.—It is in the Bogra district of the Rajshahi division, where the stone slab inscription of the time of Jayapāladeva was discovered (E.I., XIII, 283ff.).

Silua.—It is in the Noakhali district of East Bengal. The ancient remains at this site consist of a low mound with fragments of a colossal image upon it, the pedestal of which had an inscription of the 2nd century B.C. (A.Š.I., Annual Reports, 1930-34, p. 38).

Simhapura.—The identification of Simhapura is not certain. Some identify this place with Sihapura which is mentioned in the Mahāvamsa (VI, 35ff.) as situated in the Lāla country, i.e. Rāḍha. It was probably a part of Kalinga which might have included a portion of Rāḍha. According to others, it may be the same as the modern Singupuram between Chicacole and Narasannapeta (E.I., IV, p. 143). The Belāva copperplate of Bhojavaran proves that the Varman ruled over Simhapura (N. G. Majumdar, Inscriptions of Bengal, Vol. III, p. 16).

Singatia.—This is the name of a river mentioned in the Naihati copperplate of Ballalasena. It flowed in the north of the village of Khāṇḍalayellā, identified with modern Khāruliā, and to the west of the village of Ambayillā (Ambagrāma) in the Murshidabad district, Bengal (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 71ff.).

Sitahāṭi.—It is in the Katwa sub-division of the Burdwan district. Between this village and the village of Naihati the plate bearing the grant of Ballālasena was discovered (E.I., XIV, p. 156).

Sitavana.—It was the name of a cemetery grove (Sārathappakāsini, III, p. 17, Siamese edition). The site was used for a charnelfield where the dead bodies were thrown or left to undergo a natural process of decay (Samyutta, I, pp. 210-11), or to be eaten by carnivorous beasts, birds and worms (Dīgha Nikāṭiya, II, pp. 295, 296). This grove was enclosed by a wall and fitted with doors that remained closed during the night (Samyutta, I, p. 211). It was situated near the north face of the Vaibhāra hill beyond Venuvana. Its location must be beyond Jarāśandha-Kā-Baiṭhāk (B. C. Law, Rājaṇga in Ancient India, pp. 10-11).

Sitākunda.—It is a village in the Chittagong district, 24 miles north of Chittagong town. It gives its name to a range of hills running north
from Chittagong town, which reaches its highest elevation at Sitākunda. It is the holiest place of the Hindus in the Chittagong district, for tradition states that Rāma and Sītā, while in exile, roamed about on the hills in the vicinity and that Sītā bathed in the hot spring which is associated with her name.

There exists a village by this name in the Monghyr sub-division, situated four miles east of the town of Monghyr, containing a hot spring known as the Sitākund spring which is so called after the well-known episode of the Rāmāyana. For further details vide J.A.S.B., 1890; B. and O. District Gazetteers, Monghyr, by O'Malley, pp. 259-262.

Somapura.—See Pāhārpur.

Śrīhaṭṭa—The Yogiṉilāntra (2.1.112-113; 2.2.119) mentions it. Sylhet occupies the lower valley of the Surma river. It is bounded on the north by the Khasi and Jaintia hills, on the east by Cachar, on the south by the State of Hill Tipperah and on the west by the districts of Tipperah and Mymensingh. It is a broad and level valley bounded on either side by hills of great height. The Barak is the principal river, which flows through Manipur, Cachar, and Sylhet and finally empties itself into the old bed of the Brahmaputra near Bhairab Bazar. The climate of Sylhet is warmer and not less humid than that of the Assam valley (B. C. Allen, Sylhet, Assam District Gazetteers, Vol. II).

Śrīnagarabhukti.—The Monghyr copperplate grant of Devapāladeva mentions it which has been identified by Sir Charles Wilkinson with the modern Patna.

Śrīvaṇavarera.—It is identified with Singra police station in the Natore sub-division of Rajshahi district (I.H.Q., XIX).

Suhma.—The Suhma country was a portion of the more comprehensive region which was later known as Rādha. It was on the Ganges (Dhoyi’s Pavanadūta, V. 27). Subbhabhūmi seems to be identical with the country of Suhmas. According to the Epic and Pauranic accounts the Suhma country is distinguished from Vanga and Pundra. The account of Bhumī’s eastern conquests as given in the Mahābhārata makes the country of the Suhmas distinct from Vanga and Tāmrālipi. Nilakantha’s Commentary on the Mahābhārata informs us that the Suhmas and Rādhas were one and the same people. The Jaina Āyārāṇa-Sutta tells us that the Suhma country formed a part of the Rādhā country. From the Mahābhārata (Sabhā., Ch. 30, 16) we learn that the Pāṇḍavas led their victorious army to Suhma. Suhma was conquered by Pāṇḍu (Mbh., Ādi-parva 113) and by Karna respectively (Mbh., Karnaparva, 8, 19). Buddha delivered the Jānapada-kalypiṇi Sutta while he was at Suhma (Jāt., I. 393). The inhabitants of Suhma saved themselves by submitting to Raghu (Raghuvasa, 49, 36). Raghu crossed the river Kāpiśā and proceeded towards Kaliṅga. The king of Utkala showed him the way (Ibid., 49, 38). In the account of Mitragupta’s journey there is a reference to the Suhma country which was then ruled by king Tunigadhanvā (Daśakumārācarita 6th Ucchvāsa, p. 102). This king went out to starve himself to death in the pure water of the Ganges (Daśakumārācarita, p. 119). The Kāavyamāṇḍapā (Ch. 17) by Rājaśekhara refers to many countries including Suhma. According to the Harṣacarita (6th Ucchvāsa) Devasena, king of the Suhmas, was killed by Devakī.

Dāmalipi is described in the Daśakumārācarita as having been a city of the Suhmas (Ch. VI, J.A.S.B., 1908, 290 n.). A great festival took place outside the city of Dāmalipi in the Suhma country, which had a childless
king named Tungadhanvā who prayed for two children at the feet of Pārvati (Daśakumāravāriya, ed. Wilson, pp. 141-142).

Śuktimat range.—It is identified by Cunningham with the hills south of Sehoa and Kanker separating Chattisgarh from Baster (A.S.R., XVII, pp. 24, 26). Beglar places this range in the north of the Hazaribagh district (Ibid., VIII, pp. 124-5). Pargiter identifies it with Garo, Khasi and Tippera hills (Mārkaṇḍeya Purāṇa, 285, 306, notes). C. V. Vaidya locates it in Western India and identifies it with Kāthiawād range (Epic India, p. 276). Others have identified the Śuktimat with the Sulaimān range (Z.D.M.G., 1922, p. 281, note). Some have applied the name to the chain of hills extending from Sākti in Raigarh, C.P., to the Dalma hills in Manbhum drained by the Kumārī river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bāblā (H. C. Raychaudhuri, Studies in Indian Antiquities, pp. 113-120).

Sultanganj.—This village is situated close to the Ganges in the district of Bhagalpur containing extensive remains of Buddhist monasteries. An old stūpa stands near the railway station. It contains two great rocks of granite, one of which is occupied by the famous temple of Gaivināth (Ghaivināth) Mahādeva, which is a place of great sanctity in the eyes of the Hindus. (Bhagalpur, by Byrne, B.D. Gazetteers, p. 175.)

Sumāgadhā.—It was a tank near Rājakhrā (Samyrutta Nikāya, V, p. 447).

Sumbha.—It was the country of the Sumbhas with Setaka as its capital. Some have identified it with Sumha (modern Midnapur district) but the location is uncertain. This country was visited by the Buddha who dwelt in a forest in this country near the town of Desaka where he told a tale concerning the Janapadakalyāṇi Sutta (Cowell, Jātaka, I, p. 232).

Sunderban.—A grant is said to have been discovered in the Sunderban (Bengal), which is now lost. The forest region of Sunderban was formerly included in the kingdom of Samatāta or Bāgdi (Vyāghrataṭ). The Chinese pilgrim Hiuen Tsang saw many Hindu, Buddhist and Jain temples at Samatāta in the 7th century A.D. but no trace of them has yet been found. Some decorated bricks, fragments of stone sculptures, coins of Huvieka and Skandagupta, an image of SBrya and a Navagraha slab have been discovered there (Introducing India, Pt. I, p. 84).

Surma.—It is the second important river of Assam. It represents the upper course of the Meghnā. It is joined on the right by five tributaries before forming a confluence with the Barāk at Habiganj. For further details vide B. C. Law, Rivers of India, p. 34.

Susunia Hill (See Puṣkarana).—It is the name of a hill in the Bankura district of Bengal, situated about 12 miles north-west of Bankura (E.I., XIII, p. 133).

Swarnapura.—It is the same as the modern town of Sonepur situated at the confluence of the Tel and the Mahānadi (C.I.I., XXIII, Pt. VII; J.B.O.R.S., II, 52; Bhandarkar’s List No. 1556).

Swarnareshkhā.—This river rises in the district of Manbhum and flows past Jamshedpur, and farther down through the districts of Dhalbhum and Midnapur to fall into the Bay of Bengal (Law, Rivers of India, p. 43).

Tarpanidighi.—This village is situated in the district of Dinajpur where a copperplate grant of Laksmanaśena has been discovered (E.I., XII, p. 6).

Tarpanghāt.—It is in the Nawabgunj Thana of the district of Dinajpur. It is the place where the sage Vālmiki, the author of the Rāmāyaṇa, bathed and performed religious rites (Introducing India, Pt. I, p. 80).
Tāmralipīti.—Tāmralipīti is the same as Tamluk in the Midnapur district of Bengal, about twelve miles from the junction of the Rūpaṁrāyaṇa with the Hooghly. It is now situated on the western bank of the Rūpaṁrāyaṇa formed by the united stream of the Silai (Sīlavatī) and Dalkisor (Dvārikeśvari) in the district of Midnapur. According to the Raghuvamsa (IV. 38) Tamluk is situated on the bank of the river Kaviṇa identified by Pargiter with the Kasai flowing through the district of Midnapur. This ancient city is mentioned in the Mahābhārata (Bṛṇaparva, Ch. 9; Sabhāparva, Ch. 29, 1094–1100), according to which Tāmralipīti and Suhma were two distinct countries. It is called Tamalites by Ptolemy. According to the Dudhapani Rock Inscription (E.I., II, pp. 343–45), three brothers went to Tāmralipīti from Ayodhya to trade and they made plenty of money. It was the capital of the ancient kingdom of Sumha in the 6th century of the Christian era, and it formed a part of the Magadhān kingdom under the Mauryas (Smith, Aśoka, p. 79). According to Dandin, the author of the Daśakumāracarita, who flourished in the 6th century A.D., the temple of Binduvāsinī was situated at Tāmralipīti which was visited by the Chinese pilgrims Fa-hien in the 5th century and Hiuen Tsang in the 7th century A.D. This ancient temple was destroyed by the action of the river Rūpaṁrāyaṇa.

Fa-hien describes Tāmralipīti as being situated on the seaside, 50 yojanas east from Campā (Cunningham, A.G.I., ed. S. N. Majumdar, p. 732). In the 7th century A.D. I-tsing resided at Tāmralipīti in a celebrated monastery called the Barāhā. Traditionally Tāmralipīti or Damalipti was the capital of Mayūradhvaṇa and his son Tāmradhvaṇa, who fought with Arjuna and Keśaṇa. According to the Kathāśārītisāgara (Ch. 14), Tāmralipīti was a maritime port and an emporium of commerce from the 4th to the 12th century A.D. According to the Vāyu Purāṇa the Ganges passes through it. The temple of Bargabhimā, mentioned in the Brahma Purāṇa, which was an ancient Vihara, still exists at Tāmralipīti (Tamluk). The Jaina canonical text Prājñāpanā refers to Tāmralipīti. It is known from the Mahāvamsa (XI, 38; XIX, 6) that the mission of Aśoka started from this port for Ceylon. Tāmralipīti, as known to the Chinese as Tan-mo-li-ti, was 14 or 15 hundred li in circuit. The ground was low and rich, which was regularly cultivated. The temperature was hot. The inhabitants were hardy and brave. There were some saṅghārāmas and deva temples (Beal, Buddhist Records of the Western World, II, 200). For further details, vide Introducing India, Pt. I, p. 73.

In 1940 excavations were carried out at the ancient site of Tamluk by the Archaeological Department. Among the finds were earthenware vessels of a curious shape and some of them were in good condition. It is difficult to assign a definite date to the specimens discovered at Tamluk but they do not bear testimony to the commercial relations between Egypt and the Indian port of Tāmālitti. (J. Ph. Vogel, Notes on Ptolemy, B.S.O.A.S., XIV, Pt. I, p. 82).

Tārācana.—It is in the vicinity of Sahasrām (Sasaram) in the Shahabad district in South Bihar. An inscription has been discovered on a rock (E.I., V, Appendix, p. 22).

Tetrāīn.—This village lies in the south of Bihar sub-division, 10 miles north-east of Giriyek and six miles south-east of Bihar, containing several mounds, marking the sites of old Buddhist buildings. The monastery here was an important one (A.S.I. Reports, Vol. XI; J.A.S.B., Vol. XLI, 1872).

Tezpur.—It is the chief town of the Darrang district of Assam where the five copperplates of Vallabhadeva were discovered (E.I., V, 181).
Tirabhukti (Tirhut).—It was bounded on the north by the Himalayas, on the south by the Ganges, on the west by the river Gandak and on the east by the river Kosi. It comprised the modern districts of Champaran, Muzaffarpur and Darbhanga as well as the strip of Nepal Terai. According to tradition Tirabhukti means the land in which the three great sacrificial fires were performed (Devi Purâna, Ch. 64). Cunningham (A.S.I., Reports, Vol. XVI) holds that the lands lying in the valleys of the little Gandak and Bâghmatî rivers were included in the Tirabhukti (Darbhanga, by O'Malley, Bengal District Gazetteers, pp. 157-158; Muzaffarpur, by O'Malley, Bengal District Gazetteers, pp. 159-60).

Tosa&Za.—It may be identified with the TosarB village in the Patnrt State, E.S.A. Some identify it with TusdB near Dumarpalli, about 30 miles to the south-east of Arang (E.I., XXIII, Pt. I, 20).

Tri4roG.—The Ka'likd PurGpz (Ch. 78, 43; cf. 78, 60) mentions this river, which fulfils the desire of one who bathes in it.

Triveni.—It is also known as the Muktaveni (Bhryat Dharma Purâna, Purvakhaanda, Ch. 6). It is 5 miles from the present Bandel Junction station. It is a sacred place of the Hindus, situated at the confluence of the Sarasvati and the Bâghirathi. The site is ancient as it is mentioned in Dhoyi's Pavanâdûta (v. 33). Kâlidâsa refers to this river in his Raghuvanûsa (XIII. 54ff.). The Muslim historians call it Tirpûni or Firozabad. During the Muslim period it was an important city and a port. It was once a centre of Sanskrit learning. Mukundârama, the mediaeval Bengali poet, mentions it as a sacred place. It contains the tomb of Jâfar Khan, the conqueror of Saptagrâmâ, which was built over a Hindu shrine containing some inscribed scenes from the Epics. (Introducing India, Pt. I, 75-76).

Udena.—It was a caitya or shrine situated to the east of Vaisâli (Digha, II, 102-103, 118).

Udumbara+purâ. —It was a city in the Magadha-Janapada, mentioned in the Mañju+rimûlakalpa (Ganapati Śâstri's ed., p. 633—Mâgadham janapadâm prâpya pure Udumbarîhvaye).

Ukkâcelâ.—It was on the bank of the river Gandes in the Vajji country (Majjhima Nikâya, I, pp. 225-27). Not long after the passing away of Buddha’s two chief disciples Sâriputta and Moggallâna, the Master dwelt here with a large number of monks (Samyutta Nikâya, V, p. 163).

Upâtissagâma.—This village was not far off from Râjagrha (Dhammapada Commentary, I, 88).

Upyalikâ.—This village belonged to Kaukâmibi—Astaga@chakhandâla in the Adha@pat+ana-+man+dala of the Paundravardhanabhukti (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 15ff.).

Uren.—This village is situated in the Monghyr sub-division, three miles west of Kajra railway station, containing several Buddhistic remains which were first discovered by Col. Waddell. For further details vide Waddell’s article, Discovery of Buddhist remains at Mount Uren in Mongir (Monghyr) district, J.A.S.B., Pt. I, 1892; B. and O. Dist. Gazetteers, Monghyr, by O'Malley, pp. 263-67.

Urtivisaya.—It may be identified with a village called Ùrti in the Keonjar State, about 12 miles to the north-west of Khiching on the north bank of the river Vaitaranî (E.I., XXV, Pt. IV, October, 1939).

Uruvelâ (Urvulva).—It was in Magadha. The Bodhisatâvra after his adoption of ascetic life selected this place as the most fitting for meditation and attainment of enlightenment (Jât., I, 56). The Buddha, just after his attainment of enlightenment, lived at Uruvelâ at the foot of the Ajapâla banyan tree on the bank of the river Nerañjânâ (Sanâ, I, 103ff. 122; V.
Here he was met by some aged Brahmins and had a discussion with them on the subject of respecting the elders (Aṅg., II. 20ff.). After spending the first lent at Isipatana the Buddha again visited Uruvelā (Jāt., I. 86). On his way to Uruvelā he converted thirty Bhaddavaggiya princes at a grove called Kappāsiya. On reaching Uruvelā he also converted the three Jātila brothers together with their followers at Gayāśīsa (Jāt., I, 82; IV. 180). Between this place and Rājagṛha lived two teachers named Ārāda Kālāma and Udra Rāmaputra who founded schools for the training of pupils in Yoga (Majjhima, I, 163ff.; Jāt., I, 66ff.; Lalitavistara, 243ff.; Mahāvastu, II. 118; III. 322; Buddhacarita, VI, 54; Watters, On Yuan Chwang, II. 141). This place was visited by the Buddha where he saw nice trees, pleasing lakes, plain grounds and the clear water of the Nairaṇjanā river (Mahāvastu, II, 123). Uruvela or Uruvelā may be identified with the modern village of Urel near Bodh-Gayā (vide A.S.I. Annual Report, 1908-9, pp. 139ff.).

Vadathika.—It is one of the caves in the Nāgarjuni hills, containing inscriptions of Daśaratha.

Vaiśālī.—It is a cave in the Nāgarjuni hills near Gayā (Luders’ List No. 954). It contains inscriptions of Daśaratha.

Vaihārāgiri.—(Pali Vevhāra; Sans. Vyavahāra).—It is in Magadha. It is one of the five hills encircling the ancient city of Girivraja, ‘a hill-girt city’ (cf. Vimānavatthu Commentary, p. 82). It extends southwards and westwards ultimately to form the western entrance of Rājgir with the Sonagiri. In the Jaina Vividhatirthakalpa the Vaihārāgiri is described as a sacred hill affording possibility of the formation of kūndas of tepid and cold water (taptāsītamabukundam). Buddhaghosa associates the hot springs giving rise to the Tapādā river with Mount Vevhāra. It is the same mountain as Vaihāra described in the Mahābhūrata as a Vipulāsaīla or massive rock. The city of Rājagṛha shone forth in the valley of Vaihārāgiri with Trikūta, Khandika and the rest as its bright peaks. Some dark caves existed in this hill. Close to this hill were the Sarasvati and many other streams flowing with pleasant waters with properties to heal diseases. The Buddhists built Vihāras on this hill, and the Jains installed the images of the elect in the shrines built upon it. The Vevhāra and the Pāṇḍava appear to have been the two hills that stood on the north side of Girivraja and were noted for their rocky caves (Theragāthā, XLI, v. 1). The Vaihṛāj is undoubtedly the Vaihārāgiri of Rājagṛha.

The Jains relying on a much later tradition thus locate the seven hills encircling Rājagṛha : If one enters Rājgir from the north, the hill lying to the right is the Vaihārāgiri; that lying to the left is the Vipulāgiri; the one standing at right angles to the Vipula and running southwards parallel to the Vaihāra is the Ratnagiri; the one forming the eastern extension of Ratnagiri is the Chathāgiri and the hill standing next to the Chathāgiri is the Śailagiri. The one opposite to the Chathāgiri is the Udayagiri; that lying to the south of Ratnagiri and the west of the Udayagiri is the Sonagiri. (Law, Rājagṛha in Ancient Lit., M.A.S.I., No. 68, p. 3.)

Vaiśālī.—Vaiśālī the large city, was the capital of the Licchavis who were a great and powerful people in Eastern India in the 6th century B.C. It is renowned in Indian history as the capital of the Licchavi rājās and the headquarters of the great and powerful Vajjian confederacy. This great city has been identified by Cunningham with the present village of Basarh in the Muzaffarpur district, in Tirhut, as marking the spot where stood Vaiśālī in ancient days (Arch. Surv. Report, Vol. I, pp. 55-56 and Vol. XVI, p. 6). Vivien de Saint Martin has agreed with him. The evidence adduced
by Cunningham to arrive at this conclusion was not put forward with much fulness and clearness. Rhys Davids says that the site of Vaiśāli is still to be looked for somewhere in Tirhut (Buddhist India, p. 41). Dr. W. Hoey seeks to establish the identity of Vaiśāli with Cherand in the Chapra or Saran district (J.A.S.B., 1900, Vol. LXIX, Pt. I, pp. 78-80, 83). This identification has been proved to be entirely untenable by V. A. Smith in his paper on Vaiśāli (J.R.A.S., 1902, p. 267, n. 3). He has succeeded in establishing that the identification by Cunningham of the village of Basarh with Vaiśāli admits of no doubt. This identity has been proved still more decisively by the Archaeological excavations carried out at the site by Dr. T. Bloch in 1903-4. Bloch excavated a mound called Rājā Viśāl kā gaṛh and only eight trial pits were sunk. Three distinct strata have been found out, the uppermost belonging to the period of Mahomedan occupation of the place, the second at a depth of about 5 ft. from the surface relating to the epoch of the Imperial Guptas, and the third at a still greater depth belonging to an ancient period of no definite date (A.S.I. Annual Report, 1903-4, p. 74). The finds in the second stratum are valuable, especially the find in one of the small chambers of a hoard of seven hundred clay seals, evidently used as attachment to letters or other literary documents. They belonged partly to officials, partly to private persons, generally merchants or bankers, but one specimen bearing the figure of Śriṅga with a triśūla on either side and the legend Āmrātakāśvara evidently belonged to a temple (A.S.I. Annual Report, 1903-4, p. 74).

The names of some Gupta kings, queens and princes on some of these seals coupled with palaeographic evidence clearly demonstrate that they belonged to the 4th and 5th centuries A.D., when the Imperial Guptas were on the throne (Ibid., p. 110). Some of the impressions show that the name Tirabhukti was applied to the province in those early times and some show the name of the town itself, Vaiśāli. One of the clay seals of a circular area shows a female standing in a flower goup with two attendants and two horizontal lines below reading ‘(Seal) of the householders of . . . . at Vaiśāli’ (Ibid., p. 110). All these go to prove the identity of the site with Vaiśāli and there seems to be no ground to question this conclusion any longer. It is a great pity that further excavations at this site have been given up by the Archaeological Department for want of funds.

Vaiśāli owes its name to its being Viśāla or very large and wide in area. According to the Rāmāyaṇa (Ch. 47, vv. 11, 12) it was founded by a son of Ikṣvāku and a heavenly nymph Alambūśa; after his name Viśāla, the city itself came to be called Vaiśālā. The Viśnu Purāṇa (Wilson, Vol. III, p. 246) states that Trinabindu had by Alambūśa a son named Viśāla who founded this city.

Vaiśāli was visited by the Chinese pilgrim Fa-hien in the 5th century A.D. According to him there was a large forest to its north, having in it the double-galleried Vihaṇa where the Buddha dwelt and the tope over half the body of Ānanda (Legge, Fa-hien, p. 72). Another Chinese pilgrim Hiuen Tsang who visited it in the 7th century A.D., relates that the foundations of the old city Vaiśāli were 60 or 70 li in circuit and the ‘palace city’ was 4 or 5 li in circuit (Watters, On Yuan Chwang, Vol. II, p. 63). This city was above 5,000 li in circuit, a very fertile region abounding in mangoes, plantains and other fruits. The people were honest, fond of good works, and estemers of learning. They were orthodox and heterodox in faith (Ibid., II, p. 63). According to the Tibetan account (Dulba, III, f. 80) there were three districts in Vaiśāli. In the first district there
were 7,000 houses with golden towers; in the middle district there were 14,000 houses with silver towers; and in the last district there were 21,000 houses with copper towers; in these lived the upper, the middle and the lower classes according to their positions (Rockhill, Life of the Buddha, p. 62). In the Buddha's time this city was encompassed by three walls at a distance of a gāvuta from one another and that at three places there were gates with watch-towers and buildings (Jātaka, I, p. 504).

Vaiśālī was an opulent, prosperous town, populous, abundant with food; there were many high buildings, pinnacled buildings, pleasure-gardens and lotus ponds (Vinaya Texts, S.B.E., Pt. II, p. 171; cf. Lalitavistara, ed. Lefmann, Ch. III, p. 21). This great city is intimately associated with the early history of both Jainism and Buddhism. It carries with itself the sacred memories of the founders of the two great faiths that evolved in north-eastern India five-hundred years before Christ.

Vaiśālī claims Mahāvīra, the founder of Jainism, as its own citizen. He was therefore called Vaiśālī or Vaiśālika, i.e., an inhabitant of Vaiśālī (Jaina Sūtras, S.B.E., Pt. I, Intro. xi). Kuṇḍagrāma, a suburb of Vaiśālī, was really his birthplace (Ibid., XXII, pp. x-xi). During his ascetic life he did not neglect his place of birth and spent no less than twelve rainy seasons at Vaiśālī (Jacobi, Jaina Sūtras, Pt. I, Kalpasūtra, sec. 122).

The connection of the Buddha with Vaiśālī is no less close and intimate. This city was hallowed by the dust of his feet early in his career and many of his immortal discourses were delivered here (Anguttara, P.T.S., II, 190-94; 200-02; Samyutta, V, 389-90; Anguttara, III, 75-78; 167-68; V, 133; Therīgāthā, V, 270; Majjhima, I, 227-37).

After the Buddha entered into Nirvāṇa, Vaiśālī drew to itself the care and attention of the whole Buddhist Church. The representatives of the entire congregation met here and condemned the conduct of its pleasure-seeking monks. This was the second general council of the Buddhist Church (Kern, Manual of Indian Buddhism, pp. 103-09). For further details concerning Vaiśālī vide Law, Some Kṣatriya Tribes of Ancient India, Ch. 1; Law, Ancient Indian Tribes, pp. 294ff.; Law, Indological Studies, Pt. III.

Vaitarāṇī.—It is one of the sacred rivers of India which rises in the hills in the southern part of the district of Singhbhum, and a little below the point where it enters Orissa (for details, Law, Rivers of India, p. 43).

Vakkatākā.—It seems to be the modern Baktī, a place immediately to the east of Gohagrām on the Damodar river, Burdwan division, Bengal. The Vakkatakāvīthi representing a part of Vardhamānabhukti included a strip of the country along the north bank of the Damodar river (E.I., XXIII, Pt. V, p. 158).

Vampīka.—It was a mountain near Rājagrha. Its older name was Vepulla (see Annals of the Bhandarkar Oriental Research Institute, VIII, 164; cf. Samyutta, II, 191-92). It was mentioned in the Jātaka (VI, 491, 513, 520, 524-25, 580, 592).

Vamśāvatī.—It is in the district of Hooghly where there is an ancient temple of Hāmaśevāri. The Vāsudeva temple with Pauranic scenes on its walls is also ancient (Law, Rivers of India, p. 44).

Vanga.—It is the ancient name of Bengal (vide Prakrit Inscriptions from a Buddhist site at Nāgārjunikonda). Vanga which is the designation of Bengal proper is mentioned in the Aitareya Āranyaka (II, 1, 1, 1; cf. Keith, Aitareya Āranyaka, 200) as well as in the Baudhāyana Dharmasūtra (I, 1, 14). Pāṇini refers to it as Vanga in his Asṭādhyāyī (4, 1, 170). The Bhāgavata Purāṇa (IX, 23, 5) and the Kīvyamimāṃsā (Ch. 3) mention it as
a country. The Yoginītāntra mentions Vaṅga (2.2.119). In the Tirumalai Rock Inscription of Rājendra Coḷa of the 11th century A.D. and in the Goharwa Plate of Cedi Karnadeva, Vaṅga country is referred to as Vaṅgālaḍēsām, which in the thirteenth century came to be called Baṅgāla
and in Mahammedan times, Bāṅglā. The Tirumalai Inscription distinguishes Vaṅga not only from South Rāḍhā (Takkana Lāḍham) but also from North Rāḍhā (Uttīla Lāḍham). This is the very location of the kingdom of Vaṅga indicated in the Ceylon Chronicle that places Lāḍba between Vaṅga and Kaliṅga. The first epigraphic mention of the Vaṅga countries is probably made in the Meharauli Iron Pillar Inscription (C.I.I., Vol. III, pp. 141ff.), where the mighty king Candra is said to have ‘in battle in the Vaṅga country turned back with his breast the enemies who uniting together came against him and by whom having crossed in warfare the seven mouths of the Indus the Vālhikas were conquered’; H. P. Śāstṛ identifies the mighty king Candra with king Candrarvarman of the Allahabad Pillar Inscription and the king of the same name of Pokhrāṇ which he locates in Marwar in Rajputana. The Vaṅga countries are also referred to in the Mahākūṭa Pillar Inscription (E.I., Vol. V) which tells us that in the sixth century A.D. Kirtivarman of the Cālukya dynasty gained victories over the kings of Vaṅga, Áṅga and Magadha, that is, three Kaliṅgas (Trikaliṅga). In the Pithapuram plates of Prithvisena (A.D. 1108) the king of the Vaṅgadeśa was subdued by king Malla. Vaṅgadeśa is also referred to in the Copperplate grant of Vaidyadeva of Kāmārupa, who was victorious in southern Vaṅga (E.I., Vol. II, p. 335), and also in the Edilpur Plate of Kesāvasena, the Madanapāḍā Plate of Viśvarūpasena and the Śāhiṭya Parisat Plate of the same king (Inscriptions of Bengal, Vol. III, pp. 119, 133, 141). The Rāmpāl Plate of Śrīcandradeva (E.I., Vol. XII, p. 136) informs us that a Candra dynasty appears to have mastered the whole of Vaṅga including Samataṇa. The kings of Vaṅga, Pāṇḍya, Lāṭa, Gurjara, and Kāśmira were conquered by Lakṣmaṇarāja, according to the Goharwa grant of Lakṣmikarna (E.I., XI, 142). For literary references vide B. C. Law, Tribes in Ancient India, Ch. LI.

From the Bheraghat Inscription of Alanaṇadevi we learn that the victory of the Cālukya king Karna, son and successor of Gāṅgeyadeva, seems to have been obtained over the king of Vaṅga or East Bengal (E.I., XXIV, Pt. III, July, 1937).

An attempt has recently been made on the evidence of the Belāva copperplate of king Bhojavarm man of the Vaiśnava Varman dynasty of East Bengal that Tīlokasundarī, the second queen of Vijayabāhu I, mentioned in the Cālavamsa, is no other than Trailokyasundarī, praised in the Belāva Plate as the daughter of king Sāmalavarman, the father and immediate predecessor of Bhojavarm man.

It is rightly pointed out that in the Belāva copperplate the Varmans of East Bengal claim to have their descent from the royal family of Sīmhapura, and Bhojavarm man expresses in pathetic terms his solicitude for the contemporary Ceylon King in his difficulties arising from an inimical action on the part of the rāksasas. Once the personal relationship between Bhojavarm man and Vijayabāhu I is assumed as a historical fact, it becomes easy to understand why the former should express this solicitude for the lord of Lankā. The possibility of matrimonial connection of the Ceylon king Vijayabāhu I with the Varmans of East Bengal lies in the fact that Vijayabāhu and his successors themselves felt proud in claiming their descent from the royal family of Sīmhapura which was most probably a place in Kaliṅga (J. R. A. S., 1913, p. 518; D. R. Bhandarkar Volume, p. 375).
According to a copperplate grant of Viśvarūpasena Nāvyā, was a part of Vaṅga (Vaṅga Nāvyā).

Northern Bengal was invaded by an army of a Vaṅgāla king in course of which the Buddhist teacher KarunāŚrimitra's house at Somapura Viḥāra (modern Pāhādpura) was set on fire and he was burnt to death (E.I., XXI, 97-131). According to the Nālandā Inscription of ViṃśatāŚrimitra (dated about the middle of the 12th century A.D.) KarunāŚrimitra was removed by two generations of teachers from ViṃśatāŚrimitra.

Vaṅgāla.—It is probably East Bengal mentioned in Tirumalai Inscription of Rājendra Cola I as well as in the Buddhist Sanskrit text entitled the Dākārṇava (E.I., XXI, Pt. III). (Vide also Vaṅga).

Vardhamānabhukti.—The Mallasārul copperplate inscription refers to Vardhamānabhukti, and it also records a gift of land to a Brahmin for performing five great sacrifices. This inscription was found in a village near Galsi in the Burdwan district, Bengal. Vardhamānabhukti as mentioned in the Naihati copperplate seems to have extended at least as far as the western bank of the Ganges near Calcutta. The Chittagong plates of Kāntideva of the 9th century A.D. mention Vardhamānapura. The Irdā Copperplate Grant of king Nayapāladeva, which records the grant to a Brahmin of some land in the Daṇḍabhūtimandala of the Vardhamānabhukti, was issued from the capital of Priyāṅgu, founded by king Rājyapāla. The bhukti of Vardhamāna is in Uttara-Rādhā, and the capital of Priyāṅgu is in Dakṣina-Rādhā in Bengal (E.I., XXIV, Pt. I, January, 1937). Vardhamāna or Vardhamānabhukti is identical with modern Burdwan.

Vatumbi.—It forms part of the āvṛitti Vāṅscaṁsituated in the Paṇḍra-vardhanabhukti (E.I., XXVI, Pt. I).

Vāllakāṭṭha.—Name of a donated village which was situated in the Svalapadākṣinaśavati belonging to the Uttara-Rādhāmandala of the Vardhamānabhukti. This is identified with the present Bālutiya, about six miles to the west of Naihati on the northern boundary of the Burdwan district (N. G. Majumdar, Inscriptions of Bengal, Vol. III—Naihāti Copperplate of Ballālāsena, pp. 69ff.).

Vālukkārāma.—The Second Buddhist Council was held in the Vālukkarāma at Vesālī during the reign of Kālāsoka (Samantapāśādikā, pp. 33-34).

Vāniyagāma.—It is identified with Baniya, a village near Basarh in Muzaffarpur. It was frequently visited by Mahāvīra (Āvaśyaka Niryuktī, 496).

Vārahakonā.—Vārahakonā is the modern Barkund in Suri about half a mile north of the Mor and 1½ miles from Sainthia railway station (Śāktipur Copperplate of Laksmaṇasena, E.I., XXI, p. 124).

Vārakamandalaśavijaya.—The Faridpur Copperplate Inscription of King Dharmāditya refers to Vārakamandalaśavijaya, which is the modern Goalando and Gopalganj sub-division of the Faridpur district, Bengal.

Vātasvava.—It is a hill which has been identified with Bathan in South Bihar (A.S.R., VIII, 46).

Vebhāra.—This hill is in the Magadha country. It is one of the five hills encircling Girivraja (Vimānavatthu Commentary, p. 82). Vide Vebhāragiri.

Vedathikā.—It is a cave in the Nagarjuni hills near Gayā (Luders' List No. 956).

Vediyaka.—This hill is identified by Cunningham with the Giriyek. It contains the famous cave called Indasālaguhā (Dīgha, II, 263; Sumaṁgala-
Velluvana (= Venuvana).—It was a charming grove at Rājagṛha, which was surrounded by bamboos (Samyutta, I. 52; Suttanipāta Commy., p. 419; Divyāvadāna, pp. 143, 554). It was protected by a wall 18 cubits high and adorned with beautiful gates and towers decorated with lapis lazuli (Samanantapāsādikā, III, 575). The fuller name of the site was Velluvana-Kalandaṇivāpe, the second part of the name indicating that here the squirrels freely roamed about and found a nice feeding ground. The site was outside the inner city of Rājagṛha and neither very near nor far from it. The Chinese pilgrims have given different locations of the grove. But combining the two accounts given by Fa-hien and Hiuen Tsang it may be located at a distance of 1 li from the north gate of the inner city, ¼ mile south of the cemetery (śmaśāna), 300 paces north-east of the Pippala cave in Mount Vaibhāra and 200 paces to the south of the Kalandan tank.

Vepulla.—It is a mountain in Magadhā. It was known in a very remote age by the name of Pācinavamsa, which was later changed to Vānkaka. It then received the name of Supassā, and afterwards it became known as Vepulla (Sam., II, 190ff.) and the people of the locality by the name of Magadhās. (Cf. B. C. Law, India as described in the Early Texts of Buddhism and Jainism, pp. 29-30). It was one of the five hills encircling Rājagṛha. King Vessantara was banished to this hill. It took him three days to reach its summit (Vinaya Piṭaka, II, 191-92). The Vipula mountain runs for some length towards the south-east leading to the northern range of hills extending up to the village called Giriyek on the Behar-sharif-Nawadah road. Hiuen Tsang has definitely represented the mountain as Pi-pu-lo, which verbally equates with Vipula. He tells us that to the west of the north gate of the mountain-city was the Vipula mountain. He further points out that on the north side of the south-west declivity there had once been five hundred hot springs of which there remained at his time several, some cold and some tepid. The source of the streams was the Anavatapta Lake. The water was clear and the people used to come from various lands to bathe in the water which was beneficial to the people suffering from old maladies. On the Vipula mountain there was a tope where the Buddha once preached. This mountain is frequently visited by Digambara Jains (Watters, On Yuan Chwang, II, pp. 153-154). The Vipula mountain is described as the best among the mountains of Rājagṛha (Samyutta, I, 67). It lay to the north of the Gijjhakūta and stood in the midst of the girdle of the Magadhān hills.

Vethadipa.—Hiuen Tsang locates the site of Dronastūpa, that is Vēthadipa, 100 li south-east of Mahāśāra identified with Masār a village six miles to the west of Arrah. Some have identified it with Kasia (A.G.I., 1924, 714) and with Bettia in the Champaran district of Behar (J.R.A.S., 1906, 900). Vethadipa which was the home of the Brahmin Draṇa, lay not far from Allakappa (B. C. Law, Geography of Early Buddhism, p. 25).

Vettraqartī.—It appears to have been situated within Vakkatokavithi representing a part of the Vardhamānabhukti (modern Burdwan division, Bengal; E.I., XXIII, Pt. V).

Vīkhāraśāsana.—It was a village having the Ganges as its eastern boundary. It may be identified with modern Bétal in the Howrah district.

Vikramapūra.—It lies in the Munshiganj sub-division of Dacca. A portion of it is included in the Faridpur district. The name Vikramapura

1 Samantapāsādikā, III, 575; Papañcasūdantī, II, p. 134.
is generally applied to the tract of country bounded by the Dhaleswari on the north, the Idilpur Pargana on the south, the Meghna on the east and the Padma on the west. The name of this place is derived from a king named Vikrama who ruled it for some time. Rāmapāla, the ancient capital of Vikramapura, lay three miles west of Munshiganj. The name Śrīvikramapura occurs in the Sitāhāti copperplate inscription of Ballālasena. A copperplate inscription of Śrī Candradeva of the Candra dynasty has been discovered here. Rāmapāla, the birthplace of Silabhadra, the principal of the famous Buddhist University of Nālandā, was the eastern headquarters of the Hindu kings of Bengal for some time. The ruins of Ballālabādi, many ancient ponds, and many Hindu and Buddhist deities of the Pala period have been found here. The village of Vajrayoginī lying on the south-west corner of Rāmapāla, was the birthplace of the famous Buddhist savant of the 10th century A.D. named Dipaṅkara. The Kedārīpur copperplate of Śricandra, the Edilpur copperplate of Keśava- sena, the Barrackpur copperplate of Vijayasena, the Anuilā copperplate of Lakṣmapaṇa, and the Belāva copperplate of Bhojavarman refer to Vikramapura which is still known by the same name. The Varmans ruled over it only for a short period. From the Barrackpur copperplate of Vijayasena it appears that Vikramapura was probably one of the capitals of Vijayasena who had something like a permanent residence here. Almost all the grants of the Sena kings were issued from Vikramapura (N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 10ff., 60ff.; Introducing India, Pt. I, pp. 81-82.

**Vikramaśīla.**—This village lies in the Bihar sub-division, 10 miles south of Bihar. It was famous for its Buddhist monastery which was a great seat of learning in the 11th century A.D. This monastery appears to have flourished till the Mahommedan conquest, when it was burnt by the invaders. The modern name of the village is Silao which is a contraction of Vikramaśīla (A.S.I. Reports, Vol. VIII; J.A.S.B., Vol. LX, Pt. I, 1891). The Vikramaśīla Vihāra was a Buddhist monastery situated on a bluff on the right bank of the Ganges. It had ample space for a congregation of 8,000 men with many temples and buildings. On the top of the projecting steep hill of Pātharghātā there are the remains of a Buddhist monastery. This Pātharghātā was the ancient Vikramaśīla (J.A.S.B. new series, Vol. V, No. 1, pp. 1-13). In this University many commentaries were composed. It was a centre of Tantrik learning. At the head of the University there was always a most learned and pious sage. Grammar, metaphysics (including logic) and ritualistic books were especially studied here. On the walls of the University were painted images of learned men, eminent for their learning and character. The most learned sages were appointed to guard the gates of the University which were six in number (B. C. Law, The Magadhas in Ancient India, pp. 43-44).

**Vinjāhātavi.**—It was a forest without any human habitation. It represented the forest through which lay the way from Pātaliputra to Tāmralipiṭa (Mahāv., XIX, 6; Dip., XVI, 2; Samantapāśādīkā, III, 655).

**Viśnupura.**—It is in the Bankura district of West Bengal. It is named after Viṣṇu, the deity of the royal family. For a long time it had been the capital of the Mallarājās, who gave the name of Mallabhūmi (the land of wrestlers) to the country ruled by them. The Mallabhūmi comprised the whole of the modern district of Bankura and parts of the adjoining districts of Burdwan, Midnapur, Manbhum and Singhbhum. Adi-malla, who was the first Malla king, was noted for his great skill in wrestling and archery. Raghunātha was the founder of the Malla dynasty of
Viṣṇupura. He defeated the neighbouring chiefs of Pradyumnapura in the Joypore police station which he made his seat of government. The royal ensign of the rulers of Mallabhūmi bore the device of a serpent's hood. The Hindu rājās of Viṣṇupura were the rulers of a great portion of Western Bengal long before the Mahommedan conquest by Bakhtiyar Khalji. Jagatamalla, a ruler of Viṣṇupura, shifted the capital from Pradyumnapura to Viṣṇupura. The rājās of Viṣṇupura were Śiva worshippers. The temple of Malleśvara-mahādeva is the oldest of the shrines found here. The rājās afterwards became ardent worshippers of Mṛṇmayi, an aspect of Śakti, whose temple still stands there. The worship of Dharma introduced by Rāmāi Pandita became very popular here. The celebrated Bengali mathematician Subhaṅkara Rāya lived under the Malla kings of Viṣṇupura. The temples of Viṣṇupura are mostly square buildings with a curved roof, having a small tower in the centre. Some of them have towers in four corners of the roof. Some temples contain scenes from the Rāmāyaṇa and the Mahābhārata on their walls. The Śyāma Rāi temple is one of the oldest temples of Pañcaratna (five-towered) type in Bengal. In the 16th century A.D., the magnificent temple of Rāsamaṇḍa was built by Bīr Hamir to whom may be attributed the big stone gateway of the Viṣṇupura fort and the great cannon called Dalmardin (Introducing India, Pt. I, pp. 71-72).

The Dalmardin cannon was lying half-buried by the side of the Lalbundh lake and was mounted and preserved under the Ancient Monuments Preservation Act. It is made of sixty-three hoops or short cylinders of wrought iron welded together and overlying another cylinder also of wrought iron. Though exposed to all weathers, it is still free from rust, and it has a black polished surface. Its length is twelve feet and five and a half inches, the diameter of the bore being eleven and a half inches at the muzzle. It is the same cannon which was fired by Madanmohana when Bhāskar Pāṇḍita attacked Viṣṇupura at the head of the Mahrattas. It bears a Persian inscription. A couple of cannons still lie on the high rampart just outside the front gate.

The fort of Viṣṇupura is surrounded by a high earthen wall and has a broad moat round it. The approach is through a fine large gateway built of laterite with arrowslits on either side of the entrance for archers and musketmen.

In the vicinity of the town and within the old fortifications there are seven beautiful lakes which were made by the ancient rulers who, taking advantage of the natural hollows, built embankments across them. They served the city and the fort with a constant supply of fresh water. These lakes have now silted up and a considerable portion of them has been turned into paddy fields.

The rampart to the north of the stone gate, better known as the Murchopādhar, the silent spectator of many historic events, has always been a favourite haunt of thoughtful minds. Standing there one has his mind filled with sadness looking at the panorama of historic scenes on all sides, when the sun slowly fades behind the Mahārāstrādāṅga to the west. A pall of darkness has now fallen over this historic city and its ruins (J. N. Mitra, The Ruins of Viṣṇupura, pp. 13-16).

Viśvāmitra-ārama.—It was situated at Buxar in the district of Sabaďad in Bihar. Rāmacandra is said to have killed here the female demon named Tādakā. (Cf. Rāmāyaṇa, Bālakanda, Ch. 26).

Vyāghratāti.—This is identified with Bāgdi, one of the four traditional divisions of Bengal. Bāgdi comprises the delta of the Ganges and the

Yaśṭivana (Stick or staff wood).—Grierson has identified it with Jethian, about two miles north of Tapovana near Supa-tīrtha in the district of Gayā (Notes on the District of Gayā, p. 49). It was situated some 12 miles from Rājagṛha. It was a palm grove according to Buddhaghosa (Samantapāsādikā, Sinhalese ed., p. 158). It was the name of the royal park of Bimbisāra where the Buddha arrived from Gayāśīsa and halted with the Jaṭila converts on his way to the city of Rājagṛha (Vinaya-Mahāvagga, I, p. 35; Fausboll, Jātaka, I, 83). This palm grove which was situated in the outskirts of the city of Rājagṛha was considered far away as compared with Veṇuvana (Jātaka, I, 85). It was famous in the Buddha’s time for a Banyan shrine called Supatītā Cetiya (Samantapāsādikā, Sinhalese ed., p. 158). The site undoubtedly lay to the west of Rājagṛha. The Mahāvastu locates it in the interior of a hill (antagirismi—III, 441). Hiuen Tsang describes Yaśṭivana as a dense forest of bamboos which covered a mountain, and points out that above 10 li (nearly two miles) to the south-west of it there were two hot springs (Watters, On Yuan Chwang, II, 146). For further details, vide B. C. Law, Rājagṛha in Ancient Literature, M.A.S.I., No. 58, pp. 16-18, 25, 39, 40.

Yatodbhava.—This river is also known as Yatodā, which is a tributary of the Brahmaputra, flowing through the districts of Jalpaiguri and Cooch Behar (cf. Kalikā Purīṣa, Ch. 77).
CHAPTER IV

WESTERN INDIA

Abūr.—It is a village about two miles west of Kod, the chief town of the Kod taluk in the Dharwar district of the Bombay State. Its name occurs in ancient records in a fuller form as Abbālūr (E.I., V, 213 ff.).

Adrija.—This river is mentioned in the Mahābhārata (Anuśasanaparva, CLXV, 7648). It issues from the Rākṣa and the Vindhya mountains.

Agastya-āśrama.—This hermitage was situated at Akolha to the east of Nasik (Rāmāyana, Āraṇyakānda, Ch. 11; Mahābhārata, Ch. 96.1-3; cf. Padma Purāṇa, Ch. 6, śl. 5). It is stated in the Rāmāyana (Āraṇyakaṇḍa, 11 sarga, verses 40-41) that this hermitage was situated on the south side of his brother’s hermitage, at a distance of one mile from the latter. The Yognītāntra (2.7.8) has a reference to this hermitage. Some hold that at a distance of twenty-four miles to the south-east of Nasik at Agastipuri there existed the hermitage of the sage Agastya. Some think that this hermitage was situated on the summit of the Malaya range or Malayakūṭa which was also known as Śrīkhanḍādri or even as Candaṇādri (Ch. Dhoiḍ’s Pavanadūtam). It was visited by Balarāma. Manu performed austerities here (Bhāgavata, VI. 3.35; X. 79.16; Mātysya, I. 12). Agastya, who was the famous author of the Agastyaśaṃhitā, introduced Aryan civilization into South India. This hermitage was rendered impregnable to all kinds of trouble, as the mighty sage killed the demons by his spiritual prowess. He was met by Rāma, Lakṣmaṇa and Sītā while he was engaged in offering oblations. The sage welcomed them and gave Rāma his divine bow, arrow and other weapons. At a distance of about seven miles from this hermitage lay the Paṅcavaṭi forest.

Alandalirtha.—This may be identified with the modern Alundah, five miles north-east of Bhor, the chief town of the Bhor State, and about thirty-five miles north of Satara (I.A., XX, 304).

Alīnā.—The Alīnā Copperplate Inscription of Śilāditya VII (the year 447) refers to this village situated about fourteen miles north-east of Nādiād, the chief town of the Nādiād taluk in Gujarat (C.I.I., III).

Amalakajāka.—It is Amod, 12 miles to the south-west of Āmti (Important Inscriptions from the Baroda State, Vol. I, p. 20).

Ambarnāth.—This place contains a beautiful temple which is a fine specimen of genuine Hindu architecture dated the 9th century A.D. It is near Kalyan (Law, Holy Places of India, p. 42).

Ambāpāṭaka.—It is the same as Āmadpur, situated on the Puravī or Purāṇa and about five miles from Nausārī. This village was some centuries ago called Amrapura (E.I., XXI, July, 1931).

Amri.—It is the headquarters of a district of this name belonging to the Baroda State in the south of Kathiawar. Its antiquity is proved by the Amrei plates of Kharagraha I (Important Inscriptions from the Baroda State, Vol. I, p. 7).

Anastu.—This village stands about two and half miles to the north-west of Karjan, the headquarters of the taluk of this name in the Baroda district where two copperplate grants were discovered (Important Inscriptions from the Baroda State, Vol. I, p. 16).
Añjaneri.—It is a village in the headquarters taluk of the Nasik district, where grants of Prthivicandra Bhogaśakti were discovered (E.I. XXV, Pt. V, January, 1940, p. 225).

Antikā.—It may be identified with the modern Ānti in the Pādrā taluk of the Baroda district (Important Inscriptions from the Baroda State, Vol. I, p. 20).

Anupanivrit.—Anupa country (Luders’ List, No. 965). The country of the Anūpas lay near Surāṣṭra and Anarta. Epigraphic evidence lends support to the view that the Anūpas occupied the tract of country south of Surāṣṭra around Māhismatī on the Narmacā. The Nasik Cave Inscription of queen Gautamiputra is said to have ruled over it (Nasik, the Gazetteer of the Bombay Presidency, 1883, Vol. XVI).

Asitammi.—It is referred to in the Barhut Inscriptions (Barua and Sinha, p. 32). Cunningham locates it somewhere on the bank of the Tamasā or Ton river. The Viśnu Purāṇa mentions Asinīla and Tāmasa among the countries of western India.

Ayyapolil.—It is the Tamil name of Ayyavole, which is identical with Aihole in the Hungund taluk of the Bijapur district, Bombay Presidency. It was famous as the headquarters of a very prosperous trading corporation (E.I., XXIII, Pt. VII).

Ābhira-đeśa.—The Abiria or Ābhira country was ruled over by the western Kṣatrapas or Śaka rulers of western India, who seem to have held sway over the entire realm of Indo-Scythia of Greek geographer Ptolemy (cf. E.I., VIII, pp. 36ff.). According to the Gunda Inscription of the Śaka king Rudrasimha (A.D. 181) a tank was excavated by Rudrabhūti, an Abhira general, in his realm. Shortly afterwards (188–90 A.D. according to Bhandarkar; after 236 A.D. according to Rapson) a native of Ābhira named Īśvaradatā held the office of Mahākṣatrāpa. He was probably identical with the Abhira king named Īśvarasena, who became Mahākṣatrāpa of western India and captured portions of Mahārāṣṭra in the 3rd century A.D. from the Sātavāhana rulers. It is suggested that the dynasty of Īśvarasena was identical with the Traikūṭaka line of Aparānta, and the establishment of the Traikūṭaka era commencing from 248 A.D., marks the time when the Ābhiras succeeded the Sātavāhanas in the government of northern Mahārāṣṭra and the adjoining region (cf. Raychaudhuri, Political History of Northern India, 4th ed., p. 418, f.n. 2). The Ābhira country is also mentioned in the Allahabad Iron Pillar Inscription of Samudragupta as one of the tribal states of western and south-western India, who paid homage to the great Gupta Emperor and who were a semi-independent people living outside the borders of his empire (For a complete history, vide Law, Tribes in Ancient India, p. 81; E.I., X, pp. 99 and 127). Some have located them in the province of Ahirwādā between the Pārvatī and the Betwa in Central India. The Ābhiras, who were associated with Śudras, most likely identified with the Sodrai or Sogdoi of the Greek historians of Alexander’s time, are placed, according to the Viśnu Purāṇa (Wilson, II, Ch. III, pp. 132–5), in the extreme west along with the Surāṣṭras, Śudras, Arbudas, Kārūṇas and Mālavas dwelling along the Pārīpātra.
mountains. The Márkaṇḍeya Purāṇa (Ch. 57, vv. 35-36) groups them with the Vāhlikas, Vāṭadhānas, Sudras, Madrakas, Surāṣṭras and Sindhu-Sahuviras, all of whom occupied the countries included in the Aparāntaka (Western India). Pargiter points out that the Ābhīras had something to do with the events following the great Bharata war. The Yādavas of Gujarat were attacked and broken up by the rude Ābhīras (A.I.H.T., p. 284). According to the Mahābhārata (Sabhāparva, Ch. 51), they were located in the western division of India. This evidence of the Mahābhārata is supported by the author of the Periplus of the Erythraean Sea as well as by Ptolemy. The Mahābhārata (IX, 37, 1) definitely locates the Ābhīras in western Rajputana where the river Sarasvati disappears. Patanjali in his Mahābhāṣya (1. 2. 3) is perhaps the first to introduce them into Indian history. By the middle of the second century B.C. the Ābhīras and their country must have been overpowered by the Bactrian Greeks, who seem to have occupied the whole of the country, which Ptolemy designates as Indo-Scythia and which included Aberia or Abiria. The Márkaṇḍeya Purāṇa (Chs. 57-58, vv. 45–8 and v. 22) places them with those dwelling in the southern country. The Vāyu Purāṇa (Ch. 45, 126) supports it and describes the Ābhīras as Dakśināpatha-vāsināḥ. For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 54ff.

Ālūr.—It is a village in the Gadag taluk of Dharwar district of the Bombay State (E.I., XVI, p. 27).

Ānamadapura.—The Maliya Copperplate Inscription of Dharasena II refers to it. Its modern name is Ānand, the chief town of the Ānand taluk (C.I.I., Vol. III).

Āmanda pura or Vadnagar.—This is also called Nagar, the original home of the Nagar Brāhmans of Gujarat, which was surrounded by Kumārapāḷa with a rampart (E.I., I, p. 295).

Ānartta.—It is the name of a country in North Kathiawar (Luders' List No. 965). According to some this tract lies round Dvārakā, while according to others, it is situated round Vadnagar (cf. Bombay Gazetteer, I, 1. 6). This country seems to have been reconquered from Gautamiputra by Śaka Mahākṣatrapa Rudradāman (vide B. C. Law, Indological Studies, Pt. I, pp. 52-53). According to the Skanda Purāṇa (Ch. 1, 5-6) there was a hermitage (Īśvara) in this country full of ascetics chanting vedic verses.

Āṣṭāgrāma.—This village has been identified by Bühler with Āṣṭāvān, seven miles south-east of Nāvsāri (E.I., VIII, 229ff.; I.A., XVII, p. 198). Some hold that Āṣṭāgrāma is the proper name and not Āṣṭāgrāma (E.I., VIII, p. 231).

Āṭavikaraṇyas.—Fleet (C.I.I., III, 114) says that the Āṭavikaraṇyas or forest kingdoms were closely connected with Dabhāḷa, i.e. the Jabalpur region (E.I., VIII, 284–87; B. C. Law, The Magadhas in Ancient India, Royal Asiatic Society Monograph, Vol. XXIV, p. 19). It was Āvadragupta who made the rulers of the Āṭavikaraṇyas his servants (cf. Allahabad Stone Pillar Inscription of Samudragupta . . . paricārakikrita sarvāṭavikaraṇajasya). The Āṭaviyas or Āṭavikas were probably the aboriginal tribes dwelling in the jungle tracts of Central India.

Badarikā.—The Ellora plates of Dantidurga mention it which lies in southern Gujarat (E.I., XXV, Pt. I, January, 1939, p. 29).

1 Vāyu., XLV, 126; Masyap., CXIII, 48; Law, Tribes in Ancient India, p. 383.
Bahāl.—This village is in the Chalisgaon sub-division of the Khandesh district of the Bombay State, where an Inscription of the Yādava king Singhana (Śaka samvat 1144) was discovered (E.I., III, 110).

Balegrāma.—It is a village which may be identified with modern Belgaum Taralha in the Igatpuri taluk of the Nasik district (E.I., XXV, Pt. V, January, 1940, p. 230—Two Grants of Prthivicandra Bhogaśakti).

Balisa.—A grant of Allasaṅkha, (acquired by the Bhārata Itihāsa Samādhanalal, Poona) mentions this village, which was given by the Sendraka Prince Allasaṅkha. This village has been identified with Wanesa in the Bardoli taluk of the Surat district (D. R. Bhandarkar, Volume, p. 53).

Balsāne.—It is in the Pimpalner taluk of the West Khandesh district of the Bombay State, well-known for its several temples of the Chalukyan style (E.I., XXVI, Pt. VII, July, 1942, pp. 309ff.).

Bāṅkāpur.—It was also known as Bāṅkāpur taluk in the Dharwar district of the Bombay Presidency. The ancient town known as Male Bāṅkāpur lies nearly two miles south by south-west from the modern town (E.I., XIII, p. 168).

Bargaoan.—It is a village situated at a distance of 27 miles north by west of Murwārā, the chief town of the Murwārā tahsil of the Jubbulpore district, where an inscription has been found incised on a broken stone slab (E.I., XXV, Pt. VI, April, 1940).

Bāmnaĩ.—This village is situated five miles south-west of Kāgal, the chief town of the Kāgal State in Kolhapur territory, where a Stone Inscription of Vijayāditya of the Śilāhāra family was discovered (E.I., III, 211).

Bāsuraśaya.—It comprised 140 villages and included the southern part of the Haveli taluk of the Dharwar district (E.I., XXIII, Pt. V, p. 194).

Belvola.—The Veṅkaṭapur Inscription of Amoghavāra (Śaka 828) refers to this place which comprised portions of the modern Gadag, Ron and Navalgand taluks of the Dharwar district (E.I., XXVI, Pt. II, April, 1941, pp. 59ff.).

Bhadraṣṭarat.—It was in Kānyakubja or Kanauj. There was a matrimonial alliance between the royal house of Benaras and king Mahendraka who was the tribal king of Bhadrakesar (R. L. Mitter, Northern Buddhist Lit., 143ff.).

Bhadrāra.—It may be identified with Bhadara which is about two miles to the south-west of Āmtī (Important Inscriptions from the Baroda State, Vol. I, p. 20).

Bhairaṇṇaṭṭi.—It is a village ten miles east of Bāṅgalkot, the chief town of the Bāṅgalkot taluk of the Bijapur district in the Bombay State, where a stone inscription was found (E.I., III, 230).

Bhavapu.—It is a small village near Kambhalia, a seaport in the Gulf of Cutch in the Jamnagar State, Kathiawar. A stone inscription has been found here.

Bharukaccha (Bhrngukaccha).—Bharukaccha (sea-marsh), Bhrngukaccha, Bhirukaccha, 1 are all identical with modern Broach or Bharoch which is the Barygaza of Ptolemy 2 and the Periplus of the Erythraean Sea. 3 Modern Broach is Kathiāwāl. In the name Barygaza given to it by Ptolemy we have a Greek corruption of Bhrngukaccha or Bhirukaccha (Ancient India as described by Ptolemy, pp. 153-4). Bharukaccha was a seaport town. Julien restored the name as ‘Barou-gatecha’ which Saint

1 Mateya Purāṇa, CXIII, 50; Mārk. Purāṇa, LVII, 51.
2 Ancient India as described by Ptolemy, pp. 38, 153.
3 Ibid., pp. 40, 287.
Martin made as ‘Bāroukatcheva’. It was known as Po-lu-ka-che-p’o at the time of the Chinese pilgrim, Huien Tsang. Bhrgukaccha is the Skt. form of Bharukaccha which means high coast-land. This town was exactly situated on a high coast-land. The Bhṛatsamhitā (XIV. 11) and the Yoginītaṇtra (2. 4) refer to it. It is also mentioned in the Mathurā Buddhist image Inscription of Huviṣka. A grant of the Gurjara king Jayabhṛatta III, (Kalacuri year 486; E.I., XXIII, Pt. IV, Oct., 1935; cf. Luder’s List, No. 1131) also makes mention of this town. The Bhṛavatupurāṇa (VIII, 18, 12) places it on the northern bank of the Narmadā. According to the Greek geographer Ptolemy, Barygaza was a large city situated about 30 miles from the sea on the north side of the river Narmādā (Ancient India as described by Ptolemy, p. 153). The Mārkandaṇeyapurāṇa (Vāngavāśi ed., Ch. 58, v. 21) locates it on the river Vēṇvā.

According to the Divyāvadāna (pp. 545–576) Bharukaccha was a rich and prosperous city, thickly populated. Huien Tsang, who visited this place in the 7th century A.D., described it to be 2,400 or 2,500 li in circuit. The soil was impregnated with salt. It was brackish and its vegetation sparse. Salt was made by boiling sea-water, and the people were supported by the sea. Trees and shrubs were scarce and scattered. The climate was hot. The people were mean and deceitful, ignorant, and believers in both orthodoxy and heterodoxy. There were more than ten Buddhist monasteries with 300 brethren who were the adherents of the Mahāyāna Sthāvira school. There were about ten deva-temples in which there were sectaries of various kinds.1

The Divyāvadāna (pp. 544–586) records a very interesting story accounting for the name of Bharukaccha or Bhṛukaccha. It is said that Rudrāyana, king of Roruka (identified by some with Alor, an old city of Sind) in Sovra, was killed by his son, Śikhāṇḍin. As a punishment for this crime, the realm of Śikhāṇḍin, the parricide king, was destroyed by a heavy shower of sand. Three pious men only survived: two ministers and a Buddhist monk, who went out in search for a new land. Bhiru, one of the two ministers, established a new city, which came to be named after him—Bhiruka or Bhṛukaccha, whence came the name Bharukaccha. The legend concerning the foundation of the Bhiru kingdom with its capital in the Buddha’s time cannot be believed for the simple reason that the kingdom and its seaport had existed long before.

The Aryans seem to have sailed from Kāṭhiāwād to Bharukaccha and from Bharukaccha to Śūrpāraka.2 In early Buddhist literature as well as in the early centuries of the Christian era, Bharukaccha was an important seat of sea-going trade and commerce. From Ujjayinī every commodity for local consumption was brought down to Barygaza (Bṛgukaccha, Perius of the Erythraean Sea, section 48). The Perius (section 49) notices that the Onyx-stones were imported into Barygaza. According to Ptolemy, it was the greatest seat of commerce in western India.3 The Suksodni Jātaka refers to the journey of the minstrel Sagga from Benaras to Bharukaccha, which was a seaport town (Paṭtana-gāma) from which ships sailed for different countries. Some merchants of this port were sailing for Suvarnabhūmi (identified with Lower Burma). A minstrel who came to Bharukaccha approached them and promised to play music, if he was taken by them on their ship. They took him on the ship and his

2 Bhandarkar, Carmichael Lectures, 1918, p. 23.
3 Ancient India as described by Ptolemy, p. 153.
music excited the fish in the water so much that the ship was badly wrecked. At Bharukaccha a master mariner lost both his eyes being injured by salt-water. He was then appointed by the king as the valuer. He gave up this post and came back to Bharukaccha where he lived. Some merchants asked him to sail their ship, although he was blind. Being pressed much by them he consented. He at last saved the ship from destruction and brought it back safely to its place of destination, which was the seaport town of Bharukaccha.

The Bodhisattvāvadāna Kalpalatā of Kṣemendra points out that Surpāraga in his old age undertook a voyage with some merchants to trade with the inhabitants of Bharukaccha. The Gaṇḍavyūha, a Northern Buddhist text, refers to a goldsmith of Bharukaccha named Muktasāra.

The Mūlinda-pañho refers to the people of Bharukaccha (Bharukacchaka) among the peoples of many countries in connection with the building of a city by an able architect. At Bharukaccha Vaddha belonged to the family of a commoner. He renounced his household life and entered the Order. Vaddha's mother was reborn in a clansman's family at this town. She later entered the Order after handing her child over to her kin.

Vijaya of the country of Lāṭha, son of Śhavāhu, stopped for three months at Bharukaccha and then went again on board the ship.

There was a forest in this seaport town called Koriṭā. It was on the bank of the Narmadā. Jina Suvrata visited it for instructing Jitaśatru who was then engaged in horse sacrifice.

Bharukaccha has many popular shrines. Vāhaḍadeva, son of Udaya, restored Sittujja, and his younger brother, Ambada, restored the Śakunikā Vihāra.

Bhāja.—It is situated about 2½ miles south of the Bombay-Poona road and about a mile from the Malavli railway station. The cave No. 1 is a natural cavern. The next caves are plain vihāras. The cave No. 6 is a Vihāra, very much dilapidated. There is an irregular hall with three cells. There is a beautiful Caitya. The caves are earlier than 2000 B.C. There are vaults and ornamental cornices. Buddhist emblems are traceable in four of the pillars. The roof is arched, and there are ornamental arches in front and a double railing. There are many small vihāras near about.

Bhāndup.—It is a village in the Salsette taluk of the Thana district of the Bombay Presidency, where the plates of Chittarājadeva were discovered (E.I., XII, 250ff.).

Bhetālikā.—This village is situated in the district of Pacchatri (E.I., XXVI, Pt. V, January, 1942, p. 209).

Bilviśvara.—Bilviśvara mentioned in the Surat plate of Kirtirāja, may be identified with Balesara or Baleśvara, a small town, two miles to the north of Palasenā (I.A., XXI, p. 256).

Brahmagiri.—It is a mountain in the Nasik district near the Trayaṃbaka in which the Godavari has its source.

Brahmapuri.—It is the local name of a part of Kolhapur adjoining the bank of the river Paṇcaganga (E.I., XXIII, Pt. I, January, 1935; E.I., XXIII, Pt. II).
Brāhmānābād.—The little state of Patalene as the Greeks called it was probably named after its capital city Pattala. Patalene is generally identified with the Indus delta and its capital town Patala (Skt. Prasthala) is supposed to have stood at or near the site of modern Brāhmānābād. According to Diodoros the constitution of Patala (Taula) was similar to that of Sparta. There was a council of elders vested with the supreme authority in the management and conduct of usual administration. According to Strabo (H. and F., II, 252-253) Patalene long after Alexander’s invasion passed under the Bactrian Greeks. Later on it came to the hands of the Sakas or Indo-Scythian rulers from the clutches of the Indo-Greek rulers. For further details, vide B. C. Law, Indological Studies, Pt. I, p. 37; C.H.I., 1, 378-79; J.A., 1884, 354.

Cādvīja.—It may be identified with Ganje near Uran, about two miles west of Uran in the Panvel taluk of the Bombay State (E.I., XXIII, Pt. VII).

Cambay.—It is in the Khaira collectorate in Gujarat. A stone inscription has been found in a Jaina temple. Stambha-tirtha is modern Cambay. Campaka.—It is modern Cāmpāner (E.I., XXIV, Pt. V, p. 217). It is also known as Campackapura (Ibid., p. 219).

Campānika.—The Saindhava copperplate grants from Ghumli mention this village which may be identified with Cāvand, situated about 15 miles north of Junāgad (E.I., XXVI, Pt. V, January, 1942, p. 223).

Candrapuri.—It is probably identical with Candracī Mat, 12 miles south-west of Aṇjānerī (E.I., XXV, Pt. V, p. 230.

Cikula.—It is mentioned in the Barhut Inscriptions (Barua and Sinha, p. 14). Cikula is Cekula or Ceula which is probably Caul near Bombay (E.I., II, 42).

Cīplūn.—It is the chief town of the Ciplūn taluk of the Ratnagiri district, where two plates of Pulakesin II were discovered (E.I., III, 50ff; Important Inscriptions from the Baroda State, I, p. 44).

Dadhīpadra.—It is identified with Dohad founded by Kumārapāla. It is mentioned in the Inscriptions of Jayasimha (E.I., XXIV, Pt. V, p. 220).

Dadhīpadrakā.—This village is situated in the district of Fīchhātri, which is the same as Pāctardi, six miles west of Ghumli (E.I., XXVI, Pt. V, January, 1942, p. 204).

Dāndaka forest.—The Dāndaka forest (Dāndakāraṇya) which is celebrated in the Rāmāyaṇa (Ādik. Sarga i, v. 46) in connection with the story of Rāma’s exile, seems to have covered almost the whole of Central India from the Bundelkhand region to the river Kṛṣṇā (J.R.A.S., 1884, 241; cf. Jātaka, v. 29), but the Mahābhārata seems to limit the Dāndaka forest to the source of the Godāvari (Sabhāpārva, XXX, 1169; Vanaprarta, LXXXV, 8183-4). According to the Bhāgavata Purāṇa (IX. 11. 19; X. 79. 20) this forest in the Deccan was traversed by Rāma and visited by Balarāma. The Padma Purāṇa (Ch. 21) mentions it among other holy places. In the heart of this forest there was a stream. There also existed a cave (Dāsakumāracaritaṃ, p. 20). This forest was also known as the Citrakūṭajavat to the west of Janasthāna (Uttaracaritaṃ, Act I. 30). The tracts of the Dāndaka forest had a jumble of watering places, hermitages, hills, streams, lakes, etc. (Ibid., Act II. 14). Bāra refers to this forest in his Haracarita (Ch. 1). This forest is also mentioned in the Milindapātha (p. 130). The Jaina Nīśitacūrṇī has a peculiar story of the burning of this forest to ashes (16, 1113). The Dāndakāraṇya along the Vindhya practically separated the Majjhimadesa from the Dakhkhināpattha.

Dāspura.—The Bṛhatānākhita (Ch. XIV. 20) mentions it as a city. It is a well-known place on the Rajputana-Malwa branch of the Western
Railway. It is identified with Mandasor in Western Malwa in the Gwalior State (vide Fleet's note in C.I.I., III, 79). According to Bāna's Kādadabari (Bombay ed., p. 19) it was in Malwa, not far from Ujjayini. Most likely it was in Western Malwa (Gazetteer of the Bombay Presidency, 1883, Nasik, p. 636). The ancient Daşapura stood on the north or left bank of the Siwana, a tributary of the river Sipon. The Mandasor Stone Pillar Inscription of Yaśodharman mentions Mandasor, or more properly Daśor, which is the chief town of the Mandasor district of the Scindhia's dominions in Western Malwa (Gwalior State Gazetteer, I, 265ff.). The Mandasor Inscription of Bandhuvarman mentions Liita and Daśapura. Daśapura, which is referred to in the Inscriptions of Kumiragupta I, was presumably the main city of the Mālavagana or Western Mālavas. It was ruled by Naravarman and his son Viśavaranman, who were independent kings. It was an important Viceregal seat of the early Gupta Empire. It was evidently from the hands of the Kaśaharāta Kaśatrapa Nahapāna that such places as Daśapura, Nāsika, Śūrpaśaka, Bhṛgukaccha and Prabhāsa, were wrested by the earlier Satavāhanas. During the reign of Kaśaharāta Kaśatrapa Nahapāna his son-in-law Uśavadāta emulated the fame of Aśoka by carrying out many works of public utility at Daśapura. Daśapura and Vidiśā were the two neighbouring cities that vied with Ujjayini in its glory during the Gupta period. During the reign of the imperial Guptas the use of the Mālava or the Kṛta era was restricted to Daśapura. The Mālavas seem to have migrated to the Mandasor region, where most of the records connected with the successors of Samudragupta, have been found. This region is to be identified with the ancient mahājanapada of Avanti mentioned in the Aṅguttara Nikāya, as well as Avanti of the Junāgadh Rock Inscription of Rudradāman and Malaya (Mālava) of the Jaina Bhagavati Sūtra. The Jaina Āvāyaka Cūrnī (pp. 400ff.) points out that Daśapura was inhabited by some merchants and since then this place was known as such. The princes of Mandasor used the Kṛta era commencing from 58 B.C. traditionally handed down by the Mālavagana. The inscriptions associating the Mālavas with this era have not only been found in the Mandasor region but also in other places at Kāmsuvān in the Kotah State and Nāgarī in the Udaipur State. The Mandasor Stone Pillar Inscription of Yaśodharman records the defeat of the Hūna adventurer Mihirakula by king Yaśodharman of Malwa (C.I.I., iii; cf. E.I., XII, 315ff.; cf. Mandasor Inscription of the time of Naravarman, Mālava year 461). In the middle of the 5th century A.D., it fell to the Hūnas who were driven from Malwa. Mandasor contains an ancient temple of the Sun built during the reign of Kumāragupta I. The village of Sondni, three miles south-west of Mandasor, contains two magnificent monolithic sandstone pillars with lion and bell capitals.

The Mandasor Stone Inscription of Kumāragupta and Bandhuvarman contains a description of Daśapura as a city. The court panegyrist of Yaśodharman of Daśapura gives a vivid poetic description of the royal territory extending from the river Revā to the Pāripātra mountain and the region of the lower Indus (for further details, Law, Ujjayini in Ancient India).

Dābhigrāma—(E.I., I, 317).—It may be identified with Dābhi in north Gujarāt.

Debal.—It was a port, the emporium of the Indus, during the middle ages. Some place it at Karachi. According to others it occupied a site between Karachi and Thatha. It may be fixed on the Baghār river. According to Hamilton it was near Lāribandar. V. A. Smith thinks that
it was near the existing shrine of Pir Patho (Early History of India, 3rd ed., p. 104). For further details, vide C.A.G.I., pp. 340ff.

Deothan.—It is a small village in the Yeola taluk of the Nasik district, some 16 miles east of Yeola, whence it may be approached by car for 14 miles on the metalled road to Aurangabad (A.S.I., Annual Reports, 1930-34, p. 318).

Dhambhika.—It is a village situated in Nasik district (Luders’ List No. 1142).

Dhankatirtha.—It is a village situated in the district of Pacchatri. It is obviously the same as Dhank in the Gondal State situated about 25 miles east of Ghumli. Dhank is situated on the outskirts of a hill of the same name and figures as a holy place of the Jains (E.I., XXVI, Pt. V, January, 1942, p. 199).

Dhulia.—It is in the Khandesh district of the Bombay State where plates of Karkaraja were discovered (E.I., VIII, 182ff.).

Dohad.—It is the chief town of the Dohad sub-division of the Panchmahals, Bombay Presidency, 77 miles north-east of Baroda (E.I., XXIV, Pt. V, January, 1938, p. 212).

Dvāravatī (= Dvārakā = Jaina Bāravai).—It is also called Kuśasthali. It is a holy place according to the Skanda Purāṇa (Ch. 1, 19-23). The Yoginītāntra (2. 4, pp. 128-129) also refers to it. It is a holy spot according to the Kālikā Purāṇa (Ch. 58. 35). It was originally situated near the mountain Girnar, but in later times it has been recognized as Dvārakā on the sea-shore on the extreme west coast of Kāṭhiawād. It is the ‘Barake’ of the Periplus (p. 389). The Jain Nāyādharmakathā (V, p. 68) points out that Bāravai or Dvāravatī was the home of Kiśṇa Vāsudeva (Kanha Vāsudeva). It was built by Revata. Kiśṇa performed the Aśvamedha sacrifice here (Bhāgavata, I. 8. 10-27; X. 89. 22). The Antagaṇḍadasaṇā (p. 5) also refers to it as the home of Andhaka-Vṛṣṇis (Andhagavahī). According to the Harivamṣa (Ch. CXV, 45-49) this city was properly protected by doors, adorned with the most excellent walls, girt by ditches, filled with palaces, decorated with pools, streamlets of pure water and with gardens. Ten brothers who were the sons of Andhaka-Venhu desired to conquer the whole of India. After conquering Ayodhya they proceeded to Dvāravatī which had sea on one side and mountains on the other. This city had four gates. At first they failed to take it, but afterwards they succeeded. They lived in the city after dividing it into ten parts (Jātaka, IV, pp. 82-84). Vāsudeva, the eldest of the ten brothers, had a beloved wife named Jambāvatī, who was a Cāṇḍāla by caste. One day he went out of Dvāravatī and while going to a park he saw a very beautiful girl on the way. He fell in love with her and made her his chief queen. She gave birth to a son named Śīva who became the ruler of Dvāravatī after his father's death (Jātaka, VI, p. 421). This city contains a very beautiful Hindu temple. The Kukuras seem to have occupied the Dvārakā region which is described as Kukurindha Vṛṣṇībhīḥ Yuptāḥ. The Bhāgavata ¹ and the Vāyu Purāṇas refer to this tribe when it represents Ugrasena, the king of the Yādavas, as originated from the Kukuras (Kukurodhava). The Kāmbojas had their country on a trade route connecting it with Dvārakā (Petavatthu, p. 23). Vāsudeva's son by a Cāṇḍāla woman reigned here (Jātaka, VI, p. 421). Vijaya, king of Dvāravatī, was among a few ancient kings who reached perfection as hermits (Uttarādhyayana-


Erāndapalla (mentioned in the Allahabad Pillar Inscription).—It may be identified with Erandol, the chief town of a sub-division of the same name in the Khandesh district, Bombay State (J.R.A.S., 1898, pp. 369-70). According to some it is identified with Erandapali, probably near Chicacole on the coast of Orissa, mentioned in the Siddhantam plates of Devendra-varman (E.I., XII, p. 212).

Erāndi.—It is the river Uri, a tributary of the Narmadā (Padma Purāṇa, Ch. IX).

Erattpalla (mentioned in the Allahabad Pillar Inscription).—It may be identified with Erandol, the chief town of a sub-division of the same name in the Khandesh district, Bombay State (J.R.A.S., 1898, pp. 369-70).

Erap$i.—It is the river Uri, a tributary of the Narmadā (Padma Purāṇa, Ch. IX).

Erzttluzna.—It is mentioned in the Surat plate of KirtirVja. It is modern Erathan, two miles north-west from Balesara.

Cadug.—It is the chief town of the Gadag tduk in the Dharwar district of the Bombay State. Here stands the temple of Trikuleśvara. An inscription was found engraved on a stone standing up against the back wall of this temple. This inscription records a grant of land by the Hoysala king Viravallīla (E.I., VI, 89ff.; E.I., XV, 348ff.). A Stone Inscription of the Yādava Bhillama was found out in the temple of Trikuleśvara at Gadag (E.I., III, 217).

Gambhārikābhāmi.—It is a locality in the Kalyāṇa (Luders’ List, No. 998).

Gābhālāgrāma (E.I., II, 26).—It is in North Gujarat, possibly near Dilmal.

Gādhipura.—Kanauj (vide Kanauj).

Gharapurī.—It is the well-known island of Elephanta in the harbour of Bombay about six miles north-east of the Apollo Bundar. Elephanta was the name given by the Portuguese owing to the fact that they found a large stone elephant standing at the entrance to the great cave. The caves of Elephanta are influenced by Brahmanism and Buddhism. Three of these caves are in ruins. A cave contains a Buddhist Caitya. Trimūrti or Brahmanical Trinity is found on the wall of the main hall.

Ghumī.—It is in the Nawanagar State of Kathiawād where six copper-plate grants were discovered. It is known to the ancients as Bhūtamīlikā. According to tradition Bhūtāmbilikā was the old capital of Jethvā Rajputs whose present representatives are the Rāṇās of Porbandar (E.I., XXVI, Pt. V, October, 1941, pp. 185ff.).

Girinagara (Girnar).—It is mentioned in Luders’ List (Nos. 965, 966) as a town. According to the Jaina Anuyogadēva (Sūya, 130, p. 137) Girinayara or Girinagara was located near the Urjayantaparvata. The Junāgadh Inscription of Skandagupta mentions Junāgadh as the chief town of the native state of Junāgadh in the Kathiawād peninsula of the Bombay State. It is also known as Girinagara or Girnar, which is also called Urjayat in the inscriptions (C.I.I., III). A vassal Yavanarāja named Tusāspha ruled Surā-ktra as its governor with Girinagara as its capital during the reign of King Asoka, as we learn from the Junāgadh Rock Inscription of Mahākṣatrapa Rudradāman. Close to Junāgadh in Gujarat stands the Girnār or Raivataka hill, which is considered to be the birthplace of Nemināṭha, the Jaina Tirthaṅkara. This hill contains a footprint called Gurudattacarāṇa. It is sacred to the Jainas, as it contains the temples of Nemināṭha and Pārśvanāṭha. It also contains the hermitage of Rāj Dattātreya. The river Suvarnarekha (= Palāśini) flows at the foot of this hill. According to the Jaina Uttarādhyayana Sūtra (Ch. XLV), Ariṣṭanemi died here in his old age. Śrīcaitanya, the
celebrated Vaiśnava reformer, visited Girinagara as we learn from Govinda-
dāsa’s Karcā. For further details, vide Law, Some Jaina Canonical Sūtras, p. 180. See also Urjaya.

Girnā.—This river issues from the Sahya or Western Ghats and flows north-east to join the Tāptī below Chopdā in Khandesh. It is included in the Tāptī group and is fed by one stream on the right and two on the left (Law, Rivers of India, p. 42).

Gopālpur.—This village is situated some three miles south-east of Bheraghāṭ in the Jubbulpur district. It lies on the right bank of the river Narmādā (E.I., XVIII, 73).

Govardhana.—According to the Yoginītantra (1. 14, p. 83), this hill was made by collecting the bodily ashes of the demon Keśī. It was so called because the cows were fed and reared up by the grass grown on it. According to the Harivamśa (Ch. LXII, 25-26) it is huge with a high summit like the Mount Mandārā. In its centre a big fig tree stands having high branches and extending over a yojana. It is a sacred spot and one becomes free from sins by visiting it. It is near modern Nasik in the Bombay State (Mathūrā Buddhist Image Inscription of Huvīška). It is also known as Govardhanapura (vide Mārkandeya Purāṇa, Ch. 57; Bhandarkar, Early History of the Dekkan, p. 3). It appears to have been of some importance during the reigns of Nahapāṇa and Pulumūvī. Uṣabhādāta made a rest house in Govardhana. It appears from the inscriptions that Govardhana was the political headquarters in Nahapāṇa’s time as it was afterwards under Pulumūvī. It may be identified with a large modern village of Govardhan-Gangāpur on the right bank of the Godāvāri, six miles west of Nasik (Gazetteer of the Bombay Presidency, Vol. XVI, 1883, Nasik, pp. 636-637).

Gurjara.—It was known to Hiuen Tsang as Kiu-che-lo. It was situated 300 miles to the north of Valabhi or 467 miles to the north-west of Ujjain. The people of this place once dwelt in the Punjab and migrated to the peninsula of Kāthiāwād which is now called Gujarāt after them (C.A.G.I., pp. 357ff.; 696). In ancient times, in the country of Gurjara, Jayasūryahadeva constructed the new temple of Nemi. Vastūpāla and Tejapāla were the distinguished ministers of the king of Gurjara. Mahana-
devi, the daughter of the king of Kānyakubja, inherited Gurjara from her father. Tejapāla constructed a beautiful town in Gīrnar and built the temple of Pārvānaṭha. He also excavated a beautiful lake called Kumārasara. The temple of Daśadāśa stands on the bank of the Suvarnarekha. He built three caityas. Vastūpāla built Mūrudevī’s temple (Law, Some Jaina Canonical Sūtras, pp. 181-182).

Hariscandrajar. — It is a fort in the Akola taluk of Ahmednagar district, Bombay, 19 miles south-west of Akola and one of the most interesting points on the Western Ghats. It stands on an elevation of more than 4,000 ft. above sea-level. The fort and the temples on the summit are annually visited by numerous pilgrims (Law, Holy Places of India, p. 43).

Harsenānaka.—This village is situated in the district of Svarnamañjarī. It is probably the same as the modern village of Hariāśana situated in the Nawanagar State (E.I., XXVI, V, January, 1942, p. 218).

Hastavapra (Hastakavapra).—It is modern Hāṭhah, a village six miles south of Goghā in the Bhavnagar State of Kathiawar, which is known to have been under Śilāditya III. It is just opposite to the Broach district (Important Inscriptions from the Baroda State, Vol. I, p. 18). Several Valabhi copperplate charters of the 6th century mention it as the head-
Hullumgūr (Hulgūr).—This village lies in the Bankiipur division of Dharwar district of the Bombay State, some eight miles to the north-east from Shiggaon where the inscription of the reign of Vikramāditya VI was discovered (E.I., XVI, p. 329).

Intwā.—The ancient site of Intwā is situated on a hill in the midst of a thick jungle about three miles from the famous rock at Junāgadh in Saurāstra containing the inscriptions of Aśoka, Rudradāman and Skandagupta (E.I., XXVIII, Pt. IV, October, 1949, p. 174).

Jarak.—This little town is situated about midway between Haidera-bad and Thatha overhanging the western bank of the Indus. It is the present boundary between the middle Sind and the lower Sind (C.A.G.I., pp. 329-30).

Jayapura.—This village is the same as modern Jitpur, six miles east of Nandod and about eight miles south-east of Toran (E.I., XXV, Pt. VII, July, 1940).

Jirnadarūga.—It is not to be identified with modern Junāgadh, but it may be identified with one of the forts. The fort within the city on the outskirts of the Damodar Ghat and on the rising slope of Girnar was known as the Jirnadarūga (E.I., XXIV, Pt. V, p. 221).

Junāgadh.—See Girinagar (Girnar).

Junninagara.—It is probably identical with Junnar, a well-known place about 55 miles north of Poona (E.I., XXV, Pt. IV, p. 168).

Kaccha.—It is a country in Western India (Luders’ List, No. 966). It may be identified with Cutch or Marukaccha (cf. Bṛhadāraṇyaka, Ch. XIV). Panini mentions it in his Aṣṭādhyāyī (4. 2. 133).

Kaliyinagramā (I.A., VI, 205ff.).—It is in North Gujarat, and may be identified with Kāliānā.

Kaliyan.—It is Kalvan in the north-western part of the Nasik district (E.I., XXV, Pt. V, p. 230—Two Grants of Prthivicandra Bhogaśakti).

Kanheri.—About 20 miles north of Bombay a big group of caves known as Kanheri is situated. For a considerable number of years these caves were occupied by the Buddhist monks. They are situated near Thānā. They have been excavated in a large bubble of a hill situated in the midst of a dense forest. The majority of these caves contain a small single room with a small verandah in front. The architecture may be dated as late as the 8th or 9th century A.D. To the north of these caves, there is a large excavation containing three dagobas and some sculptures. According to Fergusson, this cave temple is 86 ft. long and 39 ft. wide. It contains 34 pillars and a plain dagoba. There are two colossal figures of the Buddha and standing figures of the Bodhisattva Avalokiteśvara. There are many dwarf cells built one over the other. The cave No. 10 is the Durbar hall which is situated on the south side of the ravine. On the south side of the ravine there are several ranges of cells, excavated in the slope of the hill. There are some stone seats outside the caves. There is also a dagoba with an umbrella carved on the roof. It is difficult to fix the date of these caves, but it must be admitted that there has been much degradation of style between these caves and those at Karli. Some of the sculptures are surely of a much later date.

Kararahakata (Karahataganagara or Karahāta).—It is mentioned in the Barhut Inscriptions (ed. Barua and Sinha, pp. 11, 12, 17, 33). It is a town identified by Hultzsch with modern Karhad in the Satara district of the Bombay Presidency, where the copperplates of Kṛṣṇa III were discovered (E.I., IV, 278ff.). According to the E.I. (XXVI, p. 323), it is the modern Karād.
Karh-dram.—The sage Kardama had his hermitage at Siddāpura in Gujarat (Bhāgavata Purāṇa, III, 24, 9).

Kilayāna (Kāliyana, Kaliyana, Kaliyana).—Name of a town (Luders’ List, Nos. 1024, 986, 1032 and 998).

Kīlāna (Kalyāna or Kālayana).—Name of a town (Luders’ List, No. 988).

Kīnhairī.—It may be identified with Kanhera, eight miles south-west of Cālisgaon in Khandesh (E.I., XXV, Pt. V, January, 1940, p. 208).

Kārlī.—In the Borghātā hills between Bombay and Poona there are two well-known Buddhist cave temples at Kārlī and Bhāja. They are all dated about the beginning of the Christian era. The caves at Kārlī are situated about two miles to the north of the Bombay-Poona road. The nearest railway station is Malavli. The names of Nahapāṇa and Uṣabhādāta occur in the inscriptions on the caves. In the two inscriptions mention is made of the great king Dhutapāla, supposed to be Devabhūti of the Śunga dynasty. The pillars of these caves are quite perpendicular.

At the entrance of these caves stands a pillar surmounted by four lions with gaping mouths and facing four quarters. On the right hand side stands a Śiva temple and close to it there is a second pillar surmounted by a cakra or wheel. The outer porch is wider than the body of the building. There are many miniature temple-fronts crowned with a Cāitya-window. The pairs of large figures on each side of the doors appear like those at Kanheri. Buddha is here attended by Padmapāṇi, and most probably Marījuśrī is seated on the Śīhasāna with his feet on the lotus. The entrance consists of three doorways under a gallery. There are fifteen pillars, and their bases consist of the water-pot of Lakṣmi; the shaft is octagonal representing the Cāitya. From architectural standpoint all these caves are of high order. The net-work (jāli-work) is almost perfect. The Cāitya in caves Nos. 1 and 2 is a three-storied Viṭhāra. The top storey has a verandah with four pillars. On the left side in the top storey there is a raised platform in front of five cells. The doors are well fitted. The cave No. 3 is a two-storied Viṭhāra. The cave No. 4 is situated to the south of the Cāitya, and it appears from inscriptions that it was given by Harapana in the reign of the Andhra king Gautamiputra Pulumāyi (For the inscriptions in the caves at Kārlī, vide E.I., VI, 47ff.).

Keloji (Kelawadi).—It is a village situated about 10 miles north of Bādāmi, the chief town of the Bijapur district, where an inscription of the time of Someśvara I (dated 1053 A.D.) was discovered (E.I., IV, 259ff.).

Kharjūrikā.—This village may be found in the neighbourhood or within the province of Malwa. The Khajuriya is very common around Ujjain (E.I., XXIII, Pt. IV, October, 1935).

Khāṅāpur.—It is the chief town of the Khāṅāpur taluk of the Satara district of the Bombay State (E.I., XXVII, Pt. VII, July, 1948, p. 312).

Kheda.—According to Huien Tsang it was situated fifty miles to the north-west of Malwa. Some have placed it in Gujarat. According to the Chinese pilgrim it was five hundred miles in circuit (C.A.G.I., pp. 663ff.).


Kodavalli.—It may be identified with Kodoli, about seven miles to the east of Kolhapur (E.I., XXIII, Pts. I and II, 1925).

Kollagiri.—It is mentioned in the Brhadāsamhiti (XIV, 13). Some have identified it with Kolhapur.
Kollāpura.—This is the ancient name of modern Kolhapur (E.I., III, 207; XXIII, Pt. II; XXIII, Pt. I, January, 1935, p. 30).
Kolūr.—This village lies in the Karajgi taluk of the Dharwar district, about three miles nearly west from Karajgi town (E.I., XIX, p. 179).
Kotīnārī.—It is an important town in Śurāṣṭra where lived a Brahmin named Soma who was well posted in Vedas and Agamas. He duly performed the six prescribed rites (Law, Some Jaina Canonical Sūtras, p. 181).
Kukura.—It is a country nearARTHAR in north Kathiawar (Luders' List No. 965). The Kukuras mentioned in the Bhāgavata Purāṇa, seem to have occupied the Dvārakā region. The Brhadāraṇyikā (XIV, 4) locates them in Western India. According to the Nasik Cave Inscription of Gautamī Balaśrī, her son conquered them along with the Suraṭhas, Mūlakas, Aparāntas, Anūpas, Vidarbhas and others. Most of these peoples along with the Kukuras were again conquered by him, as we learn from the Junāgadh Rock Inscription of Rudradāman. These were probably wrested from the hands of the contemporary Sātavāhana ruler of the Deccan. For further details, vide B. C. Law, Tribes in Ancient India, p. 390.
Kulenur.—It is a village in the Dharwar district of the Bombay State where the inscription of the reign of Jayasimha II was discovered (E.I., XV, 329ff.).
Kumbhāroṭakagrāma (E.I., XIX, 236).—It is in North and Central Gujarat, and may be identified with Kāmrod, 13 miles east of Modasa.
Kuśasthalapura.—It is mentioned in the Allahabad Pillar Inscription as Kuśṭhalapura. Kuśasthalapura is the name of a holy city of Dvārakā.1 It was the capital of Ānarta (i.e., Kāthiawār).
Kuśōvarita.—It is mentioned in the Yoginītantra (2. 4, pp. 128-129). It is a sacred tank near the source of the Godāvari, 21 miles from Nasik.
Lakṣmesvara.—It is the headquarters of the Lakṣmesvara taluk within the limits of the Dharwar district of the Bombay State, where the Pillar Inscription of Yuvarāja Vikramādiya was discovered (E.I., XIV, 188ff.).
Lāṭa.—In the Mandasor Inscription of Bandhuvarman we find mention of Lāṭa. According to the Ghaṭiyālā Inscription of the Pratihāra king Kakkuka, the king obtained great renown in the Lāṭadesā (E.I., IX, pp. 278–80). According to some, Lāṭa was southern Gujarat including Khandesh situated between the rivers Mahi and lower Tāpti. Some hold it as lying between the rivers Mahi and Kim (Important Inscriptions from the Baroda State, Vol. I, p. 29). It comprised the collectorates of Surat, Broach, Kheda and parts of Baroda (N. L. Dey, Geographical Dictionary, p. 114). It was the ancient name of Gujarat and northern Konkan. According to Bühler, Lāṭa is central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach. The Rewah Stone Inscription of Karnataka refers to Lāṭa generally identified with central and southern Gujarat (E.I., XXIV, Pt. III, July, 1937, p. 110). Lāṭarāṣṭra (Pāli Lāḷaṛṭha—Dipavamsa, p. 54; Mahāvamsa, p. 60) is identical with the old Lāṭa kingdom of Gujarat, the capital city of which is stated in the Dipavamsa (p. 54) to have been Sinhapura (Sīhāpura).
The earliest mention of the country seems to have been made by Ptolemy. According to him Lārika lay to the east of Indo-Scythia along the sea-coast (McCrindle, Ptolemy's Ancient India, pp. 38, 152-53). The Pāli Chronicles of Ceylon refer to the country of Lāṭa in connection with the first Aryan migration to Ceylon led by Prince Vijaya. It has been

1 Cf. Bhāgavata Purāṇa, I, 10. 27; VII, 14. 31; IX, 3. 28; X, 61. 40; X, 75, 29; X, 83, 36; XII, 12, 36.
attempted to identify Lāla both with Lāta or Lāḍa in Gujarat and Rāḍha in Bengal, and both countries claim the honour of first Aryanization of Ceylon. In the days of the early Imperial Guptas the Lāṭa country came to be formed into an administrative province in the Lāṭavisayā. The Lāṭa country was probably the same as the Lāṭesvarā country mentioned in the early Gurjara and Rāṣṭrakūṭa records. In the Baroda copperplate inscription (v. 11) the capital of Lāṭesvarā is said to have been at Elapur. Under the Cālukyas of Anahilavādapāṭana (A.C. 961) the name Lāta was gradually displaced by the name Gurjarabhūmi. Lassen identifies Lārike with Sanskrit Rāṣṭrika, in its Prākrit form Lāṭika, which is easily equated with Lāta, though the equation of Rāṣṭrika and Lāṭika is not convincing. For further details, vide B. C. Law, *Indological Studies*, Pt. I, p. 27; Law, *Tribes in Ancient India*, pp. 351-53.

Lona.—It may be identified with Lonad, a village six miles east of Bhīwandī in the Bhīwandī taluk (*E.I.*, XXIII, Pt. VII, p. 257).

Mahalla-Lāta.—It means larger Lāta, which may be represented by Lāḍki in the Morsi taluk of the Amraoti district, about 18 miles north by west of Belorā (*E.I.*, XXIV, Pt. VI, April, 1938).

Mohenjo-daro.—It is in the Larkāna district of Sindh. The ruins at the site present to us a well-developed urban civilization in the second half of the third millennium B.C. It is generally admitted that in Mohenjo-daro we have abundant remnants of the civilization of the chalcolithic age. The prehistoric monuments of the Indus Valley, so far as they are unearthed, have been carefully studied from different points of view, but the most baffling part of the researches so far made, still remains to be played and this is the decipherment of the Indus inscriptions. The underground drainage system was good. The great Bath at this site which was 39 ft. long, 29 ft. wide, and 8 ft. deep, had steps leading to the floor. Some houses were one-storeyed and some two-storeyed. For details, vide J. Marshall, *Mohenjo-daro and the Indus Civilisation*, I–III; Mackay, *Further Excavations at Mohenjo-daro*, III; Presidential Address of the R.A.S.B., 1948.

Mahī.—The variants are Mahatī (*Vīyu*, XLV, 97), Mahīta (*Mahābhīrata*, Bhīmaparva, IX, 328) and Rohī (*Varāha Purāṇa*, lxxxv). This river issues from the Pāripātra mountains and empties itself into the Gulf of Cambay. It has a south-westerly course up to Banswara, from which it turns south to pass through Gujrat.

Mamjaravāṭaka.—It is the modern village of Māmjarāçe, nine miles to the north-east of Taṣgaon, the headquarters of the taluk of the same name in the Satara district (*E.I.*, XXVII, Pt. V, p. 210).

Managōli.—It is a village about 11 miles to the north-west of Bāgewāḍi, the chief town of the Bāgewāḍi taluk of the Bijapur district (*E.I.*, V, 9ff.).

Mandasor.—See Daṣapura.

Mānkanīkā.—It is modern Mānkanī in the Sankheḍa taluk of the Baroda district (*Important Inscriptions from the Baroda State*, Vol. I, p. 4).

Maureyapallikā.—It is Morwādi, three miles south-west of Nasik (*E.I.*, XXV, Pt. V, January, 1940, p. 230—*Two Grants of Prthivicandra Bhogaśakti*).

Māyūrakhandī.—The Añjanavatī plates of Govinda III refer to it, which may have been the Rāṣṭrakūṭa capital at the time of Govinda III. Bühler identifies Mayūrakhandī with Morkhand, a hill-fort in the Sātmālā or Ajantā range, close to Saptaśrīgī and north of Vanī in the Nasik district (*I.A.*, VI, p. 64).
Minnagar.—It was the capital of Lower Sindh in the 2nd century of the Christian era. The actual position of this place is doubtful (C.A.G.I., pp. 330ff.). According to the Periplus of the Erythraean Sea it was the capital of Indo-Scythia. Ptolemy knew it as Binagara (McCrinlde's Ancient India as described by Ptolemy, p. 152). Dr. D. R. Bhandarkar holds that it may be identified with Mandasar. The author of the Periplus mentions king Mambarus (identified by some with Nahapāna) whose capital was Minnagar in Ariake which is Aparrāntika.

Mīrāj.—It is the chief town of the Mīrāj state in the southern Mārathā country, Bombay, where were found the plates of Jayasimha II, A.D. 1024 (E.I., XII, p. 303).

Mīrinīji.—It may be identified with Mīrāj (E.I., XXIII, Pt. I, 1935, p. 30).

Mohādavāsaka.—It is mentioned in the Harsola grant (E.I., XIX, 236). It may be identified with the modern village of Mohdasa in the Prantej taluk, Ahmedabad district.

Mukūdasinavīvī.—It is a locality in Kalyāna (Luders’ List No. 998).

Mūlavāsara.—This village is situated about 10 miles from Dvārakā in the Okhamandalā territory in Kathiawar where a stone inscription of the Mahākaśatrapa Rudradāman I, dated 200 A.D., was discovered (Important Inscriptions from the Baroda State, Vol. I, p. 1).

Mulqūnda.—It is identified with the modern village of the same name in the Gadag taluk of the Dharwar district (E.I., XXVI, Pt. II, April, 1941, p. 61).

Mūṣika.—The Mūṣikas or Mūṣakas (Mahābhārata, Bhīṣmaparva, IX, 366, 371) were an offshoot of the northern tribe known to Alexander's historians as Mausikanos. The principality of Mausikanos comprised a large portion of modern Sind. Its capital has been identified with Alor in the Sirkhur district. According to Arrian (Chinnock, Arrian, p. 319), the Brāhmaṇas seemed to have been very influential in this region. They are said to have been the main agents in bringing about an uprising of the people against the Macedonian invader. But Alexander took them by surprise and they had to submit to him (C.H.I., I, 377). Strabo gives an interesting account of the inhabitants of this territory (H. and F. Tr. III, p. 96). In Indian literature we find frequent references to the people of Mūṣika. The Mrisikas mentioned in the Mārkandeyā Purāṇa (LVIII, 16) were probably the same as the Mūṣikas or Mūṣakas who, as Pargiter (Mārkandeyā Purāṇa, p. 366) suggests, probably settled on the banks of the river Mūṣi on which stands modern Hyderabad. The Mūṣikas were probably so called because their territory lay in that portion of the north-western trade-route which was known as Mūṣikapatha or red tract (Barua, Asoka and His Inscriptions, Ch. III). The people called Mausikāra mentioned by Paṇṭāṇjali in his Mahābhāṣya (IV, 1. 4) were probably connected with the Mūṣikas.

Nandivardhana.—This may be identified with Nagardhan or Nandar-dhan near Ramtek in the Rampur district (E.I., XXIV, Pt. VI, April, 1938). It is also mentioned in the Deoli plates of Krśna III.

Naravana.—It is a village on the seashore in the Guhāgaḍ Peta in the Ratnagiri district. Some four miles to the north-east of Naravana stands Cindramāḷa which is the modern Cindravala (E.I., XXVII, Pt. III, p. 127).

Narendra.—This village lies in the Dharwar district of the Bombay Presidency. It is situated near the high road from Dharwar to Belgaum at about 4 1/2 miles north-west by north from Dharwar (E.I., XIII, p. 298).

Nausārī.—Vide Nāgasārikā.
Navapattalā.—The district in which it was situated may have comprised the territory round the modern Nayākherā, which lies about eight miles west of Tikhāri (E.I., XXV, Pt. VII, July, 1940).

Nāgasārikā.—In the Surat plates of Karkkarājāy Suvarnavarṣa we find mention of Nāgasārikā (Navasārikā) which is modern Nausāri about 20 miles to the south of Surat (vide also Ellora Plates of Dantidurga, E.I., XXV, January, 1939, p. 29; E.I., XXI, Pt. III, July, 1931; J.B.B.R.A.S., 26, 250). Nausāri is the headquarters town of the Nausāri division of the Baroda State where the copperplates of Silādītya of the year 421 were discovered (E.I., VIII, 229ff.). It is also known as Navarāṣṭra, the Nagrahma of Ptolemy in the Broach district (cf. Mahābhārata, Sahāparva, Ch. 31).

Nāguma.—It may be identified with the modern Nagaon, about two miles south-west of Uran in the Panvel taluk of the Bombay State (E.I., XXIII, Pt. VII).

Nāndipuravisayā.—The Aṇijaneri plates of Gurjara Jayabhaṭṭa III mention it, which may be identified with Nāndod, situated on the Karjan river in the Rājāpipa State (E.I., XXV, Pt. VII, July, 1940). Nāndipura in the Lāta country is the modern Nāndod on the Narmāḍ (E.I., XXIII, Pt. IV, October, 1935, p. 103).

Nāsika (Nasik).—It is mentioned in the two oldest inscriptions (20 and 22) in the caves. The people of Nāsika are described as making a grant in the inscription No. 20 and a cave also is described in the same inscription and a cave is described in the inscription No. 22 as the gift of a śramaṇa minister of Nāsika. Nāsika also occurs in the Barhut votive label No. 38. It is the same as Nāsiki or Naisika of the Purāṇas and Janasthāna of the Rāmāyaṇa. It is Nāsīka of the Bhaisaṃkhita (XIV. 13). It occurs in Luders’ List (Nos. 799, 1109) as Nāsika, a town. According to the Brahmāṇḍa Purāṇa it was situated on the Narmāḍ. Janasthāna was within the reach of Paṇcavatī on the Godāvari. It came to be known as Nāsika due to the fact that here Śūrpaṇakhā’s nose was cut off by Lakṣmāna. Nāsika is modern Nasik which is about 75 miles to the north-west of Bombay. Nasik, the headquarters of the Nasik district, lies on the right bank of the Godāvari, about four miles north-west of the Nasik Road station. During the reign of the Sātavāhana kings of Andhra, Nāsika was a stronghold of the Bhadrayāniya school of the Buddhists (Barua and Sinha, Barhut Inscriptions, pp. 16, 128; cf. Luders’ List Nos. 1122–1149).

The climate of Nasik is healthy and pleasant. That Nasik was situated on nine hills supports the view that it was nine-pointed. The city contains three parts: old Nasik or the Paṇcavatī on the left bank of the river Godāvari, middle Nasik built on nine hills on the right bank of the river Godāvari to the south of the Paṇcavatī, and the modern Nasik on the right bank of the river to the west of the Paṇcavatī (Nasik, Gazetteer of the Bombay Presidency, Bombay, 1883, Vol. XVI, pp. 486ff.). On the right bank of the river Godāvari, about 70 yards south-east of Umā-Mahēśvara’s temple, stands the temple of Nilakanṭhesvāra. It is strongly built of beautifully dressed richly carved trap. It faces east across the river and has a porch-dome and spire of graceful outline. The object of worship is a very old līṅga said to date from the time of king Janaka, the father-in-law of Rāma (Nasik, Gazetteer of the Bombay Presidency, Vol. XVI, 1883, p. 505).

The Tapovana or the forest of austerities is situated about a mile east of the Paṇcavatī. It has a famous shrine and an image of Rāma who is believed to have lived on fruits collected by Lakṣmāna from this forest (Ibid., 537).
The Buddhist caves at Nasik are very well known. They are known as Pandulenas. They are situated about 300 ft. above the road level. They are excavated by the Bhadrayanikas, a Hinayana sect of the Buddhists. There are altogether 23 excavations. The earliest is the Caitya cave dating from the Christian era. There are four Vihāras. The cave No. 1 is an unfinished Vihāra. The cave No. 2 is an excavation with many additions by the later Mahāyāna Buddhists. The cave No. 3 is a big Vihāra, having a hall 41 ft. wide and 46 ft. deep. Over the gateway the Bodhi tree, the dogoba, the cakra and the dvārapālas are visible. The cave No. 10 is a Vihāra and contains an inscription of the family of Naha-pāṇa who reigned at Ujjain before 120 A.D. The pillars of the verandah contain bell-shaped Persian capitals. The hall is about 43 ft. wide and 45 ft. deep, having three plain doors and two windows. The cave No. 17 has a hall measuring 23 ft. wide by 32 ft. deep. The verandah is reached by half a dozen steps in front between the two central octagonal pillars. On the back wall there is a standing figure of the Buddha. On the right side there are four cells. There is an inscription which tells us that the cave No. 19 is a Vihāra cave dated about the 2nd century. The cave No. 23 contains the sculpture of Buddha attended by Padmapāni and Vajrapāni. There are some images of the Buddha both in the Nidqudi.-It is a village, about four miles towards the south-south-west from Shiggaoon, the headquarters of the Bankāpur taluk of the Dhār-wār district, Bombay, where an inscription of Vikramāditya VI was discovered (E.I., XXXIII, 12ff.).

Nirgundipadra.-It may be identified with modern Nāgaravāḍā, 12 miles from Dabhōi (E.I., II, 23).

Nisāda.—The first epigraphic mention of the tribal state of Nisāda is found in the Junāgaḍh Rock Inscription of Rudrādāman who is credited to have conquered it along with east and west Malwa, the ancient Māhīmati region, the district round Dwarkā in Gujarāt, Surāṣṭra, Aparānta, Sindh-Sauvira, and other countries. This country also occurs in Lüders’ List (No. 965). The Citorgadh Inscription of Mokala of the Vikrama year 1485 states that Mokala subdued the tribal state of Nisāda along with the Aṅgas, Kāmarūpas, Vāṇgas, Cinas and Turuskas (E.I., II, 416ff.). The Nisādas are referred to for the first time in the later Samhitās and the Brāhmaṇas (Taittiriya Samhitā, IV, 5. 4. 2; Kāthaka Samhitā, XVII, 13; Maitrāyani Samhitā, II, 9, 5; Vājasaneyi Samhitā, XVI, 27; Aitareya Brāhmaṇa, VIII, 11; Pañcarāma Brāhmaṇa, XVI, 6. 8 etc.). The Lāttiyāyana Śrutasūtra (VIII, 2. 8) and Kātyāyana Śrutasūtra (I, 1. 12) refer to a village of the Nisādas and a Nisādasasthapati, a leader of some kind of craft, respectively. The social duty enjoined on the Nisādas was to kill and provide fish for human consumption (Manu, X, 48). According to the Pali texts they were wild hunters and fishermen (Fick, Die Soziale Gliederung, 12, 160, 206, etc.). Pargiter points out that they were a people of rude culture or aboriginal stock (A.I.H.T., p. 290), and that they lived outside the Aryan organization. This is attested to by the Rāmāyana story of Gūha, the king of the Nisādas, who are described as a wild tribe (Ādikāṇḍa, Canto 1; Ayodhyākāṇḍa, Canto 51). Manu explains the origin of the Nisādas as the offspring of a Brāhmaṇa father and a Śudra mother (Manusamhitā, X, 8). At the time of the Epics and Purāṇas the Nisādas
seem to have had their dwelling among the mountains that form the boundary of Jhalwar and Khandesh in the Vindhya and Satpura ranges (Malcolm, Memoirs of Central India, Vol. I, p. 452). This is proved by the Mahabharata (III, 130, 4), which refers to a Nisadārāṣṭhra in the region of the Sarasvati and the Western Vindhyas, not very far from Pāripātra or Pāriyātra (Mahabharata, XII, 135, 3–5). The same epic seems to connect the Nisādas with the Vatsas and the Bhargas (II, 30, 10-11). They had their settlement in the east also (Bṛhatśamhitā, XIV, 10). According to the Rāmāyaṇa (II, 50, 33; 52, 11) Srīgaverāpura on the north side of the Ganges opposite Prayāga was the capital of a Nisāda kingdom. It was a large town ruled by king Gūha of the Nisādas, who was Rāma’s friend. He received Rāma hospitably (Ayodhyākāṇḍa, XLVI, 20; XLVII, 9-12; cf. J.R.A.S., 1894, p. 237; F. E. Pargiter, The Geography of Rāma’s Exile).

In the middle of the second century A.D. the Nisāda country was under the suzerainty of the western Ksatrapas (B. C. Law, Tribes in Ancient India, Ch. XXV). For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 42-43.

Osusadii.—According to some scholars like St. Martin, the Osusadii were probably identical with the Vāśāti mentioned in the Mahābhārata as being associated with the Śivas and the Sindhu-Sauvīrās (Mahābhārata, VII, 19, 11; 89, 37; VIII, 44, 49; VI, 106, 8; 51, 14). The exact geographical position of this tribe cannot be ascertained (Law, Indological Studies, Pt. I, pp. 33-4).

Osombhala.—This village has been identified with the modern Umbel, seven miles south of Kamrej. One of the grants of Allasaṅkti, discovered at Surat, registers the donation of a field in this village (D. R. Bhandarkar Volume, pp. 54-55).

Pacakatri.—It is to be identified with the modern village of Pachtardi, six miles to the west of Ghamli (E.I., XXVI, Pt. V, January, 1942, p. 199). Padivasa.—It may be identified either with Phunda, about two miles north-east of Uran or with Panja, a village about three miles to the north of Uran in the Panvel taluk of the Bombay State (E.I., XXIII, Pt. VII, p. 279).

Palasavanka.—It is mentioned in the Surat plate of Kirtirāja. It may be identified with modern Palasanā, the headquarters of the Palasanā sub-division in the Surat district (I.A., XXI, p. 256).

Pampī.—It is a tributary of the river Tungabhadrā. It rises in the Rṣyamukha mountain, eight miles from the Anagandi hills (cf. Bombay Gazetteer, Vol. I, Pt. II, p. 369). On the bank of this river Rāma met Hanumān (Rāmāyaṇa, Ādikāṇḍa, Sarga I, v. 58). Lakṣmana also visited it. This river was adorned with red lotuses. Its water was clear and it looked beautiful (Rāmāyaṇa, Kṣīrindhyākāṇḍa, Sarga I, vv. 64–66; Sarga I, vv. 1–6).

There was a lake by the name of Pampī which was also very beautiful. Its water was free from impurities (Rām., Kṣīrindhyākāṇḍa, I, 1–6).

Paṅcavati.—It was either in Janasthāna or it bordered on it. It was visited by Śitā along with the two descendants of Raghū. Śūrpaṅkha, who was a resident of Janasthāna, encountered Rāma here (Rāmāyaṇa, Ādikāṇḍa, I, 47; Āranyakāṇḍa, XXIII, 12; Mahābhārata, 83, 162; J.R.A.S., 1894, p. 247). Śūrpaṅkha’s ears and nose were chopped off by Lakṣmana (Rām., Āranyakāṇḍa, Sarga 21, v. 7; Uttaracarita, Act I, 28). This forest was not far off from the hermitage of Agastya situated near the river Godāvari (Ibid., Sarga 13, vs. 13–19, Vaṅgavāsī ed.). It was on the Godāvari, full of wild animals, antelopes, etc., and adorned with fruits and
flowers. It was a beautiful place well-levelled and delightful. It was full of birds (Rāmāyana, Aranyakanda, 15th Sarga, 1-5, 10-19). A big leaf-hut was raised here where Rāmacandra stayed for some time with Sīta and Lakṣmāna (Ibid., 20-31).

Pańcāpasara.—This lake was situated somewhere between the Pańca-vatī and the Citrakūta (Rāghuva., XIII, 34-47). It has been described as the pleasure lake of Śātakarnī (Rāghuva., XIII, 36).

Pandharpur.—This town is situated on the right bank of the river Bhimā and it contains a celebrated shrine of Vithoba (Law, Holy Places of India, p. 43).

Paṭāsini.—This is the name of a river (Luders’ List, No. 965), which issues from the Mount Urjayat (Urjayanta). Some seem to identify this river with Paṛās, a tributary of the Koel in Chotanagpur (Law, Rivers of India, p. 45).

Paṭlānā.—It is in Kāthiāwād district where two copperplates of Sīmhāditya have been found (E.I., XI, p. 16).

Paṭ tadakal.—It is a village, about eight miles to the east by north of Bādami, the chief town of the Bādami taluk or sub-division in the Bijapur district, Bombay State, where a pillar inscription of the time of Kirtivarman II was discovered (E.I., III, 1ff.).

Pānāda.—It may be identified with Painā, situated about eight miles north by east of Alichā in the Kolaba district of the Bombay State (E.I., XXVI, Pt. VI, April, 1942, p. 287).

Pārasika.—It may be some island near Thānā. Its memory is retained by one of the hills called Pārsik. According to some, it may be the island of Ormuz in the Persian Gulf (Important Inscriptions from the Baroda State, Vol. I, p. 66).

Pānakadārga.—This is to be identified with the hill fort of Pāvāgarh in the Bombay State, about 25 miles south of Godhrā and by road 29 miles east of Baroda in the Pańch Mahals district (E.I., XXIV, Pt. V, p. 221).

Prabhāśa.—It is mentioned in the Nasik Cave Inscription of the time of Nahapāna (c. 119-24 A.D.). It is in Kāthiāwād (cf. Mathura Buddhist Image Inscription of Huviśka). It is the well-known Prabhāśa-Pātan or Somnāth-Pātan on the south coast of Kāthiāwār (Gazetteer of the Bombay Presidency, 1883, Nasik, p. 637). It is called Prabhāśaatirtha (Luders’ List, Nos. 1099, 1131). This sacred place is mentioned in the Bhāgavata Purāṇa as situated on the sea-shore (X, 45, 38; X, 78, 18; X, 79, 9-21; X, 86, 2; XI, 6, 35; XI, 30, 6; XI, 30, 10). According to the Bhāgavata Purāṇa (VII, 14, 31), this holy place sacred to Hari is famous for the Sarasvati flowing westwards. It was visited by Arjuna and Balarāma (Bhāga- vata, X, 86, 2; X, 78, 18). The Mahābhārata (118, 15; 119, 1-3) mentions Prabhāśaatirtha. The Kūrma Purāṇa refers to it as one of the famous holy places of India (Ch. 30, sls. 45-48; cf. Agni Purāṇa, Ch. 109). The Yogimitattra (2. 4, 128; 2. 5, 141) also mentions it. The Padma Purāṇa (Ch. 133) mentions Somesvara in Prabhāśa.

Praesiti territory.—The people of the territory of Oxykanos were known as Praesiti corresponding to the Proṣṭhas mentioned in the Mahābhārata (VI. 9, 61). According to Cunningham the territory of Oxykanos lay to the west of the Indus in the level country around Lārkāna (Invasion of Alexander, p. 158). Oxykanos tried to oppose Alexander but in vain (C.H.I., I, 377).

Purandhar.—It is a hill-fort to the south-west of Poona, not far from Śāsvad. It contains unidentified caves which are of a type so far unknown to India (J.R.A.S., Pts. 3 and 4, 1950, pp. 158ff.).
Pūrāvi.—The Pūrāvi is the river Pūrṇa on the banks of which Nausāri is situated (E.I., XXI, Pt. III, July, 1931).

Raivataka Hill.—Raivata or Raivataka was near Dvārakā. It is mentioned in the Mahābhārata (Ādiparva, CCXIX, 7906-17) that a festival was held on this hill in which the citizens of Dvārakā took part. Pargiter is inclined to identify it with the Baradā hills in Halar (Mārkandeya Purāṇa, p. 289). In the Junāgadh Inscription of Skandagupta occurs the Raivataka hill which is opposite to Ūrjayat (See Dohāt Stone Inscription of Mahamuda in E.I., XXIV, Pt. V, January, 1938, p. 216). The Jaunpur stone inscription of Īśvaravarman Maukhari mentions it along with the Vindhya mountains (C.I.I., Vol. III). Fleet has identified Raivataka with one of the two hills of Girnar and not with Girnar proper (C.I.I., III, p. 64, n. 11; I.A., VI, p. 239). The Brhatsamhitā (XIV, 19) mentions it as situated in the south-west division. In early times Raivata and Ūrjayanta might have been names of two different hills at Girnar; but in later times they came to be regarded as identical (Bombay Gazetteer, Vol. VIII, p. 441). The Raivatakas in the Dohāt Stone Inscription of Mahamuda refers to the hill on which there are temples and which is now known as Girnar (E.I., XXIV, Pt. V, p. 222). Close to Junāgadh in Gujrat stands the Raivataka hill or Girnar, which is considered to be the birthplace of Nemīnāth, the religious preceptor of king Dattātreya. The river Suvamarā flows at the foot of this hill. There is a foot-print on the Girnar hill known as the Gurudattacarana. The temples of Nemīnāth and Pārśvanāth are found here. The name of Girinagara occurs in the Brhatsamhitā (XIV, 11). Girnār is famous in the inscriptions of Āsoka, Skandagupta and Rudradāman. To the east of Junāgadh there is a number of Buddhist caves. The Inscriptions of Rudradāman and Skandagupta inform us that at Girnar the provincial governors of Candragupta, Āsoka, and the Imperial Guptas lived. There is the Svayamvara lake near it. Here stands a high pinnacled temple of Nemīnāth on the summit of the Raivatakas hill in Surāṣṭra. For further details, vide B. C. Law, Some Jaina Canonical Sūtras, pp. 181-182.

Rangpur.—It lies 20 miles south-east of Limbdi, the chief town of the State of the same name or three miles north-west of Dhandhuka in Ahmedabad district. For details vide A.S.I., Annual Reports, 1934-35, pp. 34ff.

Rāmatīrtha.—It is at Sorpāraga (Luders’ List, No. 1131). It is a holy reservoir in Sopara near Bassein, about 40 miles north of Bombay. Usābhadāta records a gift to some mendicants who lived there (Gazetteer of the Bombay Presidency, Nasik, Vol. XVI).

Rāmatīrthikā.—It is the headquarters of the sub-division in which Kinnihā was included. It may probably be identified with Rāmatīrtha, where Usavadāta made some gifts to the Brahmins as recorded in a Nasik cave inscription (E.I., XXV, Pt. IV, October, 1939, p. 168).

Rāstrikās.—Āsoka’s Rock Edict V refers to the Rāstrikās.

Rāyaqāḍ.—It is in the Kolaba district of the Bombay State, where three copperplates of Vijayāditya were discovered (E.I., X, 14ff.).

Rēṭturaka.—It is Rēṭare in the Karhād taluk in the Satara district. There are two villages of this name situated on the opposite banks of the river Krishnā (E.I., XXVII, Pt. VII, July, 1948, p. 316).

Ron.—Ron is modern Rou, the headquarters of Ron taluk in the Dharwar district of the Bombay State (E.I., Vol. XX, p. 67).

Roruka.—Roruka was one of the important cities according to the Divyāvadāna (pp. 544ff.). It was the capital of Sovīra mentioned in the
Āditta Jātaka (Jāt., III, 470). A king named Bharata of Roruva was very popular and religious. He gave great gifts to the poor, the wanderers, the beggars and the pacekabuddhas (Jāt., III, 470-474). Sovira has been identified by Cunningham with Eder, a district in the province of Gujarat at the head of the gulf of Cambay. The Bodhisattvavādāna-Kalpalatā refers to a famous king named Rudrāyana of Roruka or Rauruka (40th pallava). King Rudrāyana of Roruka was a contemporary of Bimbisāra of Magadha and they were intimate friends. There was a trade between Rājagṛha and Roruka.

Sabarmati.—This river flows from the Pāripātra mountain, and finds its way into the Gulf of Cambay through Ahmedabad.

Śakadeśa.—Pāṇini refers to it in his Aṣṭādhyāyī (4.1.175). The Brhasamhitā mentions it as the country of the Śaka people (XIV, 21). For details vide Law, Tribes in Ancient India, 3-6, 77, 84, 92, 94, 157.

Śambhu (Sambos territory).—According to classical writers Sambos ruled the mountainous country adjoining the territory of the Maukikanos. There existed mutual jealousy and animosity between these two neighbours. The capital of this country was Sindimana identified with Sehwan, a city on the Indus (McCrinle, Invasion of Alexander, p. 404). Sambos submitted to Alexander. For further details vide B. C. Law, Indological Studies, Pt. I, pp. 36-37.

Samudrapūra.—It may be identified with Samad Pipāria, four miles south of Jubbulpore (E.I., XXV, Pt. VII, July, 1940).

Śarabhapura.—The Raypur Copperplate Inscription of Rājā Mahāsudevarājā refers to it (C.I.I., Vol. III). Ādūra or Siddhācala.—It is the holiest among the five hills in Kathiawar according to the Jains. To the east of it stands the city of Palitana, 70 miles north-west of Surat. The Śatruṇḍajaya temple was repaired by Bāghbhāṭādeva, an officer of king Kumārapāla in Gujarat. Of all Jaina temples situated on the top of the Śatruṇḍajaya hill, Caumukha temple is the highest. Some inscriptions were found in the Jaina temples situated on the Śatruṇḍajaya hill (E.I., II, 34ff.). Śatruṇḍajaya, also known as Siddhaksetra, was visited by a large number of accomplished sages, such as Rṣabhasons. Many saints and kings attained the bliss of perfection. Here the five Pāṇḍavas with Kuntī also attained perfection. This sacred place of the Jains is adorned with five summits (kūṭas). The cave lying to north of Śrīmād-Rṣabhha, set up by the Pāṇḍavas, still exists. Close to the Ajita-caitya lies the Anupama lake. Near Marudevi stands the magnificent caitya of Śānti. King Meghaghoṇa built two temples here. Śatruṇḍajaya was under his rule and that of his father, Dharmadatta. For further details vide Law, Some Jaina Canonical Sūtras, pp. 179-180.

Śāloji.—It is a large village six miles south-east of Indi, the chief town of the Indi taluk of the Bijapur district of the Bombay State (E.I., IV, p. 57).

Śītodika.—It was a river in the Surāṣṭra country. Jotipāla, the son of the royal chaplain, who was educated at Takkasilā, became an ascetic. He attained perfection in meditation. He had many disciples and one of them went to the Suratṭha country and dwelt on the banks of this river (Jātaka, III, pp. 463ff.).

Seriva.—It is mentioned in the Jātaka. In the kingdom of Seri there were two merchants dealing in pots and pans. They used to sell their wares in the streets (Jātaka, I, pp. 111-114). According to some it has been identified with Seriyāpuṭa (a seaport town of Seriya), which is men-
tioned in a votive label on the stūpa of Bārhut. According to others it may be identified with Śrīrāja or the later Gaṅga kingdom of Mysore (Ray Chaudhury, P.H.A.I., p. 64; Barua and Sinha, Barhut Inscriptions, p. 32). Barua and Sinha are right in holding that Seriyāpuṭa was like Śurpāraka and Bharukaccha, an important port on the western coast of India and that it may be identified with Seriva (Ibid., p. 132).

Seriyāpuṭa.—It is mentioned in the Bārhut inscriptions (Barua and Sinha, p. 32). It seems to be an important port on the western coast of India like Suppāraka and Bharukaccha. The merchants of Seriva reached Andhapura by crossing the river Telavāhā (Jātaka, No. 3).

Śiggāve.—It may be identified with Siggao in the district of Dharwar (E.I., VI, p. 257).

Śiharagṛīma—(E.I., VIII, 222).—It is in southern Gujarat, and may be identified with Ser, eight miles north-east of Delvāḍa.

Śindhu-Sauvīra.—Pāṇini mentions Sauvīra and Suvīra in his Aśṭādhyaśya (4.2.76; 4.1.148). Patañjali in his Mahābhāṣya also refers to it (4.2.76). The name Śindhu-Sauvīra suggests that Sauvīra was situated on the Indus and the Jhelum. That the Sauviras are often connected with the Śindhus determines that these two peoples, who were later regarded as one and the same, were settled on the Śindhu or the Indus. They played an important part in the Kurukṣetra war. The Jumāgadh Rock Inscription of Rudrādāman (c. 150 A.D.) refers to the Mahākṣatrapa’s conquest of Śindhu-Sauvīra along with Pārvāparā-kāravantī, Anūpañvīrit, Ānarta, Surāṣṭra, Svabhara, Maru, Kaccha, Kukura, Aparānta and other countries. It is mentioned in the Āduders’ List, No. 965. The Bhṛhatamsamhitā mentions it (XIV, 17).

According to the Bhagavatī Śatra Udayana of Sauvīrādeśa was succeeded by his nephew Keśī in whose reign Viṭahavya was completely ruined. He went to the extent of renouncing the world, but when the question of the succession of his son Abhi came before him, he said to himself: ‘If I renounce the world after appointing Abhi to royal power, then Abhi will be addicted to it and to the enjoyment of human pleasures. He will go on wandering in this world’. This led him to renounce the world appointing his sister’s son Keśī to royal power (pp. 619-20). It seems to be a case of the matriarchal system in vogue in Sauvīrādeśa.

The Kṣatrapas seem to have wrested the country of Śindhu-Sauvīra from the Kuśāṇas. After the Kṣatrapas the country probably passed over to the Guptas and later to the Maitrakas of Valabhi. In a Nausāri Copperplate grant of the Gujurat Cālukyas, Pulakeśīrāja (8th century A.D.) is credited with having defeated the Tājikas, who are generally identified with the Arabas. The Tājikas are reported therein to have destroyed the Śaindhavas, Kacchelas, Surāṣṭras, Cāvotakas, Gurjaras, and Mauryas before they were themselves defeated by the Cālukya king (Bombay Gazetteer, Vol. I, p. 109). Sovīra has been identified by Cunningham with Eder, a district in the province of Gujurat at the head of the Gulf of Cambay. Its capital was Roruka (Jāt., III, p. 470). The name Śindhu-Sauvīra suggests that Sovīra was situated between the Indus and the Jhelum. A brisk trade existed between Raṭagrha and Roruka (Divyāvadāna, 544ff.). King Rudrāyana of Roruka and king Bimbisāra of Magadha were intimate friends. For further details, vide B. C. Law, Indological Studies, Pt. I, 40ff.

Śiriṣapada.—Śiriṣa may be equated with Śrīṣa (Barua and Sinha, Barhut Inscriptions, p. 27, Votive label No. 43). It is a village called Śrīṣa-padraka mentioned in two Gurjara inscriptions (I.A., XIII).
Sirur.—Its ancient name is Sirivura. It is a village in the Gadag taluk of the Dharwar district in the Bombay State, about three miles from Alur, where an inscription of the reign of Jayasimha II was discovered (E.I., XV, 334ff.).

Śivapura.—Śivapura may be identical with Śivipura, mentioned in the Shorkot inscription (E.I., 1921, p. 16). Dr. Vogel takes the mound of Shorkot to be the site of the city of the Śibis. For details, vide B. C. Law, Tribes in Ancient India, p. 83.

Sogal.—It is a village in the Parasagad taluk in the Belgaum district, Bombay State (E.I., XVI, p. 1).

Sonmīthdevapatna.—It is situated in Kathiāwād and its modern name is Verawal, where an image inscription was discovered (E.I., 1921, p. 16). Dr. Vogel takes the mound of Shorkot to be the site of the city of the Śibis. For details, vide B. C. Law, Tribes in Ancient India, p. 83.

Śīrā.—It is a part of modern Solapur (E.I., XXIII, Pt. V, p. 194).

Sonde.—This river is the modern Sāstrī river flowing south of Nara-vana (E.I., XXVII, Pt. III, p. 127).

Śrīmat-Anāhilapura.—(E.I., VIII, 219–29).—It may be identified with Anavādā in North Gujarāt.

Śūdarśana.—It is a lake situated at some distance from Girinagāra (Girnar, Jain Girinār in south Kāthiāwād). The lake originally constructed by the Vaiśyā Pusyagupta, a rāṣṭriya of the Maurya king Candragupta, and subsequently adorned with conduits by the Yavana king Tussāphā, was destroyed during a storm by the waters of the Suvarnasikatā (Luders' List, No. 965).

Śūnd.—It is the ancient Śundi, a village in the Ron taluk of the Dharwar district, Bombay State. It lies about nine miles east by north from Ron town (E.I., XV, 73).

Śūdra country.—According to the Mārkandeya Purāṇa (Ch. 57, 35) the country of the Śūdras may be located in the Aparānta region or western country. According to the Mahābhārata (IX, 37, 1) the Śūdras lived in the region where the river Sarasvatī vanished into the desert, i.e., Vinaśana in Western Rajputana (Śūdrabhirān prati duesād yatra naśtā Sarasvatī). Opinions differ as to the exact location of their territory. For further details vide B. C. Law, Indological Studies, Pt. I, p. 34.

Śūlikas.—The Śūlikas may be identified with the Solaki and Solaṅkī of the Gujarāt records. Some have identified them with the Cālukyas. They are mentioned in the Harāhā Inscription of Iśānavarman Maukhari. For further details see B. C. Law, Tribes in Ancient India, pp. 384-385.

Śūnakagrāma.—It is in North Gujarāt, and may be identified with Sunak, a village about 15 miles east-south-east from Pattan, north Gujarāt, and about five miles west of Unjha railway station (E.I., I, 316).

Surathā.—This river is mentioned in the Kūrma Purāṇa (XLVII, 30); Varāha Purāṇa (LXXXV) and Bhāgavata Purāṇa (XIX, 17). Its different reading is Surasā. It issues from the Rkṣa and the Vindhya mountains (vide, B. C. Law, Geographical Essays, p. 111).

Surāṣṭra.—The Surāṣṭras were the famous people in Ancient India. The Surāṣṭra country (Pali Surattha, Chinese Su-la-cha) is mentioned in the Rāmāyana (Ādikānda, Ch. XII; Ayodhyākānda; Kiskindhyākānda, XLI) as well as in Patañjali's Mahābhāṣya (1. 1. 1, p. 31). It is also mentioned in Luders' List No. 965. It is also known as Suratha (Ibid., 1123). According to the Padma Purāṇa (190. 2) it is in Gurjara. The Bhāgavata
Purāṇa mentions it as a country (I, 10. 34; I, 15. 39; VI, 14. 10; X, 27. 69; XI, 30. 18). It is also mentioned in the Brāhmaṇa (XIX, 19). Rājasekhara in his Kāvyamimāṃsā (Gaekwad Oriental Series, pp. 93-94) also assigns Surāśṭra to the western division along with Bhṛgukaccha, Ānartta, Arbuda, Daśera and other countries. Surāśṭra comprises modern Kāthiāvād and other portions of Gujarat. According to the Kauṭilya- Arthaśāstra (p. 50) the elephants of Saurāśṭra were the most inferior as compared with those belonging to Anga and Kalinga. According to the Sarabhāṅga Jātaka (Jāt., V, 133), a stream called Sātodikā flowed along the borders of the Surāśṭra country, and the sages were sent to dwell on its bank. A sage named Sālīsara belonging to the Kavitiḥaka hermitage left it for the Suraṭṭha country where he dwelt with many sages on the bank of the river Sātodikā (Jātaka, III, p. 463). The prosperity of this town was due to trade (Apadāṇa, II, 359; Milinda, 331, 359; Jātaka, III, 463; V, 133). A king named Piṅgala ruled Surāśṭra as a subordinate potentate under the Mauryas (Petavatthu, IV, 3; D. R. Bhandarkar, Volume, 329ff.). The Jaina Dasaveyāliya Cūrṇi (I, p. 40) also refers to Suraṭṭha or Surāśṭra which was a centre of trade in ancient times.

According to the Chinese pilgrim, Hiuen Tsang, the capital of Surāśṭra lay at the foot of Mt. Yuh-shan-ta (Prākrit Ujjanta, Skt. Ujrayat of the inscriptions of Rudradāman and Skandagupta and is identified with Jungad, ancient Girinagara, i.e., Girnār). At the time of the Mahābhārata the Surāśṭra country was ruled by the Yaḍavas. It appears from Kauṭilya's Arthaśāstra (p. 378) that Surāśṭra had a Samgha form of government. According to Strabo (Bk. XI, section XI, i; H. & F., Vol. II, pp. 252-23) the conquests of the Bactrian Greeks in India were achieved partly by Menander and partly by Demetrios, son of Euthydemos. They gained possession not only of Patalene but also of the kingdom of Saraostos (Surāśṭra) and Sigerdis. Ptolemy refers to a country called Syrastrene which must be identical with Surāśṭra (modern Surat on the Gulf of Cutch). Syrastrene which extended from the mouth of the Indus to the Gulf of Cutch, was one of the three divisions of Indo-Scythia in Ptolemy's time. Syrastrene is also mentioned in the Periplus of the Erythraean Sea as the sea-board of Aberia which is identified with the region to the east of the Indus above the insular portion formed by its bifurcation. After the Scythian occupation Surāśṭra seems to have passed into the hands of the Guptas (B. C. Law, Tribes in Ancient India, pp. 347-48). We find its decisive evidence in the Junāgadh Inscription of Skandagupta, cir. 455-480 A.D. (C.I.I., Vol. III). The Udayagiri Cave Inscription tells us that Skandagupta 'deliberated for days and nights before making up his mind as to who could be trusted with the important task of guarding the land of the Surāśtrās'. Surāśṭra at the time of Samudragupta was ruled by the Saka lords or chieftains (Saka-Murundas) (cf. Allahabad Pillar Inscription of Samudragupta). The Surāśṭra country came to be included in the Maurya empire as early as the reign of Candragupta for the Junāgadh Rock Inscription of Rudradāman refers to Candragupta's rāṣtriya (Viceroy) Pusyagupta the Vaiśya, who constructed the Sudarśana lake. It was included in Aśoka's dominions, for the same inscription refers to Tusaśaphe, a Persian contemporary and vassal of Aśoka, who carried out supplementary operations on the lake. It is evident from Rudradāman's inscription that the Yavanarāja Tusaśaphe became an independent ruler of Surāśṭra. The ancient name of Junāgadh indicates that the city with the hill-fort was

1 Vide Manshera Version of Aśoka's R.E.V.
built by a Yavana ruler (I.C., Vol. X, 87ff.). That Surāstra was autonomous in Aśoka's time seems probable from Rock Edict V.¹ For further details, vide B. C. Law, Indological Studies, Pt. I, pp. 50–52.

Sūrāpāra (Pali Suppāraka).—It is modern Sopara or Supara in the Thana district, Bombay State, 37 miles north of Bombay and about four miles north-west of Bassim. It was the capital of Sunāparanta or Apārānta. (Majjhima, III, 268; Saṃyutta, IV, 61ff.). According to the Pali texts the people of Sunāparanta were reported as being fierce and violent. The distance of Suppāra from Sāvatthī was one hundred and twenty leagues (Dhammapada Commy., II, p. 213). It is also called Sopāraka, Sopāraka, Sūrāpāra, (Luders' List, Nos. 995, 998, 1095 and 1131), Saupāraka, and Suppārika. Six Śilāhara Inscriptions in the Prince of Wales Museum refer to Sūrāpāra which is the modern Nala Sopara in the Bassim taluk of the Bombay State (E.I., XXIII, Pt. VII). Sūrāpāra is mentioned in one of the inscriptions of Śaka Usavādā. It was a great sea-coast emporium (Dhammapada Commy., II, 210), rightly identified with Sopara of early Greek geographers. According to the Harivamśa (XCVI, 50), a sage named Rāma Jāmadagnya is credited with having built the city of Sūrāpāra. The Mārkaṇḍeśa Purāṇa (57) mentions this city. All the Purāṇas agree in placing it in the west, but the Mahābhārata locates it in the south (Sabhāparva, XXX, 1169; Vanaparva, LXXXVIII, 8337). A ship containing 700 passengers lost her way and came to the port of Suppāra. The people of Suppāra invited them to disembark and greatly fed and honoured them (Dipavamsa, IX, vv. 15-16). According to the Mahāvamsa (VI, 46) the port of Suppāraka situated on the west coast of India, was visited by Vijaya. Sūrāpāra seems to have been an important centre of trade and commerce where merchants used to flock with merchandise (Divyāvadāna, 42ff.). There was a householder named Bhava in this city who was a contemporary of the Buddha (Divyāvadāna, 24ff.).

Sūryapotra.—It is modern Surat (J.A.S.B., VI, 387). Here Śāṅkarācārya wrote his commentary on the Vedānta (N. L. Dey, Geographical Dictionary, p. 198).

Susaka.—It is mentioned in the Nasik inscription over which Gautami-putra is said to have ruled. It seems to mean Su or Yuetchi Śakas who probably held part of the Panjab and of the Gangetic provinces.

Sutikṣṇa-āśrama.—It lay in the Daṇḍaka forest. The sage Sutikṣṇa gave up his life burning himself in the sacrificial fire. This hermitage was visited by Rāma with Śītā and Lakṣmīmana.

Śvabhāra.—This is mentioned in the Junāgadāh Rock Inscription of Rudradāman I (A.D. 150). It is on the Sabarmati (cf. Padma Purāṇa, Uttarakhaṇḍa, Ch. 52). It is mentioned as a country (Luders' List No. 965).

Talegaon.—It is in the Poona district. A copperplate grant belonging to the time of the Rāṣṭrakūta king Krṣṇa I, was discovered.

Tauranaka.—It seems to be the modern Toran on the Karjan river (E.I., XXV, Pt. VII, July, 1940).

Tāladvaja.—It is in Kāthiawār and may possibly be identified with Talaṣa (I.A., XV, 360).

Ṭekabhara.—The Jubbulpore Stone Inscription of Vimalaśiva mentions it, which may be identified with Tikhārī, five miles south by west of Jubbulpore (E.I., XXV, Pt. VII, July, 1940).

Tidgundī.—This village is situated 20 miles north of Bijapur city in the Bijapur taluk of the Bijapur district of the Bombay State, where plates of the time of Vikramāditya VI were discovered (E.I., III, 306).

Torbage.—It may possibly be identified with Tuvarī in the Kolhapur State (E.I., XIX, p. 32).

Torangāma.—It is in southern Gujarat and may be identified with Torangām (J.B.B.R.A.S., Vol. 26).

Torkhed.—It is a village in the Khandesh district, where a copper-plate grant of Govindargja of Gujarat of Shaka samvat 735 was discovered (E.I., 111, 538).

Trazēm.—It is in southern Gujarat and may be identified with Torangam (J.B.B.R.A.S., Vol. 26).

Torkhešē.—It is a village in the Khandesh district, where a copper-plate grant of Govindargja of Gujarat of Shaka samvat 735 was discovered (E.I., 111, 538).

Trayambakāvara.—It is situated in the dense forest, and is an important Hindu holy place in the Bombay State. The river Godīvari rises from here.

Tuppdkurhati.—It is a village in the Navabund taluk of the Dharwar district where an inscription of the reign of Akālavarṣa Kṛṣṇa III was discovered (E.I., XIV, 364ff.).

Ujjantugiri.—See Orjayat.

Ow.—This town is in the southernmost part of the peninsula of Bharat in the Junggadh State, where two Sanskrit inscriptions on copperplates have been discovered (E.I., IX, p. 1).

Urana.—It is the modern Uran (E.I., XXIII, Pt. VII, p. 279).

Orjayat.—Orjayat (Ujanta) of the Junggadh Inscriptions of Rudradāman and Skandagupta may be identified with the Girnar hill near Junggadh. The Kap Copperplate of Keladi Sadāsiva-Nāyaka refers to Ujjantagiri which is Girnar (E.I., XXIV, Pt. V, January, 1938; cf. Fleet, Gupta Inscriptions, C.I.I., Vol. III, p. 60). It is also known as Urjayatgiri (cf. Junggadh Inscription of Rudradāman). In Luders' List No. 965 it is called Urjayat. This mountain which is sanctified by Śrīnemi is known as Raivataka, Urjayanta, etc. This mountain is situated at Surāśṭra. Vastupāla built three temples here for the good of the world. In the temple of Satruñjaya built by Vastupāla there are images of Rṣabha, Puṇḍarika and Aṣṭāpadā (B. C. Law, Some Jaina Canonical Sūtras, p. 180).

Vaḍāla.—Vaḍāla is the modern name of Bhetalikā in the district of Pacchatri. It is a railway station on the Junggadh State Railway, about seven miles north of Junggadh (E.I., XXVI, Pt. V, January, 1942, p. 210).

Vaḍnagar.—It is identified with the Anandapura in North Gujarat, 70 miles south of Sidhpur.

Vaidūryaparvata.—It is the Satpura range situated in Gujarat. The hermitage of the sage Agastya was on this hill (Mahābhārata, Vanaparva, Ch. 38). It is so called because the costly stone of lapīs lazuli is found here. The most important minor mountain associated with the Sahya is the Vaidūrya, which is generally identified with the Oroudian mountain of Ptolemy. It included the northernmost part of the Western Ghats, but the Mahābhārata suggests that it included also a portion of the Vindhya and the Satpura ranges.

Vallabhi.—It was a prosperous town in the country of the Gurjaras where reigned a king named Śilāditya (Law, Some Jaina Canonical Sūtras, pp. 183-184). The ruins of the city of Valabhi or Vallabhi were found near Bhaonagar on the eastern side of Gujarat (A.S.W.I., Vol. II). In an inscription of the 5th century it has been mentioned as a beautiful kingdom of Balabhadr (J.A.S.B., 1838, p. 976). A rich master-mariner lived in this city in Saurāstra named Grhagupta who had a daughter named Ratnavati whom a merchant's son, Balabhadr, came from Madhumati to marry
It was known to Hiuen Tsang as Fa-la-pi. The kingdom of Valabhi included the whole of the Peninsula of Gujarat and the districts of Bharoch and Surat according to Yuan Chwang (C.A.G.I., pp. 363ff. and p. 697).

**Vallavāda.**—It may be identified with Valayavāda, also called Vālavadā, the site of the present Rādhānakarī, about 27 miles to the south-west of Kolhapur (E.I., XXIII, Pts. I and II).

**Vanākī.**—This river is the Vanākī creek about 30 miles to the south of Nausāri (E.I., XXI, Pt. III, July, 1931).

**Varadākheta.**—It is probably Warud in the Morsi taluk of the Amraoti district (E.I., XXIII, Pt. III).

**Vatapardaka (Vatapadrapura).**—It is the ancient name of Vaṭa-paṭṭana. It occurs in the Baroda Plates of Karkarāja II, dated Śaka 734. It is modern Baroda (Important Inscriptions from the Baroda State, Vol. I, p. 97).

**Vāṭṭāra.**—It may be identified with Vatar, a village about six miles north-west of Nala Ṣopara and four miles south-west of Agāshi in the Bassim taluk of the Bombay State (E.I., XXIII, Pt. VII).

**Vāgahi.**—It is a village six miles east or rather north-east of Chalisgāon in the Khandesh district, where a stone inscription of the Śaka year 991 has been discovered. This village has three temples: an old temple of Madhāidevi, a small ruined temple and a temple of the Māṁbhāva sect (E.I., II, 221ff.).

**Vāhāula.**—It may be identified with Vāhorā, a village about four miles south-east of Bhilodia in the Baroda State (E.I., XXVI, Pt. VI, April, 1942, p. 251).

**Vāluraka.**—Vāluraka (Valūraka) mentioned in the Karle Cave Inscription of the time of Nahapāṇa, c. 119-24 A.D. appears to be the ancient name of the Karle region. Karle is situated in the Poona district of the Bombay Presidency. In Luders’ List (Nos. 1099, 1100) Vāluraka is the name of a cave.

**Veḷugrīma.**—It is identified with Velgaon, three miles south-east of Kirat and 14 miles east-north-east of Palghar (E.I., Vol. XXVIII, Pt. I, Jany., 1949).

**Vegavatī.**—The Jaina tradition associates this river with Mount Ujaigaṇa in Saurāṣṭra.

**Veṇākāta.**—The Nasik Cave Inscription of Gautamiputra Śātakarni mentions Veṇākâta which was situated on the Veṇa river in the Nasik district.

**Verāval.**—It is ancient Somanāthadeva-paṭṭana in Kāthiāwāḍ, where an image inscription was discovered (E.I., III, 302).

**Vindhyapādaparvata.**—The Mahābhīrata refers to it as Vindhya-pāraparvata (Ch. 104, 1-15). The Padma Purāṇa (Uttarakhaṇḍa, vv. 35-38) mentions it. The Vindhya forest attached to the mountain is described in the Daśakumāracaritām (p. 18) as a wild wood full of terror, fit habitation for beasts and remote from the haunts of men. It is known as Quindon to Ptolemy. It forms the boundary between Northern and Southern India. The Rksa, the Vindhya and the Pāripātra are parts of the whole range of mountains now known as the Vindhya (Law, Geographical Essays, 107ff.). This mountain had a beautiful grotto (kandara) watered by the river Rovā (Mūrkapadeya Purāṇa, Vaṅgavāsi Edition, p. 19). It occurs in Luders’ List, No. 1123.

This mountain, otherwise known as Vijha, may be identified with the Satpura range. On a spur of this range there is a colossal rock-cut Jaina image called Bawangaj. According to modern geographers the Vindhya...
mountain extends eastward for a distance of about 700 miles from Gujarat on the west to Bihar on the east, taking different local names, e.g., the Bharner, the Kaimur, etc. The average elevation of this mountain is from 1,500 to 2,000 ft.; some of the peaks rising to an altitude of 5,000 ft. This mountain is not of true tectonic type. It represents the southern edge of the Malwa plateau, which got faulted in the remote geological time, resulting in the formation of the Vindhya mountain. It is believed that the Vindhya was formed of sediments derived from the Aravalli mountain.

Vinjhatavi.—This forest comprises portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range including Nasik. Ariṣṭha, a minister of Devānampiṭha, who was sent to Aśoka for a branch of the Bodhi tree, had to pass through this forest while proceeding to Pāṭaliputra (Dipav., 15. 87).

Walā.—The Maliya Copperplate Inscription of Mahārāja Dharasena II (year 152) refers to it as the chief town of the Walā estate in the Kāthiavād division (C.I.I., Vol. III; E.I., XIII, p. 338).

Yekkeri.—It is a village about four miles towards the north by east from Saundatti, the chief town of the Parasgad taluk of the Belgaum district, where a rock inscription of the time of Pulakesin II was discovered (E.I., V, 6ff.).
Chapter V

Central India


Acaëpura (Accâpaça).—It is a village identical with the modern Ellichpur in the Amraoti district (E.I., XXIII, Pt. I, January, 1935, p. 13; E.I., XXVIII, Pt. I, January, 1949). The Rksavat is the Ouxenton of Ptolemy. It is a part of the whole range of mountains now known by the common name Vindhya. Ptolemy describes the Rksam as the source of the Toundis, the Dosaron, the Namados and the Nanagouna. By the Rksavat or the Rksavant Ptolemy meant the central region of the modern Vindhya range, north of the Narmadâ (Law, Mountains of India, p. 17; Law, Geographical Essays, pp. 107ff.).

Acyeya.—It is about 12 miles south-west of Mandasor on the right bank of the river Seona, about a mile to the south of the Partabgarh Road.

Agar (Shajapur).—It is 41 miles by road north of Ujjain.

Airikina.—The Erän Stone Inscription of Samudragupta refers to it, which has been identified with Erän, a village on the left bank of the Binâ, 11 miles to the west by north from Khurai, the chief town of the Khurai tahsil or sub-division of the Sagar district in C.P. (C.I.I., Vol. III).

Ajayameru.—The Bijholi Rock Inscription of Câhamâna Someśvara (V.S. 1226) refers to Ajayameru. This is evidently the modern Ajmeer founded by the Câhamâna prince Ajayadeva or Ajayarâja between A.D. 1100 and 1125 (Ep. Ind., XXVI, Pt. III, July, 1941; I.A., XVI, p. 163).

Ajaygadh.—It is a hill fort about 16 miles in a straight line south-west of Kâlânjar, where two Chandella inscriptions were discovered (E.I., I, 325). It is the modern name of Jayapuradûrga standing 20 miles to the south-west of the Chandel fortress of Kâlânjar (J.B.B.R.A., Vol. 23, 1947, p. 47).

Amarakântaka.—This hill is a part of the Mekhala hills in Gondwana in the territory of Nagpur in which the rivers Narmada and Son take their rise. Hence the Narmada is called the Mekhalasutâ (Padma Purâna, Ch. VI). According to some, it is in the Rewah State on the easternmost extremity of the Maikal range, 25 miles by country road from Sahdol railway station, 3,000 ft. above sea-level. It is one of the sacred places of the Hindus (For details, vide B. C. Law, Holy Places of India, p. 34). The Amarakanâta is the Âmrakûta of Kâlidâsa's Meghadûtâ (1, 17). It is also known as the Somaparvata and the Surathâdri (Mârkandeya Purâna, Ch. 57). According to the Matsya Purâna, this sacred hill was superior to Kuruksetra (22. 28; 186. 12-34; 188. 79, 82; 191. 25). The Padma Purâna (Ch. 133, v. 21) mentions a holy place named Candikâtirtha at Amarakanâta.

Ambar.—It is the ancient capital of the State of Jaipur, Rajputana, about seven miles north-east of Jaipur railway station. The way from Jaipur to Ambar commands a panoramic view of hills and jungles. There are some handsome temples.

The city of Ambar, the third capital in succession of the Jaipur State, is believed to have been founded in the 10th or 11th century A.D. It is also designated as Ambâvatâ which was the capital of the territory called Dhuâda or Dùdâhâda. Cunningham derives the name Ambar from
Ambikeśvara, the name of a large temple at Ambar (D. R. Sahni, *Archaeological Remains and Excavations at Bairat*, pp. 9ff.).

Amber.—It is about one and half miles to the south of Udaipur.

Amodā.—It is a village in the Bilaspur district. An inscription has been found here incised on two massive plates (*E.I.*, XIX, 209ff.).

Amrol (Gwalior).—It is about 10 miles to the north-west of Antri, a station of G.L.R.


Anghora.—It is two and half miles south of Kadwaha.

Añjjanavati.—It is a village in the Candur taluk, about 22 miles due east of Amraoti in Berar (*E.I.*, XXIII, Pt. I, January, 1935, p. 8).

Antri (Gwalior).—It is about 16 miles to the south of Gwalior on the old road from Delhi to Deccan, a place of Abul Fazl’s murder.

Arañjara.—It is a chain of mountains in the Majjhimadesa. It is described here as existing in a great forest. (*Jāt.*, V, 134).

Aravalli.—Some have identified this range with the Apokopa. It is perhaps the oldest tectonic mountain of India. It divides the sandy desert of western Rajputana from the more fertile tracts of eastern Rajputana. The range can be traced from Delhi to Jaipur as a low hill. Farther south the range becomes more prominent. Beyond Marwara the height increases farther, the highest peak attaining the height of 4,315 ft. The main range terminates south-west of the Sirohi State. The Aravalli range is pre-Vindhyan in age. The Arbuda (Mount Abu) which is separated from the Aravalli range by a narrow valley is also pre-Vindhyan in age. (For details, vide *Imperial Gazetteers of India*, by W. W. Hunter, pp. 214-215).


Aṣṭi.—It is the chief town of the sub-division in which Mahalla-Lāta was situated. It may be identified with Aṣṭi which lies only 10 miles south-east of Belorā (*E.I.*, XXIV, Pt. VI, April, 1938, p. 263).


Avantī.—It is also called Avantikā according to the *Brahmāṇḍap* (IV, 40, 91). The Junāgādha Inscription of Rudradāman I mentions Ākara-vantī (Malwa),1 Ākara (identified with east Malwa, capital Vidiśā), Avanti

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1 Avantī is the ancient name of Malwa (cf. *Kathāsaritsāgara*, Ch. XIX).
(identified with West Malwa, capital Ujjain) along with Anūpa realm (capital Māhīṣmatī), Ānarta (North Kāthiāwād), Surāṣṭra (south Kāthiāwād), Śvabhra on the river Śabarmatī, Kaccha (Cutch in Western India), Sindhu (west of lower Indus), Sauvīra (east of lower Indus in Northern India), Kukura (near Ānarta in north Kāthiāwād), Aparānta (North Konkan in Western India), Nishādha 1 and the Yauhdeyas 2 who lived in Bijayaraghr. Avanti of which Ujjayini 2 was the capital finds mention in the Nasik Cave Inscription of Vāsiṣṭhiputra Pulumāyī as Akārāvāṇī 3 while the Junāgad Inscription of Rudradāman I speaks of two Akārāvamitis, namely, Pūrva (eastern) and Apara (western). The first separate Rock Edict of Aśoka refers to Ujjayini wherefrom the Mahāmātras were sent by the royal prince (kumāra). In the inscriptions of Aśoka, the Bhoja and Rṣṭika-Rāṣṭrika territories and their off-shoots were placed outside the territorial limit of the then Maurya province of Avanti (Barua, Aśoka and His Inscriptions, Ch. III). The inscriptions of Uśavadāta of the time of the Kṣaharātā Kṣattrapa Nahapāṇa of western and southern India, when considered in relation to the inscriptions of the Śatavāhanas and the Śaka Kṣatrapas, involve a knotty chronological problem. There is no conclusive evidence to show that Ujjayini or Avanti proper formed a dominion of Nahapāṇa. The inclusion of Ujjayini in Nahapāṇa's territory is usually inferred from the mention of the Mālayas (Mālavas) in Uśavadāta's Nasik cave inscription but one has yet to establish that Ujjayini was at that time the seat of Government of the Mālavas.

As regards the location of Avanti, the Mahābhārata places it in western India (Avantisu pratiçyān vai—Vanaparva, III, 89, 8354) and speaks of the sacred river Narmadā on which Avanti is situated. It states in the Virāṭaparva (IV, 1, 12) that Arjuna mentions Avanti along with other kingdoms in western India, namely, Surāṣṭra and Kunti. Mrs. Rhys Davids notes that Avanti lay to the north of the Vindhyā mountains, north-east of Bombay (Psalms of the Brethren, p. 107, note 1). T. W. Rhys Davids observes that it was called Avanti as late as the 2nd century A.D., but from the 7th or 8th century onwards it was called Mālava (Buddhist India, p. 28). Ujjayini, which was the capital of Avanti or western Mālava and which was situated on the river Sīprā, a tributary of the Carmanvāti (Chambal), is the modern Ujjain in Gwalior, Central India (Rapson, Ancient India, p. 175). Avanti roughly corresponds to modern Malwa, Nimar, and adjoining parts of the Central Provinces. It was divided into two parts: the northern having its capital at Ujjayini, and the southern having its capital at Māhissati or Māhīṣmati.

The Avantis were one of the most powerful of the Kṣatriya clans in ancient India. They occupied the territory which lay north of the Vindhyā mountains. They were one of the four chief monarchies in India when Buddhism arose and were later absorbed into the Moriyan empire. 4 They were an ancient people as the Mahābhārata points out. Their dual monarchs, Vinda and Anuvinda, led Duryodhana's army in the battle of Kurukṣetra, and really speaking the Avantis made up one-fifth of the entire Kuru host. 5 They were great warriors accomplished in battles, of firm

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1 R. C. Law, Tribes in Ancient India, pp. 98ff; (Niṣādas or Nisadhās), pp. 75ff.
2 It occurs as Ujeni, a town in Luder's List Nos. 172, 173, 210, 212, 218, 219-229, 231-237, 238, etc. In this list occurs a district called Ujenihāra (No. 268) which is difficult to be traced.
3 Also called Akārāvāṇī (Luder's List, No. 965).
4 Psalms of the Brethren, p. 107, N. 1.
5 Mbb., V, 19, 24.
strength and prowess, and were two of the best chariot-warriors. They figured very prominently in the course of the whole war and performed many glorious and heroic deeds. They rendered great and useful service to the Kaurava cause both by their individual prowess and generalship, as well as by the numerous army consisting of forces of all descriptions that they led to battle. They supported Bhīṣma in the early stage of the battle. They led an attack against the mighty Arjuna. They fought very bravely with the mighty Irāvat, son of Arjuna. They surrounded Arjuna and fought Bhimasena. Thus they fought bravely in the field until they laid down their lives at the hands of Arjuna according to some or at the hands of Bhima according to others.

According to the Mātysya-Purāṇa (Ch. 43) the Avantis originated from the Haihaya dynasty of which Kārttavīrya-jrjuna was the most glorious ruler. There were marital relations between the royal families of the Avantis and the ruling dynasty of the Yadus. Rājyādidevi, a Yadu princess, was married to the king of Avanti. She gave birth to two sons, Vinda and Upavinda, who are most probably to be identified with the heroic Avanti princes, Vinda and Anuvinda, whose mighty deeds in the Kurukṣetra battle are recorded in the Mahābhārata.

The celebrated grammarian Pāṇini refers to Avanti in one of his sūtras (IV, 1.176). Patañjali’s Mahābhāṣya also refers to it (4.1.1, p. 36). The Bhāgavata Purāṇa mentions it as a city (X, 45, 31; X, 58, 30; XI, 23, 6, 23, 31). The Skanda-Purāṇa refers to it as a holy city (Ch. I, 19–23). The Yoginiśantra (2.2.119) mentions it.

It is interesting to note that the country of Avanti, much of which was rich land, had been colonized or conquered by Aryan tribes who came down the Indus Valley and turned east from the Gulf of Cutch. It was called Avanti as late as the second century A.D. as we find in Rudrādāman’s inscription at Junāgadh, but from 7th or 8th century onwards it was called Mālava as pointed out by T. W. Rhys Davids.

Avanti was one of the most flourishing kingdoms of ancient India and one of the sixteen great territories (mahājanapadas) of the Jambudīpa. The country produced abundance of food and the people were wealthy and prosperous. The Pali language, in which the books of the Hinayāna Buddhists have been written, was, according to some, elaborated in Avanti or Gandhāra.

Avanti was a great centre of Buddhism. Several of the most earnest and zealous adherents of the Dhamma were either born or resided here, e.g., Abhayakūmara, Isidāśi, Isidatta, Dhammapāla, Sonakūṭikānṇa, and especially Mahākaccāyana.

Mahākaccāyana was born at Ujjayini in the family of the chaplain (purohita) of king Caṇḍa Pajjota. He learnt the three Vedas and after his father’s death he succeeded him to the chaplainship. He went to the

1 Mbh., V, 166.
2 Ibid., VI, 16; II, 17, etc.
3 Ibid., VI, 59.
4 Ibid., VI, 102 and 113.
5 Ibid., VII, 99.
6 Ibid., XI, 22.
7 Pargiter, Ancient Indian Historical Tradition, pp. 102, 267.
8 Vāma-Purāṇa, IV, 12; Agni-Purāṇa, Ch. 275.
9 Ibid., VII, 14.
10 Buddhist India, p. 28.
11 Aṅguttara Nikāya, IV, 252, 256, 261.
12 Elliot, Hindusim and Buddhism, 1, 282.
13 Theragāthā Comm., 39.
15 Ibid., 120.
16 Ibid., 369.
17 Sāṃyutta Nikāya, III, p. 9; IV, 117; Aṅguttara Nikāya, I, 23; V, 46; Majjhima Nikāya, III, 223.
Buddha who taught him the Norm with such effect that, at the end of the lesson, he with his attendants was established in arhantship with thorough grasp of letter and meaning. It was through his effort that he succeeded in establishing Pajjota in the faith. Mahākaccāyana himself being a native of Avanti worked with zeal for the diffusion of the new faith amongst his countrymen. The great success of his missionary activity in his native province is somewhat explained by the fact of his initial success in converting the ruler of the country, Čanda Pajjota. While dwelling at Avanti, so successfully explained in detail the meaning of a stanza mainly dealing with Kaśinas (objects of meditation) to an upāsikā (lay female devotee) named Kāli that she was very much satisfied with his explanation. He also explained to a householder of Avanti named Haliddikāni a stanza dealing with the question of vedanā (sensation), rūpa (form), saññā (perception), viññāna (consciousness), dhātu (element) and saṃkhāra (confections), and the householder was very much satisfied. The same devout and inquisitive householder again approached him for the elucidation of some of the knotty points of the Buddhist doctrine and he made them clear to him (Sam., IV, pp. 115-116). Mahākaccāyana used to be present whenever any sermon was delivered by the Buddha on Dhamma. Therefore the monks used to keep a seat for him. It is, therefore, clear that the followers of Buddhism in the western province of Avanti must have been very numerous and influential at the same time, showing that under the energetic ministration of the Thera Mahākaccāyana the new doctrine of peace and emancipation had spread far and wide over the province.

Mahāvīra, the great propounder of the Jaina faith, is said to have performed some of his penances in the country of Avanti. The capital of Avanti, Ujjayini, was also visited by him where he did penance in a cemetery when Rudra and his wife tried in vain to interrupt him.

One of the sacred places of the Lingāyat sect is situated in Avanti at Ujjaini (Ujjeni) which is frequently visited by the Lingāyat itinerant ascetics.

The Pradyotas were kings of Avanti. King Čanda Pajjota (Čanda Pradyota) was a contemporary of the Buddha. In Buddha's time the king of Madhurā was styled Avantiputta showing that on his mother's side he was connected with the royal family of Ujjayini. Ujjayini played an important part in the political history of India. Under the Pradyotas it rose to a very high position and its power and prowess were feared even by the great emperors of Magadha. Ajātasatru fortified his capital Rājgrha in expectation of an attack about to be made by King Pajjota of Ujjeni. A matrimonial alliance was established between the royal families of Kauśāmbi and Avanti. Pajjota, king of Avanti, grew angry and was determined to attack Udena, king of Kosambi, knowing that he (Udena) surpassed him in glory. Pajjota got an elephant made of wood and concealed in it sixty warriors. Knowing that Udena had a special liking for fine elephants, Pajjota had informed him by spies that a matchless and glorious elephant could be found in the frontier forest. Udena came to the forest and in the pursuit of the prize, he became separated from his retinue and was made captive. While a captive he fell in love with Vāsuladattā, King Pajjota's daughter. Taking advantage of Pajjota's absence from his kingdom, he fled from his kingdom with Vāsuladattā. Udena managed

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1 Psalms of the Brethren, 238-9.
2 Dhammapada Commentary, II, pp. 176-77.
3 Stevenson, The Heart of Jainism, p. 33.
4 Eliot, Hinduisim and Buddhism, II, 227.
5 D. N. Bhandarkar, Carmichael Lectures, 1918, p. 53.
to reach his kingdom taking Vāsuladattā with him. He made her his queen.1 In the 4th century B.C. Ujjēna became subject to Magadha. Aśoka, Candragupta’s grandson, was stationed at Ujjain as viceroy of the Avanti country.2 Vikramāditya, the celebrated king of Ujjain, expelled the Scythians and thereafter established his power over a great part of India. He restored the Hindu monarchy to its ancient splendour.3 In later times some of the ruling families of Avanti made mark in Indian history. Dharmapāla of the Pāla dynasty dethroned Indrāyudha and installed in his place Cakrāyudha with the assent of the neighbouring northern powers of the Avantis, the Bhojas and the Yavanas.4 The Paramāra dynasty of Malwa (anciently known as Avanti) was founded by Upendra or Krishnaraṇa early in the 9th century. Muṇja who was famous for his learning and eloquence was not only a patron of poets but himself a poet of no mean reputation. Muṇja’s nephew, the famous Bhoja, ascended the throne of Dhārā which was in those days the capital of Malwa and ruled gloriously for more than forty years. Until the beginning of the thirteenth century A.D. the Paramāra dynasty of Malwa lasted as a purely local power. In this century this dynasty was superseded by chiefs of the Tomara clan who were followed in their turn by the Cauhan kings from whom the crown passed to the Moslem kings in 1401 A.D.

Avanti became a great commercial centre. Here met the three routes, from the western coast with its seaports Surpāraka (Sopār) and Bhrgukaccha (Broach), from the Deccan and from Śrāvastī in Kosala (Oudh). The Periplus of the Erythraean Sea (Sec. 48) points out that from Ozene (Ujjain) were brought down to Barygaza commodities for local consumption or export to other parts of India, e.g., onyx-stones, porcelain, fine muslins, mallow-tinted cotton, etc.

Avanti was also a great centre of learning. The Hindu astronomers reckoned their first meridian of longitude from Ujjayini and the dramas of Kālidāsa were performed on the occasion of the Spring Festival before its Viceregal Court, c. 400 A.D.5 Nine famous persons known as Nava-Ratna (nine gems) adorned the court of Vikramāditya, king of Ujjayini.

Ujjayini was built by Accutagāmi.6 According to the Avantya-khanda of the Skanda-Purāṇa (Ch. 43), the great god Mahādeva after destroying the great demon called Tripura visited Avantipura the capital of the Avantis, which, in honour of the great victory obtained by the god, came to be known as Ujjayini.

This city was visited by the Chinese pilgrim, Yuan Chwang, in the 7th century A.D. According to him, Ujjayini was about 6,000 li in circuit. It was a populous city. There were several convents but they were mostly in ruins. There were many priests. The king belonged to the Brahmin caste. Not far from the city there was a stūpa.7

The coins current in Ujjain have a special mark. On some of the rare coins the word Ujeniya is incised in Brāhmī characters of the 2nd century B.C. Generally on one side is found a man with a symbol of the sun and on the other is seen the sign of Ujjain. On some coins a bull within a fence or the Bodhi tree or the Sumeru hill or the figure of the Goddess of Fortune is seen on one side. Some coins of Ujjain are quadr-

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1 Cf. Buddhist India, 4–7, and Bhūṣaṇ’s Svapnavinodavatā.
2 Smith, Aśoka, p. 235.
3 McCrindle, Ancient India as described by Ptolemy, pp. 154-55.
4 Smith, Early History of India, 4th ed., p. 413.
5 Rupson, Ancient India, p. 175.
6 Dipavamsa (Oldenberg), p. 57.
angular while others are round.\(^1\) Square copper Moghul coins were struck in this city up to the time of Shah Jahan.\(^2\) The class of round coins found at Ujjain display a special symbol, the 'cross and balls' known as the Ujjain symbol.\(^3\) For further details vide B. C. Law, Tribes in Ancient India, Ch. IX; B. C. Law, Geographical Essays, pp. 33, 170; B. C. Law, Ujjaini in Ancient India, (Gwalior Archaeological Department); B. C. Law, Indological Studies, I, 54.

**Abuyagrāma**—(E.I., VIII, 222).—It may be identified with Abu.

**Āmāra.**—The Bijholi Rock Inscription of Cāhamāna Someśwara (V.S. 1226) refers to it (E.I., XXVI, Pt. III, July, 1941), which may be identified with Upāramvāla-āntarī. It is the name of a tract which comprises the estates of Begūn, Siṅgoli, Kadvāsa, Ratangarh, Kheḍī, etc.

**Ānandapura.**—It is mentioned in the Harsola grant (E.I., XIX, 236). It may be identified with the modern Vāṇāgar in Baroda.

**Ārthuna.**—This village lies about 28 miles in a westerly direction from Banswara in Rajputana, where an inscription of the Paramāra Cāmuṇḍarāja was discovered (E.I., XIV, 295).

**Āvarakabhoga.**—It may possibly be identified with the country round the town of Agar, north-east of Ujjain (E.I., XXIII, Pt. IV, October, 1935, 102).

**Badher.**—It is about 10 miles by cart-track to the north-east of Shamsahad which is 31 miles by *pucca* road to the north-west of Bhilsa.

**Badvō.**—It is situated about 12 miles from Kulhar railway station.

**Badvā.**—It is a large village, about five miles south-west of Antah. It is in the Kotah State in Rajputana, where three Maukhari inscriptions on Yūpas of the Krta year 295 were discovered (E.I., XXIII, Pt. II, April, 1935, p. 42).

**Bairāt.**—See Vairāt.

**Baleva.**—It is in Sanchor district, Jodhpur State. An inscription has been found here incised on two plates (E.I., X, 76ff.).

**Bambhāni.**—It is in the Sohagpur tahsil of the Rewah State, Baghel-Khand, Central India. A copperplate charter has been discovered here, which is of immense value to the student of early Indian history (vide Bhāratā Kaumudī, Pt. I, pp. 215ff.; cf. E.I., XXVII, No. 24, p. 132).

**Bangīla.**—It is about five miles to the east of the Narwar fort.

**Barai.**—It is about three miles from Panihar railway station (Gwalior-Shivpuri line).

**Bargoan.**—This village is situated at a distance of 27 miles north by west of Murwārā, the chief town of the Murwārā tahsil of the Jubbapole district in Central Provinces (E.I., XXV, Pt. VI, p. 278).

**Barṇāla.**—It is in the Jaipur State. It is a small village belonging to the Thakursahib of Barnāla, about eight miles from the Lolsote-Gangapur fair-weather road, where two Yūpa inscriptions were discovered (E.I., XXVI, Pt. III, July, 1941, p. 118).

**Baro.**—It is an ancient site, containing the remains of an ancient city extending up to the neighbouring town of Pāthār. The chief remains consist of Hindu and Jain temples (Gwalior State Gazetteer, I, pp. 199ff.).

**Bāgh.**—This village is situated in the south of Malwa, about 25 miles south-west of Dhar. It stands at the confluence of the Wāgh or Bāgh and

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2. Brown, Coins of India, p. 87.
Girna streams. It lies on an old main route close to the Udaipur Ghat, 12 miles north of Kuksi (Gwalior State Gazetteer, I, 196-197). To the south of this village is situated a vihāra, now much in ruins. The caves are nine in number. No inscription is found in these caves. The best images representing the Buddha or a Bodhisattva with two attendants are found in the south-western group in cave No. 2. The paintings at Bāgh may be dated the 6th century or first half of the 7th century A.D. The dagoba which is found in a few of these caves, contains no image of the Buddha. But there are images of the Buddha here and there in these caves. The architecture is not of the same type as that of the Nasik caves. The cave No. 2 known as Pandabōṅkigumpha is well preserved. It is a square Vihāra with cells on three sides and a stūpa inside a shrine at the back. The ante-chamber has pillars in front and its walls are adorned with sculptures. The cave No. 3 is a Vihāra. The cave No. 4 is the finest specimen of architecture. There is a portico more than 220 ft. long supported by 22 pillars. The cave No. 5 is a rectangular excavation, the roofs being supported by two rows of columns. The roof of cave No. 6 is dilapidated. The cave No. 7 which seems to be similar to the cave No. 2, is also dilapidated. All the caves are vihāras, there being apparently no caitya hall or Buddhist Church attached to them.

Bīghelkhand.—The Rewah grants of Trilokyavarman show that the northern portion of Bāghelkhand was under the control of the Candellas in the 13th century A.D. (I.A., XVII, 230ff.).

Bālaghāt.—It is a district in the Nagpur division of Central Provinces, where five plates of Prithivīsena II were discovered (E.I., IX, 267ff.).

Bāli.—This town contains two temples, one of which is a Jaina temple containing an inscription of the 12th century A.D. It is situated about five miles south-east of Falna railway station (Erskin, Rajputana Gazetteer, Vol. III, p. 178).

Bārdālā.—It is a village in the Sarangarh State, Central Provinces (E.I., XXVII, Pt. VI, p. 287) where copperplates of Mahāsvagupta (year 9) have been found out.

Barnasā (Banāsā).—It is a river which may be the same as the river Parnāsā (Luders’ List, No. 1131).

Bāsim.—It is the headquarters of the Bāsim taluk of the Akola district in Berar, where some plates of Vākāṭaka Vindhyaśakti II were discovered (E.I., XXVI, Pt. III, July, 1941).

Bennakata.—This district comprised the territory round the modern village called Benl, 35 miles to the east of Kosambā in the Gondia tahsil of the Bhandar district (E.I., XXII, p. 170).

Betul.—It is in the Betul district of the Central Provinces, where the plates of Samkṣobha of the Gupta year 199 were discovered (E.I., VIII, 284ff.).

Bhaimasadā.—The Jagannātharāya temple inscriptions at Udaipur mention this village which lies near Chitor (E.I., XXIV, Pt. II, April, 1937, p. 65).

Bhainsrorgarh.—At Barolli, about three miles north-east of Bhainsrorgarh in the Udaipur State in Rajputana, there is a group of beautiful Hindu temples. The chief temple, dedicated to Gaṭēśvara, stands in a walled enclosure. There is a figure of Visnu reposing on the Śesāsaya or the bed of the serpent, which Fergusson considers as the most beautiful piece of purely Hindu sculpture.

Bharund.—It is a village in the Godwar district of the Jodhpur State, where an inscription has been found.
Bhābrū.—The Bhābrū Edict or the second Vairāṭ Rock Edict comes from one of the Vairāṭ hills, distant about 12 miles from the camping ground at Bhābrū (Report of the Archaeological Survey, Western circle, 1909-1910). The Matsya country appears to have been known in later times as Virāṭa or Vairāṭa. Vairāṭa may have included the greater part of the present State of Jaipur. Its precise boundaries cannot be determined; but they may be fixed approximately as extending on the north from Jhunjun to Kot Kāśīn 70 miles; on the west from Jhunjun to Ajmeer 120 miles; on the south from Ajmeer to the junction of the Banās and the Chambal, 150 miles and on the east from the junction to Kot Kāśī, 150 miles or altogether 490 miles. For further details vide Matsyaśa and Vairāṭa.

Bhāṇḍak.—The Nachne-ki-talai stone inscriptions of Mahārāja Prithivisena mention Vākāṭaka which is the ancient name of the modern Bhāṇḍak, the chief town of the Bhāṇḍak Pargana in the Chanda district in C.P. (C.I.I., Vol. III; cf. E.I., XIV, 121ff.).

Bheraghāṭ.—It is on the Narmadi in the Jubbalpur district of the C.P. A stone inscription has been found here of the Queen Alhanadevi of the Cedi year 907 (E.I., I, 7ff.).

Bhīlāya.—It is about six miles east of Udaipur and about 18 miles from Basoda by direct route.

Bhillamāḷa.—The Saindhava copperplate grants from Ghumli mention it, which may be identified with modern Bhinmal, 80 miles to the north of Patan and 40 miles to the east of Mount Abu, Rajputana (E.I., XXVI, Pt. V, January, 1942, p. 204). It was the ancient capital of the Gurjaras between the 6th and 9th centuries A.D.

Bhilsā.—It is situated at a distance of 535 miles from Bombay. It stands on the east bank of the Betwā river. According to Cunningham it was founded during the Gupta period. The remains consist of a series of sixty Buddhist stūpas, many of which contain relic-caskets. North-west of Bhilsā in the fork formed by the Betwa and the Besh rivers is the site of the old city of Besnagar which was a place of importance as early as the time of Aśoka. In the 4th and 5th centuries A.D. the Guptas held the town. In the 9th century it fell to the Paramāras of Malwa and in the 12th century it was held by the Cālukya kings (Gwalior State Gazetteer, I, pp. 203ff.). For further details vide Vidiśi.

Bhimavāna.—This seems to be the ancient name of the extensive forest round about the range of hills containing the great tableland called the Pathār (E.I., XXVI, Pt. III, July, 1941, p. 101).

Bhinmāḷ.—This city is in the Jaswantpura district of the Jodhpur State where the stone inscription of Udayasīṁhadeva has been discovered (E.I., XI, p. 55).

Bhitarwar.—It is 19 miles by road to the west of the Dabra railway station.

Bhumara.—The Bhumara stone pillar inscription of the time of the Imperial Guptas mentions this village which is situated nine miles to the north-west of Unchera, the chief town of the State of Nagod in Central India (I.H.Q., XXI, No. 2).

Bhūravāḍā.—This village is in the Rājanagara district, C.I. (E.I., XXIV, Pt. II, April, 1937).

Bihar Kotra.—It is in the Rājgadh State, Malwa, where an inscription was discovered (E.I., XXVI, Pt. III, July, 1941, p. 130).

Bijapur.—It is in the Nimār district. It is an old hill fort in the Satpurās (Luard and Dube, Indore State Gazetteer, II, 259).
Bijayagadh.—The Bijayagadh stone inscription of the Yaudheya mentions the hill fort of Bijayagadh, situated about two miles south-west of Byānā in the Byānā tahsil of the Bharatpur State in Rajputana (C.I.I., Vol. III).

Bijolia (Bijholi).—It is a village in Mewar, about 100 miles from Udaipur. A rock inscription has been found in this village. It is a Jaina record containing salutations to Pārśvanātha and other Jaina divinities. According to Bijholi Rock Inscription of Cāhamāna Someśvara it is a fortified picturesque town situated about 112 miles north-east of Udaipur. Its position is in the midst of the uppermost tableland called Pathār in the Aravalli hills. This tableland extends from Bāorli and Bhainsarorgarh in the south to Jahāzpūr in the north through Menāl, Bijholi and Mandālar, once forming an important portion of the Cāhamāna dominions of Śāmbhar and Ajmeer (E.I., XXVI, Pt. II, April, 1941). It now forms a part of the State of Udaipur. Vindhyāvalli is the ancient Sanskrit name of Vijholi or Bijholi, which is an important archaeological site with some ancient temples of unique design and elaborate sculptures (E.I., XXVI, Pt. II, 84-85). It is also popularly known as Bijoliā or Bijoliyā which is derivable from Vindhyāvalliā.

Bonthikavētaka.—The Kothuraka Grant of Pravarasena II refers to Bonthikavētaka (E.I., XXVI, Pt. V, October, 1941). It is the modern Bothad, about 34 miles to the north by west and two miles to the north from Mangaon in the Nāgpur district.

Buchkalā.—It is in the Bilādā district of Jodhpur State, where the Inscription of Nīgabhaffa of the Samvat 872 was discovered (E.I., IX, 198ff.).

Cait.—It is about five miles to the north of Karhaiya which is about 12 miles to the north of the village Devri on the Bhitarwar-Harsī road.

Cammak.—The Cammak copperplate inscription of the Mahārāja Pravarasena II of the Vākāṭaka dynasty mentions Cammak in the Bhōjakāṭa kingdom, which is the ancient village of Carmāṅka, about four miles south-west of Ilīchpur, the chief town of the Ilīchpur district in east Berar or ancient Vidarbha. This village named Carmāṅka stands on the bank of the river Madhunādi (C.I.I., Vol. III).

Canderi.—It contains an old fort in the Narmar district (Gwalior State Gazetteer, pp. 209ff.).

Candrāpurā.—It may be identified with modern Candpur which lies to the south of Siwani and to the west of the Wen-Gāṅgā river (E.I., III, 260).

Candrāvatī.—The ancient city has been identified by some with the Sandrabatis of Ptolemy. The remains of this city are to be seen about four miles south-west of Abu road and close to the left bank of the western Banās (Rajputana Gazetteers, III-A, compiled by Erskine, p. 298).

Carmavanati.—The Padma Purāṇa (Uttarakhand, vv. 35-38), the Yogini-tantra (2.5, pp. 139-140) and Pāṇini’s Aṣṭādhyāyī (VIII, 2.12) mention this river. The Carmavanati or Chambal takes its rise in the Aravalli range, north-west of Indore, and flows north-east through eastern Rajputana into the Yamunā. It is a tributary of the Yamunā. It is associated with the Pārīpatra or Pāriyatramountain (Mārkandeya Purāṇa, 57. 19-20).

Cahanda.—It was the capital of the Paramāras which may probably be identified with Cāndā, the chief town of the Cāndā district of the Central Provinces, now called Madhya Pradeśa. (E.I., XXVI, Pt. V, October, 1941, p. 182).

Cedi country.—Pāṇini mentions it in his Aṣṭādhyāyī (4.2.116). It lay near the Jumna and was contiguous to the kingdom of the Kurus. It
corresponds roughly to the modern Bundelkhand and the adjoining region. The capital city of the Cedi country was Sotthivatlnagara (Jät., No. 422), which may probably be identified with the city of Suktimati of the Mahābhūrata (III, 20.50; XIV, 83.2). The Cedi country was an important centre of Buddhism (Aṅg., III, 355-56; IV, 228ff.; V, 41ff.; 157ff.; Digha, II, 200, 201, 203; Samyutta, V, 436-437). According to the Vessantara-Jātaka Ceta or Cetirāstra was 30 yojanas distant from Jetuttaranagara, the birthplace of king Vessantara (Jät., VI, 514-15).

In the early Vedic age the Cedi king must have been very powerful inasmuch as he is described in the Rgveda (VIII, 5, 37-39) as making a gift of ten kings as slaves to a priest, who officiated at one of his sacrifices. The Cedi monarch Kaśu must have been a commanding personality in Vedic times as he appears in many kings under his sway. According to the Mahābhūrata (M. N. Dutt, Mahābhūrata, p. 83) the beautiful and excellent kingdom of the Cedis was conquered by Vasu the Paurava. His capital was Suktimati on the river Śukti. He extended his conquest eastwards as far as Magadha and apparently north-west over Matsya. Śīṣupāla, the great Cedi monarch, appears to have acquired considerable power in the Epic period (Mahābhūrata, I, 7029). He was desirous of slaying Kṛṣṇa with all the Pāṇḍavas, but he was killed by Kṛṣṇa. Yudhiṣṭhīra installed his son in the sovereignty of the Cedis.

D. R. Bhandarkar says that Ceta or Cetiya corresponds roughly to the modern Bundelkhand (Carmichael Lectures, 1918, p. 52). His view was accepted in the Cambridge History of India, p. 84. Rapson says that the Cedis occupied the northern portion of the Central Provinces (Ancient India, p. 162). Pargiter is of opinion that Cedi lies along the south of the Jamna (A.I.H.T., 272). Some hold that Cedi comprised the southern portion of Bundelkhand and the northern portion of Jabalpur. Cedi was also known as Tripuri (N. L. Dey, Geo. Dict., 14). Sahajāṭi, a Cedi town, stood on the right bank of the Jamna. A deer park existed in the Pācinavaṁsa lying to the east of Vatsa. For further details, vide B. C. Law, Tribes in Ancient India, Ch. VI; F. E. Pargiter, Ancient Cedi, Matsya and Karūsa—J.A.S.B., LXIV, Pt. I (1895), pp. 249ff.

Chattisgarh.—It formed an independent state under the Tummaṇa branch of the Haihayas (E.I., XIX, 75ff.).

Choṭi Deori.—It is situated on the left bank of the Ken, about 16 miles to the west of Jokāhi in the Murwara tahsil of the Jabalpur district in the Central Provinces. It is also called Mādhā Deori on account of a number of small temples which lie buried in dense jungle. According to Cunningham all these temples were most probably Saiva shrines (Choṭi Deori Stone Inscription of Śaṅkaragona—E.I., XXVII, Pt. IV, p. 170).

Cīvīcāppalli.—This is the same as Chicoli which is situated on the right bank of the river Wumnā, half a mile to the south of Mangaon in the Nagpur district (E.I., XXVI, Pt. V, October, 1941).

Cirwā.—It is a village situated about 10 miles north of Udaipur and two miles east of Nagda. A stone inscription has been found here incised on the door of a Viṣṇu temple. This stone inscription has been edited by B. Geiger (W.Z.K.M., XXI).

Citorgarh.—It is in the Udaipur State, Rajputana (Inscriptions of Northern India revised by Bhandarkar, No. 570, v. 1324).

Citrakūṭa.—It has been identified by some with Citrakūṭa near Kālaṇjara in the Banda district. It is the modern Citrakoṭ or Caturkoṭ hill or district near Kampla in Bundelkhand. It is mentioned in the Brhat-samhitā (XIV, 13). It is also identified with Chitoor, the famous fort of
which was captured from the Gurjara-Pratihāras by Kṛṣṇa III (vide J.B.O.R.S., 1928, p. 481; H. C. Ray, Dynastic History of Northern India, Vol. I, p. 589, for epigraphic references). According to the Jaina Padma Purāṇa (summarized in Bengali by Chintaharan Chakravorti, p. 20), Rāma and Lakṣmaṇa came at the foot of the Citrakūṭa hill in the Mālava country. Here the forest was so very thick that it was difficult to find out any trace of human habitation.

Citrakūṭa.—It is one of the Rkṣa rivers which may have some connection with the Citrakūṭa mountain (Mārkandeya Purāṇa, 57. 21–25; Law, Rivers of India, p. 48; Geographical Essays, p. 110).

Curlī.—It is half a mile to the south of the Tekenpur irrigation dam on the Gwalior-Jhansi road.

Daṅguna.—This village lies eight miles to the east of Udaipur in Mewar (E.I., XX, p. 122).

Damoh.—The Batihāgadh Inscription of the Damoh district mentions Kharpams, whom Dr. Bhandarkar takes to be identical with the Kharpams, referred to in the Allahabad Pillar Inscription of Samudragupta (E.I., XII, 46; I.H.Q., I, 258; B. C. Law, Tribes in Ancient India, p. 356).

Daśārṇa.—This is the name of a village mentioned in the Poona plates of Prabhāvatigupta (E.I., XV, 39ff.). The plates record the grant of this village situated in Supratisthābāra. It lay to the east of Vīlavanakā, to the south of Śīrṣagrāma, to the west of Kadāpiṇjana and to the north of Siddivivara. The ancient village of Daṅguna seems to be identical with the modern Hinganghāt in the Nagpur district.

Daśārṇa.—It is generally identified with Vedisa or Bhilsa region in the Central Provinces. It is mentioned in the Mahābhārata (II, 5–10), as well as in the Meghadūta of Kālidāsa (24–25). The Purāṇas associate the people of the Daśārṇa country with the Mālava, Kārūsa, Mekalas, Utkalas and Nīsadhas. In the Rāmāyana (Kiśkindhyākāṇḍa, 41, 8–10), their country is connected with those of the Mekalas and Utkalas where Sūgriva sent his monkey-army in quest of Sitā. The Daśārṇas occupied a site on the Daśārṇa river, which can still be traced in the modern Dhasan river near Saugor, that flows through Bundelkhand, rising in Bhopal and emptying into the Betwa (Vetravati). It should be noted that the Daśārṇa country of the Rāmāyana and the Purāṇas seems to be different from the Daśārṇa country of the Meghadūta (Pūrvamegha, 24 śl.). According to Wilson (Visṇu Purāṇa, II, 160, f.n. 3) the eastern or south-eastern Daśārṇa formed a part of the Chattisgarh district in the Central Provinces (cf. J.A.S.B., 1905, pp. 7, 14). The Dosaron is the river of the region inhabited by the Daśārṇas (McCrindle’s Ancient India as described by Ptolemy, Majumdar ed., p. 71). A Daśārṇa king named Ksatradeva, who was a mighty hero, fought valiantly on the elephant back for the Pāṇḍavas in the great Kurukṣetra war (Karpaparva, Chs. 22, 3; Dronaparva, Chs. 25, 35). It is interesting to note that the warriors of the Daśārṇa king Ksatradeva were all mighty heroes and could fight best on elephants. Pargiter thinks (A.I.H.T., p. 280) that Daśārṇa was a Yādava kingdom during the period of the Kurukṣetra war. Erakaccha was a town in the Dasanna (Da-ārṇa) country, as mentioned in the Petavatthu and its commentary (Petavatthu, 20; Petavatthu Commentary, 99–105). Daśārṇa (Dasanna) was noted for the art of making swords (Jāt., III, 338; Dasanakaṁ tikkhañadāhāram asīmā). It is mentioned in the Mahāvastu (I, 34) and Lalitavistara as one of the sixteen Mahājanapadas. The people of the Dasanna country built a monastery for the Buddha who is said to have distributed knowledge among them (Law, A Study of the Mahāvastu, p. 9). There was a hill called Nica in the country of the Daśārṇas (Meghadūta, Pūrvamegha, śl. 26).
Davāngrāma—(E.I., VIII, 221).—It may be identified with Davāni, seven miles north-west of Delvāda, Mount Abu.

Deogarh.—It is situated close to the south-western limit of the Lalitpur sub-division of the Jhansi district in a semi-circular bend overlooking the right bank of the Betwa (Vetravati) river. It is 19 miles from Lalitpur and seven miles from Jakhaun. From the former it can be approached by a motor car or a tunga over a fair-weather District Board road. It contains a solitary Gupta temple locally known as S'gar Marh, standing at the western edge of the elevated plain. For details vide M.A.S.I., No. 70—The Gupta Temple at Deogarh, by M. S. Vats.

Deoli.—It is about 10 miles south-west of Wardha near Nagpur (E.I., V, 188ff.).

Deolīa.—It is a village 13 miles north-east of Gumli (E.I., XXVI, Pt. V, January, 1942, p. 204).

Devāla.—It is identified with the modern village of Dilwārā on the Mount Abu (E.I., VIII, 208ff.).

Deula-PancaLa.—It is a village in the Devagrām-patītala which has been identified by some with Deogavān, close to Kairha in the Rewah State. This village was granted to a Brahmin named Gaṅgādharaśarman by Yūsah-Karṇadeva (E.I., XII, 205ff.).

Devadaha.—This village lies near Chitor (E.I., XXIV, Pt. II, April, 1937, p. 65).

Devagiri.—Kālidāsa places it between Ujjain and Mandasar near Chambal (Meghadūta, Pūrvamėgha, 42).

Dhanik.—It is mentioned in the Dabok (Mewar) inscription of cir. A.D. 725 (E.I., XII). D. R. Bhandarkar identifies Dhavālappadeva, the overlord of this place, with king Dhavala of the Maurya dynasty mentioned in the Kanasa (Kotah State in Rajputana) Inscription of A.D. 738.

DhanKatirtha.—It is the same as Dāṅṅk in Gandal State, situated about 25 miles east of Gumli (E.I., XXVI, Pt. V, January, 1942).

Dhovaha.—The Rewah plates of the time of Trailokyaṁalladeva refer to it, which may be identified with Dhureti in Central India now known as Madhya Bhārata (E.I., XXV, Pt. I, January, 1939, p. 5).

Dhureti.—It is a village about seven miles from the Rewah town (E.I., XXV, Pt. I, p. 1).

Dināra.—It is about 16 miles west of Jhansi on the Jhansi-Shivpuri road.

Dirghadraha.—It is probably Dīghi on the left bank of the Wardha about 30 miles south of Aṣṭi (E.I., XXIV, Pt. VI, April, 1938, p. 263).

Diwra.—It is in the Dungarpur State, South Rajputana. An image inscription found here records that a person named Vaija erected an image at Devakarna (Diwra) (H. C. Ray, Dynastic History of Northern India, Vol. II, p. 1006).

Dongarāgrāma.—This village is identical with Dongargaoan, about 10 miles from Pusad, in the Yeotmal district of Berar. It is situated on a hill. There are two old temples in this village. A stone inscription of the time of Jagaddeva, dated Śaka Era 1034, has been found recording the gift of this village (E.I., XXVI, Pt. V, October, 1941, pp. 177ff.).

Dudia.—It is in the Chindwara district, C.P., where four well-preserved copperplates of Pravarasena II were discovered (E.I., III, 258).

Durdana.—The Bijholi Rock Inscription of Cāhmāna Someśvara (V.S. 1228) refers to Durdda, which may be identified with the modern Duddai or Dūdhai in Central India in the neighbourhood of the Cāhmāna domain in an easterly direction (E.I., XXVI, Pt. II, April, 1941, pp. 84ff.).
Eradca.—In a Mahova copperplate grant dated Samvat 1230 (A.D. 1173) of the Candela Paramardi, Eradca occurs as the headquarters of a district.

Faṭehābad.—It is in Ujjain, a railway station on the Rajputana-Malwa section of the Western Railway, a battlefield where the battle took place between Shah Jahan and his son Aurangzeb.

Gaṅgābhēda.—The Bijholi Rock Inscription of Cāhamāna Somesvāra (V.S. 1226) refers to Gaṅgābhēda (E.I., XXVI, 101ff.), which is evidently Gaṅgābhēda at Bārolli mentioned by Tod in his Rājasthān (III, 1766-1768).

Gaṅgādhār.—This village, mentioned in the Gaṅgādhār stone image inscription of Viśavarman, stands about 52 miles to the south-west of Jhalrāpatan, the chief town of the Jhalawad State in Western Malwa, C.I. (C.I.I., Vol. III).

Gaonrī.—It is a village three miles to the north-east of Narwal, the headquarters of Narwal Estate, 11 miles to the south-east of Ujjain on the Ujjain-Dewas road (E.I., XXIII, Pt. IV, October, 1935, p. 101—Three Copperplate Inscriptions from Gaonrī).

Gālavāsrama.—It was situated at a distance of three miles from Jaipur in Rajputana. According to the Brhat-Śivapurāṇa (Ch. I, 83) it was situated on the Citrakūta mountain.

Ghaṭiyālā.—It is situated 22 miles west-north-west of Jodhpur where the inscriptions of Kakkuka were discovered (E.I., IX, 277ff.).

Ghosundī.—It is a village near Nagārī in the Chitorgadh district of Rajputana, where a stone inscription was discovered (E.I., XVI, 25ff.).

Godurpura.—This village stands on the south bank of the Narmadā in the Nimār district, C.P. (E.I., IX, 120).


Gobrīgaparvata.—It is near Niṣadhābhūmi in Central India (Mahābhārata, Sābhāparva, Ch. 31).

Gunjī.—It is a small village, 14 miles north by west of Śakti, the chief town of a feudatory state of the same name in the Chattisgarh division of the Central Provinces. At the foot of a hill near this village there is a kunda or a pool of water, which receives the supply of water from the neighbouring hills. On one side of this pool there is a rock on which an inscription is engraved. It is about 40 miles north-west of Kirari where a wooden pillar with a record in Brāhmī characters of the 2nd century A.D. was discovered (Gunji Rock Inscription of Kumāravaradatta, E.I., XXVII, Pt. I, p. 48). It was situated in a part of the country which was flourishing in the centuries before and after the beginning of the Christian era.

Gurjaratrā.—The portion of Rajputana extending from Didwāna, Siwa and Maglona came to be known as Gurjaratrā (E.I., IX, p. 280) or Gurjaraḥbūmi.

Harṣa.—It is a hill on the top of which are found the ruins of an ancient temple. It is also called Uḍchāpahar, which is near the village of Harṣanātha in the Shaikhwātī province of Jaipur State of Rajputana, about seven miles south of Sikar and 60 miles north-west of Jaipur where a stone inscription of Cāhamāna Vigrahārāja of the Vikrama year 1930 was discovered (E.I., II, 116ff.).

Harṣapurā.—It is a village situated at a distance of a few miles from the town of Carwa in the district of Hoshangabad in C.P. (I.A., XX, 310). Harṣapurā may be identified with Harṣapurā where a stone inscription has been found in the ruins of a temple.
Holi.—This village is in the Girvā district (E.I., XXIV, Pt. II, April, 1937).


Jābālipura.—It is in the Jodhpur State, Rajputana. A stone inscription found here records the construction of a Jaina vihāra containing an image of Pārśvanātha on the fort of Kāñcanagiri belonging to Jābālipura (i.e., modern Jalore) (E.I., XI, 54ff.). This ancient town contains two monuments of archaeological interest, namely the Topkhānā in the heart of the town and the fort which crowns a hillock about 1,000 ft. high (A.S.I., Annual Reports, 1930–1934, p. 50).

Jetuttara.—It has been identified with Nāgarī, a locality 11 miles north of Chitore (N. L. Dey, Geographical Dictionary, p. 81). It is evidently the Jattararūr of Alberuni, the capital of Mewar (Alberuni’s India, I, p. 202).

Kagpur (Kākapura).—It is popularly known as Gadhla-Kagpur. It lies on the Bhilsa-Pachar road and it is 17 miles north of Bhilsa. It is identified by Jayaswal with the capital of the Kākas of the Allahabad Pillar Inscription. It is of great archaeological interest (J.B.O.R.S., XVIII, pp. 212-213).

Kakandakutu.—It may be identified with Khuṭunda, about six miles to the east of Deori (E.I., XXVII, Pt. IV, p. 171).

Kanaśwa.—It is in the Kotah State of Rajputana.

Kanikhal.—It is in Mount Abu, Rajputana (No. 454, V. 1265—Inscriptions of Northern India, revised by D. R. Bhandarkar).

Kapilabhārā.—It is otherwise known as Mandākini, the holy reservoir at Bijholi near the Mahākāla temple (E.I., XXVI, Pt. III, July, 1941, p. 101).

Karikatin.—It resembles Karitalāi situated about 30 miles to the east. It is represented by Khurai, four miles to the south of Deori Mādhā, (E.I., XXVII, Pt. IV, p. 171).

Kasrawad.—It is a town in the Nimad district of the Holkar State in Central India, situated on the southern bank of the river Narmadā. Some of the antiquities found here are the perforated pottery, pottery cones, etc. Seventy miles north of Kasrawad lies Ujjain. For details, vide Annual Report, Arch. Surv., Gwalior, 1938-39; I.H.Q., March, 1949.

Kavilāsapura.—It is identical with the modern village of the same name near Nuleğrāma in the Hukkeri taluk of the Belgaum district (E.I., XXI, p. 11; XXIII, p. 194).

Kalāsindh.—See Nirbbindhyā.

Kāman.—It is in the Bharatpur State in Rajputana, where a stone inscription has been found out. It may be identified with Kāmyaka (E.I., XXIV, Pt. VII, July, 1938, pp. 329 and 332).

Kānavā.—It is modern Kāmā, about two miles east of Bijholi (E.I., XXVI, Pt. III, July, 1941).

Kāntipura.—It is identified by Cunningham with Kotwal, 20 miles north of Gwalior (Skanda Purāṇa, Ch. 47; A.S.R., Vol. II, p. 308).

Kāritalai.—It is a village in the Muḍwara sub-division of the Jubbalpore district of the Central Provinces, where a stone inscription of the reign of the Cedi Lākṣmanaṛāja was discovered (E.I., II, 174ff.). It is a small village 29 miles north by east of Murwara. It seems to be of great antiquity. There are several old temples (E.I., XXIII, July, 1936, p. 255).
Kāyathā.—It is a village situated in the Anarghamandala. It corresponds to the modern Kaitā, about 14 miles almost due west of Pendrabanḍh and about four miles beyond the southern limit of the Jānjgir tahsil, Bilaspur district (E.I., XXIII, Pt. I, January, 1935, p. 3).

Kesāl.—This village may be taken to correspond to ancient Kailāśā-pura. It is near Mallār, about eight miles to the south-east containing ruins of an old temple (E.I., XXIII, Pt. IV, p. 120).

Khadumvarī.—It appears to be the modern Khadipura about six miles south-east of Bijholfi (E.I., XXVI, Pt. III, July, 1941).

Khajurāho (Khajraho).—It is in the Chatarpur State, Bundelkhand, C.I., about 100 miles to the south-east of Jhansi (No. 300, V, 1215, Inscriptions of Northern India, revised by D. R. Bhandarkar). A stone inscription is said to have been discovered in the ruins at the base of the Lakṣmaṇa temple at Khajurāho and an inscription is carved on the left door-jamb of the temple of Jina in this place (E.I., I, 123–35; 135–36; J.A.S.B., XXXII, 279).

This place has been referred to by the Chinese pilgrim Hiuen Tsang who says that there were a number of monasteries and about ten temples in this village. There is a colossal Buddha image inscribed with the usual creed in characters of the 7th or 8th century A.D. Its importance lies solely in its magnificent series of temples, which fall into three main groups: the western, northern, and south-eastern. The western group consists mainly of Brahmanical temples, both Śaiva and Vaisnava. The northern group contains one large and some small temples, all Vaiṣṇava. The south-eastern group consists mainly of Jaina temples. Almost all the temples are constructed of sandstone and are in the same style. The oldest temple in the western group is the Caunsat Yogini. The temple of Kandarya Mahādeva is the finest. (For further details, vide B. C. Law, Holy Places of India, pp. 34–37).

Khalāri.—It is a village about 45 miles east of the town of Raipur in the Central Provinces where a stone inscription of the reign of Harivarmadeva of the Vikrama year 1470 was discovered (E.I., II, 228ff.).

Khandesh.—Here a great Śvetāmbara Jaina teacher flourished named Ammadeva, who converted many people to Jainism (E.I., XIX, 71).

Kharaparika.—Kharapara, mentioned in the Bāthāgadh Inscription of the Damoh district, C.P., may probably be identified with it (E.I., XII, p. 46; I.H.Q., I, p. 258).

Khejdia Bhop.—This village is in the Mandasor district where many Buddhist caves were discovered. (For details, vide A.S.I., Annual Report, 1916/17, Pt. I, pp. 13-14).

Khoh.—The Khoh Copperplate Inscription of Mahārāja Hastin mentions it. It is situated about three miles south-west of Ucaharā, the present capital of the native state of Nagaudh in the Bāgelkhand division of C.I. (C.I.I., Vol. III).

Kirari.—It is a village in the Chattisgarh division of the Central Provinces, where a Brāhmī inscription on a wooden pillar was discovered (E.I., XVIII, 152).

Kirādu.—It is in ruins near Hāthmā, about 16 miles north-north-west of Bālmēr, the principal town of the Mallāni district, Jodhpur State, where was found the Stone Inscription of Alhanadeva (E.I., XI, p. 43).

Kirikaskā.—It is a village on the west of Ujjayinī mentioned in the Depalapur Copperplate Inscription of Bhoja, some lands of which were granted by Bhoja to a Brahmin hailing from Mānyakheṭa (I.H.Q., VIII, 1932).
Koni.—It is a small village on the left bank of the Árpā, about 12 miles south by east of Bilaspur, the chief town of the Bilaspur district in the Chattisgarh division of the Central Provinces where an Inscription of Kalachuri Prithvideva II was discovered (E.I., XXVII, Pt. VI, p. 276).

Kothuraka.—This village is mentioned in the Kothuraka Grant of Pravarasena II as the donated place. It was situated in the territorial division of Supratistha. It lay to the west of the Umā river, to the north of Cenicāpalli, to the east of Bonthikavāṭaka, and to the south of Mandukigrāma. Its site seems to be occupied by Mangaon on the right bank of the river Wunnā, about 2½ miles north by west of Jāmb in the Nagpur district (E.I., XXVI, Pt. V, October, 1941).

Kudopali.—This village is in the Bargarh tahsil of the Sambalpur district, C.P., where plates of the time of Mahābhavāgupta II were found buried in the ground (E.I., IV, 254ff.).

Kumbhi.—It is on the right bank of the Herun river, 35 miles north-east of Jubbulpur. An inscription has been found here incised on two copperplates (J.A.S.B., 1839, Vol. VIII, Pt. I, pp. 481ff.).

Kuravagharapurva.—It was in Avanti. Mahākaccāyana once dwelt here. A lay female disciple named Kāli came to him and asked him to explain in detail the meaning of a stanza. He did so to her satisfaction (Āṅguttara, V, pp. 46-47).

Kure.—It is modern Kurhā, three miles to the north-west of Aṇijana vati (E.I., XXIII, Pt. I, January, 1935, p. 13).

Kurusup-li.—It is a village situated about a mile from Nārāyaṇapāla and 22 miles from Jagdalpur, the capital of the Bastar State, where the two Inscriptions of Dhārāna-mahādevī of the time of Someśvaradeva were discovered (E.I., X, 31ff.).

Laghu-Bijohi.—At present it is known as Choṭi Bijolia and is about three miles west of Bijohi (E.I., XXVI, pp. 102ff.).

Lambevā.—It may be identified with Limbu in the Narasimpura State (E.I., XXVI, Pt. II, April, 1941, p. 78).

Lodhia.—It is a small village in the Saria pergana of the Sarangarh State, C.P. (E.I., XXVII, Pt. VII, July, 1948, p. 316).

Lohanagara.—It is the headquarters of an ancient division, which may be represented by Lonī, about nine miles south-west of Warūḍ (E.I., XXIII, Pt. III, July, 1935, p. 84).

Lohari.—It is a village in the Jahazpur district of the Udaipur State. A stone inscription has been found here engraved on a pillar in the temple of Bhūteśvara.

Madanpur.—It is in Saugor district, C.P. (Inscriptions of Northern India, revised by D. R. Bhandarkar, No. 684, V. 1385). In the village of Madanpur some stone inscriptions were discovered on the pillars of a mandapa of an old temple. This village is situated 24 miles to the south-east of Dudahi and 30 miles north of Saugor (Sagor) (A.S.R., Vol. X, pp. 98-99).

Maddukabhukti.—It may possibly be identified with Mhow, the well-known cantonment near Indore (E.I., XXIII, Pt. IV).

Mahalla-Lāta.—It seems to mean the larger Lāta. It may be represented by Lāḍkī or Ghāḍ-Lāḍkī in the Morsi taluk of the Amraoti district, about 18 miles north by west of Belorā (E.I., XXIV, Pt. VI, p. 263).

Mahanda.—It is identified with the village Mahod, about 25 miles south of Satajuna (E.I., IX, 106).
Mahādvīdaśaka-maṇḍala.—It must have comprised Udayapur and Bhilsā in the Gwalior State as far as Rājāsayana to the south in the Bhopal State (E.I., XXIV, Pt. V, p. 231).

Mahānāla.—The Biholti Rock Inscription of Cāhamāna Somesvara (V.S. 1226) refers to Mahānāla (E.I., XXVI, Pt. III, July, 1941), which may be equated with Menāl, vividly described by Tod in his Rājasthān (Vol. III, pp. 1800–5).

Makkarakata.—It was a forest in Avanti, where Mahākaccāyana lived in a leaf-hut and where the disciples of Lohicca approached him. He gave them a discourse on dhamma (Sāmyutta, IV. 116-117). According to the commentator it was a town (nagara) (Sāratthappakāsini, P.T.S. II. 397).

Maksi (Ujjain).—It is to the north of Dewas on the Bombay-Agra Road.

Mallār.—It is in the Central Provinces, where a Stone Inscription of Jñalladeva of the Cedi year 919 was discovered (E.I., I, 39).

Mallāla.—It is modern Mallār, 16 miles south-east of Bilaspur, C.P. (E.I., XXVI, Pt. VI, April, 1942, p. 258).

Mallār.—It is a large village, 16 miles south-east of Bilaspur, the headquarters of the Bilaspur district, C.P., where the copperplates of Mahāśivagupta have been discovered (E.I., XXIII, Pt. IV, October, 1935, p. 113; E.I., XXVI, Pt. II, April, 1941).

Mandalakara.—It is the modern Māndalgarh in the State of Udaipur (E.I., XXVI, Pt. III, July, 1941, p. 101).

Mandala.—This town was also called Maheśmatipura (J.A.S.B., 1837, p. 622). It was the original capital of the country on the upper Narmadā which was afterwards supplanted by Tripuri or Tewār, six miles from Jabballpur. According to Cunningham Maheśmatipura on the upper Narmadā may be identified with Maheśvarapura of Hiuen Tsang (C.A.G.I., pp. 559-60).

Mandapa.—It is the modern town of Māndu in Dhar State (E.I., IX, 109).

Mandākini.—Cunningham identifies this Rākṣa river with the modern Mandakin which forms a small tributary to the Paisundi (Paisuni) in Bundelkhand and flows by the side of the Mount Citrakāta (A.S.I.R., XXI, 11). According to the Bhāgavata (V. 19.18) and Vāyupurāṇas (45.99), this river is the Gaṅgā (Ganges).

Mandāra.—This sacred place is on the Vindhya mountain on the southern side of the river Jāhnavī (Varāha Purāṇa, 143.2). Here stands a hermitage known as the Samantapaṇḍaka (Ibid., 143, 48).

Mansagar.—It is about 1½ miles to the south of Bhicor which is some 30 miles west of Singholi.

Matsyadeskā.—It is one of the mahājanapadas of India (Aṅg., I, 213; IV, 252, 256, 260; cf. Padma Purāṇa, Ch. 3; Viṣṇudharmottaramahāpurāṇa, Ch. 9). The people of this country acquired some importance in the Vedic age, but at the time of the Rāmāyana they lost their importance. It is mentioned in the Śatapatha Brāhmaṇa (XIII, 5.4.9) that a Matsya king is mentioned among the great ancient Indian monarchs who acquired renown by performing the horse-sacrifice. The Matsyas are mentioned along with the Uśīnara, Kuru-Pańcālas, and Kāśī- Videhas (Kaṇḍakī Upaniṣad, IV, 1). They were connected with the Śālavas, a Kṣatriya tribe in their neighbourhood (Gopatha Brāhmaṇa, 1.2.9). The relation of the Matsyas with the Śālavas is also attested by the Mahābhārata (Virāṭaparva, Ch. 30, pp. 1-2). In later times the Matsyas were associated with the
Cedis and the Śūrasenas. In the Kurukṣetra battle they occupied a pre-eminent position both because of the purity of their conduct and custom and through their bravery and prowess. The Mātysas or the Maccha witnessed the dice-play of the king of the Kurus with the Yakkha (demon) Puṇṇaka (Jāt., VI, Vīdhvaraṇaḍīta Jātaka).

According to the Manusamhitā (II, 19-20; ibid., VII, 193) the Mātysa country formed a part of the Brahmarṣideśa (the country of the holy sages), which included the eastern half of the State of Patiala and of the Delhi division of the Punjab, the Alwar State and the adjacent territory in Rajputana, the region which lies between the Ganges and the Jumna and the Muttra district in the United Provinces (cf. Rapson, Ancient India, pp. 50-51). In ancient times the whole of the country, lying between the Aravalli hills of Alwar and the river Jumna, was divided between Mātysa on the west and Śūrasena on the east with Daśārṇa on the south and southeast border. The Mātysadeśa included the whole of the present Alwar territory with portions of Jaipur and Bharatpur. Vairāṭa was also in the Mātysadeśa (Cunningham’s Report, A.S.I., Vol. XX, p. 2). The Mātysa country seems to have been known as Virāṭa or Vairāṭa in later times. According to Hiuen Tsang who visited Vairāṭa in the 7th century A.D., the kingdom of Vairāṭa was 3,000 li or 500 miles in circuit. It was famous for its sheep and oxen, but produced few fruits or flowers. According to him Vairāṭ was 14 or 15 li in circuit, and its people were brave and bold, and their king was famous for his courage and skill in war (Cunningham, Ancient Geography, pp. 393 and 395).

Virāṭanagara is also called Mātysanagara (Mahābhārata, IV, 13, 1). It was the royal seat of the epic king Virāṭa, the friend of the Paṇḍavas. There was a fight between king Virāṭa and the Trigarttas with the result that the king was captured by them, but was rescued by Bhima, the second Paṇḍava (M. N. Dutt, Mahābhārata, Virāṭaparva, Chs. X, XXII, XXXI). It was in the Mātysa kingdom that the Paṇḍava brothers remained incognito for a year. They then disclosed their identity and a marriage was celebrated between Abhimanyu, son of Arjuna, and Uttari, daughter of king Virāṭa (Mahābhārata, Ch. LXXII).

The present town of Vairāṭ is situated in the midst of a circular valley surrounded by low bare bed hills which have all along been famous for their copper mines. It is 105 miles to the south-west of Delhi, and 41 miles to the north of Jaipur. The soil is generally good, and the trees, especially the tamarinds, are very fine and abundant. Vairāṭ is situated on a mound of ruins about one mile in length by half a mile in breadth. The old city of Vairāṭ is said to have been deserted for several centuries until it was repopulated most probably during the reign of Akbar.

The Mātysadeśa, when independent, seems to have had the monarchical constitution. It was probably annexed at one time by the neighbouring kingdom of Cedi and finally absorbed into the Magadhan empire (Raychaudhuri, Political History of Ancient India, 5th ed., pp. 66ff.; V. A. Smith, Early History of India, 4th ed., p. 413; R. D. Banerjee, Bāṅgalār Itihāsa, p. 158). For the modern history, vide Imperial Gazettiers of India, Vol. XIII, 382ff. See also Vairāṭa.

Mau.—It is in the Jhansi district, where a Stone Inscription of Madana-varmadeva was discovered (E.I., I, 195).

Mayūragiri.—In the Bharut votive label (No. 28) occurs Mayūragiri, which is the Mayūraparvata referred to in the Carṇaṇavāhābhāṣya. In Luders’ List (Nos. 778, 796, 798, 808, 860) occurs the name of a place called Moragiri (Mayūragiri). Some have placed it in Madhya Pradeśa (C.P.).
Mayurakhandi.—According to some it may be identified with the village called Markandī on the bank of the Wainganga, 56 miles south-east of Cândā in C.P. (E.I., XXIII, Pt. I, January, 1935, p. 13). Markandī was a flourishing place in the time of the Rāstrakūtas and may have been the ancient Mayurakhandi mentioned as a place of royal residence in several grants of Govinda III.

Māhissati (Māhismati).—It was the capital of south Avanti. The Māhiśakas were the same people as Māhiśmakas mentioned in the Mahābhārata (Āsvamedhaparva, LXXXIII, 2475). They were the inhabitants of Māhismati or Māhissati, which seems to have been situated on the river Narmadā between the Vindhya and Rikṣa and can be safely identified with the modern Mandhātā region. According to the Purāṇas (Matsya, XLIII, 10–29; XLIV, 36; Viṣṇu, 94, 26; 95, 35) Māhismati was founded by a prince of Yadu lineage. It was visited by Balarāma. Here Kārtavirya defeated Karkoṭaka's son. Here Rāvana was imprisoned by Kārtavirya-rūjuna. It was founded by Māhiśmān and was the capital of Kārtavirya-rūjuna (Bhāgavata, IX, 15. 22; Matsya, 43. 29, 38; Viṣṇu, IV, 11. 9, 19). For further details, vide Law, Tribes in Ancient India, pp. 386–387.

Mālava country.—The Mālava country evidently meaning the region round Ujjayinī and Bhilsā (modern Malwa) is mentioned in a number of later epigraphic records, e.g., Sagartal Inscription of the Gurjara-Pratihāras, the Paithān Plates of Rāṣṭrakūta Govinda III, etc. The Nasik Cave Inscription of Uśavadāta (Rṣabhadatta) the Śaka, son-in-law of the Kṣatrāpa Nahapāṇa, refers to the Mālava occupation of the Nagar area near Jaipur in Rajputana (E.I., VIII, 44). The Mālava country is mentioned in the Tewar Stone Inscription of the reign of Jayasimhadeva of the Cedi year 929 (E.I., II, 18–19). The Daṇḍanāyaka Anantapāla, a feudatory of Vikramaditya VI, is said to have subdued the Saptā Mālava countries up to the Himalayan mountains (E.I., V, 229). The Mālavas, mentioned in the Allahabad Pillar Inscription, were in occupation of a province called Vagarcāl in the south-eastern portion of the Jaipur State. They appear to have occupied Mewar and Kotah of south-eastern Rajputana and the parts of Central India adjoining them (I.A., 1891, p. 404). The Pathari Pillar Inscription of Parabala bears testimony to the existence of a Rāṣṭrakūta family in Malwa during the first half of the 9th century A.D. (E.I., IX, 248).

It is difficult to locate exactly the Mālava territory. In Alexander's time the Mālavas were settled in the Punjab. Smith thinks that they occupied the country below the confluence of the Jhelum and the Chenāb, i.e., the country comprising the Jhang district and a portion of the Montgomery district (J.R.A.S., 1903, p. 631). According to McCrindle, they occupied a greater extent of territory comprising the modern Doab of the Chenāb and the Ravi and extending to the confluence of the Indus and the Chenāb (Akesines), identical with the modern Multan district and portions of Montgomery (Invasion of India, App. note, p. 357). Some have located them in the valley of the lower Rāvi. Mo-la-po, visited by the Chinese pilgrim Hiuen Tsang, may be identified with Mālavaka-āhāra, mentioned in a number of the Valabhi grants as included in the kingdom of the Maitrakas of Valabhi. The Mālava kingdom of Mahāsenagupta and Devagupta, referred to in the Madhuvan and Banskhera Inscriptions of Harsavardhana, was probably identical with Pūrva-Mālava, which lay between Prayāga and Bhilsā. This country, according to Hiuen Tsang, was 6,000 li in circuit. The soil was rich and fertile. Shrubs and trees were numerous. Fruits and flowers were abundant. The people were of remarkable intelligence, virtuous and docile. There
were some saṅghārāmas and deva temples (Beal, Buddhist Records of the Western World, II, 260ff.). For further literary details, vide B. C. Law, Tribes in Ancient India, Ch. VIII.

Māṇḍhātā.—It is an island on the left bank of the Narmadā, attached to the Nimar district of the C.P. An inscription has been found here incised on two plates (E.I., III, 46ff.; Ibid., XXV, Pt. IV, October, 1939). Near this island on the south bank of the Narmadā, stands the well-known holy place of Amareśvara to which the third epigraphic record of the reign of Arjunavarman relates. Three plates were found near the temple of Siddheśvara at Māṇḍhātā (E.I., 103).

Māṇḍukigrāma.—This village is mentioned in the Kothuraka Grant of Pravarasena II (E.I., XXVI, V, 155ff.). It is identified with modern Māṇḍagaon, two miles to the north of Mangaon, in the Nagpur district. According to tradition, Māṇḍagaon is named after a sage Māṇḍa, who is said to have done penance on the Wunnā river in the Nagpur district (Wardhā District Gazetteer, 1906, p. 250).

Morājharī.—This is another name of Vindhyavallī (Bijholi). The Bijholi Rock Inscription of Cāhamāna Somesvāra (V.S. 1226) records that this village was donated to Pāśvāvanātha by a Cāhamāna prince (E.I., XXVI, Pt. II, April, 1941, pp. 84ff.).

Mount Abu (Arbudādī or Arbuda mountain).—Here on the wall of the temple of Nemināṭha two of the Inscriptions of Somasimha are engraved (E.I., VIII, 208ff.). Mount Abu is situated in the Aravalli range in the Sirohi State of Rajputana. It is as high as 5,650 ft. There are five Jaina temples and two of them are the most beautiful. The image of Lord Rśabhā was installed in a temple by Vimala Sāh, who saw many temples of God Śiva with eleven thousand worshippers on Mount Abu which once contained the hermitage of the sage Vaśiṣṭha and the famous shrine of Ambā Bhabāṅī. There is a lake on this mountain. According to Megas-thenes and Arrian, the sacred Arbuda or Mount Abu, which is identical with Capitalia, rises far above any other summit of the Aravalli range (McCrindle, Ancient India, p. 147). Formerly this mountain was called Nandivardhana. Later it was named Arbuda, being the habitat of the serpent Arbuda. There are twelve villages around it. Here flows a river named Mandākini. Here stand such sacred places as Acaleshvara, Vaśiṣṭhārama and Śrīmātā. On the top of this mountain Kumārapāla of the Cāluṣya dynasty built the temple of Śrīvīra. For further details vide Law, Some Jaina Canonical Śūtras, pp. 184-185.

Muruṇura.—It is in the Dhamtari tahsil, Raipur district, where two stone inscriptions were discovered (A.S.I., Annual Report, 1916-17, Pt. I, p. 21).

Naddula.—It is modern Nadol in the Jodhpur State of Rajputana (E.I., IX, 62, 64).

Nandipura.—It is the modern Nandod on the Narmadā (E.I., XXIII, Pt. IV).

Nandivardhana.—The Kothuraka Grant of Pravarasena II mentions it (E.I., XXVI, Pt. V, October, 1941, 155ff.). This place is considered to be the earlier capital of the Vākāśakas before the foundation of Pravarapura by Pravarasena II. It has been identified with Nagardhan or Nandardhan near Ramtek in the Nagpur district of the Central Provinces (E.I., XV, 41; E.I., XXIV, Pt. VI, p. 263; E.I., XXVIII, Pt. I, January, 1949). This place which is described as a holy tīrtha, retained its ancient name down to the time of the Bhonslas. It is also mentioned in the Deoli plates of Kṛṣṇa III (E.I., V, 196).
Naravāra.—It is the ancient Narapura situated in the Kishengarh territory at a distance of about 15 miles from Ajmeer (E.I., XXVI, Pt. III, July, 1941, p. 101; J.R.A.S., 1913, p. 272 f.n.).

Narmadā.—It is the most important river of Central and Western India. It is known as the Namados according to Ptolemy. The Padma Purāṇa (Svaragakhanda, 6th Ch., V, 15), Bhāgavata Purāṇa (V, 19, 18; VI, 10, 16; VIII, 18, 21) and Yoginītantra (2. 5, p. 139) mention it. According to the Matsya Purāṇa (Ch. 193) the place where this river falls to the sea is a great place of pilgrimage called the Yāmadagnitirtha. Bhrgutirtha is situated on this river. Here the sage Bhrgu performed austerities (Matsya, 193, 23–49). Kanyātirtha is also situated on this river (Matsya, 193-194). This river rises from the Maikal mountain and flows more or less in a south-westerly direction forming the natural boundary between Bhupal and Central Provinces. Some hold that it rises in the Amarakaṇṭaka mountain and falls into the Gulf of Cambay. Thereafter the river runs through Indore and flows past Rewa Kantha of Bombay and meets the sea at Broach. As the river takes its course in between the two great mountain ranges of Vindhya and Satpūrā, it is fed by a large number of tributaries. Before it enters Indore it is joined by some tributaries. This river is also known as the Revā, Samodbhavā, and Mekhalasutā. The Narmadā and the Revā form a confluence a little above Māndlā to flow down under either name. Kālidāsa in his Raghuvansēm (V. 42–46) makes it flow through forests of the jambu and raktamāla trees. This is poetic effulgence. According to the Daśakumārācaritam (p. 197) the shrine of the goddess dwelling in the Vindhya mountain existed on the bank of the river Revā. According to the Mahābhārata (Ch. 85, 9; cf. Kūrmap., 30. 45–48; Agnip., Ch. 109; Saurap., 69. 19) the Narmadā formed the southern boundary of the ancient kingdom of Avantī.

The Jātaka (II. 344) refers to the crabs found in this river. The ospreys found on its bank were caught and killed by a bird-catcher (Jōt., IV. 392).

Narod.—It is also called Ranod, an old decayed town in the State of Gwalior, where a stone inscription was discovered (E.I., I, 351; Luard, Gwalior State Gazetteer, p. 271).

Narwar.—Cunningham identifies this town with Padmāvatī which, according to the Purāṇas, was one of the cities held by the Nāgas. Coins and inscriptions bearing the name of Ganapati who is mentioned as a Nāga King in Śāmuragupta’s Allahabad Pillar Inscription, have been found here (I.A., XII, 80, Nos. 2 and 4; Cunningham, A.S.R., II, 314; Luard, Gwalior State Gazetteer, p. 272). This place is traditionally supposed to be the home of Rājā Nala of Naisadha whose romantic love for Damayanti, related in the Mahābhārata, is familiar to all.

Nānapattālī.—It may be identical with Nayākherā lying about eight miles west of Tikhārī (E.I., XXV, Pt. VII, p. 311).

Nāḍol (296, V, 1213), Osia (No. 384, V, 1236) and Phalodi (850, V, 1535) are in the Jodhpur State, Rajputana (Inscriptions of Northern India revised by D. R. Bhandarkar).

Nāndsā.—This village is situated in the Sahārā district of the Udaipur State. It is about 36 miles to the east of the railway station of Bhilwara and about four miles to the south of Gaṅgapur, a town in the jurisdiction of the State of Gwalior. Here two inscriptions on the Yǔpa of a Mālava king were discovered (E.I., XXVII, Pt. VI, p. 252).

Nārāṇaka.—It may be identified with Narain in the Sāmbhar Nizamat in the State of Jaipur, 41 miles west of Jaipur city and 43 miles north-east of Ajmeer (E.I., XXVI, Pt. III, July, 1941, p. 101).
Nāthadvāra.—On the right bank of the Banās river, about 30 miles north by north-east of Udaipur city and 14 miles north-west of Maoli railway station, this place is situated as one of the most famous Vaiṣṇava shrines in India. It contains an image of Kṛṣṇa. This image was later placed by Vallabhaśāryya in a small temple at Mathurā and was afterwards removed to Govardhana.

Nicatgiri.—It is called Bhojapura hills, the low range of hills in the kingdom of Bhopal that lies to the south of Bhilsā as far as Bhojapura (Kālidāsa's Meghadūta, I, v. 26).

Nirbbindhyā.—This river is mentioned in Kālidāsa's Meghadūta (I, 28-29) as lying between Ujjain and the river Vetravati (Betwa). The Vāyu Purāṇa mentions it as Nirbbandhāya (XLV, 102). Really speaking, this river lay between Vidiśā and Ujjayini, i.e., between the Daśārṇa (Dhasan forming a tributary of the Vetravati) and the Śiprā. It is identified with the modern Kālisindh which forms a tributary of the Carmanvati (Journal of the Buddhist Text Society, V, p. 46). The Kālisindh flows north from the Vindhyas to join the Chambal on the right. As the Kālisindh is probably the Sindhu of Kālidāsa’s Meghadūta, the identification of the Nirbbindhyā with the Newaj, another tributary of the Chambal, seems to be more reasonable (Thornton’s Gazetteer, Gwalior, Bhopal).

Nisadha.—This country to which Pāṇini refers in his Aśṭādhyaśī as Nisadhā (4.1.172) seems to have been situated not very far from Vidarbha, the country of Nala’s Queen Damayantī. Wilson1 thinks that it was near the Vindhyas and Payoṣṇi river and that it was near the roads leading from it across the Rkša mountain to Avantī and the south as well as to Vidarbha and Kośāla. Lassen places it along the Satpura hills to the north-west of Berar. Burgess also places it to the south of Malwa (Antiquities of Kathiawar and Kacch, p. 131). The Mahābhārata mentions Giriprastha as the capital of the Nisadhās (III, 324, 12). The Viṣṇu Purāṇa (IV, Ch. 24, 17) refers to the nine kings of the Nisadhās, while the Vāyu Purāṇa mentions the kings of the Nisadhā country who held sway till the end of the days of Manu. They were all the descendants of king Nala and they lived in the Nisadhā country.2 Nala, the king of the Nisadhās, was a skilful charioteer and knew much about the nature of horses (Naiśadhiyacarita, sarga 5, śl. 60).

Osia or Ostām.—This small village is situated thirty-two miles north-north-west of Jodhpur in the midst of a sandy region. It contains temples (A.S.I., Annual Report, 1908/9, pp. 100ff.).

Padmāvati.—It is modern Narwar, Gwalior district of Madhya-Bhārata (C.I.) (E.I., I, 147-52). Here the celebrated poet Bhavabhūti was born (Mālai-Mādhava, Act I). According to some this town was situated at the confluence of the two rivers, Sindhu and Pārā (Pārvati), in Vidarbha. It has been identified with modern Vijayanagar, which is a corruption of Vidyānagar, 25 miles below Narwar or Nalapura. According to V. A. Smith Padmāvati was the capital of Gaṅapati Nāga. It is now called Padam Pawāyā, 25 miles north-east of the city of Narwar which is included in the Scindhia’s dominions (C.H.I., p. 300; Annual Report, A.S.W.C., 1914-15, p. 68). According to the Skanda Purāṇa (Avantikhaṇḍa, I, Ch. 36, 44), Padmāvati is another name for Ujjayinī (N. L. Dey, Geographical Dictionary, p. 143; A.S.R., Vol. II, pp. 308-18; J.A.S.B., 1837, p. 17). Padmāvati is also known as Padmapura.

Parsadā or Parsadi.—It is a village in the Balodā Bazar tahsil of the Raipur State, C.P. (E.I., XXIII, Pt. I, January, 1935, p. 3).

2 Vāyu, Ch. 99, 376.
Pathāhri.—It is an important town of the Bhopal State, where a Pillar Inscription of Parabala of the Rāṣṭrakūṭa family (dated V.S. 917) was discovered (E.I., IX, 248ff.).

Pāṭtan.—It is a substantial village with a population of 1,500 souls in the Multai tahsil of the Betul district, C.P. It lies about 10 miles south of Multai on the Multai-Amraoti road (E.I., XXIII, Pt. III, July, 1935, p. 81—Paṭran Plates of Pravarasena II).

Pauni.—It is an old town situated on the right bank of the Wainganga, about 32 miles south of Bhandara, the headquarter of the Bhopal district of the Madhya-Pradesha (C.P.), where the Inscription of the Bhāra king Bhagadatta was discovered (E.I., XXIV, Pt. I, p. 11).

Pawaya.—It is at the confluence of the Sindh and Piirvati rivers, about 40 miles to the south-west of Gwalior. It is identified as the ancient town of Padmiivati of Bhavabhuti and one of the three capitals of the Nagas (A.S.R., 1915-1916).

Payosnī.—The Mahābhārata (Vanaparva, LXXXVIII, 8329-35) and the Mārkandeya Purāṇa (Canto LVII, 24) mention this river which was separated from the Narmadi by the Vaidurya mountain. According to the Mahābhārata (CXX, 10289-90), it was the river of Vidarbha. The river Payosnī flowed through the countries inhabited by the two tribes called Tamaras and Hamsamārgas according to the Matsya Purāṇa. Cunningham identifies this river with the Pahoj, a tributary of the Jumna between the Sindh and Betwa (A.S.R., VII, Plate XXII). This identification seems to be untenable.

Pārā.—The Mārkandeya Purāṇa (Canto LVII, 20) refers to this river in Madhya-Bhārata (C.I.). It is called Parā according to the Vāyu Purāṇa (XLV, 98). It is the modern river Pārvatī which rises in Bhopal and falls into the Chambal which is the largest tributary of the Jumna (Pargiter, Mārkadeya Purāṇa, p. 295; Cunningham, A.S.R., II, 308).

Pāripātra Mount.—It is, according to Baudhāyana’s Dharmasūtra (1, 1, 25), the southern limit of Āryāvarta. According to the Skanda Purāṇa, it is the farthest limit of Kumārikhaṇḍa, the centre of Bhārata-varṣa. The mountain seems to have lent its name to the country with which it was associated. Pargiter identifies the Pāripātra mountain with that portion of the modern Vindhya range, which is situated west of Bhopal together with the Aravalli mountains (Law, Mountains of India, pp. 17-18; Law, Geographical Essays, 115ff.).

Pendrābandh.—It is a village in the Balod Bazar tahsil of the Raipur State, C.P., where the plates of Pratāpamalla of the Kalacuri year 965, were discovered (E.I., XXIII, Pt. I, January, 1925, p. 1).

Pipardulā.—This village lies about 20 miles from Thākurdiyā, the findspot of a grant of Pravararāja, and it is only a few miles from the western borders of Sāraṅgarh State, Chattisgarh, C.P. This village is mentioned in the Pipardulā Copperplate Inscription of king Narendra of Śarabhapura (I.H.Q., Vol. XIX, No. 2).

Piplānaagar.—It is a village in the Shujalpur Pargana, Gwalior State, where a copperplate inscription has been found. It was issued by Arjuna-varman on the occasion of his coronation from the fort of Maṇḍapa (J.A.S.B., V. 378).

Pokkara.—It is the same as Puṣkara, seven miles from Ajmeer, Rajputana, occurring in Luders’ List, No. 1131. It is also called Pokhrā. It is considered very sacred by the Hindus (vide Puṣkara).

Potodā.—It may be identified with Potal in the Hindol State (E.I., XXVI, Pt. II, April, 1941, p. 78).
Prārjunas.—They are mentioned in the Allahabad Pillar Inscription. They may be located somewhere near Narsimhaghar in C.I. Vincent Smith (J.R.A.S., 1897, p. 892) places the Prārjunas in the Narasimhapur district of the C.P., but a more plausible location is Narasimhaghar in C.I. (I.H.Q., Vol. I, p. 258), inasmuch as three other tribes which are coupled with the Prārjunas, namely, the Sanakānikas, Kākas and Kharaparikas, seem to have occupied regions more or less within the bounds of Central India. The author of the Brhadāsāṃhitā locates them in the northern division of India. The Allahabad Pillar Inscription of Samudragupta refers to a host of tribes including the Prārjunas who obeyed the imperial commands and paid all kinds of taxes. Some hold that the Prārjunas have some connection with the name of the epic hero Arjuna, but this is doubtful.

Pūrṇa.—This river which retains its ancient identity, is mentioned in the Padma Purāṇa (Ch. XLI). It rises from the Satpura branch of the Vindhya range and meets the Tīrīṭa a little below Burhanpur.

Puṣkara.—It is modern Pokhar in Ajmere. It is a holy place (Skanda Purāṇa, Ch. I, 19–23). Puṣkara which is seven miles north of Ajmeer, is a celebrated place of pilgrimage of the Hindus. It contains a tank the water of which is very holy. According to Hindu tradition the greatest sinner by simply bathing in it goes to heaven. There are five principal temples at this place, those dedicated to Brahmā, Śāvitrī, Badrinarāyaṇa, Varāha and Śiva. The Brahma Purāṇa (Ch. 102) refers to Śāvitrītūrtha which is situated on a hill frequently visited by Hindu pilgrims. The Padma Purāṇa (Uttarakhaṇḍa, vv. 35–38) mentions it. The town is picturesquely situated on the lake with hills on three sides (Rajputana District Gazetteers—Ajmer–Merwara, by Watson, pp. 18–20). The Brhadāsāṃhitā (XVI, 31) and the Yoginītantra (2. 4; 2. 6) mention it.

Puṣkarāṇa (Pokharan).—It is the same as Pokhrāṇa which has been located by H. P. Śāstri in Marwar in Rajputana. It is situated on the borders of Jaisalmer State (A.S.I., Annual Reports, 1930–34, p. 219). King Candra, mentioned in the Meharauli Iron Pillar Inscription (C.I.I., Vol. III, pp. 141ff.), has been identified by H. P. Śāstri with king Candravarman of the Allahabad Pillar Inscription and with the king of the same name of Pokhrāṇa. The mighty king Candra is said to have ‘in battle in the Vāṅga countries, turned back with his breast the enemies who uniting together came against him’. Some have identified Pokhrāṇa or Puṣkarāṇa with a village of the same name on the Damodar river in the Bankura district of West Bengal, some 25 miles east of the Susunia hill containing the record of Candravarman (Ray Chaudhuri, P.H.A.I., 4th ed., 448; S. K. Chatterjee, The Origin and Development of the Bengali Language, II, 1061; I.H.Q., I, Pt. II, 255). Candravarman, king of Puṣkarāṇa in Rajputana in the 4th century, was contemporary with Samudragupta and was the brother of Naravarman, mentioned in the Mandāsor Inscription of 404–05 A.D. Both the brothers were the kings of Malwa (E.I., XII, 317). Puṣkarāṇa is a well-known town in Marwar (I.A., 1913, pp. 217–19; Tod, Annals of Rajasthān, 2nd ed., Vol. I, p. 605). For an account of the two inscribed pillars discovered by the Archaeological Department of the Jodhpur State at Puṣkarāṇa, vide A.S.I., Annual Reports, 1930–34, pp. 219–220.

Rahatgad.—It is a town 25 miles west of Sagor, the headquarters of the district of the same name in the Gwalior State, where stands a fort. The earliest of the Inscriptions of Jayavarman II has been found in this fort (I.A., XX, 84).

Ratanpur.—It is in the Central Provinces, 16 miles north of Bilaspur in the Bilaspur district, where an Inscription of Prthvīdeva II on a black
stone was discovered within the fort at Ratanpur (E.I., I, 45; cf. E.I., XXVI, Pt. VI, April, 1942, pp. 256ff.).

Rājim.—The Rājim Copperplate Inscription of the Rājā Tivaradeva mentions Rājim, a town on the right bank of the Mahānadi river, about 24 miles to the south-west of Raypur, the chief town of the Raypur district in the Central Provinces (C.I.I., Vol. III; cf. E.I., XXVI, Pt. II, April, 1941). It is also called Devapura of the Padma Purāṇa. According to the Rājim Stone Inscription of the Nala king Vilasatunga, it is a well-known holy place, 28 miles south by east of Raipur situated on the eastern bank of the Mahānadi at the junction of the Pairi with that river. A fair is held here for a fortnight from the full-moon day of Māgh in honour of the god Rājivaločana (E.I., XXVI, Pt. II, p. 49).

Rājorgadh.—It is a village in the Alwar State of Rajputana, about 28 miles south-west of the town of Alwar (E.I., III, 263).

Rāmnagar.—It is in the Mandla district, C.P. (Inscriptions of Northern India, revised by D. R. Bhandarkar, No. 1017, V, 1724).

Rāmtek (Rāmagiri).—It is the headquarters of a tahsil of the same name in the Nagpur district of the Central Provinces (E.I., XXV, Pt. I, p. 7). It is situated 24 miles north of Nagpur. Here Śambuka of the Rāmāyaṇa practised penances as assumed by Mirashi and Kulkarni in their article on the Rāmteč Inscription of the time of Rāmacandra published in E.I., XXV, Pt. I.

Rāṇiapra.—It may be identified with Rāṇod, an old decayed town in the Gwalior State, about halfway between Jhansi and Guna (E.I., XXIV, Pt. VI, p. 242), 45 miles due south of Narwar (E.I., Vol. I, p. 351).

Rāyapurā.—It is a large village in the State of Kothi about 30 miles to the north of the Satna railway station and about 30 miles to the south-east of Kālānjara (J.B.B.R.A.S., Vol. 23, 1947, pp. 47-48).

Rāyata.—This village in the estate of Begūn is situated about 11 miles south-east of Bijholi (E.I., XXVI, Pt. III, July, 1941).

Revanā.—This village seems to be identical with the modern Randholapura, about four miles north-east of Bijholi. It was donated to Pārvanātha by Prince Someśvara (E.I., XXVI, Pt. III, July, 1941, p. 101).

Revati.—It is a small river flowing by the side of the Pārvanāthā temple at Bijholi (E.I., XXVI, Pt. III, July, 1941). It is named after the Revati-kunda.

Revā.—It is a river mentioned in the Mandasor Stone Inscription of Yasodharman and Viṣṇuvardhana (Mālava year 589). The Bhāgavata-purāṇa also mentions it (V, 19, 18; IX, 15, 20; X, 79, 21). The pale mass of waters of this river flows from the slopes of the summits of the Vindhyā mountain according to this inscription (C.I.I., Vol. III). The Meghadūta of Kālidāsa also mentions it (Pūrvamegha, 19).

Rksawat.—Rksawat is the ancient name of the modern Vindhyā mountain. It is called by Ptolemy Ouxenton. Ptolemy describes this mountain as the source of the Toundis, the Dosirān and the Ādamāra. According to Ptolemy, the Dosāran is said to have issued from the Rksa. By the Rksa he meant the central region of the modern Vindhyā range north of the Narmada (Law, Mountains of India, p. 17).

Śailapura.—In the Barhut Votive label (No. 41) occurs Śailapura (Barua and Sinha, Barhut Inscriptions, p. 16).

Sakrā.—It is a village in the Śekhāvāti Province of the Jaipur State in Rajputana, 14 miles north-west of Khāndēlā. It is a sacred place of the Hindus noted for its temple of the goddess Śakambhari on the bank of the rivulet called Śarkarā, where a stone inscription was discovered (E.I., XXVII, Pt. I, p. 27).
Sa1hima’la.—It is now represented by the two villages, Salora, 2½ miles to the west, and Amlā, which lies about five miles to the south-west of Añjanavatī, C.P. (E.I., XXIII, Pt. I, January, 1935).

Saloni.—This village granted by Purusottama may be identified with Saraoni which lies about a mile and a half south by west of Koni (E.I., XXVII, Pt. VI, p. 280).

Samudrapāla.—It is probably Samand Pipāria, four miles south of Jubbalpur (E.I., XXV, VII, p. 311).

Satājunā.—It is the village Satājunā about 13 miles south-west of Mandhātā (E.I., IX, 106).

Satyavānā.—This mountain stands in the midst of the Rkṣa and the Mañjumān (Padma Purāṇa, 140).

Sābhramatī.—This river consists of seven streams. The two holy places called the Nanditirtha and Kapilamocanatirtha stand on this river (Padma Purāṇa, Ch. 136). This river joins the river Brahmavallī (Ibid., Ch. 144).

Śākambhari.—It was a site in Jaipur State. The ruins at Sāmbhar were explored in 1936-1938 (D. R. Sahni, Archaeological Remains and Excavations at Sāmbhar).

Śāmoli.—It is in the Udaipur State of Rajputana.

Sāñcī.—The ancient name of Sāñcī was Kākanāda (C.I.I., Vol. III, 31; Luders’ List No. 350). It is noted for its ancient Buddhist stūpas. A large number of votive inscriptions from the Sāñcī stūpas are available (E.I., II, 87ff.). Sāñcī is situated 20 miles north-east of Bhupal in Central India. (For details, vide Cunningham, Bhilsa Tapes, p. 183.) The Sāñcī Stone Inscription of Candragupta II mentions Sāñcī village which is situated about 12 miles to the north-east of Dewangunj in the sub-division of the native state of Bhupal in Central India (C.I.I., Vol. III). There is a difference of opinion as to the date of construction of the Topes at Sāñcī. For details, vide Excavations at Sāñcī by M. Hamid, A.S.I., Annual Report, 1936/37 (1940); The Monuments of Sāñcī by Sir John Marshall and Alfred Foucher, 1940.

Śāncor.—It is the principal town of the district of the same name in the Jodhpur State (E.I., XI, p. 57).

Śārangadh.—It is in the Chattisgarh division of the Central Provinces, 32 miles south of Raigadh (E.I., IX, 281ff.).

Sevādī.—It is a village in the Bali district, Godwār province of the Jodhpur State (E.I., XI, p. 304).

Shergadh.—It is a deserted town in the Kotah State, Rajputana. It is about 12 miles to the south-west of the railway station of Atru where two inscriptions have been found (E.I., XXIII, Pt. IV, October, 1935, p. 131).

Śiprā.—This river has its origin in the lake called Śiprā, situated to the west of the Himalaya mountain and falls into the southern sea (Kālikī Purāṇa, Ch. 19, pp. 14, 17). It is mentioned in the Meghadūta, (Purva-megha, 31). It has been immortalized by Kālidāsa as a historical river on which the city of Ujjayini was situated (cf. Raghuvamsa, VI, 35). This is a local river of the Gwalior State which flows into the Chambal (Cambanvati), a little below Sitaman. It is fed by two tributaries (Law, Rivers of India, p. 40). The Hariyamsa (clxvii, 9509) mentions this river. According to the Puranic list it is said to have issued from the Fāripātra mountain. The Avantyakhandha of the Skanda Purāṇa points out that the Śiprā in Avanti was known as Uttaravāhini, i.e., flowing down to the north. When the waters of the river Revā covered the earth, the Vindhyā mountain saved the earth. The three rivers, Revā, Cambanvati and Kṣatā
sprang from the Amarakanataka hill near the Vindhya. The Ksātā split open the Vindhya and flowed to Mahākālavana, i.e., Ujjaini to meet the Śīrpa near Rudrasarovara. The confluence of the two rivers Śīrpa and Ksātā was known as the Kṣatasaṅgama which is an important place of pilgrimage (Skanda Purāṇa, Ch. 56, 6–12, pp. 2868-69, Vaṅgavāsi ed.). The Jaina Āvaśyaka-Cūrṇī (p. 544) also mentions this river.

Śiroha.—It is about three miles north-west of Narwar.

Śirpur.—It is a small village situated on the right bank of the Mahānadi in the Mahāsamunda tahsil of the Rāipur district in the Central Provinces. It is 37 miles north-east of Rāipur and 15 miles from Ārang. It was once the capital of Mahā-Kośala and was then known as Śirupura (E.I., XI, p. 184).

Śrīmālapatāna.—It is the well-known Bhīmni, the capital city of the ancient province of Gūrjaratrā, situated about 50 miles west of Mount Abu (E.I., XXVI, Pt. III, July, 1941). It is called Śrīmāla according to the Skanda Purāṇa.

Śrīmārga.—Śrīmārga occurs in the Biholi Rock Inscription of Cāhāmāna Somēsvāra (V.S. 1226), where it appears to have been used as a variant of Śrīpatha or Śrīpathā, identified by Fleet with modern Bayāna in the Bharatpur State (E.I., XXVI, Pt. II, April, 1941, pp. 84ff.).

Śiripura.—It is modern Sirpur in the Raipur district, C.P. (E.I., XXII, 22; vide Śirpur).

Sunārpāl.—It is a village about 10 miles from Nārāyanapāla in the Bastar State, where a stone inscription of Jayasimhadeva was discovered (E.I., X, 35ff.).

Sunika.—A new charter of Mahāsudevarāja of Śarabhapura mentions this village at Dhakaribhoga (I.H.Q., XXI, No. 4).

Supratīṣṭha.—It was the headquarters of the Āhāra which seems to have comprised the territory, now included in the Hinganghāt tahsil in the Nagpur district (E.I., XXVI, 157-58). This Āhāra is also mentioned in the Poona plates of Prabhāvatīgupta (E.I., XV, 39ff.).

Śvetā.—This river originates from the Śābhramatī (Padmapurāṇa, Ch. 137).

Talahārī.—It seems to have comprised the country round Mallār in the Bilaspur tahsil (E.I., Vol. XXVII, Pt. VI, p. 280). Its ancient name seems to have been Taradamsakabhukti mentioned in an old copperplate grant of Mahāśivagupta Bālārjuna found near Mallār.

Talevātaka.—It is modern Talegaon about 10 miles south by west of Añjanavati (E.I., XXIII, Pt. I, January, 1935, p. 13).

Ṭāpi (Ṭāpti).—This is undoubtedly the river Ṭāpti but strangely enough it is nowhere mentioned in the Epics, not even in the Bhīṣmaparva list of the Mahābhārata (Luders’ List, No. 1131). The Bhāgavatapurāṇa (V.19, 18; X. 79, 20) and the Padmapurāṇa (Uttarakhandā, vv. 35-38) mention this river, which has its source in the Multai plateau to the west of the Mahadeo hills and flows westward forming the natural boundary between the Central Provinces and the north-western tip of Berar. It passes through Burhanpura and crossing the boundary of the Central Provinces, it enters the Bombay Presidency to meet the sea at Surat. It is fed by a number of unimportant tributaries. According to the Viṃpurāṇa (II, 3.11) this river rises from the Rikṣa hills. It was visited by Balarāma (Vāyu, 45.102; Brahmāṇḍa, II, 16.32).

Ptolemy speaks of the Nanagounas river which must be the Ṭāpti. The name Nanagounas cannot be traced in the Indian sources. Ptolemy in course of his coastal description locates the mouth of this river at the same altitude as the modern town of Sopārā (Souppārā), some 33 miles
north of Bombay at a great distance from the actual mouth of the Tápti. Ptolemy locates the sources of the Nanagounas in the eastern part of the Vindhya. The Tápti does not rise in the Vindhya (J. Ph. Vogel, Notes on Ptolemy, B.S.O.A.S., XIV, Pt. I, p. 84).

Tellabharā.—It may be identical with Tikhārī, five miles south by west of Jubbalpore (E.I., XXV, VII, p. 311).

Temarā.—It is a small village adjoining Kuruspal in the Bastar State of the Central Provinces (E.I., X, 39ff.).

TelcabArā.—It may be identical with Tikhiiri, five miles south by west of Jubbalpore (E.I., XXV, VII, p. 311).

TemarG.—It is a small village adjoining Kuruspal in the Bastar State of the Central Provinces (E.I., X, 39ff.).

Tesambi.—It may be identified with Terahi, five miles to the south-east of Rājñod (E.I., XXIV, Pt. VI, p. 242).

Telzur.—It is a large village about six miles from the south-east of Bhitā (E.I., XXVI, Pt. 111, July, 1941, p. 283).

Tumāna.—It is also known as Tumān which lies about 45 miles north of Ratanpur in the Bilaspur district (E.I., XXVII, Pt. VI, p. 280).

Tundarakा.—It may be identified with the present Tundrā about six miles south of Scori Nārāyaṇa on the Mahānādi and about 35 miles west of Sārangaṅ. It is now included in the Balodā Bazar tahsil of the Raipur district (E.I., IX, p. 283).

Udaipur.—Here stands the Jagannāthahārāya temple, where inscriptions have been found (E.I., XXIV, Pt. II, April, 1937).

Udayagiri.—It is noted for the rock cut temples excavated in an isolated sandstone hill. The Udayagiri cave inscription of Candragupta II mentions this well-known hill with a small village of the same name on the eastern side, about two miles to the north-west of Bhilsā, the chief town of the Bhilsā tahsil or sub-division of the Isāgadh district in the dominions of Scindia in Central India (C.I.I., Vol. III). According to some, this hill stands 4½ miles north-west of the Bhilsa railway station. This ancient site in Bhilsā is situated between the Betā and the Besh rivers, four miles from Bhilsā. It contains caves which are twenty in number. The region
in which this hill is situated, was formerly known as Daśārna or Dasanā of the early Buddhist canon. Dasanā is generally identified with the region round modern Bhilsā. The hill of Udayagiri is about 1½ miles in length, its general direction being from south-west to north-east. Vedasagiri where Mahendra, son of Aśoka, stayed with his mother in a monastery before his departure for Ceylon, might probably be the same as this Udayagiri hill. The Cave No. 5 is the most important of the Udayagiri caves from the sculptural point of view. It contains the scene of Varāha inscription. The Cave No. 6 contains the sculptural representations of the two Dvārapālas, Viṣṇu, Mahisamardini, and Ganeśa. The Udayagiri caves contain twelve inscriptions of which the four are the most important. The inscription in the Cave No. 6 discloses that the Sanakānikas occupied this region (vide D. R. Patil, 'The Monuments of the Udayagiri hills', published in the Vikrama Volume, ed. by Dr. R. K. Mookerji, 1948, pp. 377ff.; Luard, Gwalior State Gazetteer, I, p. 296).

Udayapura.—It is in the State of Gwalior. A stone inscription has been found in Udayāditya's Śiva temple built here (I.A., XVIII, 344ff.). The great Nilakaṇṭhesvara temple was built at Udayapura by Udayāditya (J.A.S.B., IX, 548).

Ujjain.—Patañjali in his Mahābhāṣya refers to it (3.1.2, pp. 67-68). The Yoginītantra (2.2.119) mentions it. Ujjayini (Ujeni) is mentioned in the Minor Rock Edict II of Aśoka. Ujjayini, which was the capital of Avanti or Western Mālava, was situated on the river Śrīpā, a tributary of the Carmanvati (Chambal). It is the modern Ujjain in Gwalior, Central India. It was built by Accutagāmi according to the Dipavamsa (p. 57). According to the Chinese pilgrim Hiuen Tsang, it is about 6,000 li in circuit. There are several tens of convents mostly in ruins. There are some three hundred priests, who study the doctrines of the Hinayanists and the Mahayanists. The king belongs to the Brahmin caste, who is well versed in the heretical books and who does not believe in the true law (Beal, Buddhist Records of the Western World, Vol. II, pp. 270-71). The dramas of Kālidāsa were performed on the occasion of the spring festival before the viceregal court of Ujjayini, circa 400 A.D. (Rapson, Ancient India, p. 175). Astronomers reckoned their meridian of longitude from here (McCrindle, Ancient India as described by Ptolemy, p. 164). In the Periplus of the Erythraean Sea (Sec. 48) this city is called Ozene wherefrom every commodity for local consumption is brought down to Barygaza (Bṛṛgukaccha). It was a great centre of trade, which lay at the junction of at least three main trade routes.

King Bimbisāra of Magadhā had a son by a courtesan of Ujjayini named Pađumavatī (Therīgāthā Commy., p. 39). Mahākaccāyana was born here in the family of king Candapajjota's chaplain, who learnt the three Vedas and succeeded his father in his office. Mahāvira, the founder of Jainism, practised penances here. In the 4th century B.C. Ujjayini became subject to Magadhā. Aśoka was stationed here as viceroy in the early part of the 3rd century B.C. Aśoka's son Mahinda was born here while his father was the viceroy. Vikramāditya the celebrated King of Ujjayini, who is usually identified with Candragupta II (circa 375 A.D.), is said to have expelled the Scythians and established his power over the greater part of India.

Popular literature of India of comparatively modern age is full of many amusing and interesting stories relating to King Vikramāditya of Ujjayini and the nine Gems who adorned his court. The tradition, on the whole, suggests that Ujjayini became a great centre of Sanskrit learning under its liberal royal patronage.
According to the Daśakumāracaritaṃ (p. 31), Puspodbha made friendship with a merchant's son named Candrapāla and entered Ujjayini in his company. He brought his parents to this great city.

According to the inscription found incised on two plates in the vicinity of Ujjayini, Vākpatirāja at the request of Āsinī, the wife of Mahāika, granted the village of Śembalapurakā to Bhaṭṭeśvaridevi at Ujjayini (I.A., XIV, 159ff.).

The Ujjayini coin has a distinct place of its own among the ancient Indian copper coins. Punch-marked and cast coins are found here dating from the third century B.C. to the first century A.C. In the excavations at Ujjayini clay medals and seals are also found dating from the second century B.C. to the second century A.C. Some potteries have been found here dated from the second century B.C. to the fifth century A.C. A stone casket has also been discovered (cir. 2nd century B.C.).

At Ujjayini the temple of Mahākāla, one of the twelve most famous Śaiva temples in India, was built. The Sauravpurana (Ch. 67, I) refers to Mahākāla at Ujjayini. It is also one of the holy places of the Lingāyat sect. The Lingāyat itinerant ascetics wander over India frequenting especially the five Lingāyat sees. As for the Hindu shrines Kālidasā knew about the great temple of Kārttikeya on the Mount Devagiri. For further details vide B. C. Law, Tribes in Ancient India, Ch. LX; B. C. Law, Ujjayini in Ancient India (Gwalior Archaeological Department).

Umā.—This river which is mentioned in the Kothuraka Grant of Pravarasena II, is identified with the river Wunnā in the Nagpur district (E.I., XXVI, Pt. V, October, 1941, 155ff.). It formed the eastern boundary of the donated village of Kothuraka.

Umvarātigrāma (E.I., VIII, 220).—It is in South Rajputana, and it may be identified with Umarnī, seven miles south-south-west of Delvādā.

Un.—It lies to the south of the Narmadā close to the Bombay-Agra road at a distance of 60 miles from Sanawad Station. It is in the Nimar district of Indore State containing some temples (A.S.I., Annual Report, 1918-19, Pt. I, p. 17).

Upapālavya.—It was a city in the kingdom of king Virāṭa wherefrom the Pāṇḍavas transferred themselves on completion of their exile. (Mahābh., IV, 72, 14). It was to this city that Sañjaya, the messenger of the Kurus, was sent by Dhrtarāṣṭra (Ibid., V, 22, 1). Nilakaṇṭha, the commentator on the Mahābhārata, points out that Upaplavya was a city near Virāṭanagara, but its exact site is uncertain (Nilakaṇṭha on the Mahābh., IV, 72, 14). It does not appear to have been a capital of the Matsyas, as told in the Cambridge History of India (p. 316) but only one of the towns in the Matsya country.

Uttamādṛīśikā.——This appears to be the ancient name of the uppermost tableland popularly called the Uparmāla extending from Bārolli and Bhainsaror in the south of Jahāzpūr in the north (E.I., XXVI, Pt. III, July, 1941, p. 101).

Vadānpara.—It was also known as Vaḍnagar. The town of Ānandapura situated at 117 miles to the north-west of Vallabhi has been identified by St. Martin with Vaḍnagar (C.A.G.I., 565; cf. Important Inscriptions from the Baroda State, Vol. I, p. 78).

Vadāuṇvā.—It is modern Baḍāuṇvā, about three miles south of Bijholl (E.I., XXVI, 102ff.).

Vairāṭa.—Vairāṭ or Vairāṭanagara was the capital of the Matsya country which lay to the south or south-west of Indraprastha and to the south of Śūrasena (Ṛgveda, VII, 18, 6; Gopātha-Brāhmaṇa, I, 2.9, B.I. series). Vairāṭanagara was so called because it was the capital of Virāṭa,
the king of the Matsyas. It is the headquarters of a tahsil in the Jaipur State, now accessible by a fine metalled road connecting Delhi with Jaipur, a distance of 52 miles. Traditionally it can be identified with Virātāpura, the capital of Virāṭa, the king of the Matsya country, at whose capital the five Pāṇḍava brothers and Draupadī passed the thirteenth year of their exile. When they disclosed their identity, Abhimanyu, the son of Arjuna, married Uttarā, the daughter of king Virāṭa (Mahābh., lxxii). The town of Vairāṭa is situated in the midst of a circular valley surrounded by low hills, famous for their copper mines. It is 105 miles to the south-west of Delhi and 41 miles north of Jaipur. It is situated on a mound of ruins about one mile in length by half a mile in breadth or upwards of two and half miles in circuit, of which the town of Vairāṭa does not occupy more than one-fourth.

The ancient remains of Vairāṭ are dealt with in the Archaeological Survey Reports, Vols. II and VI (vide also Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March, 1910, written by Dr. D. R. Bhandarkar who visited Vairāṭ during the year 1909-10).

The present town of Vairāṭ stands in the midst of a valley about five miles in length from east to west, by three or four miles in width which is surrounded by three concentric ranges of hills, the outermost being the highest and the innermost the lowest. The Jaipur-Delhi road enters the valley through a narrow pass at the north-west corner and the area is drained by two rivulets, the Vairāṭ Nala which runs northward to join the Bāṅgāṅgā river and the Bandrol Nala on the south. Vairāṭ is famous for the Vairāṭ version of the Rūpnāth and Sahasrām edicts of Aśoka discovered by Carllayle at the foot of the hill known as the Bhimji-ki-Dungri on a large rock. This hill is situated about a mile to the north-east of the town of Vairāṭ. A large cavern is found here which is believed to have been the abode of Bhima, the second Pāṇḍava brother.

Vairāṭ contains a Jaina temple which is situated in the neighbourhood of the tahsil and consists of a sanctum preceded by a spacious Sabhā-mandapa and surrounded by a broad circum-ambulatory passage on three sides (For details vide D. R. Sahni, Archaeological Remains and Excavations at Bairaṭ, pp. 16-17).

The top of the Bijak-ki-pahāri affords a picturesque view of the entire valley of Vairāṭ, with the Bhimji-ki-Dungri hill and the monuments around it on the north and a perfectly level plain which surrounds the lofty town on all sides. Vairāṭ is no doubt famous for an Aśokan edict which is the only known edict of Aśoka, inscribed on a stone-slab (Śīlā-phalaka) as distinguished from a stone-pillar (Śīlā-thamba). This edict provides definite proof of Aśoka’s faith in the Buddhist religion and his consequent exhortation to monks and nuns and to laymen and laywomen to listen to and to study the seven select passages from the Buddhist scriptures, for which he himself felt a special preference, as being most conducive to the continued prosperity of the Law of Piety promulgated by the Buddha.

By excavating the ancient site of Vairāṭ many archaeological remains of the Maurya period and immediately later have been found out. The principal monuments brought to light are numerous remnants of two Aśoka pillars similar to the other known memorial pillars of that emperor, a temple of an entirely new type, and a monastery erected by Aśoka himself. The best preserved portion of the monastery was that on the east side where a double row of six to seven cells has remained. Portable antiquities recovered from these cells included pottery, jars of different shapes and ornamented with various patterns. Some punch-marked
coins of silver and some Greek and Indo-Greek silver coins have also been discovered. The discovery of a piece of cotton cloth throws interesting light on the kind of clothing used in the 1st century A.D. Among the portable antiquities found at the site mention may be made of a terracotta figurine of a dancing girl or yakṣi having no head and feet. The left hand rests on the hip while the right arm is laid across the chest to support the left breast. The figure is almost naked. Similar figures are found on railing pillars of about the 1st century B.C. at Mathurā. The circular temple discovered at the site is found to be a most interesting structure contemporaneous with the Aśoka pillars. It was destroyed by a big fire. Daya Ram Sahni has pointed out that an interesting feature of the excavations at Vairāṭ is the total absence among the finds of anthropomorphic representations of the Buddha of any form or material, which is in full accord with the view that the Buddha image was not evolved until about the 2nd century A.D. (D. R. Sahni, Archaeological Remains and Excavations at Bairōti, published by the Department of Archaeology and Historical Research, Jaipur State, pp. 19ff.). Vide also Matsuṣadeśa.

Vanikā.—It may be identified with the village of Benkā, 15 miles north-west of Alwar (E.I., XXIII, IV, October, 1935, p. 102).

Varadāikheṭa.—It is probably Warūḍ in the Morsi taluk of the Amroāṭi district about 12 miles south of Pattan (E.I., XXIII, Pt. III, July, 1935, p. 84).

Varalīīka.—It is the name of a tank near Bijholi whose embankment is strewn over with ancient temples now in ruins (E.I., XXVI, Pt. III, July, 1941, p. 101).

Varatū.—This river may be identified with the river Varatroyi (E.I., XXVI, Pt. V, January, 1942, p. 204), far to the east and north of the village of Deolia.

Vasantgarh.—It is in the Shirohi State of Rajputana, where the stone inscription of Pūrnāpāla was discovered (E.I., IX, 10ff.). It is a very ancient place. Up to the end of the 11th century it was known by the name of Vaṭa, Vaṭakara and Vatapura. An old fort situated on a hill is found here. For details vide Rajputana Gazetteers, Vol. III-A, compiled by Erskine, pp. 302ff.

Vaśāsthārama.—This hermitage was situated on the Mount Abu in the Aravalli range. Kālidāsa in his Rhaguvamśa locates the hermitage of Vaśistha in the Himalayas (Raghuv., II, 26). It was visited by Viśvāmitra. It was beautiful, full of sages, and adorned with various kinds of flowers, creepers and trees. (Rāmāyana, Ādikānda, Sarga 51, vv. 22-23). Vaśistha is said to have created out of his fire-pit a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāmadhenu. Paramāra was the progenitor of the Paramāra clan of the Rajputs. Dilīpa and his wife desirous of having a son started for this hermitage (Raghuvamśa, Sarga 1, v. 35).

Vaṭalapadraka.—It is situated in the Kośira-Nandapuraviṣayā. This village may be identified with modern Baṭapadaka about 14 miles from Baṛḍūla. The headquarters of Nandapuraviṣayā may be identified with the two adjoining villages in the Bilaspur district, C.P. (E.I., XXVII, Pt. VII, July, 1948, pp. 289ff.).


Vaṭāḷavī.—Among the forest-kingdoms (ṇāvikarājyaś) may be mentioned Vaṭāḷavī and Sahalāṭavī (E.I., VII, 126; Luders’ List, No. 1195).

Vātodyaka.—The Tumain inscription of Kumāragupta and Ghaṭotkaca Gupta dated G.E. 116, mentions it, which is probably modern Badoh, a small village in the Bhilsa district of the Gwalior State, about 10 miles to the south of Eran (E.I., XXVI, Pt. III, July, 1941, p. 117).

Vedisa (Vidiśa).—Vidiśa was a famous city in early times immortalized by Kālidāsa in his Meghadūta. The Vaidiśas were the people of Vidiśa1 also called Vaisayanagar which was an old name of Besnagar. According to the Rāmdīyaṇa (Uttarakāṇḍa, Ch. 121) this city was given to Śatrughna by Rāmacandra. The Garudaṇpuraṇa2 describes it as a city full of wealth and happiness (sarvasampatsamānviṣṭam). It contained various countries (nānājanapadakīrṇam), jewels (nānāratnasamākulaṁ), big mansions and palaces, prosperous and pompous (śobhādhyam). It was an abode of many religions (nānādharmasamānviṣṭam).

Vidiśa or Vedisa (Skt. Vaidiśa, Vaidiśa) is the old name of Besnagar, a ruined city situated in the fork of the Bes or the Betwa (Vetravati),3 in the kingdom of Bhopal, within two miles of Bhilsa. According to the Purāṇas, Vaidiśa was situated on the banks of the river Vidiśa which took its rise from the Pāripātra mountain.4 The ancient city of Vidiśa, mentioned in the Luders’ List (Nos. 254, 273, 500, 521–24, 712, 780, 784, 813, 835 and 885), identified with Bhilsa in the Gwalior State, was situated at a distance of 26 miles north-east of Bhopal. It lay at a distance of fifty yojanas5 from Pātaliputra.6

According to the Pāli legend of Aśoka the way from Pātaliputra to Ujjayini lay through the town of Vedisa.7 There is every reason to believe that Vidiśa was included in the kingdom of Avanti.8 In Mārkaṇḍeypurāṇa we have mention of Vidiśa as one of the Aparanta neighbours of Avanti. It is definitely known that the dominions of Puyamitra, the founder of the Śunga dynasty, extended to the river Narmadā and included Vidiśa, Pātaliputra and Ayodhyā.9 But even if Avanti was included in the Śunga empire, Ujjayini must have yielded place to Vidiśa as the viceregal headquarters.

Vidiśa was the capital of Eastern Malwa.10 According to Bāṇa’s Kādambari a king of great valour named Śūdraka ruled Vidiśa, whose commands were obeyed by all the princes of the world. It remained as the western capital of Puyamitras and Agnimitra of the Śunga dynasty.11 According to the Meghadūta (vv. 25–26) it was the capital of the Daśārṇa country12 which was one of the sixteen janapadas of Jambudvīpa.13 From the Vindhyapāda the cloud messenger was to proceed to the country of Daśārṇa in the direction of which lay the well-known capital city of Vidiśa on the Vetravati. The Daśārṇas who figure in the Mahābhārata14 as one

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1 Meghadūta, I, 24, 25 and 28.
2 Bombay Ed. published by Sadasib Seth, ch. 7, sls. 34–35.
3 Meghadūta, Pürvamegha, 25 sl.
4 Law, Geography of Early Buddhism, p. 3.
5 One yojana—about seven miles.
6 Mahābhādhvāna, 98–99.
7 Samantapāṇidīkī, p. 70; UjjJean gacchanto Vedisanagararam pato.
8 Law, Ujjayini in Ancient India, Gwalior Archaeological Dept. publication, p. 4.
10 Bhandarkar, Carmichael Lectures, 1921, p. 85.
11 Cambridge History of India, p. 623.
14 Kannaparva, oh. 22. 3; Bhīṣmaparva, oh. 95, 41, 43; Droñaparva, oh. 25, 35.
of the tribes who fought with the Pândavas in the great Kurukṣetra war, occupied the site on the river Daśārṇa which can still be traced in the modern Dhasan river¹ that flows through Bundelkhand rising in Bhopal and emptying into the Betwa river or the Vetravati.² There were two countries by the name of Daśārṇa: western Daśārṇa (Mahābhārata, ch. 32) representing eastern Malwa and the kingdom of Bhopal; and eastern Daśārṇa (Mahābhārata, ch. 30) forming a part of the Chattisgadh district in the Central Provinces (J.A.S.B., 1905, pp. 7, 14). The Mārkaṇḍeya Purāṇa (57. 21–25) refers to the Daśārṇa river which gave its name to the country through which it flowed.³ The modern Dhasan (also known as the Dushān river) with which it has been identified near Saugor, flows between the Betwā (Vetravati) and the Ken, an important tributary of the Yamunā below the Vetravati known to Arrian as the river Cnaīnas. The same Purāṇa (57. 19–20) mentions Vidiśā and Vetravati⁴ among other rivers issuing from the Pāripātra mountain. The river Vidiśā⁵ must be connected with the town Vidiśā on the Vetravati, which was one of the five hundred rivers flowing from the Himalayas as mentioned in the Mūlindapañho.⁶ The temple of Bhalaswāmi which was situated on the Vetravati at Bihisla in the Gwalior State, 34 miles from Bhopal and eight miles from Sāṇchī, must have given rise to the name of the Bihisla town.⁷ According to Pargiter Vidiśā was one among many small kingdoms into which the Yādavas appear to have been divided.⁸ There was a place called Kārpaśigrama⁹ (occurring in three inscribed labels on the railing of the Sāṇchī Stūpa (Vedisanagar or Vessanagar) was a halting place on the Daśīṇāpatha.

Vidiśā was famous for ivory work.¹¹ One of the sculptures at Sāṇchī was the work of the ivory-workers of Vidiśā.¹² The Periplus mentions Dosarene as famous for ivory.¹³ This city was also famous for sharp-edged swords.¹⁴

The sixteen Brahmin pupils of Bāvari visited Vedisa among other places.¹⁶ The Skanda Purāṇa¹⁷ refers to Vidiśā as a tīrtha or holy place

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¹ It is connected with the Rikṣavanta (Ouxenton)—Law, Geographical Essays, p. 108.
² Law, Tribes in Ancient India, p. 375.
⁴ The water of this river was good for drinking purpose. Its waves rippled in joy indicated by their murmuring noise (Meghadūta, V. 26; cf. Jāt., IV, p. 388). This river flows into the Yamunā. It was much used and many tooth-sticks were found in it left by the bathers after ablution (Jāt., No. 497). Between this river and Ujjayinī lay the river Nirvindhiyā (Law, Geographical Essays, p. 114; Thornton’s Gazetteer, Gwalior, Bhopal; Meghadūta, I. 28–29; cf. Bhāgavatapurāṇa, IV, 14–15).
⁵ Mārkaṇḍeya purāṇa, LVII, 20.
⁶ Trencker Ed., p. 114; Himavantaśabdhata pañcanadī-satāni sandanti.
⁸ Ancient Indian Historical Tradition, p. 273 and f.n. 7.
⁹ Lüders’ List Nos. 260, 515; Law, Ujjayini, p. 8.
¹³ Jātaka, III, 338; Dasāṃkam tikhinadhāraṃ asin.
¹⁴ Suttanipīṭa, vs. 1006–1013.
¹⁵ Vangabāñ Ed., pp. 2767-68.
¹⁶ Ibid., p. 643.
which should be visited after visiting Someśvara. There were 18 donors belonging to Vidiśā, who contributed substantially towards the construction of Buddhist religious edifices at Bhilsa. In the Bārhut Stūpa the Votive label on the Pillar No. 1 shows that it was the gift of Cāpādevi, wife of Revatimitra, a lady from Vidiśā. There are also references to the gift of Vasiśṭha, the wife of Venimitra from Vidiśā; the gift of Phagudeva from Vidiśā; the gift of Anurādhā from Vidiśā; the gift of Āryamā from Vidiśā; and the gift of Būtarakṣita from Vidiśā.

The Nilakanṭhesvara temple at Udayapur in Bhilsa has been referred to in the Udayapura pradāsi which is engraved on a slab of stone. The Vedisagirimalahāvihāra which is said to have been built by Aśoka’s wife Devi for the residence of her son, was probably the first Buddhist religious foundation which was followed by the erection of Stūpas at Sānci, five and a half miles south-west of Bhilsa. Mahinda the son of Aśoka by Devi stayed in this monastery for a month. He came here to see his mother who welcomed her dear son and fed him with food prepared by herself. He went to Ceylon from Vediśa mountain. Vedisa also contained a monastery called Ḥathṭāḷhakaṟāma.

Vidiśā is well-known for its topes which include (1) Sānci Topes, five and a half miles to the south-west of Bhilsa; (2) Sonārī Topes, six miles to the south-west of Sānci; (3) Satdhāra Topes, three miles from Sonārī; (4) Bhojpur Topes, six miles to the south-south-east of Bhilsa; and (5) Andher Topes, nine miles to the east-south-east of Bhilsa. Revatimitra was probably a member of the Śūṅga-Mitra family stationed at Vidiśā. The inscription on a stone column at Be Nagar, discovered by J. H. Marshall, the then Director General of Archaeology in India, records the erection of a column surmounted by Garudā in honour of Kṛṣṇa-Vāsudeva by the Greek ambassador Heliodoros, son of Dion, when he had been crowned twelve years. Heliodoros, an inhabitant of Taxila, was sent by the Greek king Antialcidas to the court of king Kauṭśiputra-Bhāgabhadrā who was apparently reigning at Vidiśā. Although a Greek he was called a Bhāgavata, who, according to V. A. Smith, is credited with a long reign of thirty-two years. On this column he caused to be incised some teachings of his new religion which he probably embraced at Vidiśā. These teachings are contained in the two lines engraved on the other side of the column. The Bhāgavata of the Purīṇas may be the corrupt form of Bhāgabhadrā who was a Śūṅga prince reigning at Vidiśā, probably as Yuvarāja, just as one of his predecessors Agnimitra was during the reign of his father Puṣyamitra, as we learn from Kālidāsa’s Mālavākṣignimitra. Bhāgavata, i.e., Bhāgabhadrā has been assigned by V. A. Smith to circa

1 Ludera’s List, Geographical Index for references.
2 Barua and Sinha, Barhut Inscriptions, p. 3—Vediśā Cāpādevāya (Cāpadevāya) Revatimitabhairiyāya paṭhamā thabho dānām.
3 Barua and Sinha, Barhut Inscriptions, p. 35—Vediśā Vāsishthiyā Velimitabhā- 

riyāya dānām.
4 Ibid., p. 14—Vediśā Phagudevāna dānām; Vediśā Anurādhāya dānām.
5 Ibid., p. 17—Vediśā Ayamāya dānām.
6 Ibid., p. 20—Vediśāto Bhūtarakhiṣasa dānām.
7 Epigraphia Indica, I, 283.
8 Thāpavamsa, p. 44.
9 Dīpavali, VI, 15; XII, 14; 35; Samvatapāśādkā, I, 70, 71; cf. Mahāvamsa Commy., p. 321.
10 Mahāva., ch. 13, vs. 8–11; Dīpav., ch. 6, 16–17; ch. 12, v. 14.
11 Mahābhodhī, 116; Thāpav., 43.
12 Mahābhodhīvamsa, p. 169.
13 Cunningham, Bhilsa Topes, p. 7.
The attention of J. H. Marshall who examined the ancient site of Vidiśā was drawn to a stone-column standing near a large mound, a little to the north-east of the main site, and separated from it by a branch of the Betwā river. The shaft of the column is a monolith, octagonal at the base, sixteen sided in the middle, and thirty-two sided above with a garland dividing the upper and middle portions. The capital is of the Persepolitan bell-shaped type with a massive abaca surmounting it, and the whole is crowned with a palm-leaf ornament of strangely unfamiliar design. This column has been worshipped by pilgrims from generations to generations. Marshall thinks that the column was many centuries earlier than the Gupta era. King Bhāgabhadra mentioned in the inscription was the son of a lady belonging to Banares (Kāśīputraṣa). Fleet has taken Kāśīputraṣa to mean that he was the son of a lady of the people of Kāśi, or the son of a daughter of a king of Kāśi.

The Śākyas took shelter at Vidiśā being afraid of Viḍūḍabha. Asoka halted at the city of Vidiśā, while he was on his way to Ujjayini to join the post of Maurya viceroy (vparājā) of Avanti. Here he married Devi, who was endowed with signs of great persons and a young daughter of a banker named Deva belonging to Vidiśā. According to the Mahābodhiśvāmśa (pp. 98, 110) she was honoured as Vedisamāhadevi and was represented as a Śākya princess. Devi was taken to Ujjayini where she gave birth to a son named Mahinda and two years later, a daughter named Samghamittā. Devi stayed at Vidiśā but her children accompanied their father when he came to Pāṭaliputra and seized the throne. Samghamittā was given in marriage to Agnibrahmā, a nephew of Asoka (bhāgineyyo—sister’s son), and a son was born to them called Sumana. Dr. Barua rightly points out that the Sanskrit legends and the inscriptions of Asoka are silent on this point. Vedisamāhadevi was by his side at the time of Asoka’s coronation. Dr. Barua thinks that the Vidiśā residence of Devi favours the idea of having separate family establishments for individual wives at different towns.

The Besnagar inscription testifies to the existence of diplomatic relations between the Greek king of Taxila and the king of Vidiśā. The Raghuvansā (XV. 36) says that the two sons of Śatrughna named Śatrughnā and Subāhu, were put in charge of Mathurā and Vidiśā. Avikṣīt, son of Karandhama, the ruler of Vaiśāli, had a great conflict with the king of Vidiśā and was captured. Karandhama rescued his son. Pargiter holds that the Mārkandeyapuruṣa (121–131) makes this conflict grow out of a svayamvara at Vidiśā. About the time of Karandhama, the ruler of Vaiśāli, Parāvrit, king of the Yadava branch, placed his two youngest sons at Vidiśā and not in Vedeha.
It is with the kingdom of Vidiśā that the Śuṅgas are especially associated in literature and inscriptions. The Mālavikāagnimitra refers to the love of Agnimitra, king of Vidiśā and a viceroy of his father Puṣyāmitra, for Mālavikā, a princess of Vidarbha (Berar) living at his court in disguise. There was a war in 170 B.C. between Vidiśā and Vidarbha in which the former was victorious. Mādhavasena, a cousin of Yajñasena and a partisan of Agnimitra, was arrested and kept in custody of Yajñasena's warden when the former was on his way to Vidiśā. This led the Śuṅga monarch Agnimitra to ask Virasena to attack Vidarbha. Yajñasena was defeated and the kingdom of Vidarbha was divided between the two cousins. After ruling Vidiśā as his father's viceroy, Agnimitra was his successor as suzerain for eight years. The king at Vidiśā was the son of Kāśi, i.e., a princess from Benares. The Śuṅgas ruled originally as feudatories of the Mauryas at Vidiśā. Both Puṣyamitra and Agnimitra belonged to Vidiśā.

The Purāṇas preserve a tradition which avers that when the Śuṅga rule ended, one Śiśunandi began to rule Vidiśā. They lead us to think that the residual power of the Śuṅgas lingered at Vidiśā side by side with the suzerainty of the Kāṇvās. It is generally assumed that at first Vidiśā and subsequently Ujjayini became the official headquarters of Candragupta II.

In ancient Vidiśā copper kārṣapāṇa was the standard money from slightly before the rise of the Mauryas to at least the beginning of the Gupta supremacy, i.e., for upwards of 600 years. Punch-marked coins were found at Besnagar (ancient Vidiśā) which had its own individual marks on its coinage. They contained strata reaching down to the 4th century A.D. The kārṣapāṇas found at Besnagar seem to have been struck on a river bank. A zig-zig sign appears on them denoting a river bank.

Dr. Bhandarkar opines that owing to the enhancement of the price of copper kārṣapāṇas was reduced at some periods in the ancient town of Vidiśā.

Vediśagiri.—It was a mountain on which the Vediśagiri-mahāvihāra was built by Mahinda's mother. According to the Śamantaqāśādikā (p. 70) Mahinda stayed here and from this place he went to Tambapanni.

Vetravati (Pali Vettavati).—This river is mentioned in the Mārkandeya Purāṇa (pp. 20, 57) and also in the Milinda-Paṇha (p. 114). It is doubtless identical with Vetravati mentioned in Kālidāsa's Meghadūtaṃ (Pūrva-megha, śl. 25). It is modern Betwa which rises near Bhupal and flows into the Jumna. According to the Purāṇas it issues forth from the Pāripātra mountain. Bāna points out in his Kādambari that this river flows through Vidiśā (Ed. M. R. Kale, Bombay, p. 14). The temple of Bhaila-swāmi was situated on the banks of it at Bhilsā in the Gwalior State, 34 miles from Bhopal and eight miles from Sānci. It must have given rise to the name of Bhilsa town. The city of Vetravati was on the bank of the river of that name. Close to the city of Vetravati on the bank of the river named Aviksita carried her off. The same Purāṇa further relates that Aviksita was captured. All the kings in company with king Viśāla entered the Vidiśā city cheerfully, taking him bound.

Vetravati there lived a Brahmin, who was greatly proud of his birth but his pride was humbled.1

Veyaghana.—This is represented by Waigaon, three miles south of Añjanavati.2

Vidarbha.—It is modern Berar. The people of Vidarbha are referred to by Dañjin in his Kāvyādārsa (I, 40). The people of this place, according to the Purāṇas,3 were the dwellers of the Deccan (Dakṣināpathavāsināḥ) along with the Pulindas, Dañjakas, Vindhyas and others. Patañjali in his Mahābhāṣya (I. 4. 1, p. 634) mentions Vaidarbha. The Yoginītantra (2. 4) has a reference to it. The Bhāgavata Purāṇa mentions it as a country (IV. 28, 28; IX. 20, 34; X. 52, 21, 41; X. 84, 55). The Brīhadāsmhitā (XIV. 8) also mentions it. According to the Mahābhārata Vidarbha was the kingdom of Damayanti, Nala’s queen. In the Vidarbha country lived one Punyavarmā, the jewel of the Bhoja royal family, who was a partial incarnation of virtue. He was powerful, truthful, self-disciplined, glorious, lofty, and vigorous in mind and body. He disciplined his people and made masterpieces his model. He caressed the wise, impressed his servants, blessed his relations and distressed his foes. He was deaf to illogical discourse and insatiable in the thirst for virtue. He was a penetrating critic of ethical and economic compendia. He controlled all functionaries watchfully and encouraged the conscientious by gifts and honours. He filled the life of a man with worthy deeds.4 Kālidāsa in his Mālavikāgnimitram (Act V, 20) tells us that the Śunga dynasty was founded along with the establishment of a new kingdom at Vidarbha. Agnimitra’s minister refers to the kingdom as one established not long ago (aciridhifithita) and compares its king to a newly planted tree (navasamropanasithilastaru). The king of Vidarbha is represented as a relation of the Maurya minister and a natural enemy of the Śuggas.5 During the reign of Bṛhadraṭha Maurya there were two factions in the Magadhan empire, the one headed by the king’s minister and the other by his general. The minister’s partisan Yajñasena was appointed governor of Vidarbha. He declared his independence and commenced hostilities against the usurping family when the general usurped the throne. Kumārṇa Mādhavasena, a cousin of Yajñasena and a partisan of Agnimitra, was arrested and kept in custody by Yajñasena’s warden when the former was on his way to Vidiśā. This led the Śunga monarch Agnimitra to ask Viraśena to attack Vidarbha. Yajñasena was defeated and the kingdom of Vidarbha was divided between the two cousins,6 the river Varadā forming the boundary between the two states. Vidarbha was conquered by the son of Queen Gautami Balaśrī according to the Nasik cave inscription (Raychaudhuri, P.H.A.I., 4th ed., 309ff.; B. C. Law, Indological Studies, Pt. I, p. 50). For further details vide Law, Tribes in Ancient India, pp. 49, 100, 123, 174 and 389.

Vilāpadvaka.—It may be identified with the village of Bilandi about 11 miles S.S.E. of Shergadh. Some have identified it with the village of Bilwāro situated about 25 miles east of Shergadh (E.I., XXIII, Pt. IV, October, 1935, p. 135).

Vindhyanvalli.—It is the ancient name of Bijnol. It is also popularly known as Bijoliā or Bijoliyā (E.I., XXVI, Pt. III, 101).
Vodhagrāma (E.I., X, 78-79).—It is in Satyapuramandala, south Rajputana, and may probably be identified with Bodan.

Vyāghreraka.—It is to be identified with the modern Bāghera, about 47 miles to the south-east of Ajmeer (E.I., XXVI, Pt. III, July, 1941).

Wadgaon.—It is in the Worarā tahsil of the Cāndā district where the plates of Vākāṭaka Pravarsena II were found (E.I., XXVII, Pt. II, p. 74).

Yaudheya.—The Yaudheyas were a republican tribe as old as the age of Pāṇini, the celebrated grammarian (Pāṇini's Sūtras, 5.3.116-117). They maintained their tribal organization as late as the fourth century A.D. about which time they are referred to in the Allahabad Pillar Inscription of Samudragupta along with other republican tribes, e.g. the Mālavas, Ārjunāyanas, Madrakas, Ābhiras and others. They were also known as such in the sixth century A.D. as we learn from the Brāhmaṇḍa of Varāhamihira (XIV. 28).

But the earliest reference to the tribe is probably made in Pāṇini. In na prācyā Bhargādī Yaudheyaḥibhayaḥ (IV. I. 178) the term ‘Yaudheyādī’ includes the two tribes, the Yaudheyas and the Trigarttas. Elsewhere in the sūtras (V. 3. 117), the Yaudheyas, counting of course the Trigarttas with them, are referred to as forming an Ayudha jīvīrāgha or a tribal republican organization depending mainly on arms, i.e., a warrior tribe. But the historical tradition of the tribe goes still earlier. The Purāṇas refer to the Yaudheyas as having been descended from Uśinara. The Harivamśa, too, connects the Yaudheyas with the Uśinaras (Harivamśa, Ch. 32; cf. also Pargiter, Mārk. P., p. 380). Pargiter thinks that King Uśinara established separate kingdoms on the eastern border of the Punjab, namely, those of the Yaudheyas, Ambaśṭhas, Varṇavṛtra, and the city of Kṛmila; and his famous son Śivi Aśinara originated the Śivas in Śivapura (A.I.H.T., p. 264). That the Yaudheyas were settled in the Punjab is also proved by their association with the Trigarttas, Ambaśṭhas, and Śivas. In the Mahābhārata (Drona Parva, Ch. 18, 16; Karna Parva, Ch. 5, 48) the Yaudheyas are described as being defeated by Arjuna along with the Mālavas and Trigarttas. In the Sāmbhā Parva (Ch. 52, 14-15) they along with the Śivas, Trigarttas and Ambaśṭhas are represented as having assembled and paid their homage to Yuddhiṣṭhira. Elsewhere in the Great Epic (Drona Parva, Ch. 159, 5) the tribe is mentioned along with the Adrijas (= the Adraistai of the Greeks ?), Madrakas and Mālavas (Yauddheyānādrijān rājjan Madrakān Mālavānāpi).

The Brāhmaṇḍa places the Yaudheyas along with the Ārjunāyanas in the northern division of India. They may have been connected with the Pandonnoi or Pāṇḍava tribe mentioned by Ptolemy as settled in the Punjab (Ind. Ant., XIII, 331, 349). Yaudheya appears as the name of a son of Yuddhiṣṭhira in the Mahābhārata (Ādi Parva, Ch. 95, 76).2

Cunningham identifies the Yaudheyas with the Johiya Rajputs and the country of the Yaudheyas with Johiyabar (= Yaudheya-vara) the district round Multan, on the strength of the evidence derived from the coins of the Yaudheya clan.4 The Johiyas, he points out, are divided into three tribes; and he finds a strong confirmation of his identification in the fact that in the coins of the Yaudheya clan there can be traced the existence of three different tribes.

1 Brahmap., III, ch. 74; Viṣṇup., ch. 99; Brahmap., ch. 13; Muteyap., ch. 48; Viṣṇup., ch. 17, etc.
3 A.G.I., pp. 281-282.
4 Allan, Coins of India, p. cli.
The Yaudheyas are also mentioned in the Junāgadh Rock Inscription of Rudradāman, where the Śaka king boasts of having ‘rooted out the Yaudheyas’. They are known from the Bijayagadh Stone Inscription (C.I.I., Vol. III, pp. 250-51) to have occupied the Bijayagadh region of the Bharatpur State. It probably shows that this powerful clan by this time extended their influence very far to the south, otherwise they would not have come into collision with the Śaka Satrap. But the tide of Scythian invasion could not sweep away this tribal republic which survived at least up to the time of Samudragupta. In the Allahabad Pillar Inscription of this powerful Gupta monarch the Yaudheyas are included in the list of the tribal states of the western and south-western fringes of Āryāvarta, which paid homage to Samudragupta. According to some the Yaudheyas occupied an area which may be roughly described as the eastern Punjab. For further details vide B. C. Law, *Indological Studies*, Pt. I, 56ff.

Yekkeri.—This village is situated about four miles towards the north by east from Saundatti, the chief town of the Parāgādā taluk of the Belgaum district (*E.I.,* V, p. 6).

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1 *E.I.,* Vol. VIII, pp. 36ff.
2 Paleographically the inscription is of an early date, the characters being of the so-called Indo-Scythic form. The leader of the Yaudheya tribe who is referred to in the inscription has been styled as Mahārāja and Mahāsenāpati. Cf. *J.R.A.S.*, 1897, 30.
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