

C H A P T E R IX

GEOGRAPHY

Texts or narratives of purely historical or geographical nature are very rare in Sanskrit literature and whatever geographical information can be gathered is mere incidental. The material therefore which constructs the ancient geography of India is scattered amid a mass of other subjects, and can hardly present a general view. Therefore the items of geographical information require to be very carefully examined and assembled together from a variety of sources - literary, epigraphic, monumental and traditional - before we can give a complete geographical picture of ancient India.¹

The geography of India is chiefly dependent on religion. Her every tree, every river, every mountain, every

1 Law B. C., Geographical Essays, P. 1.

spring, every cave, every lake, every hermitage, is sacred. As it is the duty of every pious Indian to visit holy places, pilgrims travelled far and wide and their knowledge of all the places has been handed down to us in the sacred literature. And as Cunningham² says, "though there is plenty of the fabulous in Indian Geography of outlandish regions, the allusions to purely Indian topography are generally sober. The main features of the country were already known in very early times."

To reconstruct a systematic geography of ancient India, vedic literature, Brāhmanas, upaniṣads, Dharmasūtras, and Dharmasāstras are useful. As Law points out, "The epics and the purānas are recognised, 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 the rivers, mountains, lakes, forests, deserts, towns, countries and peoples."³

A discussion of the geographical data in the purānas is beset with many difficulties. The chief of these is the conventional character of purāṇic geography. The

² Ancient Geography of India, Introduction, P. XXXVIII.

³ Historical Geography of Ancient India, Introduction, P.1.

geographical uncertainty leads to historical uncertainty.

The geographical data of a particular work are difficult to be assigned to a particular historical period in the face of a faulty and uncertain chronology. References to the Hūnas, for example, are met with in documents so early as the Mbh.⁴ and Rāmāyana.⁵ The Mahābhārata appears to have received additions till as late as the 5th century A.D.⁶ and so it would be wrong to say that the Mbh. reflects contemporaneous events. Another difficulty is the occurrence of the same name in respect of places, mountains, and the like in various parts of the country. Niṣadha, for example, is a mountain lying to the south of Meru, known by the Greeks as Paropamisos, and now called the Hindukush, as well as the name of a place situated near Vidarbha (18.10). A third obstacle is the application of different names for the same place or people, for example, Visnutīrtha or Maudgalyatīrtha (136.41) used for a tīrtha on the river Godāvarī and Ābhīras, Dasyūs, and Mlecchas (212.26-28) used for the people called at present

4 Mbh. ed. Calcutta, 1834-39, I, 6685; III, 1991, VI, 373.

5 The St. Petersburg Dictionary records only one reference to the Hūnas in the Rāmāyana, namely as a *varia lectio* in the Bengal recension (ed. Gorressio, Paris 1845, IV, 40.25).

6 First Hūna invasion was repulsed by skanda gapta about A.D. 455; Fleet: Gupta inscriptions, No. 13; M.A. Stein: White Huns and kindred tribes - Indian Antiquary, XXXIV, P. 80. ff.

Ahīras residing largely in the United Provinces, Bihar, Nepal, and some portions of Rājputana. Then there is the traditional and conventional element in Geography preponderating in the purāṇas. Names are handed down traditionally and used without any regard to the existence of the places and peoples concerned; and the "geographical fancies of an early age are similarly propagated from generation to generation and sometimes find their way centuries later into the sober pages of technical literature".⁷ Last but not least is the disregard to the distinction between real and fabulous geography. The Br. P. thus mentions an assembly hall of lord Brahmā to the north of mountain Meru, thus transferring the place to a fable land (18.37).

The geographical accounts in the different purāṇas are very similar and the account in one is often repeated in another and in some cases a longer account is condensed into a shorter one. The names of the countries, mountains, rivers, etc. are mentioned at random without any topographical details, very often even neglecting the direction in which a country or a mountain or a river lay, assuming their knowledge by the contemporary Indians as a matter of course.⁸ The list in the

7 Mark Collins: The geographical data of the Raghuvamśa and Daśakumāracarita, P. 8.

8 Dr. Moti Chandra, Geographical and Economic studies in the Mahābhārata: Upāyana period.

Brahma, Vāyu, Matsya and Mārkaṇḍeya purāṇas is a long one, while that in the Viṣṇu is very short. The information about geography given in Varāha, Skanda, Liṅga, Nāradiya, Brahmavai-varta, Agni, Bhāgavata and Bhaviṣya is not very useful. The Padma-purāṇa provides a detailed list of countries and rivers of India but as it is in a very confused form and as the divisional setting of countries has been mistaken, it has not proved to be very useful. The longest list of countries and peoples of India is, contained in the Mārkaṇḍeya, Brahma, Skanda, Brahmāṇḍa and the Vāyu-purāṇas. The Rāmāyaṇa (Kisk.Ch.40) and the Mahābhārata (Bhīṣ.,Ch.9) also contain similar lists of countries and rivers. The majority of the ^{names of} countries and peoples found in the purāṇas is very much the same as found in the nadyādivarnana section of the Mārkaṇḍeya purāṇa and the Mārkaṇḍeya purāṇa is considered to be very important from the point of view of providing geographical information. The Br. P. agrees very closely with the Mārkaṇḍeya P., the same order being observed in the eastern and northern divisions, and the same mistakes have been committed in the countries of the central division. And as the Mārkaṇḍeya is undoubtedly an earlier compilation than the Brahma-purāṇa, it can be presumed that the Brahma framed its lists from the lists of Mārkaṇḍeya, as based on different directions.⁹ Though, there are minor differences,

⁹ Chaudhari S.B., Ethnic Settlements in Ancient India, Part 1, PP. 12,13.

it seems very probable that the seven lists of the Mārkaṇḍeya formulated with a reference to the different directions were borrowed from the Vāyu text. Of all the purāṇas, the best and oldest text of geographical tradition of India is contained in the Vāyu and Brahmāṇḍa. Though, they do not furnish long lists, the seven lists of ethnic names appear to be very genuine. As the two texts are substantially the same, which indicates that the two purāṇas were originally one and the same, as is generally believed.¹⁰ The text of the Matsya purāṇa seems to be a repetition of the text of Vāyu. "It thus follows that the geographical texts of the Vāyu, Brahmāṇḍa, Mārkaṇḍeya, Matsya and Brahma are in agreement with one another subject to some small variations, and that the common source of Matsya and Mārkaṇḍeya is the text of Vāyu and Brahmāṇḍa from which the other purāṇas framed their lists, while the Matsya copied from the Vāyu text freely, the Mārkaṇḍeya subjected it to a critical revision, and so the Mārkaṇḍeya on the other hand was copied by Brahma in the same way.¹¹

From the geographical standpoint, the importance of the Brahma purāṇa is very great. It gives a general view of the world geography. It mentions Jambūdvīpa and describes

¹⁰ Chaudhari S.B., 'Śiva and Vāyu Purāṇas' - JBoRS, XV, 183 ff.

¹¹ Chaudhari S.B., Ethnic settlements in Ancient India, P.14.

Bhārata together with its varṣas, kulaparvatas, Kesarācalas, other innumerable mountains, rivers and cities. It refers to the various rivers grouping them according to the mountain ranges out of which they arise. The principal people residing in India and on its border are also mentioned and they are arranged according to the countries to which they belong. Many names of countries and peoples are the same as found in other purāṇas, but some of them are entirely new and original.

The extensive Mahātmya literature contained in the purāṇas dealing with the topography of the various tīrthas or holy places is very important from the geographical view point as evidence is supplied by them for locating some important sites. The Brahma-purāṇa provides ~~Gautamī-mahātmya~~ and a careful study of the portion shows how thoroughly acquainted the author was with the region surrounding the river Godāvarī. Besides this, the Br. P. furnishes a description of Utkala-pradesh in the Puruṣottamakṣetramāhātmya. The geographical study of the Brahma-purāṇa becomes all the more important in view of its furnishing the valuable clue about the location of its author.

Brahma-Purāṇa - World Geography

There are seven continents, viz. Jambū, Plakṣa,

Śālmala, Kusa, Krauñcu, Śāka and Puskara and they are surrounded by oceans of salt-water, sugar-cane, juice, wine, ghee, curdled milk and milk. In the midst of all these Jambūdvīpa is situated. Meru, the golden mountain, is situated in the middle of it. Its height is 84,000 yojanas. It penetrates downwards 16,000 yojanas. The width of its peak is 32,000 yojanas. The area of its base is 16,000 yojanas. It appears like the petal of a lotus. To its south are situated the mountains Himavān, Hemakūṭa and Niṣadha and to its north are the mountains Nīla, Sveta and Śrṅgi. Two of these great mountains are one lakh yojanas in extent and are situated in the middle,¹² the remaining mountains are less by ten and ten thousand yojanas in length and they are all two thousand yojanas in height and they have the same breadth.¹³

12 Niṣadha on the south of Meru and Nīla on the north, according to Viṣṇu-Purāṇa, Bk. II, Ch. ii.

13 18.11-17; Acc.to Sri M.M.Yajnik (ref.to note 18), the mountains Meru and others can be identified as under:-
 (i) Mahāmeru - The range of mts.from Supārśva the Sayana mts.in the north to Gandhamādana the Kuen-lun mts. in the south; and from Mandāra, the ~~Kingdom~~ Khyngan mts.in the east to Vipula the Tien-Shan mts. in the west.
 (ii) Meru - The Altai mts. (iii) The mountains of the three northern & the three southern countries: (a) Śrṅgi - The mountain forming the north-eastern boundary of the Uttarāṇ Kuravah (b) Sveta - The Bielukha (white mountains).
 (c) Nīla - a peak of the Altai mts. (d) Himavat - The Himālaya mts. (e) Hemakūṭa - The Ta-Sai-Shan mts. (f) Niṣadha - The un-an-uling mts.

To the south of the mountain Meru are situated the countries Bhārata, Kimpurusa and Harivarṣa and to its north are situated the countries Rāmyaka, Hiraṇmaya and Uttarakuru. In the middle of all these countries is situated the Ilāvṛta-vaṣa covering the mountain Meru from all the sides for 9,000 yojanas.¹⁴

On the four sides of Meru, four mountains are situated. Mandāra is situated on the east, Gandhamādāna in the south, Vipula in the west and Supārśva in the north. They are decorated with the standard trees. Thus the trees Kadamba, Jambū, Pippala and Vata are situated on the four mountains respectively. These mountains are eleven hundred yojanas in extent.¹⁵ A tree of Jambū is situated in the middle of Jambūdvīpa after which it takes its name. The juice of the Jambū tree flows and becomes a river.

¹⁴ 18.18-21, Yajnik M.M. in an appendix to his book called Genealogical Tables of the Solar and Lunar dynasties with the Map of Jambūdvīpa identified all the dvīpas in the following way:

Jambūdvīpa - Asia, excluding Asia, Minor and Arabia and the plains to the west of the Yeinsei.

Nine principal countries:

1. Uttarakuru - The Tundras & the Forest-belt of Siberia.
2. Hiraṇmaya - The south-eastern districts of Siberia, the centre of Aryan civilization from 6000 to 4500 B.C.
3. Rāmyaka - The country between the river Yeinsei and the lake Balkhas.
4. Ketumāla - Russian Turkistan 'the birth place of Nations'.
5. Ilāvṛta - Upper Mongolia and eastern Turkastan.
6. Bhadrāśva - Manchuria,
7. Harivarṣa - China proper,
8. Kimpurusa - Tibet.
9. Bhārata - India.

¹⁵ 18.22,23; ref. note '17'.

Four forests and four streams are situated on the four sides of the mountain Meru. Thus the forest Caltraratha is situated to its east, Gandhamādana to its south, Vaibhrāja to its west and Nandana to its north. In the same way the streams Arunoda, Mahābhādra, Asitoda and Mānasa are situated on the four sides of the mountain Meru (18.30,31).

The Kesara mountains to the north of the mountain Meru are śāntavān, Cakrakuñja, Kārari and Mālyavān and Vaikāṅka those to the west are Śikhivāsa, Vaidūrya, Kapila, Gandhamādana and Jānudhi, those to the south are Trikuṭa, Śisira, Patāṅga, Rucaka, and Niṣadha and those to the north are Jāṭhara, Śaṅkhakūṭa, Rṣabha, Hamsa, Nāga and Kālāñjara (18.32-36).

Moreover, the court of lord Brahmā is situated on the mountain Meru and it is a great city having an area of 14,000 yojanas and in all its eight directions and sub-directions are situated the courts of Indra and other lokapālas (18.36-38).

The divine river Ganges issues forth from the foot of lord Viṣṇu, enters the moon and after passing through the court of lord Brahmā, it falls from the sky after dividing itself into four parts, viz. Śītā, Alakanandā, Caksu and Bhadrā. The eastern stream known as Śītā passed from one

mountain to the other and flowing through Bhadrāśva, she entered the ocean. The stream known as Alakanandā enters Bhārata after flowing southward, then it enters ocean and divides itself into seven parts. The stream known as Cakṣu flows westward and after flowing through the country Ketumāla it enters the ocean. The stream known as Bhadrā passes through Uttaragiri and Uttarakuru and enters the ocean.¹⁶

The mountains Gandhamādana and Mālyavan extend to Nīla and Niṣadha. In the middle of both of them Meru is situated in the form of a petal. The Bhārata, Ketumāla, Bhadrāśva and Kuru are the leaves of this lotus. The mountains Jāthara and Devakūṭa¹⁷ are the boundary mountains and extend to Nīla and Niṣadha, from south to north (18.44-46).

The mountains Gandhamādana and Kailāsa stretch from east to west and are situated at the end of the ocean for 80 yojanas. The Niṣadha and Pāriyātra are boundary mountains and

¹⁶ 18.38-44.

Its four great rivers are: (i) Bhadrā - The Lena, falls into the arctic ocean (uttara samudra). (ii) Sītā - The Amur, falls into the pacific ocean (Pūrnārnava). (iii) Alakanandā - The Ganges falls into the Indian ocean (Daksina Mahāsāgara). (iv) Caksus - The oxus, falls into the sea of Aral (ksārodadhi).

¹⁷ Jāthara - The stanvoi mts.
Devakūṭa - The yablonoi mts. acc.to Shri M.M.Yajnik,
Op.Cit., They form the eastern boundary.

and extend to Nīla and Nīṣadha from south to north.¹⁸ The mountains Trisṛṅga and Jārudhi are the two mountains on the north and they, like the two former ones, extend to the ocean. These eight are called the boundary mountains (18.50-52).

The valleys among these mountains are exceedingly charming and they are decorated with forests and cities. They are terrestrial heavens and in them reside the siddhas, cāraṇas, Lakṣmi, Viṣṇu, Agni, Sūrya, Indra and other gods. These are the places of daily enjoyments for Gandharvas, Yakṣas, Rākṣasas, Daityas and Dānavas. The people live here for 10,000 to 12,000 years, and here no one is affected by any kind of mental agitation. In Bhadrāsva, lord Viṣṇu is figured with a horse's head, in Ketumāla he has the form of a boar; in Bhārata, that of a tortoise and he has the form of a fish in the north (18.57-60).

18 18.47-49, missing in ms. 'ka'.

Gandhamādāna - The Kuen-lun mts., Kailāsa - The Karakoram mts. They form the southern boundary; Nīṣadha - The Balkan mts., Pāriyatra - The Paropamisus mts., they form the western boundary; Trisṛṅga & Jārudhi - The mountains north of the Altai mountains. - M.M.Yajnik, Op.Cit., For further details about the Paurāṇic Geography, vide also, Siddhesvarashastri Citrav; Bhārata - varṣiya prācīna caritrakośa (in Marāṭhī), Appendix 2, PP.664-669.

Brahmasabha

Uttaragiri

Uttarakuru

Himamayavarṣa

Ramyakavarṣa

Sṛṅgavan, Nīla, Sveta - M.

Sāṅkhaḥkūṭa, Rṣabha, Hamsa, Nāgakaṭaṅjara -

Kesara Mts.

Jambūdvīpa

Ilāvṛta Varṣa

Supārśva (M.)

Vipula(m)
Pippala(t)
Vaibhrāja(f)
Asitoda(L)
Sikhiṇvāsa
Vaidūrya
Kepila
Gandhamādana
Jārudhi

Kesara
mountains

Meru (m)

Mandara (m)
Kadamba (t)
Caitraratha(f)
Aruṇoda (L)
Santavan
Cakrakūṭa Kesara
Kurari mountains
Mālyavan
Vaikātaka

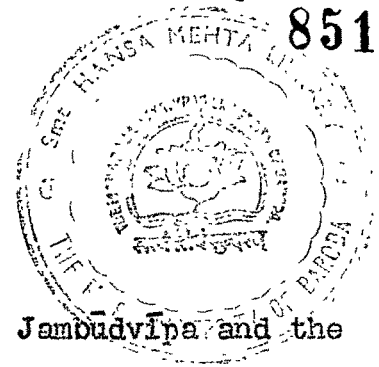
Bhadra
-śva
c.

C = Country
F = Forest
L = Lake
M = Mountain
T = Tree

Trikūṭa, Śīsira, Patāṅga, Raka, Niśadha
-Kesara mts.

M Himāvan, Niśadha, Hemakūṭa.

Havivāṇa
Kimpurubavarṣa
Bhāratavarṣa



Plakṣadvīpa¹⁹

The lavaṇa ocean surrounds the Jambūdvīpa and the Plakṣadvīpa surrounds the lavaṇa ocean. The area of Plakṣadvīpa is double that of Jambūdvīpa i.e. two lakh yojanas. Medhātithi, the king of Plakṣadvīpa, had seven sons, viz. Śāntamaya, Śīsira, Sukhodaya, Ānanda, Śiva, Kṣemaka and Dhruva and the seven countries of the Plakṣadvīpa are named after it.²⁰

There are seven varṣa-mountains fixing the boundary of the Plakṣadvīpa. They are Gobheda, Candra, Nārada, Dundubhi, Somaka, Sumanas, and Vaibhrāja.²¹ The seven rivers flowing there are Anutaptā, Śikhā, Viprāsā, Tridivā, Kramu, Amṛtā and Sukrutā.

19 M.M. Vajnik, Op.Cit., South-east Arabia, Asia minor and Russia in Europe.

20 Ibid - Śāntamaya - El Hasa and oman in Arabia.
Śīsira - Syria.
Sukhada - Kurdistan and Armenia.
Ānanda - Turkey in Asia.
Śiva - South Russia in Europe and Ukraine.
Kṣemaka - Great Russia in Europe.
Dhruva - North Russia and Novaya zemlya.

21 Ibid - Gomeda - Jewel Akhdar = Green mountain in Śāntamaya
Candra - Lebanon = white mountain in Śīsira.
Nārada - Ararat, the loftiest peak in Asia minor, rising to the height of 16916 feet, in Sukhada.
Dundubhi - Taurus in Ānanda.
Somaka - Caucasus in Śiva.
Sumanā - Ural in Kṣemaka.
Vaibhrāja - The northern extension of the ural in Dhruva.

The arrangement of yugas does not prevail there. In the Plakṣadvīpa, the Tretāyuga alone prevails. Besides those above mentioned, there are thousand others hills and rivers. The dharma is properly divided here according to varṇa and Āśrama. There are four types of classes, viz. Āryaka, Kuru, Vivisvā and Bhāvi. They corresponding to Brahmins, ksatriyas, vaiśyas, and sūdras. In the middle of this continent, there is a great tree of Plaksa after which the continent takes its name. All the people worship lord Viṣṇu here in the form of Soma. The Plakṣadvīpa is surrounded by the ocean of Sugarcane juice being of the same size as that of Plakṣadvīpa (20.1-20).

Sālmaladvīpa²²

The Sālmaladvīpa surrounds the ocean of sugarcane juice. Vapusmān, the king of the Sālmaladvīpa, had seven sons and the seven countries of Sālmaladvīpa were named after them. The area of Sālmaladvīpa is double that of the ocean of sugarcane juice. The seven varṣas are Sveta, Hārīta, Jimūta, Rohita, Vaidyūta, Mānasa and Suprabha.²³ There are seven

22 M.M.Yajnik - The Eastern Africa with the foundered ancient continent of Gondwana also called Lemuria.

23 Ibid - Sveta | The countries of the foundered ancient
Hārīta | of Gondwana - or Lemuria.
Jimūta |

Rohita - Tanganyika, some part of Gondwana and Somaliland.

Vaidyūta - Kenya and Uganda.

Suprabha - Anglo Egyptian Sudan and Libya.

seven mountains in the seven countries, viz. Kumuda, Unnata, Balāhaka, Droṇa, Kaṅka, Mahīṣa and Kakudmān.²⁴ The seven rivers of Śālmaladvīpa are Śronī, Toyā, Vitṛṣṇā, Candrā, Śukrā, Sukra, Vimocanī and Nivṛtti.

The four classes in the Śālmaladvīpa have different colours, viz. Kapila, Aruṇa, Yellow and Black, and they correspond to the four well-known classes, viz. Brahmins, kṣatriyas, vaiśyas and sūdras. Lord Viṣṇu is here worshipped in the form of Vāyu and a great tree of Śālmala is situated in the middle of it, after which it takes its name. The Śālmaladvīpa is surrounded by the ocean of wine, being in extent the same as that of Śālmaladvīpa (20.21-35).

Kuśadvīpa²⁵

The area of Kuśadvīpa is double that of Kuśadvīpa.

24 Ibid - Kumuda | The mountains of the foundered ancient
Unnata | continent of Gondwana or Lemuria.
Balāhaka |

Droṇa - Livingstone in Rohita.

Kaṅka - Elgan, Kenya and Kilimanjaro in Vaidyuta.
They are extinct volcanoes.

Mahīṣa - Ras Detchen, active volcano 4600 B.C.,
in Manesa.

Kakudmān - Marra mountains in Suprabha.

25 The southern and western Africa - M.M.Yajnik, Op.Cit.

Jyotismān, the king of Kuśadvīpa, had seven sons, and there are seven countries after the names of these seven sons, viz. Udbhid, Venumat, Svairatha, Randhana²⁶, and Dhruti, Prabhākara and Kapila.²⁷ There are seven mountains in Kuśadvīpa, viz. Vidruma, Hemasaila, Dyutimān, Puṣṭimān, Kuśeśaya, Hari and Mandara.²⁸ The seven rivers of Kuśadvīpa are Dhūtapāpā, Sīvā, Pavitrā, Sammati, Vidyut, Ambhā and Mahī. There are many other rivers and hills. Here people are divided into four classes, viz. Damins, Suṣmins, Snehas and Mādahas corresponding to the four well-known classes of Brahmins and others. Lord Viṣṇu is worshipped here in the form of Brahmā. A great tree by the name Kuśa is situated in the middle of Kuśadvīpa after which it takes its name. The Kuśadvīpa is surrounded by the

26 20.36, in ms. 'ka' Randhana is given as Lambana.

27 22 Yajnik M.M., Op.Cit.

Udbhid - Cape Colony

Venumat - Natal, Orange Free State, and Transval.

Svairatha - S.W.Africa and Bechuana Land.

Randhana - Portuguese West Africa, Congo and French equatorial Africa.

Dhruti - The country between the lake chad and the river Niger.

Prabhākara - Western Africa.

Kapila - The country north of the lake chad upto Sahara.

28 Ibid - Vidruma - Ruwenzore mountains in Udbhid.
 Hemasaila - Drakensburg Range in Venumat.
 Dyutimān - Jenker - Afrikander Mts., in Svairatha.
 Puṣṭimān - Lovili in Randhana.
 Kuśeśaya - Cameroon in Dhrti.
 Hari - Kong mts. in Prabhākara. The mountain range of Sierra Leone (Lion Hill).
 Mandara - Tibesti, in Kapila.

ocean of ghee having the ~~same~~ same area as itself.²⁹

Krauñcadvīpa³⁰

Krauñcadvīpa surrounds the ocean of ghee and its area is double that of Kuśadvīpa. Dyutimān, the king of Krauñcadvīpa, had seven sons after whom the seven countries take their names, viz. Kuśaga, Mandaga, Uṣṇa, Pīvara, Andhakāraka, Muni and Dundubhi.³¹ There are seven mountains here, viz. Krauñch, Vāmana, Andhakāraka, Devavrata, Puṇḍarikavān, Dundubhi and Mahāsaila. The seven rivers of Krauñcadvīpa are Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Khyāti and Puṇḍarikā. People are divided here into four classes viz. Puṣkalas, Puṣkaras, Dhanyas, and Khyātas. Here lord Viṣṇu is worshipped in the form of Rudra and the Krauñcadvīpa is surrounded by the ocean of curds (20.46-57).

29 20.35-45.

30 Yajnik M.M. - Ibid. Krauñcadvīpa - North Africa and Europe, excluding Russia in Europe.

31 Ibid - Kuśaga - Morocco and Algeria.
 Mandaga - Portugal, Spain and the founded land upto Corsica and Sardinia.
 Uṣṇa - The country from Corsica and Sardinia upto the Hack sea.
 Pīvara - France, Switzerland, Austria and some part of Germany.
 Andhakāraka - Hungary and Czechoslovakia.
 Muni - Great Britain, Ireland, Belgium, Holand, Denmark, Prussia and the founded land of the north sea.
 Dundubhi - Scandinavia, Lapland, and the founded land of the north sea.

Śākadvīpa³²

The Śākadvīpa surrounds the ocean of curds and its area is double that of Krauñcadvīpa. Bhavya, the king of Śākadvīpa, had seven sons after whom the seven countries of the Śākadvīpa were known, viz. Jalada, Kumāra, Sukumāra, Maniraka, Kusumoda, Modāki and Mahādruma.³³ The seven great mountains of Śākadvīpa are Udayagiri, Jaladhara, Raivataka, Syāma, Ambhogiri, Āstikeya and Kesari.³⁴ The great tree of Śāka is situated in the middle of this continent after which the Śākadvīpa takes its name. The rivers here are Sukumārī, Kumārī, Nalinī, Renukā, Iksu, Dhenukā and Gabhastī. There are thousands of other small rivers and hills. People are divided into four classes, viz. Magas, Magadhas, Mānasas, Mandagas, corresponding to the four well-known classes of

32 Yajñik M.M., Op.Cit., North America, Greenland, Central America ~~and~~ west Indies, Equador, Columbia and Venezuela.

33 Ibid - Jalada - Alaska

Kumāra - The Tundras of Canada, Characterised by great lakes.

Sukumāra - Canada

Maniraka - United States

Kusumoda - Labrador extending upto Greenland.

Modāki - Mexico, Central America and West Indies.

Mahādruma - Equador, Columbia and Venezuela.

34 Ibid - Udayagiri - Mc.Kinley, at 140° longitude west of Greenwich in Jalada.

Jaladhara - Coast range of the Pacific in Kumara.

Raivataka - Rocky in Sukumara.

Syāma - Alleghany mts. which attain a height of 6707 feet in their summit. Black Dome mt. in Manicaka.

Ambhogiri - The Appalachian mts. extending from Labrador to Greenland, from 80° to 20° longitude, west of Greenwich.

Āñcikeya - Sierra Nevada, in Modaki

Kesari - North cordilleras, in Mahadruma.

Brahmins, Ksatriyas, Vais'yas and Sūdras. Here lord Viṣṇu is worshipped in the form of Sun. The Śākadvīpa is surrounded by milk-ocean having the area same as that of Śākadvīpa (20.59-73).

Puṣkaradvīpa³⁵

The Puṣkaradvīpa surrounds the milk-ocean and its area is double that of Śākadvīpa. Savana, the king of Puṣkaradvīpa, had two sons, viz. Mahāvīta and Ghātakikhanda, after whom the two countries take their names.³⁶ The mountain Mānasottara is situated in the middle of Puṣkaradvīpa in a round form.³⁷ The tree of Nyagrodha is situated in the Puṣkaradvīpa and Lord Brahmā resides there. It is surrounded by the ocean of water (20.75-95).

Thus these seven dvīpas are surrounded by the seven

35 Yajnik M.M., Op.Cit.

Puṣkaradvīpa - South America from the river Amazon to La plata.

36 Mahāvīta - Chile, with the foundered land of Pacific.
Ghātakikhanda - Brazil, Bolivia, Paraguay, Uruguay and Argentine Republic, with the foundered land of the Atlantic.

37 Mānasottara - The Andes between Mahāvīta and Ghātakikhanda.

oceans.³⁸ The land beyond the Puṣkaradvīpa is golden and is uninhabited. The mountain Lokāloka is spread there for 10,000 yojanas. The whole region around the mountain Lokāloka is covered by darkness; and Andakataha surrounds the darkness. The area of the whole world together with its Andakataha, continents and mountains is fifty crore yojanas (20.96-99).

The seven Pātālas are very charming. Their area is 70,000 yojanas, each Pātāla consisting of 10,000 yojanas. Their names are Atala, Vitala, Nitāla, Sutāla, Talātāla, Rasātāla and Pātāla,³⁹ and the lands there are of different colours, viz. kṛṣṇa, śukla, Aruṇa, Pīta, Śarkara and golden. It is said that they are more beautiful than heaven. The Tāmāsa body of lord Viṣṇu is worshipped there in the form of lord Śeṣa. It is inhabited by Daityas, Daṇavas and Serpents (21.1-13).

38 20.89 - Yajnik M.M. Op.Cit.

Lavaṇa - The Lower plains of Siberia, Caspian sea and the western Persia.

Iksu - The Baltic sea, the eastern Prussia, the Black sea and the eastern Mediterranean sea.

Surā - The red sea and the sea between Salmala & Kusa.

Sarpis - The Atlantic.

Dadhi - The sea between Greenland and Scandinavia.

Kṣīra - The Pacific.

Jala - The south Atlantic.

39 Yajnik M.M., Op.Cit., Atala - Sumatra; Vitala - Borneso; Nitāla - Java; Sutāla - Celebes; Talātāla - Australia; Rasātāla - New Guinea; Pātāla - New Zealand.

Bhārata

It is situated to the north of ocean and to the south of Himālaya. It is called Bhārata and the people here are called Bhāratas. Its area is 9,000 yojanas. This is a land of action. From this land Svarga, final emancipation from existence and the final end are attained (19.1-5).

There are nine divisions of Bhārata viz. Indradvīpa, Kasetumān, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gandharva, Varuṇa and Bhārata (19.62,27,14,15).

Alexander Cunningham discusses the Purāṇic nine divisions of greater India in the appendix I of his book called 'Ancient Geography of India' and comes to the following conclusion. Indradvīpa is Burma, Kasetumān is Malaya Peninsula, Tāmraparṇa is Ceylon, Gabhastimān is Laccadive, Maldiva or Ernakulam in the south west, Nāgadvīpa is Salsette, Elephanta and Kathiawar in the west, Saumya is Cutch in the north-west, Gāndharva is Gāndhāra, the valley of Kabul with a small tract of land to the east of Indus and Varuṇa is situated in the north-east of India.

This ninth division, i.e. Bhārata is surrounded by ocean and is thousand yojanas long from north to south. To its east stay the Kirātas, to its west the Yavanas, and in its

middle reside the Brahmins, Kṣatriyas, Vaiśyas and Śūdras and maintain themselves on sacrifices, battles, mercantile and other services. There are seven kulaparvatas, viz. Mahendra, Malaya, Sahya, Suktimān, Rkṣa, Vindhya and Pāriyātra (19.6-9; 27.19,20). 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 Kalīngas, Malaya of the Pāṇḍyas, Sahya of the Aparāntas, Suktimat of the people of Bhallāta, Rkṣa of the people of Mahīsmatī, Vindhya of the Aṭavyas and other forest folks of central India, and Pāripātra or Pāriyātra of the Niṣādas.⁴⁰ There are many hills situated near them. Their summits are broad and lofty and are delightful and spacious. The other mountains are Kolāhala, Vaibhrāja, Mandāra, Dardalācala, Vātāṇḍhya, Vaidyuta, Maināka, Surasa, Tuṅgaprastha, Nāgagiri, Godhana, Pāṇḍarācala, Puṣpagiri, Vaijayanta, Raivata, Arbuda, Rṣyamūka, Gomantha, Kṛtasāila, Kṛtācala, Śrīparvata, Cakora and thousand others. By them the people both Mlecchas and others are mingled together according to their divisions (27.20-24; 19.10).

The rivers Gaṅgā, Saraswatī, Sindu, Candrabhāgā, Yamunā, Śatadru, Vipāśā, Vitastā, Irāvati, Kūhu, Gomatī,

⁴⁰ Raichaudhari, Studies in Indian antiquities, PP.105-108; also cf. Agrawal V.S., Bhāratakī Maṇḍikā ekatā (in Hindi).

Dhūtāpāpā, Bāhuda, Dr̥sadvatī, Vipāsā, Devikā, Cakṣu, Nis̥ṭhivā, Gaṇḍakī, Kauṣikī, and Āpagā emerge from Himālaya (27.25-27; 19.10); the rivers Devasarit, Devavatī, Vātaghnī, Sindhu, Venyā, Candanā, Sadānīra, Mahī, Carmanvatī, Vṛṣī, Vidiśā, Vedavatī, Siprā, Avanti emerge from the mountain Pāriyātra; the rivers Sona, Mahānadī, Narmadā, Surathā, Kriyā, Mandākinī, Daśārṇa, Citrakūtā, Citropalā, Vetravatī, Kara-modā, Piśācikā, Atilaghusronī, Vipāpmā, Śaivalā, Sadherujā, Śaktimatī, Śakunī, Tridivā, Kramu (27.30-32); Tāpī, Payoṣṇī, Nirvindhyā, and Kāverī emerge from the mountain Rkṣa;⁴¹ The rivers Siprā, Venā, Vaitaranī, Sinivalī, Kumudvatī, Toyā, Mahāgaurī, Durgā, Antaḥśilā, Narmadā and Suramā emerge from Vindhya (27.33,34; 19.11); the rivers Godāvarī, Bhīmarathī, kṛṣṇavenā, Āpagā, Tūṅgabhadrā, Suprayogā, ~~kṛṣṇ~~ and Pāpanāśinī emerge from the mountain Sahya (27.35,36; 19.12); the rivers Kṛtamālā, Tāmṛaparnī, Puṣyajā and Pratzalāvatī emerge from the mountain Malaya (19.13; 27.37,38); the rivers Pitr̥somarṣikulyā and R̥sikulyā emerge from the mountain Mahendra (27.37,38; 19.14); the rivers R̥sikulyā, Kumārā (19.14), Suvikālā, Kumārī, Manugā, Mandagāminī and kṣayāpālāśinī emerge from the mountain Sūktimān.⁴² All these rivers possess holy merit, flow into

41 19.11; in adh.27.33, the rivers Tāpī, Nirvindhyā and Payoṣṇī are said to emerge from the mountain Vindhya.

42 27. 38,39; missing in mss. 'ka' and 'kha'.

the ocean, are mothers of the world and destroy the sins. There are thousand, others small rivulets some of which flow only during the rainy season and some of which flow at all seasons (27.39,40).

The Brahma-Purāṇa mentions the seven divisions with a reference to the six directions and the central part. Thus Madhyadesa means the central division, Udīcya, the northern division, prācya, the eastern division, Dakṣiṇāpatha, the southern division, and Aparānta, the western division. Then follows a group of tribal names called Vindhyācala and the last division has been designated as parvatāśrayinah. For details regarding the various people residing in the above-mentioned regions vide ch. X entitled "Ethnic Data".

The law of four ages is established in Bhārata. It has nine samsthānas. To its south and west and east are the great oceans, the Himavat range stretches along on its north, like the string of a bow and the Brahma-purāṇa furnishes a long eulogy of Bhārata, the land of action (27.65-80).

As the geographical names contained in the Brahma-Purāṇa are too numerous to be discussed for the identification in this work, which is not a treatise mainly on geography, an attempt has been made here to show how far the Brahma information ~~and~~ admits of verification in the light of a similar

information from the other sources, and an appendix of all the geographical names ~~of~~ appears at the end for ready reference.

IDENTIFICATION OF GEOGRAPHICAL PLACES

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Ābhīra

The Ābhīra country⁴³ situated on the Indus, north of the Sauvīras, where the Ābhīras gave their name to the Greek satrapy of Abiria.⁴³ Patañjali locates them in Sindhudeśa and connects them with sūdras.⁴⁴ But the Mbh. relates their movements from the region of Punjab and Mathurā to what is now known as Konkana.⁴⁵ In the Nasik cave inscription an Ābhīra king Isvasena who flourished about the end of the second century A.D. is mentioned.⁴⁶ This is probably the earliest reference to their southward march.

43 Tavn, Greeks in Bactria and India, 172; For the identification of various geographical names, Kalyāṇa's tirthāṅka is also very useful.

44 PHAI, 418.

45 Bhandarkar, Vaiṣṇavism, Saivism and other minor religious systems, 37.

46 PHAI, 418.

47 Patil D.R., Cultural History from the Vāyu-Purāṇa, P.242.

The Viṣṇu purāṇa,⁴⁸ the Mārkaṇḍeya⁴⁹ Purāṇa and Varāhamihira⁵⁰ locate them in the west ~~and~~ but the Mārkaṇḍeya⁵¹, Vāyu⁵² and Varāhamihira also locate them in the south.⁵³ They are again connected with the Pāṇḍu migration to the south.⁵⁴ Tārātāntara states that the region of Ābhīras constitutes the portion between the western bank of the river Tāpī and the southern portion of Koṅkaṇa. Even to-day the Ahīras are found in the Punjab,⁵⁵ Kathiawar⁵⁶ and parts of Nasik and Khandesha districts.

The Brahma-purāṇa mentions them both in the north-west in the Pāñcanada region (212.11,27) and in the south (27.56). The Ābhīras mentioned in the north are there called Mlecchas and Dasyūś and support the evidence given in the Mbh.⁵⁷ and those mentioned in the south are called Dakṣiṇā-tyas.

Agastvāsrama

The hermitage of the sage Agastya was situated at

48 Wilson, II, Ch. III, PP. 132-5.

49 Ch. 57, VV. 35-36.

50 Bhandarkar, Op.Cit., 3.

51 Chs. 57-58, VV. 45-8, & v.22.

52 45.126.

53 Indian Antiquary, 22,272.

54 K.Pillai, Tamils 1800 years ago, 57.

55 Crooke, Castes and Tribes of North-west Province and Audh.

56 Enthoven, Castes and Tribes of the Bombay Presidency.

57 Mausala P., Vii. 220-242; viii. 270.

Akolha to the east of Nasik.⁵⁸ 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 of Malayakāṭa which was also known as Śrīkhaṇḍādri or even as Candanādri.⁵⁹

The Brahma-purāṇa states that the tīrtha is situated on the bank of the river Godāvarī (118.31) and the tīrthas Aśvattha, Pippala and many others are situated near it. Probably it is identified with the one mentioned in Rāmāyaṇa.

Alakā

Kālidāsa gives a picturesque description of Alakā as a city of Kubera in the Meghadūta.

The Vāyu also associated it with Kubera⁶⁰ but at one place⁶¹ we find a mention of king Purūravas there thus suggesting its location near pratisthāna in the Himālaya.

The Brahma-purāṇa also states that king Purūravas enjoyed with Urvasī at the following places, viz. Caitraratha

58 Rāmāyaṇa, Aranyakāṇḍa, Ch.11; Mahābhārata Ch.96, 1-3; cf. ~~xxx~~ Padma P. Ch. 6, sl. 5.

59 Law B.C., Historical geography of Ancient India, P.274.

60 Vāyu 47.1-60.

61 Vāyu 91.6-8.

forest, Alakā, Nandana forest, Uttarakuru, Foot of Gandhamādanamountain, summit of the mountain Meru (10.6,7).

Alakanandā

According to Vāyu⁶², Kūrma⁶³, Viṣṇu⁶⁴ and Mārkan-deya⁶⁵ Purāṇas, it is one of the four streams of the Ganges and reaches the sea with seven mouths. The Br. P. also supports the same view, and states that the Alakanandā enters Bhārata through the southern course (18.41,42).

Alakanandā is constituted of Viṣṇugaṅgā and Saraswatī and Captain Rapson declares that this river falls as a waterfall on the other side of Badrināth⁶⁶

According to others, it is a river in Garhwal, Himālaya, a headwater of the Ganges. Her course can be traced from the Gandhamādana mountain.⁶⁷ It represents the upper course of the Ganges. Its upper tributary is constituted of the pinda and another stream at the confluence of which is situated Śrīnagara in Garhwal.⁶⁸ According to I.G.I.⁶⁹,

62 41. 18

63 I. 46.31.

64 II.2.36, II.8.14.

65 56.7,8.

66 Asiatic Research, 11.

67 Bhag., IV.6.24, Brahmāṇḍa III.14.21, 56.21; Viṣṇu II.2.34, 36, Vāyu 41.18; 42.25-35; Mārka. 56.7,8.

68 Law B.C., Rivers of India, P.19.

69 Imperial Gazetteer of India, Vol.XV, P.60 and U.P.Gazeteer for Garhwal, Vol.36,

there are five sacred confluences of Alakanandā with other rivers, viz. Bhāgīrathī (Devaprayāga), Nandaprayāga, Karnaprayāga (confluence with Pindār river), Rudraprayāga (confluence with Mandākinī), Viṣṇuprayāga.

Amarakantaka

Amarakantaka is the Āmrakūṭa of the Meghadūta of Kālidāsa⁷⁰. According to the Matsya P.⁷¹, this sacred hill was superior to Kurukṣetra. In the skanda purāṇa⁷², its sanctity is described and there it is mentioned as holy, it being the source of the river Narmadā. The Viṣṇu-saṃhitā⁷³ and Vāyu⁷⁴ describe its sanctity for the purpose of śrāddha. The Br. P. states it as a holy tirtha situated on the bank of Narmadā (25.20, 64.6, 65.95, 77.4).

This hill is a part of the Mekhalā hills in Gondawana in the territory of Nagpur in which the rivers Narmada and Son takes their rise.⁷⁵ According to some, it is in the Rewah

70 (I, 17).

71 22.28; 186.12,34; 188.79, 82. 191.25.

72 Skanda P., Āvāntyakhaṇḍa, Revākhaṇḍa, 6.37-8.

73 Ibid.

74 77.4-16.

75 Law B.C., Hist. Geog. of Ancient India, P.303.

Taluka on the easternmost extremity of the Maikala range, 25 miles by country road from Sahdol railway station, 3000 ft. above sea-level. It is one of the sacred places of Hindus.⁷⁶

Ānarta

According to Harivamsa⁷⁷ and the Brahma-Purāṇa (7.27-34), the region Ānarta is named after Ānarta, the son of Sāryatī, who was the son of Manu Vivasvān. Kuśasthalī was its capital and Raiva the son of Ānarta ruled there. Once he went to Brahmā with his daughter. When he returned the Yādavas had captured the city Kuśasthalī and had named it Dvāravatī. Raiva married his daughter Revatī with Balarāma and went to Meru to practice penance.

It is in north Kathiawar.⁷⁸ From the various references obtained from Mbh.,⁷⁹ Bhāgavata⁸⁰ and Matsya⁸¹ it seems that the region consisting of north Gujarat and Saurashtra whose main city was the ancient Kuśasthalī or Dvārakā was Ānarta. Thus according to some this tract lies round Dvārakā, while according to others, it is situated round Vadanagar.⁸²

76 Law B.C., Holy Places of India, P.34.

77 Harivamsaparva 10.31-3.

78 Luders' List No.965.

79 Mbh., Vana, (Cr.ed.) 15.9,18; 180.25.

80 10th Sk., 678; 9th Sk., 328; 1st Sk. 14.25.

81 12.22.

82 Bombay Gazeteer, I.1.6.

Andhraka

They are probably the same as Āndhras mentioned in the Brāhmanas,⁸³ and Jātakas.⁸⁴ In the inscriptions of Asoka⁸⁵ they are mentioned as residing on the borderland of his empire. According to Manusmṛti⁸⁶, they were a barbarian people, According to Mbh.⁸⁷, they were a rude race, but they established a kingdom during the third and second centuries B.C. Andhra was a kingdom also in Hieun Tsang's time in the 7th century A.D., and comprised the eastern portion of the Nizam's territories, with its capital at Waranagal, according to Cunningham.⁸⁸ Another capital was Dhenukakata, which is Dharaṇīkoṭa near Amarāvati on the Kṛṣṇā.⁸⁹ In the Madras census report⁹⁰ Āndhra is said to be probably the same as Telingu and is taken to be the Sanskrit name for Telugu in the Madras census report.

The Br. P.⁹¹ mentions it as situated in the Madhyadesa along with the other Janapadas, viz. Matsya, Mukutakulya,

83 Gopalachari, Early History of the Andhra Country, 1.

84 Mehta, Ratilal, Pre-buddhist India, 370.

85 Corpus Inscriptionum Indicarum, 1.

86 Salemore, Wild tribes in Indian History, 9.

87 Sabhā P.(Cr.ed.) 2.4.21; 2.28.43; 2.31.11; Vana P.(Cr.ed.) 3.48.18.

88 Ancient Geography of India.

89 Archaeological Survey of West India, No.10 by J.Burgess, P.32.

90 Report, p. 188.

91 27.41,42; the ms. 'ka' reads 'Atharva' for 'Andhraka'!

Kuntala, Kāśikośala, Kalinga, Samaka and Vrka. The Brahma P. mentions Andhas as residing in the eastern part.⁹²

Anga

The Av.⁹³ and Jātakas⁹⁴ associate Angas with Magadhas, and their Janapada is mentioned first among the sixteen great Janapadas known to these works.⁹⁵ The Mahābhārata makes the races of Aṅga, Vāṅga, etc. to be the descendants of the saint Dīrghatamas by Sudeṣṇā, wife of Bali.⁹⁶ The Brahma-Purāṇa also mentions Aṅga, Vāṅga, Suhma, Pundra and Kalinga, as the sons of Bali (13.31,36,37).

According to Zimmer and Bloomfield the Aṅgas were settled on the rivers Son and Ganges in later times but their early seat was presumably there also.⁹⁷ Pargiter regards them as a non-Aryan people that came over sea to eastern India.⁹⁸ Ethnographically they were connected with the Kalingas and other peoples of the plains of Bengal.⁹⁹ The Brahma-Purāṇa

92 27.51, the ms. 'kha' reads here Andhaka.

93 JASB, 1918, 317.

94 Ibid, 320, fn.7., Rhys Davids, Buddhist India, 23.

95 Law B.C., India as described in early texts of Buddhism and Jainism, P. 19.

96 I. 104.

97 Altindisches Leben, 35, Hymns of the AV., 446, 449.

98 J.R.A.S., 1908, P. 852.

99 Cambridge History of India, I. P. 534.

also mentions it as an eastern Janapada along with Andhas, Vāmana, Kumās, Vallakas, Makhāntakas, Vāṅgas, Malādas, Mālavartikas, Bhadratūṅgas, Pratijayas, Bhāryaṅgas, Prāgyotīṣas, Madras, Videhas, Tāmraliptakas, Mallas, Magadhakas, and Nandas (27.51-53).

The capital of Aṅgas was first called Mālinī which name was changed to Campā or Campāvatī in honour of a king named Campā, Lomapāda's great grandon.¹⁰⁰

Antarvedī

The traditional Antarvedī is the country lying between the Ganges and the Jumna and between Prayāga and Haradvāra.¹⁰¹ The Aṅgāvarta of the sūtras and Madhyadeśa of Manu are designated according to the Kāvyaṁīmāṁsā (93) as Antarvedī which extends upto Benaras. The Bulandasāhara district lies actually in this Antarvedī.

According to others, it forms the last of the seven sacred places on the Godāvarī.¹⁰² The Brahma-Purāṇa seems to refer to this Antarvedī (167.2).

100 Br. P. 13.43; Harivamśa XXXI, 1699-1700; Mbh., Śāntiparva 34, 35.

101 Indore Copperplate inscription of skandagupta, 466 A.D.

102 Hunter W.W., Imperial Gazetteers of India, Vol.I, P.204.

Anūpa

The Mahābhārata associates Anūpa with kings Kārtavīrya¹⁰³ Arjuna and Nala¹⁰⁴ and the Harivamśa suggests its proximity with Surāstra and Ānarta.¹⁰⁵ The Nasik inscription of Gautamīputra Balasri¹⁰⁶ and the Junagadha rock inscription of Rudradāman¹⁰⁷ associate Anūpa with Aparānta, Vidarbha and Avantī and locate it in the district around Mahīsmatī on the river Narmadā.

The Brahma-Purāṇa, however, refers to Anūpa-deśa in connection with the story of Prthu and states that King Prthu allotted the Anūpadeśa to sutas and the Magadha country to Māgadhas thus establishing some connection between Anūpadeśa and Magadha.¹⁰⁸ It has been suggested that this Anūpa might mean a part of Bengal, east of Magadha.¹⁰⁹

Āpagā

The Rv. mentions the river Āpayā as flowing between

103 Vana P. (Cr.ed.) 3.116.19.

104 Bhīṣma P. (Cr.ed.) 6.90.27.

105 ABoRI, 17.330 4. cf. also Joshi Umasankara 'Purāṇomā Gujarāta' (In Guj.), P.4.

106 PHAI. 411.

107 Ibid.

108 4.67; cf. also Patil, Cultural History from the Vayu Purāṇa, P. 246.

109 AIHT, 16.

Saraswatī and Dr̥ṣadvatī.¹¹⁰ The Mbh. mentions it as flowing through the country of Madras.¹¹¹ The Mārkaṇḍeya and the Vāyu place it in the north¹¹² and a reference in Brahmāṇḍa purāṇa leads to its identification Afghanistan.¹¹³

The Brahma-purāṇa mentions it along with many other rivers as emerging from the Himālaya (27.27).

According to Zimmer, it is near the Saraswatī.¹¹⁴ It is ~~near~~ a small tributary flowing past Thāṇesvara.¹¹⁵ According to some it is a branch of the Chitang river.¹¹⁶

Aparānta

The edicts of Asoka suggest that Aparānta meant all the countries in western India.¹¹⁷ The Nasik inscription of Gautamipura Balasri and the inscriptions of Śatavāhana kings and Rudradaman take Aparānta to mean a narrow region of the

110 III.23.4; cf. also Das A.C., Rgvedic Culture, P.161, 178, 353.

111 S.Sorensen, Index to names in the Mbh.

112 ABORI. 17.231-2.

113 De, Wandalal, Geographical dictionary of Ancient India, 2nd ed., 10.

114 Altindisches Leben, 18.

115 Law B.C., Hist. Geog. of Ancient India, P.69.

116 J.R.A.S., 1883, P. 362.

117 PHAI, 259.

present northern Konkana¹¹⁸ Bhandarkar¹¹⁹ believes that the Aparānta means the modern region of the north Konkana whereas Bhagawanlal Indraji¹²⁰ suggests Aparānta to mean the western sea-board of India.

The Brahma-purāna mentions once Aparānta as a northern country along with other countries occupying north (27.45) and elsewhere it states that the countries Śūrparaka, Kālidhana, Lola and Tālakata occupied the Aparānta or the western portion (27.58). The Brahma-purāna also locates the Saurāstras, Śūdras, Ābhīras and Arbudas in the Aparānta country (19.17).

Arbuda

It is the Mount Ābu in the Aravalli range in the Sirohi State of Rajputana. According to Megasthenes and Arian the sacred Arbuda or Mount Abū is identified with capitalian which attains an elevation far above any other summit of the Aravalli range.¹²¹ The river Sābhramatī

118 Altekar A.S., Ancient towns and cities in Gujarat and Kathiawar, 2.

119 Bhandarkar R.G., Early history of the Decān.

120 Indian Antiquary, 8,140; cf. also Altekar, Op.Cit., 2.

121 McErindle, Ancient India as described by Megasthenes and Arian, P. 147.

emerges from it.¹²² It is one of the important tīrthas of the Jainas.¹²³

The Brahma-purāṇa refers to it many a times¹²⁴ as an important mountain, a holy tīrtha and once locates it in the west (19.17).

Asmaka

In the Suttanipāṭa, it is mentioned as situated on the bank of the river Godāvarī immediately to the south of Patāṭthāna.¹²⁵ According to ~~the~~ Rhys Davids it is situated immediately north-west of Avantī and the settlement on Godāvarī was a later colony.¹²⁶ Kaṭṭilya also places Asmaka on the Godāvarī.¹²⁷

The Brahma-Purāṇa mentions Asmaka as a southern country along with others, viz. Purnas, Musika, Kumāra, Rāmātha, Śaka, Mahārāstra, Mahīśaka, Kalinga, Abhīra, Vaiśika, Aṭavya, Sarava, Pulinda, Mauleya, Vaidarbha, Daṇḍaka, Paulika,

122 Law, Some Jain canonical sutras, PP.184-185; Rajputana Gazeteers, Vol.III A Compiled by Erskine, PP.284 ff; Hunter W.W., the imperial Gazeteers of India, Vol.1, PP.2 ff.

123 Sandesara B.K., Jain Āgamaṁ Gujarat, (in Guj.).

124 27.23 - here the ms. 'kha' reads Ambuda, 25.27; 54.10, 64.9, 245.22.

125 V.977; cf. also Bhandarkar R.G., Carmichael Lectures, 1918, PP.4, 53, f.n.5.

126 Buddhist India, PP. 27-28.

127 Arthaśāstra, trans. Shamasastri's translation, P.143, n.2.

Maulika, Bhojavardhana, Kaulika, Kuntala, Dambhaka and Nīlakālaka (27.54-57).

Aśvatīrtha

According to Mahābhārata,¹²⁸ it is the joining place of the rivers Gangā and Kālī in the Kanoj Province, while according to the Yoginitantra,¹²⁹ it is a mountain Aśvakrānta in Kāmākhya near Gauhati in Assam.

But the Brahma-Purāṇa places it in Prabhāsa, near Somanātha and states that as here Tvastā pared the lustre of Sun and as the Aśvins were born here, it is called Aśvatīrtha (89.42,43).

Ātreya

The river Ātreya and the lesser Yamunā meet together in the district of Rajshahi and then the United stream receives two small tributaries, one on the right and the other on the left. Then it bifurcates east of Nator. The main stream flows into the Ganges south-east of Boalia in the district of Rajshahi and the lesser stream into the Karatoya.¹³⁰

¹²⁸ Anuśāsanaparva A.4, Vanaparva, Cr.ed.3.115.16; cf.also Vāmana purāṇa A.83

¹²⁹ Uttarakhaṇḍa A.3.

¹³⁰ Law, Rivers of India, P. 29.

The Brahma-purāṇa calls Ātreyaī to be one of the seven parts into which the river Ganges is divided, the other six parts being, Vāsisthī, Vaisvāmitrī, Vāmadevī, Gautamī, Bhāradvājī and Jāmadagni (173.3,4).

Avanti

The Mahābhārata places it in western India¹³¹ and situated on the river Narmadā. Mrs. Rhys Davids notes that Avanti was situated to the north of the Vindhya mountains, north-east of Bombay.¹³² 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 Mālavā.¹³³ According to Bhandarkar D.R.¹³⁴ the Janapada of Avanti was divided into two parts, Northern part with its capital Ujjainī and the Southern one in Dakṣiṇāpatha with its capital Māhīsmatī, but Raychaudhari hesitates to accept this conclusion.¹³⁵ Ujjainī, which was the capital of Avanti or western Malwa and which was situated on the river Sīprā, a tributary ^{of Narmadā, is the modern} Ujjain in Gwalior, Central India.¹³⁶ Avanti

131 Vanaparva (Cr.ed) 3.87.1, Virāṭaparva IV.1.12.

132 Psalms of the Brethern, P.107, Note 1 .

133 Buddhist India, P. 28.

134 Some aspects of Ancient Hindu Polity, Charmichael lectures.

135 PHAI, 122 fn. 4.

136 Rapson, Ancient India, P. 175.

roughly corresponds to modern Malwa, Nimar and adjoining parts of the central provinces.¹³⁷

The Brahma-Purāṇa states that the descendants of Andhaka family gave in marriage their sister Āhukī to the king of Avanti.¹³⁸ Again it is stated that Jayadhvaja, one of the five sons of Kārtavīrya, was the king of Avanti and his descendants, viz. Tālajaṅghas, Vītihoṭras, Sujātas and Bhojas, Taundikeras were called Āvantayas (13.201-204). The Brahma-purāṇa further provides a picturesque description of Ujjayinī and states Indradyumna to be its king (A.43). Here it is said that Avanti was a great city in Malwa and Avanti and Ujjayinī are thus identified here (43.24).

Avanti

Avanti and Śiprā are understood as being the two names of the same river,¹³⁹ but the Brahma-purāṇa mentions Śiprā and Avanti separately, thus suggesting names of two rivers both of which had their source in the Pāriyātra mountain (27.29). It is probably the river which rises near Mhow and flows into the Chambāl.¹⁴⁰ The Mārkaṇḍeya P. reads

¹³⁷ Law B.C., Hist. Geog. of Anc. India, P. 305.

¹³⁸ 15.54, according to mss. 'ka' and 'ga'.

¹³⁹ 27.29; cf. also Patil D.R., Op.Cit., P.249.

¹⁴⁰ Pargiter, Mārka. P., P. 295.

Avarni¹⁴¹ and the Varāha-Purāṇa reads Vapanti instead of Avanti.

Avimukta

It is the name of Benaras.¹⁴³ The Brahma-Purāṇa also emphasizes Śiva worship here (207.30).

Ayodhyā

It is one of the holy places of the Hindus. The Bhāgavata¹⁴⁴ and Skanda refer to it as a city.¹⁴⁵ The Brahma-Purāṇa mentions Ayodhyā in connection with Rāma (154. 27,157.6). Vikukṣi, the eldest son of Ikṣvāku was the king of Ayodhyā. The river Gaṅgā flowed through it (7.45,46; 157.6).

Badari

According to Varāha Purāṇa,¹⁴⁶ it is a secluded place in the Himālaya region. There are two holy places here called Indraloka and Pañcasikha. The Padma-Purāṇa¹⁴⁷ mentions Sārasvatatīrtha in Badari. It is a holy place in

141 57. 20

142 LXXXV

143 Śiva Purāṇa, Sanatkumāra Samhita, 41; Matsya P., A. 182-184.

144 (IX. 8,19).

145 Chap. I. 64-65.

146 141.1,10,14.

147 Ch. 133.

Gandhamādana, where there was the hermitage of Nara and Nārāyaṇa.

The Brahma-Purāṇa also mentions Badari as a tīrtha (25.17) and notes the prevalence of Nārāyaṇa worship there (65.86).

Badarikāśrama

The Mahābhārata,¹⁴⁸ Padma-Purāṇa,¹⁴⁹ Yogini-tantra,¹⁵⁰ Kādambarī,¹⁵¹ and skanda-Purāṇa¹⁵² mention this holy tīrtha. The Brahma-Purāṇa also considers it to be a very holy tīrtha (25.27; 64.5).

Bahudā

Pargiter identifies it with the modern Rāmagaṅgā which joins the Ganges on the left near Kanauj.¹⁵³ But Nandalal Dey¹⁵⁴ identifies it with the river Dhavalā, now called Dhumelā or Burha-Rapti, a feeder of the Rapti in Oudh. According to epics¹⁵⁵ there was another river of this name in the Deccan. The Mārkaṇḍeya P. (Ch.57) connects it with the Himālayas.

148 (90.27-34). —

149 Ch.21, Tīrthamāhātmya.

150 2.6.167.

151 P. 94.

152 I.53-59.

153 Mārkaṇḍeya P., PP. 291-92.

154 Geographical dictionary, P.16.

155 Mbh., Bhīṣmaparvan, 9,322; Anuśāsanaparva, 165,7563; Rāmāyaṇa, Kiṣkindhyākāṇḍa, 41,13.

The Br. P. (27.26; 64.12) also states it to emerge from Himālaya along with other rivers. See 'Āpagā'.

According to Siva Purāṇa, Gaurī was turned into the river Bahudā by the curse of her husband Prasenjit. The Brahma-Purāṇa also relates a similar anecdote (7.91).

Bhadrās'va

The Brhatsamhitā mentions the king of Bhadrās'vas and Kern¹⁵⁶ remarks that they were a mythical people fabled to have lived in the remote East...The origin of the Bhadrās'vas living near the Udayagiri may be traced to the Rv. (I.115.2 ff.)

The Brahma-Purāṇa states that the mountain Bhadrās'va was to the east of Meru (18.28) and it is also stated that the river Sītā comes to India after crossing the mountain Bhadrās'va (18.41).

Bhīmarathī

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.¹⁵⁷

¹⁵⁶ Indian Antiquary, 22.175.

¹⁵⁷ Law B.C., Rivers of India, P.49.

The Brahma-Purāṇa also states it as emerging from the mountain Sahya (19.12) along with Godāvarī and Kṛṣṇavenī. Elsewhere it is associated with Tuṅgabhadra, Suprayogā besides the above-mentioned rivers (27.35).

Bhojakata

The Mahābhārata¹⁵⁸ mentions Bhojakata and Bhojakata-pura as two places in the south conquered by Sahadeva. From the list of cities mentioned in the Mahābhārata it becomes clear that Bhojakata or Elichpur was distinct from Bhojakatapura or Bhojapur, the second capital of Vidarbha¹⁵⁹ (modern Berar). Bhoja coincides with Berar or ancient Vidarbha and Chammaka, four miles south-east of Elichpur in the Amaraoti district. In the Harivamśa, Bhojakata is expressly identified with Vidarbha.¹⁶⁰

The Brahma-Purāṇa states that Bhojakata was in the possession of Rkmi, the brother-in-law of kṛṣṇa and many people gathered together to witness the marriage of Aniruddha with Rkmi's grand-daughter (201.9). Elsewhere it is said that Bhīṣmaka was the king of Kuṇḍina at Vidarbha and Rkmi was his son (199.1). This seems to establish the connection between Bhojakata and Vidarbha.

¹⁵⁸ Sabhāpārva, (Cr.ed.) 2.28.40.

¹⁵⁹ Law B.C., Hist.Geog. of Ancient India, P.144.

¹⁶⁰ cf. also Viṣṇu Purāṇa, LX, 32.

Bhrgutīrtha

The sage Bhṛgu had his hermitage at Balīa in the Uttara Pradesh, situated at the confluence of the Ganges and the Sarayu.¹⁶¹ Dey thinks that it is Bheraghara containing a temple of 64 Yogins, 12 miles to the west of Jabalpur.¹⁶² The Brahma-Purāṇa mentions it among a list of holy places without indicating its location (25.48).

Bhrgutuṅga

According to Varāha-Purāṇa (A.216), it is a mountain on the southern bank of Gaṇḍaka in Nepal and here there was a hermitage of Bhṛgu. The Brahma-Purāṇa states that it is a holy place (25.11) and that the king Yayāti attained the highest status by practising severe penance on it.¹⁶³ But the Vāyu-Purāṇa (79.20) does not support the location fixed on the evidence of the Varāha-Purāṇa.

Bindusaras

Dey¹⁶⁴ locates it at a place two miles south to the eastern bank of Gaṇḍakī. The Vāyu (47.1-60) and Brahmāṇḍa show its situation at the foot of the Gauda

161 Law B.C., Hist. Geog. of Ancient India, P.72.

162 Nandolal, Dey, Geographical Dictionary.

163 12.48; cf. also Vāyu, 93-102.

164 Nandolal Dey, Op.Cit., 38.

mountain.¹⁶⁵ The Brahma-Purāṇa states that the Bindusaras was created by collecting the drops of holy waters from all the tīrthas and locates it in the Ekāmrakṣetra (41.54).

Brahmagiri

It is a mountain near Tryambaka in the Nasaka district in Maharashtra. From this mountain, the river Godāvarī-Gautamī-Gaṅgā emerges.¹⁶⁶ There is also another Brahmagiri in Kurga from which the river Kāverī emerges.

The Brahma-Purāṇa states that the gods resided on it. As it is mentioned in the vicinity of Varāhatīrtha which is mentioned immediately after Tryambakatīrtha,¹⁶⁷ it might well accord with the location fixed on the evidence of the Padma-Purāṇa.

The Brahma-Purāṇa states that there is another Brahmagiri named after lord Brahmā as he performed a sacrifice there (74.25,26,88). The sage Gautama brought the river Ganges from Siva's head to Brahmagiri (75.48). The sage Gautama resided with his wife Ahalyā on the Brahmagiri (87.33). It is said to be 84 yojanas long (161.31,32).

165. Dey, Op.Cit., 38.

166. Padma Purāṇa, Uttarakhaṇḍa, A.62.

167. 79. 5,6,17; cf. also 84.2, 80.6.

Brahmakunda

It is a deep pool in the Brahmaputrā, situated on the eastern border of the Lakhimpur district of Assam. It is situated at a 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.¹⁶⁸

The Brahma-purāṇa mentions it as a holy place (25.16) and locates it near the confluence of the rivers Apsarā and Gaṅgā without establishing its identity (100.2).

BrahmaBrahmaputrā

It is the principal river of Assam. It is mentioned by the Yoginitantra¹⁶⁹, Raghuvamśa (N.81) and Kālikā Purāṇa (Ch.82). Modern Geographical exploration goes to show that its eastern region of the Manasa-Sarowara.¹⁷⁰ According to Swami Pranavānanda of the holy Kailāsa and Mānasa-Sarowara, the Brahmaputrā rises from the chema-yungdung glacier.¹⁷¹

168 Law B.C., Hist.Geog. of Ancient India, P. 214.

169 2.2.119 - ed. by Jivānanda Vidyasagara, 1.60; 2.4, PP.128-29.

170 Law B.C., Rivers of India, PP. 29-30.

171 Chatterjee S.P., Presidential address to the geographical Society of India, Geographical Review of India, September 1953.

The Brahma-Purāṇa mentions Brahmaputrā as a holy river and states that it has seven tributaries (64.10).

Brahmasara

According to some the Rāmahr̥da is the Brahmasaras. According to Agni Purāṇa (A.115), it is a stream in Gayā. The Skanda-Purāṇa locates it at three different places, viz. in Avantiksetra (28.36), Dvārakā (14.21) and Mahī-sāgara Sangama-ksetra (56.5-7). The Śrīmāla-Purāṇa locates it in the Śrīmāla ksetra.¹⁷²

The Brahma-Purāṇa mentions it thrice among the list of holy places (25.65, 68, 73).

Brahmāvarta

It is a region between the rivers Saraswatī and Dr̥ṣadvatī.¹⁷³ Afterwards it was called Kuruksetra.¹⁷⁴ The capital of this region was in Karavīrapura on the bank of the river Dr̥ṣadvatī.¹⁷⁵ The Bhāgavata-Purāṇa mentions a ghāṭa of this name on the river Gaṅgā near Bisura in Kanpur district. As it is a famous place of pilgrimage, it is also called

¹⁷² A.17, cf. also 'Purāṇomā Gujarat' - Umashankara Joshi.

¹⁷³ Manusamhitā Adh. 2, cf. also Pargiter, Trans. of Mark.P., PP. 290, 292, 349, 377.

¹⁷⁴ Rapson, Ancient India, P. 51.

¹⁷⁵ Kālikā-Purāṇa, A. 48-49.

Brahmāvarta-tīrtha (Skanda 3, A.22).

The Brahma-Purāṇa mentions it as a holy place (25.39,56,57).

Cakratīrtha

As the Brahma-Purāṇa frequently mentions it in connection with the Gautamī-māhātmya, it seems to be a place near Tryambaka from where Godāvarī emerges.¹⁷⁶

Caksu

It is the river oxus.¹⁷⁷ Bhaskaracarya describes it as a river emerging from Ketumāla.¹⁷⁸ The Mbh.¹⁷⁹ describes it as flowing through Śākadvīpa. It emerges from Pamira and is situated at a distance of 300 miles to the south of Jakṣartisa.¹⁸⁰

The Brahma-Purāṇa states that it is one of the four parts into which Ganga is divided. It crosses the mountain Ketumāla situated in the west and joins ocean (18.42,43). Elsewhere it is stated that its source is Himavān (27.28).

¹⁷⁶ 86.1,29,109. 1,2,55,57; 110.1, 128.71, 134.1,15,25,12,21.

¹⁷⁷ Matsya P. A.120, Asiatic Research, V.8, P.330.

¹⁷⁸ Siddhanta Siromani Bhuvanakośa, 37,38.

¹⁷⁹ Mbh., Bhīṣmaparva, A.2,

¹⁸⁰ McCrindle, Ptolemy, P. 278.

Campā

This city was situated at a distance of about four miles to the west of Bhagalpur .

The Brahma-Purāṇa states that it was the capital of Aṅga and was formerly known as Mālinī. It was named Campā after the name of Campa, the son of Prthulākṣa.¹⁸¹

Campakāraṇya

It is a place of pilgrimage of Buddhas and Jains and is situated 5 miles north to Rajima in middle India and it is referred to in Jaimini Bhārata. According to Śāktasaṃgama-tantra, it is situated in Paṭṇā (A.7).

The Brahma-Purāṇa mentions it as a holy place (13.43).

Candrabhāgā

According to Milindapanha (P.114) this river issues forth from the Himavān mountain. The Candrabhāgā or Chenab appears to flow just above Kishtawar as a confluence of two hill streams. It flows through Jammu and forms a doab with Jhelum.¹⁸² According to Pargiter, there were two rivers of this name but the second stream is difficult to be identified.¹⁸³

¹⁸¹ 13.43, cf. also Matsya P., Ch.48. For details vide Law B.C. Some Jain canonical sūtras, P.73; Beal, Buddhist Records of the western world, II, 191-192.

¹⁸² Law B.C., Hist. Geog. of Ancient India, P.73.

¹⁸³ Mark. P., P.291.

The Brahma-Purāṇa mentions it as emerging from the mountain Himālaya along with other rivers (19.10; 27.25).

Cedi

The ancient Cedi country lay near Jumna. It corresponds roughly to the modern Bundelkhand and the adjoining region.¹⁸⁴ According to Rapson, Cedis occupied the northern portion of Central Provinces.¹⁸⁵ Pargiter opines that Cedi lies to the south of Jumna.¹⁸⁶

The Brahma Purāṇa mentions the king of Cedi (216.89).

Citrakūṭa

It has been identified with Citrakūṭa near Kālāñjara in the Banda district. It is the modern Citrakot or Caturkot hill or district near Kampla in Bundelkhanda. It is also identified with Chittoor, the famous fort of which was captured from the Gurjara Pratihāras by Kṛṣṇa III.¹⁸⁷

¹⁸⁴ Bhandarkar D.R., Carmichael Lectures, 1928, P.52; Cambridge History of India, P.84.

¹⁸⁵ Ancient India, P.162.

¹⁸⁶ AIHT, 272; cf. also Pargiter - Ancient Cedi, Matsya and Kāṛuṣa - J.A.S.B., LXIV, Pt.I (1895), PP. 249 ff.

¹⁸⁷ J.B.o.R.S., 1928, P.481; also cf. Ray H.C., Dynastic History of Northern India, Vol.1, P.589, for epigraphic references.

The Brahma Purāṇa mentions it as a holy place (64.5) and states that during his exile, Rāma lived here for three years.¹⁸⁸ The Brahma P. states there was a hermitage called Citrakūṭa, visiting which one obtained the merit of Asvamedha.¹⁸⁹

Citrakūṭa ~~Citra~~

The Brahma Purāṇa states it as arising from the mountain Rkṣa (27,30). It is one of the Rkṣa rivers which is probably the stream which flows round the south and east of the modern Chitrakūt, past Garwi into the Jumna.¹⁹⁰

Colaka

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.¹⁹¹ The Rāmāyaṇa,¹⁹² the Mārkaṇḍeya (57.45), the Vāyu (45.124) and Matsya (112.46) refer to Colas. The Brahma Purāṇa refers to Colaka as a southern country.¹⁹³

188 123.116; cf. also Rām. Ayodhyā kāṇḍa, Ch. 55.

189 35.26, missing in ms. 'kha'.

190 J.R.A.S., April, 1894, P. 239; Law B.C., Rivers of India, P.48; Geographical essays, P.110.

191 K.A.Nilakantha Sastri, The Colas, Ch.II, P.22.

192 IV., Ch.41, Bom. ed.

193 27.59; the mss. 'kha' and 'ga' read 'Utkala' in place of 'Colaka'.

Dandakāraṇya

According to Pargiter, it covered almost the whole of the Central India from the Bundelkhanda region to the river krsnā.¹⁹⁴ The Mahābhārata seems to limit the Dandaka forest to the source of the Godāvarī.¹⁹⁵

The Brahma Purāṇa mentions it often but it also seems to limit it to the region of the river Godāvarī,¹⁹⁶ and once refers to it as a southern country (27.56).

Daśārṇa

It is generally identified with the Vediśā or Bhilsa region in the Central Provinces. The Purāṇas associate it with the Mālavas, Kāruṣas, Mekalas, Utkalas and Niṣādhas. The Br. P. states it as a Janapada of Vindhya and mentions it along with Malajas, Melakas, Colakas, Karkaśas, Uttamārṇas, Bhojas, Kiṣkindhakas, Toṣalas, Traipuras, Vaidiśas, Tumburas, Pāvanas, Abhayas, Ruṇḍikeras, Cācaras, and Hotradhartas (27.60). Elsewhere Daśārṇa is considered to be an unholy place unfit for śrāddha purposes (220.9).

194 J.R.A.S., 1894, 241; cf.

195 Sabhāparva (cr.ed.) 2.28.43; Vanaparva (cr.ed.) 3.83.38.

196 88.98, 110.96; 129.66, 119; 161.68, 73; 123.117, 119; 130.18; 131.19, 34.

Daśārnā

Ptolemy calls it Dosaron,¹⁹⁷ which actually occurs in the list of rivers issuing from the Rkṣa mountain as given in many other purāṇas.¹⁹⁸ It is the modern river named Dhasan near Saugar in the C.P.¹⁹⁹ Garrett says that this is the same river as Dhasaun of Bundelkhanda.²⁰⁰

The Brahma Purāṇa mentions it as arising from the mountain Rkṣa (27.30).

Devikā

This river is mentioned in Pāṇini's Aṣṭādhyāyī (VII.3.1), Yoginitantra (2.5.139) and Kālikā Purāṇa (24.137-138). Pargiter identifies it with the river Deeg, a tributary of the river Rāvi.²⁰¹ It has also been identified with the river Devā or Devikā in U.P., which is another name for the southern course of the Sarayu.²⁰²

The Brahma Purāṇa mentions it amongst a list of rivers emerging from Himālaya.

Dhūtāpāpā

It is a river rising in Himālaya.²⁰³ There is

197 VII. i. 39-41.

198 Raychaudhari, Studies in Indian Antiquities, 124.

199 Ibid, also cf. Mārka. P., A.57.

200 The Prācīna Kośa of Garrett.

201 Mārka.P.292; note; also cf. Vāmana P.Chs.81,84,89; Matsya, ch.113.

202 Agra Guide and Gazetteer, 1841, II, PP.120,252.

203 Matsya P., 114.22, Vāmana P. 57-80, Brahmāṇḍa II.16.26.

another river of the same name in Vārāṇasī.²⁰⁴

The Brahma Purāṇa mentions it as arising from Himālaya (27.26).

Drśadvatī

It is mentioned in the R̥gveda as the southern and eastern boundary of what was then known as Brahmāvarta.²⁰⁵ According to Mbh.²⁰⁶ it seems to have formed one of the boundaries of Kurukṣetra. This river has been identified with the modern Citrang which runs parallel to the Sarasvatī.²⁰⁷ Elphinstone and Todd identify it with the Ghagar flowing through Ambedā and Sind but now lost in the desert sands of Rajputana.²⁰⁸ While Cunningham identifies it with the river Rakshi that flows by the south-east of Thāṇesvara.²⁰⁹ Some have identified this river with the modern Chitang or Chitrung.²¹⁰ The Brahma Purāṇa mentions it as emerging from Himālaya (27.26).

204 Skanda P., Kāśīkhaṇḍa, Uttara, Adh. 59.

205 Rv.III. 23-4; II-17.

206 Vanaparva, 5074.

207 Rapson, Ancient India, P.51; Imperial Gazetteer of India, P.26.

208 J.A.S.B., VI, 131.

209 Archaeological Survey Report, XIV.

210 J.R.A.S., 25,58.

Durgā

It arises from the mountain Vindhya. The Brahma Purāṇa mentions it among a host of rivers rising from Vindhya.²¹¹

Dwārakā or Dvāravatī

The name of this holy city does not occur in the vedic literature but there are many references to it in the Mbh. and Purāṇas.

It appears that there were two Dwārakās, one more ancient than the other. The ancient Dwārakā was situated near Kodināra. A little mound which rises on the sea-shore between the mouths of the river Somat and Singara three miles from Kodināra is surrounded by the ~~KIKIKIK~~ ruins of a temple which popular Hindu belief declares to be the original Dwārakā, where kṛṣṇa resided and thence transferred himself to Dwārakā in Okhāmandala.²¹²

It was founded by kṛṣṇa owing to constant invasions and harassment of Jarāsandha.²¹³ The Brahma P. states that the Vṛṣṇis and Andhakas left Mathurā through the fear of Kālayavana, took counsel with kṛṣṇa, ran to Kuśasthalī and built up Dwārakā (14.54-56). The Viṣṇu P. (V.23.13-15) and

²¹¹ Br.27-34, Vamana 45.103, Brahmāṇḍa II.16.33, Bārhaspatya Saṃhitā III.128.

²¹² Bombay Gazetteer, Vol.VIII on Kāthiāwar, PP.518-520, for Kodināra and P.522 for Mula Dwārakā.

²¹³ Mbh. Sabhāparva (Cr.ed.) 2.13.49, Varāha P.149.7-8.

the Br. P. (196.13-15) says that kṛṣṇa begged of the ocean a strip of twelve yojanas, built Dwārakā with large parks, mansions and strong walls and established the people of Mathurā there. When kṛṣṇa passed away, the city was flooded by the sea and swept away.²¹⁴ It was the capital of Ānarta²¹⁵ and was first called Kuśasthalī.²¹⁶ The present Dwārakā is near Okhā in Kāthiāwār.

Ekāmra

It is situated in Utkala or Orissa about twenty miles from Cuttack. Ekāmra is the ancient name, the modern name being Bhuvaneśvara. The Brahma Purāṇa describes and glorifies this tīrtha (41.10-93) and all those verses are quoted in Tīrthacintāmaṇi.²¹⁷ It is said to be the destroyer of sin, equal to Benaras, and as having eight sub-tīrthas and it was so called because in former ages there was one mango tree.²¹⁸ In the Bhuvaneśvara Inscription,²¹⁹ it is stated that Candrikā, daughter of the Gaṅga, king Anaṅga Bhīma and

214 Mbh. Mausala Parva 6.23-24, 7.41-42; Br.P. 210-55 & 212-9, Viṣṇu P. V. 38-9; Brahmavaivarta P. IV. 129.44.

215 Udyogaparva 7.6.

216 Brahma 7.29-32, Mbh. Sabhāparva 14.50, Matsya 69.9, Agni 273.12.

217 PP. 176-180.

218 34.6, 41.11-12.

219 Edited by Dr. L.D. Barnett in Epigraphia Indica XIII, P. 150.

widow of Haihaya Prince Paramardin, built a temple of Viṣṇu at Ekāmra. In that inscription among other matters there is a laudation of Utkala, of the sanctuary of Ekāmra and of the lake Bindusaras.²²⁰ The probable date of the inscription is 1101-1200.²²¹ There is a vast number of temples and shrines here.²²²

Gandaki

It rises in Himālaya and falls in Ganges at Sonapur in Bihar. It is the Kondochates of Arrian.²²³ It is a great upper tributary of the Ganges, which has its origin in the hills in South Tibet. Its main stream flows into the Ganges between Sonapur in the Sara district and Hazipur in the district of Muzaffarpur, while its lesser stream bifurcating at Basarh flows into another river.²²⁴

220 Mentioned in Br.P. 41.53-54. For details vide Hunter's Orissa, Vol. I, P. 231-241, Mitra's Antiquities of Orissa, Vol. II, PP. 56-98, Mitra's Notices Vol. IV, PP. 136-137, No. 1560; Law B.C., Geographical Essays, P. 218; Bengal dist. Gazetteers, 1908, Puri, by L.S.S. O'Malley, PP. 234 ff., K.C. Panigrahi, New Light on the early history of Bhuvaneśvara (Journal of the Asiatic Society, Letters, Vol. XVII, No. 2, 1951, PP. 95 ff.); Ekāmra Purāṇa.

221 Kane P.V., Hist. of Dharmaśāstra, Vol. IV, P. 750.

222 ~~Archaeological~~ Archaeological Survey of India, Report for 1902-3, PP. 43-44, Purusottamatattva (Jivananda Vidyasagara's edition, 1, P. 573). Where Raghunandana quotes several verses of Brahma Purāṇa, Ch. 41.

223 Ancient India as described by Megasthenes and Arrian, P. 188.

224 Law B.C., Rivers of India, PP. 23-24.

The Brahma Purāṇa states it to emerge from the Himālaya.²²⁵

Gandhamādana

This mountain forms a part of the Rudra, Himālaya and according to the epic writers, a part of the Kailāsa range.²²⁶ The Brahma Purāṇa states that it is situated to the south of the mountain Meru (18.22). Again it is stated that a kesara mountain of that name is situated to the west of Meru (18.34). Lord kṛṣṇa sent king Mucakunda to the place Naranārāyaṇa situated on the Gandhamādana mountain (197.5). King Purūravā lived with Urvasī at the foot of this mountain.²²⁷ and the Badaryāsrama is also situated on this mountain (210.33).

There is another forest by the name Gandhamādana which is situated to the south of Meru, according to the Brahma Purāṇa (18.30).

Gāndhāra

The Gāndhāras were known to the Ṛgvedic times (Rv.I.126.7). In Asoka's edict V they are mentioned as the inhabitants of Gāndhāra, which is equivalent to the north.

225 27.27; cf. also Varāṇa 144-106, Brahmāṇḍa II.16-26; Bhāgavata X.79,11; V.7.10, Padma Ch.21; Yoginitantra PP. 112-113.

226 Law B.C., Hist. Geog. of Anc. India, P. 71.

227 10.7, cf. also Harivaṃsa XXVI, 5-7.

west Punjab and adjoining regions. Thus it lay on both the sides of the Indus.²²⁸

The Brahma Purāṇa states that it was so-named after Gaṇdhāra, the son of king Angārasetu and that the horses of this country were very strong (13.151). Elsewhere it is mentioned among a list of countries lying in the north (27.45). According to the archaeological survey, it was the whole of the lower version of the Kabul river.²²⁹

Gaṅgā

The Bhāgīrathī-gaṅgā comes to light in the Gangotri in the district of Garhwal. From Haradwara down to Bulandshahar the Ganges has a southerly course after which she flows in a south-easterly direction upto Allahabad where she is joined by Yamunā. From Haradwara to Allahabad she flows almost parallel to the Yamunā.²³⁰

For the description given in Brahma-purāṇa, vide the appendix No.8.

228 Raychaudhari, P.H.A.I., ed. 4th, P. 50.

229 Reports, II. 15.

230 Law B.C., Rivers of India, 17 ff.

Geographical essays, 84. ff.

Gangādvāra

It is the same as Haridvāra called also Gangādvāra or the gate of the Ganges.²³¹ The Brahma purāṇa also mentions it as a holy place²³² and states that Bhāgīrathī flows through it (77.3).

Gaurīśikhara

It is the mount Everest in Nepal. The Himālayan peak which is really situated on the Nepal-Tibet border is regarded as the highest mountain-peak on earth.²³³ In 1953 Hillary and Tensing reached its summit and found it to be a perfect one covered with snow on which they were free to move about. The Brahma purāṇa mentions it as a holy place (25.74).

Gautamī

It is another name of the Godāvarī river and may be identified with the Akhaṇḍa-Gautamī, i.e. the Gautamī before it divides itself into the seven branches collectively known by the name Saptagodāvarī.²³⁴

The Brahma purāṇa glorifies at length the river Godāvarī and the subsidiary tīrthas on it (Chs.70.175). The

²³¹ Mbh. Vanaparva (Cr. ed.) 3.80.20; 3.88.18; 3.141.7; Anuśāsana 25.13, Kūrma 15.41 & 47; II.20.33, Viṣṇu Dharmasūtra 85.28; Agni P. 47

²³² 25.15- the ms. 'ka' mentions it as Gangādhāra, 64.3; 65.87.

²³³ Mount Everest - its name and height, B.T. Gulatee, Survey of India - Technical Paper No.4, Law B.C., Mountains of India, PP.2,6.

²³⁴ Epigraphia Indica XXVI, Pt.1, 1941, P.40.

Tīrthasāra (a part of Nṛsimhaprasāda) quotes about 60 verses from Chs. 89, 91, 106, 107, 106-118, 121, 122, 128, 131, 144, 144, 159 and 172 of the Brahma Purāṇa, which fact shows that the chapters on Gautamī in the present Brahma purāṇa were part of the Brahma purāṇa at least some centuries before 1500 A.D. The Brahma purāṇa states that the Ganges to the south of the Vindhya mountain is called Gautamī and that to its north is Bhāgīrathi (78.77). The Godāvarī is said to be 200 yojanas long and there are three crores and a half of tirthas on it (77.8-9). Dandakāranya is said to be the seed of Dharma and Mukti and the country embraced by Gautamī is specially the holiest (161.73). It narrates how Gautama brought Ganges to Brahmagiri from the matted hair of Śiva (chs.74-76). For details vide Godāvarī.

Gayā

Gayā comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side. The Vāyu purana contains Gayāmahātmya (ch.105).

The Brahma purāṇa mentions it as a holy place (65.95, 64.3, 25.10), sacred for śrāddha purposes (220.30). It is named after Gaya, the son of Sudyumna or Ila (7.19). It is also called an Āsura tīrtha after the name of the demon Gayāsura.²³⁵

²³⁵ 70.35; cf. also Vāyu 105.4,5.

Gayāsīrsa

It is the modern Brahmagiri and is the rugged hill to the south of Gayā town which rises some 400 feet above this town.²³⁶ The Brahma purāṇa mentions it as a holy place and refers to the Aksayavata or the undying banyan tree.²³⁷

Godavari

The Mbh.²³⁸, Rāmāyana,²³⁹ Brahmāṇḍa (I.12-15), Matsya (22.46), Padma,²⁴⁰ Raghuvamśa (XIII.33) refer to it. It is the largest and 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 Godavari forming a large delta at its mouth. In its course through Hyderabad and Madras it is joined by many tributaries. It issues from the Sahya mountains along with the Tūṅgābhadrā, kāverī, Bhīmarathī, Kṛṣṇaveṇā 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 Tryambaka which is 20 miles from Nasik.²⁴¹

²³⁶ Barua B.M., Gayā and Buddha Gayā, I, 11.

²³⁷ 25.68, cf. also Vāyu 105.45; 109.16.

²³⁸ 85, 33; 88.2.

²³⁹ Aranyakāṇḍa, Sarga 15, 11-13, 24.

²⁴⁰ Uttarakhaṇḍa, Vs. 35-38.

²⁴¹ Law B.C., Hist. Geog. of the India, PP. 152-153.

The Brahma purana mentions Tryambaka tīrtha as its source²⁴² and eulogises it at great length (As.70-175). The Brahma purāṇa also refers to its various tributaries as Purnā, Pranīta and others. vide 'Gautamī'.

Gokarna

It is a village at Deoli in the Jajpur sub-division of the Cuttack district situated two miles west of the police station of Dharماسala.²⁴³ As the Brahma purāṇa also refers to it as a holy place along with Ekāmra and Viraja, it seems to refer to this place.²⁴⁴ Elsewhere the Br. P. mentions it in ~~the~~ as a mountain.²⁴⁵ The Mbh. mentions it in the vicinity of Agastyāśrama.²⁴⁶

Gokula

It is situated on the left bank of the Yamuna and contains the temple of Gokulanāthaji. Vasudeva being afraid of Kamsa crossed the river Yamunā and left Shri kṛṣṇa in charge of Nanda who lived there. Vallabhācārya, a contemporary of Caitanya and founder of the Vallabhacari sect of the Vaiṣṇavas, built new Gokula in imitation of Mahāvana.²⁴⁷ The Br. P. also mentions it in connection with kṛṣṇa.²⁴⁸

²⁴² Ch.77. 9-10; cf. Saura Ch. 69-26.

²⁴³ Law B.C., Hist.Geog.of Anc.India, P.153.

²⁴⁴ 64.8

²⁴⁵ 25.80

²⁴⁶ Mbh.(Cr.ed.) 3.86.12.

²⁴⁷ Law B.C., Hist.Geog.of Anc.India, P.79.

²⁴⁸ 181.40, 184.7; A.188.25, 191.1, 192.14, 197.8.

Gomanta

There are various hills of this name. One is in the Sahya range near Karavīrapura and the river Venā. Another hill is near Dwārakā where kṛṣṇa and the Vṛṣṇis migrated from Mathurā through fear of Jarāsandha's attacks.²⁴⁹ The mountain Girnar in Kathiawar is also called Gomanta. Pargiter identifies it with the hills of south or south-east of Nasik.²⁵⁰ According to Raychaudhari the hill might be placed in Mysore region.²⁵¹

The Brahma purāṇa mentions it as a mountain.²⁵²

Gomatī

There are many rivers of this name: (i) In Rv.²⁵³ it is invoked between Kubha and Kramu, hence it is probably modern Gomāl, a western tributary of the Indus. Lucknow is situated on the bank of this river. (ii) It is a river near Saraswatī.²⁵⁴ (iii) It is a river near Dwārakā.²⁵⁵ (iv) It is in Oudh, rising in Himalaya and falling into the Ganges below Benaras.²⁵⁶ (v) It is a branch of the river Chambal in

249 cf. Sabhāparva 14.54, Vanaparva (Cr.ed.) 3.86.19, Nārādīya II. 60.27.

250 Mārkaṇḍeya P., P. 289, note.

251 Studies in Indian Antiquities, P.133.

252 27.23; the ms. 'ga' reads 'Gomantha'.

253 VIII. 24.30, X 75.6.

254 Vāmana P.63.61, 83.2.

255 Skanda, Avanti khaṇḍa, A.60.

256 Matsya 114.22, Brahmāṇḍa II.16, 25; Rāmāyana II.49.11.

Malwa on which the city Ranathambhora is situated.²⁵⁷ (vi)

It is a river in Kangara district in Punjab.²⁵⁸

The Brahma Purāṇa mentions it as rising from Himālaya (27.26) and situated near Benaras (11.43). It is mentioned as a holy place (64.10) and elsewhere it is described as a river near the Utkala Pradesh (178.7).

Govardhana

This hill is situated 18 miles from Brindaban in the district of Mathura. In the village called paitho 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.²⁵⁹

Govardhanapura

It is a sacred spot and one becomes free from sins by visiting it. It is near modern Nasik in Mahārāṣṭra.²⁶⁰ It may be identified with a large modern village of Govardhana-Gangapur on the right bank of the Godāvarī, six miles west of Nasik.²⁶¹

²⁵⁷ Meghadūta, Pūrvārdha, Sl.47.

²⁵⁸ Indian Antiquary, Vol22, P.178.

²⁵⁹ Br.P. 187.51; 188.14,21,23,24; 189.1,4,190.1; Mbh., II Udyogaparva, Ch.129; Bhāgavata V.19, 16; X.11,36; 13,29; Harivaṃśa Ch.55.

²⁶⁰ Mathura Buddhist image inscription of Huviska, Mark.P. Ch.57, Bhandarkar, Early History of the Dekkan, P.3.

²⁶¹ Gazeteer of Bombay Presidency, Vol.XVI, 1883, Nasik, PP. 636-637.

The Brahma purāṇa mentions it on the bank of Godāvarī on the north of the Sahya mountain. It states that it is the most beautiful place in the whole world and the sage Bhṛgu lived there (27.43,44).

Grdhraṇvata

It might be the Grḍhrakūṭa hill of Gayā²⁶² or it might be under Sukrakṣetra where a Grḍhra became a man.²⁶³ The Brahma Purāṇa does not throw light on its location but mentions it as a holy place (25.69).

Hamsamarga

Pargiter states that they were a people in eastern Tibet.²⁶⁴ According to Nīlamatapurāṇa (14.64) it was a place near Kāśmir. The Brahma P. mentions it as a northern country along with Kasmir (27.49).

Harikesavana

It is under Vārāṇasī.²⁶⁵ The Brahma Purāṇa mentions it as a holy place (25.62).

262 Mbh. (Cr.ed.) 3.82.87; Agni 116.12, Padma I.38.11; Nārada II.44.72; Vāyu 108.83.

263 Varāha 137-56.

264 Mārka. P., P.323, Note.

265 Liṅga P. quoted by Tīrthakalpataru, P.113.

Hastināpura

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 Mawana tahsil, Merat.²⁶⁶

The Brahma purāṇa also states that it was situated on the bank of the river Bhāgīrathī and refers to its being dragged by the plough of Balarama (208.31-39).

Hemakūṭa

Pargiter states that it was a group of mountains in the Himālayas in the western part of Nepal.²⁶⁷ Hemakūṭa was near the rivers Nandā and Aparā-nandā and between the sources of Ganges and Kausikī.²⁶⁸

Himālaya

It is mentioned in Rv.(X.121.4), Av.(V.4.2,8), VI.24.1) kenopaniṣad (3.25), Mbh.(Vana 158.19) and there are plenty of references in purāṇas. Its length is given as 1080 yojanas. The ancient geographers applied the name Himavat to the entire

266 Cunningham, Ancient Geography of India, P.702.

267 Mbh. (Cr.ed.) 3.109.2, (X.9968-87)

268 Ibid, Mārkaṇḍeya P. 369.

mountain range stretching from sulqiman along the west of Punjab and the whole of the northern boundary of India upto Assam and Arakan hill ranges in the east.

As for its description in the Brahma purāṇa, vide the appendix No.8.

Iksu

Nandalal Dey identifies it with the river oxus²⁶⁹ but Pargiter says that it is difficult to identify it.²⁷⁰ The Brahma purāṇa locates it in Śākadvīpa (20.67).

Indradyumnasara

It is near Puruṣottamakṣetra or Jagannāthapurī in Orissa. The Brahma Purāṇa considers it to be a holy place (25.79) and locates it at the same place (51.29, 60.11, 63.1).

Indragopa

Probably it is Indrapura, a lofty mountain mentioned in the Indore Copperplate inscription of Skandagupta which 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.

²⁶⁹ Geographical Dictionary, P.77; Viṣṇu Sk.2, A.42; Vāyu 45.96 and J.A.S.B. (1902), P.154.

²⁷⁰ Mark. P., PP. 292, 304.

It is mentioned as a large mountain situated near Himālaya and the Br. P. further states that the līṅga of lord Śiva was placed there (174.25,26).

Irāvati

Some consider it to be the river Rāvi, The Rāpti and Irāvati are the contractions of this name. It rises in the rock-basin of Bangahal and drains the southern slopes of the pir Panjal and the northern slopes of Dhaulā Dhar. It appears first at the south-west corner of Chamba in Kasmir. From Chamba it flows past Lahore, following a south-westerly course, and meets Chenab or the united flow of the Vitastā and Chandrabhāgā between Ahmadpur and Saraisindhu.²⁷¹

The Br. P. mentions it as a river arising from Himālaya (27.26).

Janasthana

According to Rāmāyaṇa,²⁷² it was situated between Vindhya and the Śaivāla mountains, and a part of it was called Janasthāna. According to Pargiter Janasthāna was the country on both the banks of Godāvarī between its tributaries the Mañjirā and Pranhītā.²⁷³

²⁷¹ Law, Rivers of India, P. 13.

²⁷² Uttarakaṇḍa, Ch.81.

²⁷³ J.R.A.S., 1894, P.247.

The Brahma Purāṇa also places it on the bank of the river Godāvarī and mentions it as a holy place.²⁷⁴

Kailāsa

It is mentioned by Yoginitantra (1.1, 1.12), Puruṣottamapurī plates of Rāmacandra,²⁷⁵ Bhāgavata,²⁷⁶ Kālikāpurāṇa,²⁷⁷ Mbh.,²⁷⁸ and Kumārasambhava²⁷⁹. 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 Vaidyataparvata. It is the kangrinpoche of the Tibetans, situated about 25 miles to the north of the Mānasasarovara.²⁸⁰

The Brahma purāṇa mentions it as a holy mountain²⁸¹

274 88.1, 88.23,24; 89.31; 92.7;8; 213.130.

275 Epigraphia Indica, XXV, Pt. V.

276 IV. 5.22, V. 16.27.

277 Vaṅgabasi ed. 13.23, 14.31.

278 Vanaparva chs.144,156; Bhīṣmaparva ch.6.

279 Nirṇayasāgara ed., viii. 24.

280 Dey N.L. Geographical Dictionary, PP. 82,83; Law B.C., Geography of Early Buddhism, P.39, Mountains of India, P. 7.

281 & 72.3,6; 75.1,2; 78.54; 143.11,12.

and once separates it from the Hemakūta (54.9) and elsewhere identifies it with Brahmagiri (74.88). According to the modern geographers, this mountain was uplifted earlier, and hence is older than the Himālaya proper. It is of Hercynian age and got considerably folded and faulted subsequent to its uplift.

Kaliṅga

The ancient Kaliṅga seems to have comprised modern Orissa to the south of the Vaiṣṭaraṇī and the sea-coast southwards as far as Vizagapattam.²⁸² It also included the Amarakantaka range which is said to be in its western part.²⁸³

The Brahma purāṇa also locates the Kaliṅga country at various places. It is said to be a Janapada of Madhyadeśa (27.42), a southern country (27.55; 19.16), a northern country (27.46). Baudhāyana brands it as impure including it in his list of Saṃkīrṇa-yonayah. The Brahma purāṇa also considers it to be unholy for śrāddha purposes.²⁸⁴

Kāmākhyā

It is a place of pilgrimage near Gauhati in Assam.

282 Mbh. III. 114.4.

283 Mbh. Vanaparva (Cr.ed.) 3.114.4; Kūrma II, 39.19; Cunningham, Geographical dictionary PP.734-35; Law, Geography of early Buddhism, PP.63-64.

284 220.8, cf. also Patil D.R., Op.Cit., P.258.

It was a great centre of the sensual form of worship inculcated in the tantras. 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 sakti fell when her body was cut into pieces by Viṣṇu.²⁸⁵

The Brahma purāṇa mentions it as a holy place (25.30).

Kāmarūpa

It is bounded on the north by Bhutan, on the east by the districts of Darrang and Nowgong, on the south by Khasi hills and on the west by Goalpara.²⁸⁶

The Brahma purāṇa mentions it as a country situated in the east (19.16).

Kamboja

The Kāmbojas are supposed to have occupied the western Himālayas. Geographically they are located in the north.²⁸⁷ They were one of the earliest vedic tribes. They

285 Banikanta Kakati - The Mother Goddess Kāmākhya, 1948.

286 Allen B.C., Kamarup, Assam District Gazeteers; Vol.IV, Ch.1.

287 Mbh., (Cr.ed.) 6.10.64.

were settled to the north-west of Indus and were the same as Kambujiya.²⁸⁸ V.A.Smith has placed this country among the mountains either of Tibet or of the Hindukush. Some have assigned it to the country round modern Sindh and Gujarat.

The Brahma P. refers to them as a northern people (27.47) and mentions them in the story of Sagara who is said to have vanquished them with Śakas, Haihayas, etc.(8.50), who according to Pargiter were the foreign tribes of the north. The Brahma Purāṇa ~~refers to them~~ however refers to the best breed of horses not in connection with the Kambojas but with Gāndhāras.²⁸⁹ Vide 'Gandhara'.

Kanakhal

It is situated two miles to the east of Haradwāra at the junction of the Ganges and the Nīladhara. It was the ~~same~~ scene of Dakṣa Yajña according to purāṇas.²⁹⁰

Some consider it as a place in Mount Ābu, Rajputana.²⁹¹ The Brahma purāṇa mentions it as a holy place of pilgrimage (25.10; 64.5).

²⁸⁸ Persian inscription.

²⁸⁹ cf. also Patil D.R., Op.Cit., P.258.

²⁹⁰ Kūrma, Ch.36, Vāmana Chs.4 & 34, Liṅga Pt.1, Ch.100

²⁹¹ No.454, V.1265, Inscriptions of Northern India, revised by D.R.Bhandarkar.

Karatoyā

It is a branch of the Brahmaputrā and formed the western boundary of Kāmarūpa.²⁹² Its origin is above Domar 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.²⁹³

The Brahma purāṇa mentions it as a holy river (64.13) but considers it to be unholy for śrāddha (220.10) purposes. The Brahma purāṇa also mentions a place of pilgrimage Karatoyā (25.76).

Kāśī

Among the holy places of India, Kāśī or Vārāṇasī stands prominent. The kingdom of Kāśī was bordered by Kośala on the north, Magadha on the east and Vatsa on the west.

It is mentioned by Pāṇinī²⁹⁴, Patāñjali,²⁹⁵

292 cf. Mbh., Vanaparva (Cr.ed.) 3.83.3, Padma Ch.21, Mārka. 57.21-25, Yoginitantra 1.11.60; 1.12.69; 2.1.114; Kālikā Ch.51, 68; 58.37.

293 Amarakośa I,2,3,32; Haimakośa IV,151; Law, Rivers of India, P.24.

294 Aṣṭādhyāyī (4.2.116).

295 2.1.1; P.32.

Bhāgavata,²⁹⁶ Skanda,²⁹⁷ Saura,²⁹⁸ Kālikā²⁹⁹ and Mbh.
The Brahma purāṇa also mentions it as a holy place of
pilgrimage (64.8; 207.15,21,26-28,39).

Kāśmīra

The Brahma purāṇa also mentions it as a country in
north.³⁰⁰ It lies to the north of Punjab.

Kausāmbī

It is a city of high antiquity being mentioned as
early as the Brāhmaṇa literature.³⁰¹ There is some differ-
ence of opinion amongst the scholars regarding its location.

According to Cunningham the present village Kosam
on Jumna stands on the actual site of Kausāmbī.³⁰² But
Vincent Smith says that the site of Kausāmbī is still to be
investigated and it will be found in Baghelkhanda Taluka
probably on the Tons river, not very far from the East Indian
Railway which connects Allahabad with Jabalpur.³⁰³ Cunningham's
identification is now generally accepted.³⁰⁴

296 IX.22,23; X.57,32; X.66,10; X.84,55; XII.13,17.

297 Ch.I, 19-23.

298 Ch.IV, V.5.

299 51.53; 58-35.

300 27.49, 54.12, 230.70

301 Satapatha and Gopatha Brāhmaṇas, Law 'Kausāmbī in Ancient
literature' Memoir of the Archaeological Survey of India.

302 Law, Ibid.

303 JRAS. 1898, 503.

304 Ghosh, Early History of Kausāmbī, 93-4.

The Brahma purāṇa mentions it as a holy place (25.33).

Kausikī

It is the modern river Kuśī, which flows into the Ganges through the district of Purnea, In Bihar, It is mentioned as a great river issuing from the Himālaya.³⁰⁵ It is remarkable for the rapidity of its stream, the danger and uncertain nature of its bed and chiefly for its constant westerly movement.³⁰⁶

The Brahma purāṇa states that Satyavatī, the wife of the sage Rṣika and the mother of Jamadagni was turned into the river Kausikī (10.50) and it is mentioned as a holy place (25.43, 64.13), its source being given as Himālaya (27.27).

Kāverī

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 mentioned in Rāmāyaṇa,³⁰⁷

305 Rāmāyaṇa, Adikāṇḍa, V.8, Varāṇa, 140; Bhāgavata I.18.36; V. 19,18; IX. 15,12.

306 Hunter W.W.- Statistical account of Bengal, 1877; also vide Shillingford F.A., on changes in the course of the Kuśī river and the probable dangers arising from them; in J.A.S., Vol.LXIV, Pt.1, 1895, PP. 1 ff.

307 Kiskindhyā kanda, XLI, 21.25 f.

Mbh.,³⁰⁸ Harivamśa (27,1416-22), Kālikāpurāṇa (24.130-135), Kāvyaḍarsa (III.166), Bhāgavata,³⁰⁹ Padma,³¹⁰ Brhatsamhitā (14.13) and Raghuvamśa (IV.45). The Tirthayātrā sections of the purāṇas and epics mention it as very holy. 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.³¹¹

The Brahma purāṇa states that Kāverī was the daughter of Yuvanāśva and wife of Jahnu and due to her father's curse she was turned into a river. She was considered to be the best among the rivers (10.21). The source of this river is given as the mountain Rkṣa (19.12) and it is considered to be very holy (64.11).

Kekaya

It is mentioned by Pāṇini,³¹² Patañjali,³¹³ Rājasekhara,³¹⁴ Mbh.,³¹⁵ and Bhāgavata³¹⁶ and Rāmāyaṇa.³¹⁷ It has been identified with the present district of Shahpur in the Punjab. Cunningham identifies the capital of the Kekaya-

308 Bhīṣma (Cr.ed.) 6.10.19; Vana (Cr.ed.) 3.83.20.

309 V.19.18; VII.13.12; X.79.14; XI.5.40.

310 Uttarakhaṇḍa Vs.35.38.

311 Law B.C., Rivers of India, P.51.

312 Astādhyayā (7.3.2).

313 Mahābhāṣya (7.3.2).

314 In Kāvyaṁimāṁsā, they are placed in the northern division along with the Sakas, Hūnas, Kambojas, Vāhlikas etc.

315 II.48.13, Mbh. (Cr.ed.) vi.57.12; VII.19.8; VII.19.7.

316 X.2.3; X.75; 12; X.84,55; X.86,20.

317 I.69.7; II.71.18.

deśa with Girjak or Jalalpur on the Jhelum.³¹⁸

The Brahma purāṇa also mentions it as a northern country (27.46) and states that it was so called after Kekaya, the son of Sibi (13.26).

Kirāta

It is in the Himālayas and is possibly Tibet. The Brahma purāṇa mentions it as a northern country (27.48). Elsewhere it is said to be a hilly country (54.13) and is considered to be unholy for śrāddha purposes (220.8).

Kiskindhā

It lay far to the south of Godāvarī.³¹⁹ The Brahma purāṇa mentions it as a Janapada of Vindhya (27.60) and refers to it as a ṣ holy place (157.1,3,31).

Konāditya

This sandy tract also known as Konārka is situated on the beautiful and holy sea-shore. It is situated near the northernmost end of the sandy strip stretching from the Chilka lake to the Prāci river. It contains a deity named Konāditya and is famous for the Hindu temple which is one of the best

318 J.A.S.B., 1895, 250 ff.

319 Pargiter, Mark. P., P.343, Note.

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 a mile and a half to the south-east of the temple. The erection of the temple has been ascribed to the king Narasimhadeva of Khurda of the 13th century A.D.³²⁰

The Brahma purāṇa mentions the deity named Koṇāditya in the Sūryamandir situated in Utkala on the shore of the ocean (28.9,18,69).

Koṅkana

It is the country between the western Ghats and the sea, from about Bombay southward to Goa, in the wider sense it includes the Keralas, Tulaṅgas, Saurāṣṭras, Karnāṭakas, Karnāṭas, Vārāḥāras and the Koṅkanas proper.

The Brahma purāṇa mentions it as a country unfit for śrāddha (220.8).

Kośala

It lay to the east of the Kurus and Pañcālas and to

320 J.A.S.B., LXXII, 1903, Pt.1, P.120; Law B.C., Hist.Geog. of Anc.India, PP.165-166; Burnier-Konarak; Hunter, Orissa, I., R.C.Mitra - Antiquities of Orissa, II,145; Fergusson, History of Indian and Eastern Architecture, Book VI, Ch.2.

the west of Videhas from whom it was separated by the river Sadanīrā probably the great Gandakā.³²¹

The Brahma purāṇa states it to be a Janapada of Vindhya as well as Madhyadesa (27.41,60).

Kṛsnā

It is a river which is the same as kṛṣṇavenā. According to the Br. P., it issues from the mountain Sahya.³²² The Brahma purāṇa mentions it as kṛṣṇā (77.5), Kṛṣṇavenā (27.35) and Kṛṣṇavenī (19.12).

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 Mahārāṣṭra, Hyderabad, and the Madras State. In its course through Hyderabad and Madras it is joined by many tributaries including the Dhon, the Bhima, the Dindi, the Peddavagu, the Musi-Aler, the Paler, the Muner and the Tūṅga-bhadra.³²³

The Brahma purāṇa also states that the tīrtha where the rivers Kṛsnā, Tūṅgabhadra and Bhīmarathī join is very holy (77.5).

³²¹ Cambridge History of India, I, 308, Rapson, Ancient India, P. 164.

³²² 27.35, 19.12, cf. also Mark. P. 57, 26, 27.

³²³ Law B.C., Rivers of India, P. 48.

Krtamalā

This river is identified with the Vaigai which flows past the town of Madhura, the capital of the kingdom of Pāṇḍya.³²⁴

The Brahma purāṇa states it to arise from the mountain Malaya (19.12, 27.36).

Kuntala

This is a district of the Kārṇāṭa country. According to some Mysore inscriptions the Kuntala region included the part of the Maharashtra State and the northern portion of Mysore.³²⁵ According to some, Kuntala is situated between Bhīmā and Veda-vatī, comprising the Canarese districts of Mahārāṣṭra and Madras states and of Mysore state and also perhaps a part of Mahārāṣṭra with Vidarbha having its capital at Pratiṣṭhāna on the Godāvarī.³²⁶

The Brahma purāṇa mentions it as a Janapada of Vindhya (27.41) as well as a southern country (27.57).

324 Law B.C., Rivers of India, P.48.

325 Rice, Mysore and Coorg inscriptions, P.3; Fleet, Dynasties of the Kenarese districts, P.284.

326 Mirashi V.V., Hyderabad Archaeological Memoir No.14, P.9, f.n.

Kuruksetra

It is mentioned by Pāṇini,³²⁷ Mbh.,³²⁸ Taittirīya Āraṇyaka (v.1.1), Saura purāṇa (67.12), Rāmāyaṇa³²⁹ and Kūrma purāṇa.³³⁰ The ancient Kuru country may be said to have comprised the Kuruksetra or Thāṇes'vara. The region included Sonapat, Amin, Karnal and Pāṇipat and was situated between the Saraswatī on the north and Dr̥ṣadvatī on the south.

The Brahma purāṇa mentions it as a holy place where the hermitage of sage Vyāsa was situated.³³¹

Lokaḷoka

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.³³²

It is a mountain having an area of ayuta yojanas (20,96).

Madhyadesa

The country is described as lying in the east of the

327 Aṣṭādhyāyī 4.1.172/176; 4.2.130.

328 83.1-8, 203-208.

329 Ayodhyakāṇḍa, LXX, 12.

330 Pūrvabhāga 30.45-48.

331 13.106, 25.6, 26.6, 51.63, 64.3, 65.87,92; 245.22.

332 Viṣṇu P. (Wilson), P.202, Note 6.

region where the river Saraswatī vanishes. To the west of Kālākavana which is identified with the tract ~~of~~ somewhere near Prayāga, to the north of Pāripātra and to the south of Himālayas. The Āryāvarta of sūtras and the Madhyadeśa of Manu are, according to Kāvyaṁimāṁsā (P.93) known as Antarvedī which extends upto Benaras in the east. The eastern boundary of Madhyadeśa gradually expanded itself with the progress of time so as to include places which acquire sanctity within the brahmanical fold.

The following Janapadas, according to Brahma purāṇa, are included in the Madhyadeśa, viz.: Matsya, Mukuṭakulya, Kuntala, Kāśī, Kosāla, Andhraka, Kalinga, Śamaka and Vṛka (7.20; 27.41-42).

Madra

The country of the Madras mentioned in the Allahabad pillar inscription, roughly corresponds to the modern Sialkot and the surrounding regions between Rāvi and the Chenab rivers. The people of this country were an ancient kṣatriya tribe of vedic times.³³³

According to the Brahma purāṇa, Madra is a western

333 Law B.C., Hist. Geog. of Anc. India, P.105.

country. The Brahma purāṇa refers to Madraka as a northern country and states that it was so-called after Madraka, the son of Sibi (13-26; 27.45).

Magadha

It comprises the districts of Gayā and Patna. Some place it to the west of Aṅga being separated from the later kingdom by the river Campā.³³⁴

The Brahma purāṇa mentions Magadha as a southern country (19.16), as a northern deśa (27.49) and as a western Janapada (27.53).

Mahānadī

It 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 follows a south-easterly course and flows past the town of Cuttack.³³⁵

According to Brahma purāṇa, it is a holy river (25.67; 64.13, 14, 25.67) and its origin is the mountain Rikṣa

334 Law B.C., The Maghadas in ancient India, J.A.S.B., Vol. LXX, Pt.1, 1892.

335 Law B.C., Rivers of India, P.44.

(27.30).

Mahārāṣṭra

It is the country watered by the upper Godāvarī and the region lying between Godāvarī and kṛṣṇā.³³⁶ According to Brahma purāṇa, it is a southern country (25.17).

Mahendra

According to the Rāmāyaṇa³³⁷ the eastern ghats are known as the Mahendra parvata. The Mahendra range seems to indicate the whole range of mountains extending from Ganjam as far south as the ~~xx~~ Pāṇḍya country to the whole of the eastern ghat range.³³⁸ The Mahendrādri or the Mahendra mountain is situated between the Gaṅgāsāgarasangama and the Saptagodāvarī.³³⁹ Pargiter thinks that the name should be limited to the hills between the Mahānadi, Godāvarī and Wain-gaṅgā and ~~may~~ may perhaps comprise the portions of the eastern ghats north to the Godāvarī.³⁴⁰ According to Pargiter the Mahendra hills of Rāmāyaṇa and those of the Purāṇas are two different ranges. But Rai Chaudhari³⁴¹ thinks that the

³³⁶ Law B.C., Hist.Geog. of Anc.India, P.171.

³³⁷ Kiṣkindhyākāṇḍa, 41.18-20, Laṅkākāṇḍa, 4,92-94.

³³⁸ Law B.C., Hist.Geog.of Anc.India, P.22.

³³⁹ Bhāgavata, X.79.

³⁴⁰ Mārkaṇḍeya, P.305, note.

³⁴¹ Studies in Indian Antiquities, PP.108-109.

same range of hills is meant by the authors of the Rāmāyana and the purāṇas.

The Brahma purāṇa mentions it as a Kulaparvata of India (19.3) and states that the rivers Trisandhyā, R̥sikulyā, Vañjulā, Tridivā, Lāṅgulīnī and Vanīśakarā³⁴² and says that the sage Paraśurāma practised penance on this mountain (213.122).

Mahī

It issues from the Pāripātra mountains and empties itself into the Gulf of Cambay. It has a south-westerly course upto Banswara, from which it turns south to pass through Gujarat.³⁴³

The Brahma purāṇa also states it to originate from the Pāriyātra mountain (27.28).

Māhīśmatī

It seems that the city Māhīśmatī was situated on the bank of the river Narmadā as both of them are mentioned in proximity (13.76-79). It was situated on the bank of Rewā.³⁴⁴ It was the main city of Anūpadeśa.³⁴⁵
/ According to Dey, Māhīśmatī is considered to be either

342 19.15; 27.19; 47,37,38; 54.10.

343 Law B.C., Hist.Geog. of Anc.India, P.288.

344 Bhāgavata, 10th Skandha, 79.21.

345 Bhandarkar, Indian Antiquary, 7, P. 254.

Maheśvara or Māndhātā on the bank of the river Narmadā.³⁴⁶

According to Munshi K.M., the ancient Mahīsmatī was situated in place of the present Bharuca.³⁴⁷

It was the capital of the south Avanti. Here Kārtavīryaśrjuna imprisoned Ravana and it was the capital of Kārtavīrya.³⁴⁸

Maināka

It is referred to in Yoginitantra³⁴⁹ and Kādambarī of Bāṇa (P.86). It is the Siwalik hills proper extending for about 200 miles from the Beas to the Ganges, and are known to the ancient geographers as Mainākaparvata. In the Uttara Pradesh the Siwaliks are known as the Churia and the Dundwa ranges and lie between the Ganges and Yamunā.³⁵⁰

The Rāmāyana locates it in South India.

The Brahma purāṇa refers to it many a times³⁵¹ but

³⁴⁶ Geographical Dictionary.

³⁴⁷ Durgāśankara Sastri, Aitihasika Saṃśodhana, P.561.

³⁴⁸ 13.175, cf. also Bhāgavata, IX, 15.22; Matsya 43.29,38; Viṣṇu IV, 11.9.19; also vide Munshi Kanahaiyalal - The Mahīsmatī of Kārtavīrya, 1922; and Fleet J.F. Mahīsmāndala and Mahīsmatī.

³⁴⁹ 2.4, PP. 128-129.

³⁵⁰ Law B.C., Mountains of India, PP. 3,4,7.

³⁵¹ 27.22; 54.10, 72.3,7,14.

its exact location is not given. But as it is mentioned with the mountains situated chiefly in the north, it seems to be the mountain situated in the north and not the one mentioned by Rāmāyana, once it is called Vakraparvata (54.10).

Malada

According to Cunningham, the Maladas are the people of the modern district of Maldah in which the old cities of Gaur and Pandua are situated, while the town Maldah itself is old.³⁵² The Brahma purāṇa mentions it as an eastern country (27.51).

Mālavā

It is difficult to locate exactly the Mālavā. In Alexander's time the Mālavas were settled in the Punjab. Smith thinks that they occupied the country below the confluence of the Jhelum and the Chenab, i.e. the country comprising the Jhang district and a portion of the Montgomery district.³⁵³ According to McCrindle they occupied a greater extent of territory comprising the modern Doab of the Chenab and the Rāwī and extending to the confluence of the Indus and the Chenab, identical with the modern Multan district and portions

³⁵² Arch. Surv. Reports, XV. 77.

³⁵³ J.R.A.S., 1903, P.631.

of Montgomery.³⁵⁴ Some have located them in the valley of lower Rāvi on both banks of the river.³⁵⁵

The Brahma P. mentions it as a hill country (27.64) and as occupying the area of Pāriyātra mountain (19.17) thus locating it in the area indicated in the Allahabad Pillar inscription of Samudragupta. The Brahma P. further mentions Avantī as a main city of Mālawa (43.24).

Malaya

Pargiter correctly identifies Malaya with the portion of the western ghats from the Nilgiris to the Cape Camorin. The southern extension of the western ghats below the Kāverī, now known as the Travancore hills, really forms the western side of the Malayagiri.³⁵⁶

According to the Brahma P. it is one of the kula-parvatas of India (19.3, 27.19). It is considered to be a holy place (64.9, 160.12) and the rivers Tāmraparnī, Kṛtamālā, Pusyajā and Pratyālāvatī are said to emerge from it (19.14; 27.36, 54.10).

354 Invasion of India, APP. note, p. 357.

355 Raychaudhari, P.H.A.I., 4th ed., P.205.

356 Law B.C., Hist.Geog. of Anc. India, PP.22,23.

Mandākinī

Mandākinī identified this Rkṣa river with the modern Mandākinī which forms a small tributary to the Paisundi (Paisuni) in Bundelkhanda and flows by the side of the Mount Citrakut.³⁵⁷

The Brahma purāṇa also states it to be the river arising from the mountain Rkṣa (27.30). Elsewhere it is stated that king Purūravā and Urvaśī stayed on the bank of this river (10.6). Here it does not seem to be the Rkṣa river.

Mandara

It is situated in the Banka sub-division of the district of Bhagalpur, 30 miles to the south of Bhagalpur, and three miles to the north of Bansi.³⁵⁸

The Brahma purāṇa locates it in different places. It is referred to in connection with the charming of the ocean (13.182). It is associated with Dardalācala (27.21). It is said to be situated to the east of Meru (18.25) and also as situated in the Kuśadvīpa (20.41). Narakāśura is said to have carried away the bejewelled peak of this mountain³⁵⁹ and

³⁵⁷ A.S.I.R., XXI, 11.

³⁵⁸ Byrne, Bhagalpur, B.D.Gazeteers, PP. 162, 163, 169.

³⁵⁹ 202.10, 209.13, 117.

it is said to be a holy place.³⁶⁰

Maniparvata

It is in the Himālaya region.³⁶¹ The Brahma Purāṇa mentions that the king Narakāśura carried away this bejewelled mountain with him (202.54, 203.1).

Mathurā

It was the capital of the Sūrasena. It was the home of the Vṛṣṇis and the Andhakas and was attacked by the demons (A.14). The Vṛṣṇis and the Andhakas left Mathurā on that account and established their city at Dvāravati.³⁶²

The Brahma purāṇa mentions it in the north and refers to it frequently in connection with kṛṣṇa.³⁶³

Matsya

According to Manu, the Matsya country formed a part of the Brahmarṣideśa, which included the eastern half of the state of Patiala and of the Delhi division of the Punjab, the Alwar Taluka and the adjacent territory in Rajputana, the

360 54.9, 56.19, 64.9, 72.36.

361 Jātaka II, P. 92.

362 14.56, cf. Harivaṃśa, ch. 37.

363 27.46; 69.4; A.185-212, 245.24.

region which lies between the Ganges and the Jumna and the Muttra district in the United Provinces.³⁶⁴ In the ancient times, the Matsyadesa included the whole of the present Alwar territory with portions of Jaipur and Bharatpur. Vairāta was also in the Matsyadesa.³⁶⁵

The present town of Vairat is situated in the midst of a circular valeey 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.³⁶⁶

The Brahma purāna mentions it as a Janapada of Madhyadesa (27.41; 54.12).

Meru

It is identical with the Rudra Himālaya in Garhwal where the Ganges takes its rise.³⁶⁷ It is near the Badarika-śrama and is probably the Mount Meros of Arrian. On the western side of this mountain stand Niṣadha and Pāripātra; on

364 Menu II. 19-20, VII, 193; Rapson, Ancient India, PP.50-51.

365 Cunningham's Report, Archaeological Survey of India, Vol. XX, P. 2.

366 Law B.C., Hist.Geog.of Anc.India, P.321. Also vide Raychaudhari, PHAI, 5th ed., PP.66 ff., Smith V.A., Early History of Ancient India, 4th ed., P.413; Banerjee R.D., Baṅgālār Itihāsa, P.158, Imperial Gazetteers of India, Vol.XIII, 382 ff.

367 Law, Geography of Early Buddhism, P.42.

the southern side stand Kailāsa and Himavanta, and on the northern side stand Śrṅgavān and Jārudhi.³⁶⁸

It is a mountain which contains gold deposits and is supposed to be situated to the north of the Jambūdvīpa.

According to the Brahma purāṇa, the mountain Meru is situated in the middle of the Jambūdvīpa and its area is 32,000 yojanas (18.27,29).

Mithilā

Mithilā was the capital of Videha.³⁶⁹ 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.

The Brahma purāṇa mentions Janaka as the king of Mithilā. (242-54; 17.19).

Mrttikāvati

It seems to have been situated somewhere on the north-eastern limits of modern Gujarat.³⁷⁰ According to the Br. P. it is situated on the bank of the river Narmadā and king Jyāmagha conquered it (15.15).

368 Mārķ. P., Vāṅgavasi ed., P. 240.

369 Mbh., Vanaparva, 254, cf. Mahāvastu, III, P.172, Divyāvadāna, P. 424.

370 Pargiter, Mārķ. P., P.342, Note.

Musika

Pargiter suggests that the Mṛṣikās were probably settled on the bank of the river Muṣi on which stands modern Hyderabad.³⁷¹ Both in the Mbh.³⁷² and the Mārka. Purāṇa, the Musikas are mentioned as a people living in the south.

The Br. P. also mentions it as a southern country (27.55).

Naimisa

It was a holy forest where sixty thousand sages lived. Many purāṇas were written here. It is the modern Nimsar, 20 miles from Sitapur and 45 miles to the north-west of Lucknow. It is a holy place of Hindus frequented by pilgrims from all parts of India.³⁷³

The Brahma purāṇa gives a picturesque description of it (A.1).

Narmadā

It is the most important river of Central and Western India, It rises from the Maikal range and flows more or less

³⁷¹ Mark. P., P.366.

³⁷² Bhīṣmaparva, IX, 366.

³⁷³ Law B.C., Hist.Geog.of Anc.India, P.41.

in a south-westerly direction forming the natural boundary between Bhupal and Central Provinces.³⁷⁴

The Brahma purāṇa mentions the mountain Vindhya as its source (19.12). It is considered to be a devatīrtha. It flows through the mountain Amarakantaka (77.4). Some hold that it rises in the Amarakantaka mountain and falls into the gulf of Cambay. The southern bank of the river Narmadā is considered to be unholy for śrāddha purposes (220.9).

Nirvindhya

Kālidāsa mentions it as lying between Ujjain and the river Vetravati.³⁷⁵ It lies between Vidisā and Ujjayinī, i.e. between the Dasārnā and the Śiprā. It is identified with the modern Kalisindh which forms a tributary of the Carmanvati.³⁷⁶ The Kalisindh flows north from the Vindhya range to join the Chambel on the right. As the Kalisindh is probably the Sindhu of Kālidāsa's Meghadūta, the identification of the Nirvindhya with the Newas, another tributary of the Chambel, seems to be more reasonable.³⁷⁷

The Brahma purāṇa mentions it as emerging from the mountain Rkṣa (19.12).

³⁷⁴ Law B.C., Hist.Geog. of Anc.India, P.324.

³⁷⁵ I.28,29, Meghadūta.

³⁷⁶ Journal of the Buddhist text Society, V, P.46.

³⁷⁷ Thornton's Gazeteer, Gwalior, Bhupal.

Nivāsapura

It is Newasa on the Pravara which falls into Godāvarī at the sacred place called Toka.

The Brahma purāṇa states that as Śiva and Śakti resided (Nivasa) at the confluence of Pravara and Gautamī-gaṅgā, it was called Nivāsapur (106.53,54).

Pahlava

Pargiter seems to establish the Pahlava colony in Punjab.³⁷⁸ The Br.P. mentions it as a northern deśa (27.47).

Pañcāla

It comprised Bareilly, Budaun, Farukkabad and the adjoining districts of Rohilakhanda and the Central Doab in the U.P. It seems to have been bounded on the east by the ~~Gautamī~~ Gumatī and on the south by Chambal. It extended from the Himālaya mountains to the Chambal river.³⁷⁹ The great kingdom of Pañcāla was divided into northern and southern Pañcāla having Ahicchatra and Kāmpilya as their respective capitals. Northern Pañcāla included districts of the Uttara Pradesh lying east of the Ganges and north-west of the Oudh while the southern Pañcāla included the country between the

³⁷⁸ Mark. P., P.374, Note.

³⁷⁹ Cunningham, Ancient Geography, P.36.

Jumna and the Ganges on the east and south-east of the Kurus and Sūrasenas.³⁸⁰

The problem of the origin of the name Pañcāla and its probable connection with the number Five struck the authors of the purāṇas and the Brahma purāṇa states that as the five (Pañca) sons of Bāhyāśva, viz. Mudgala, Sṛñjaya, Brhadiṣu, Yavīnara and Kṛmilaśva were enough (Alam) for the protection of the region allotted to them, it was called Pañcāla.³⁸¹

Pārada

On the strength of the evidence given in purāṇas and epics associating the Pāradas with the barbarous foreign tribes of the north, Pargiter locates them in the north-west.³⁸²

The Brahma purāṇa also mentions Pārada as a northern country (27.46).

Pāriyātra

According to Baudhāyana's Dharmasūtra (1.1.25), Pāriyātra is the southern limit of Āryāvarta. According to the Skanda purāṇa, it is the farthest limit of Kumārīkhaṇḍa, the centre of Bhāratavarṣa. Pargiter identifies the Pāriyātra

380 Rapson, Ancient India, P.167.

381 13.95,96; 54.12; Bhāgavata 9-21; Viṣṇu 19th Ch., 4th Aṅka; Vāyu, P.99; Agni 278.

382 JRAS, 1917, 40-47; 1910. 9-10; 1919. 354-361.

mountain with that portion of the modern Vindhya range, which is situated west of Bhupal together with the Aravalli mountains.³⁸³

According to Brahma purāṇa, it is one of the seven kulaparvatas of Bhārata (19.3) and the rivers Devasmṛtī, Devavatī, Vātaghnī, Sindhu, Venyā, Candanā, Sadānīrā, Mahī, Carmanvatī, Vṛṣi, Vidiśā, Vedavatī, Śiprā and Avanti emerge from it.³⁸⁴

Paundra

The Paundras dwelt in and to the west and south-west of Bengal proper, i.e. the modern districts of Santal Paraganas and Birbhum and the northern portion of Hazaribaag.

The Brahma purāṇa mentions it as a southern country (19.16).

Payosnī

According to Mbh. and the Mārkaṇḍeya purāṇa, this river was separated from the Narmadā by the Vaidūrya mountain.³⁸⁵ The Matsya purāṇa states that the river Payosnī flowed through the countries inhabited by the two tribes called Tamaras and Hamsamārgas, Cunningham identifies it with the Pahoj, a

383 Law, Mountains of India, PP.17,18; Geographical Essays, 115 ff.

384 27.28-29, 54.10; 64.9; 19.3; 10,17; 27.20.

385 Mbh. Vanaparva (Cr.ed.) 3.86,4; Mārka. Cant. LVII, 24.

tributary between Sindh and Betwa,³⁸⁶ but according to Law, this identification is not tenable.³⁸⁷

The Br. P. mentions it to emerge from the mountain Rkṣa (19.12) and it is to the south of Vindhya.

Prabhāsa

It is mentioned in the Nasik cave inscription of the time of Nahapana.³⁸⁸ It is in Kathiawar and it is the well-known Prabhāsa Pātana or Somnātha Pātana on the south coast of Kāthiāwār.³⁸⁹

The Brahma purāṇa mentions that Yamunā and Saraswatī join at Prabhāsa (77.4) and is situated on the Lavanārnava (194.24). Kṛṣṇa directed Uddhava to go to Prabhāsa when Dwārakā was going to be drowned in the ocean (210.30). It is mentioned as a holy place (25.10, 69; 64.5). The Brahma purāṇa also mentions Somanātha at Prabhāsa.

Prāgjyotiṣa

It seems to be included not only in the Kāmarūpa

³⁸⁶ Archaeological Survey Report, VII, Plate XXII.

³⁸⁷ Law B.C., Hist.Geog.of Anc. India, P.326.

³⁸⁸ C.119-24, A.D.

³⁸⁹ Gazeteer of the Bombay Presidency, 1883, Nasik, P.637.

country but also a considerable portion of North Bengal and probably of north Bihar. According to Sir Edward Gait, Prāgjyotiṣa is represented by the modern town of Gauhati.

The Brahma purāṇa states it was an eastern Janapada (27.53) and that Narakāśura was its king.³⁹⁰

Pratiṣṭhāna

It is the modern Paithan situated on the north bank of the Godavari in the Aurangabad district and is spoken of as the greatest city in Dakṣiṇāpatha.³⁹¹

The Brahma purāṇa states that a king Śūrasena ruled there.³⁹² The Brahma purāṇa mentions another city Pratiṣṭhāna situated on the northern bank of Gaṅgā-Prayāga and states that here the king Pururava Aila ruled.³⁹³ It seems to be the modern Prayāga.

Prayāga

It is modern Allahabad. There is the confluence of the three rivers: Gaṅgā, Yamunā and Saraswatī at Prayāga.

390 219.115; 202.8,14,16,19.

391 Law B.C., Some Jaina Canonical sutras, P.185.

392 111.2, 43; 227.151.

393 10.9-10; missing in ms. 'kha'.

The Brahma purāṇa mentions that it is a holy place through which the river Bhāgīrathī flows.³⁹⁴ It also states that Prayāga was ruled by three kings, viz. Kuru, Duṣmanta and Bharata (Chs.10-12). Purūravā is said to have been the ruler of this place (10.9,10).

Prthūdaka

The old town of Dehoa is situated on the southern bank of the river Saraswati, 14 miles to the west of Thanesvara. The place derives its name from the famous Prthu Cakravarti who on the death of his father Vena, sat on the bank of Saraswati for twelve days after the cremation offering water to all comers. The place was, therefore, named Prthūdaka and the city which he afterwards built there was called by the same name.

The Brahma purāṇa mentions it as a holy place (25.35; 227.90; 64.7).

Pulinda

It was the westernmost part of Paduvar-kottam lying adjacent to the Mysore country. It comprised the whole of the modern Punganur taluka and that part of the adjoining Palamner taluka in the south which lay north to the Devarakunḍa

394 13.106; 25.6,9,25; 64.3; 65-88; 69.6; 77.3, 245.22.

and the Karaverī hill ranges.³⁹⁵

The Br. P. refers to it as a southern country (27.56).

Purusottamaksetra

It is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity, Puruṣottama. It includes two distinct portions, the Balukhanda lies between two sacred tīrthas, viz. Svargadvāra and Cakra-tīrtha. It is famous for the Hindu temple of Jagannātha and it lies exactly on the shore of the Bay of Bengal. It extends from the Lokanātha temple on the west to the Bāleśvara temple, on the east and from Svargadvāra on the south to the Matia stream on the north-east. About two miles from the great temple lies the Gundīcābārī.³⁹⁶

The Br. P. states that this holy city stands on the sea and also mentions that it is ten yojanas long.³⁹⁷ The Brahma purāṇa gives its minor details.

Puskala

It was an earlier capital of Gāndhāra, situated to

³⁹⁵ Indian Geographical Journal, Vol. XXV, No. 2, PP. 14-18.

³⁹⁶ B. and O. Dist. Gazetteers, Puri by O'Malley, 1929, PP. 326 ff; Stirling, Orissa, 1824.

³⁹⁷ Br. P. 43.9, 44.71, 177.1, 178.1, 105, 192; 179.2, 3; 45.22.

the west of the river Indus. It is identified with the modern Charsadda, a little above the junction of the Swat with the Kabul river.³⁹⁸ According to some, this city may be identified with the modern Prang and Charsadda, 17 miles north-east of Peshawar on the Swat river.³⁹⁹

The Br. P. states that Puṣkala was a northern country (27.47).

Puskara

The Puṣkara forest is situated at a distance of six miles from Ajmer. The Br. P. mentions it as a holy tīrtha.⁴⁰⁰ The Br. P. mentions another tīrtha of the same name which is considered to be holy for śrāddha (220.5).

Puspagiri

It lay eight miles to the north of Cuddapah.⁴⁰¹ The Brahma purāṇa mentions it as a mountain (27.23).

Raivata

It was near Dwārakā. Pargiter is inclined to

398 Agrawal V.S., Geographical data in Pāṇini's Aṣṭādhyāyī, J.U.P.H. Society, Vol.XVI, Pt.1, P.18.

399 Schoff, The Periplus of the Erythraean sea, PP.183-184; J.A.S.B., 1889; iii; Cunningham, A.G.I., 1924, 57 ff.

400 25.6,8; 54.3; 64.3; 65.95,90; 69.6; 245.22, 220.5.

401 Epigraphia Indica, III,24.

identify it with the Barada hills in Halar.⁴⁰² In early times Raivata and Urjaṅanta might have been names of two different hills at Girnar, but in later times they came to be identified⁴⁰³ close to Junagadh in Gujarat stands the Raivataka hill or Girnar.

③ The Brahma purāṇa mentions it twice (27.23; 72.6) but in the second reference⁴⁰⁴ the kaivata does not mean any particular mountain but it means mountain in general.

Rāmatīrtha

There are two tirthas of this name, one is a village in the Vizagapattam district where an inscription has been found on the wall of a cave in a hill, belonging to Viṣṇu-
vardhana Maharaja⁴⁰⁵ and (ii) it is a holy reservoir in Sopara near Bassein, about 40 miles north of Bombay.⁴⁰⁶

The Br. P. mentions it as a holy place on the bank of the river Godāvari.⁴⁰⁷

402 Mārkaṇḍeya P., P. 289.

403 Bombay Gazetteer, Vol.VIII, P.441.

404 72.6, missing in the ms. 'gha'.

405 Annual report of South Indian epigraphy, 1918, P.133.

406 Gazetteer of the Bombay Presidency, Nasik Vol.XVI.

407 25.78, 123.1, 217, 213.

Ramesvara

It is a sacred island in the Bay of Bengal. According to tradition, the famous temple of Ramnathswami was built here by Ramacandra when he crossed over to Ceylon to save his captivated Sītā from the clutches of Rāvaṇa, the tyrant king of Laṅkā.⁴⁰⁸

The Br. P. states that it is situated on the shore of the ocean (28.57).

Rkṣa

It is the ancient name of the modern Vindhya.⁴⁰⁹ Joshi Umasankar has disputed this view⁴¹⁰ but the Br.P. also states that it is situated on the bank of Narmadā as it is mentioned along with the rivers Narmadā, Mekalā, Mr̥ttikāvatī and Śuktimatī (14.15). The Br.P. further states that it is one of the kulaparvatas of Bhārata and the rivers Tāpī, Payoṣṇī, Kāverī, Nirvindhya, Śeṇā, Surathā, Mandākinī, Dasārnā, Citrakūtā, Citrotpalā, Vetravatī, Karamodā, Piśācikā, Śaivalā, Sadherujā, Śuktimatī and Śākuni etc. emerge from it.⁴¹¹

408 Law B.C., Holy places in South India, Calcutta Geographical review, September, 1942.

409 Law B.C., Mountains of India, P.17.

410 Purāṇomā Gujarat (in Guj.), P.53.

411 19.3, 92; 27.19; 31-32.

Rsyamuka

It is situated eight miles from Anaganadi on the bank of the river Tungabhadra. The river Pampa rises in this mountain and falls into the Tungabhadra after flowing westward. Pargiter identifies it with the range of hills stretching from Ahmednagar to beyond Waldrug and Kalyani dividing the Manjira and Bhima rivers.⁴¹²

The Br. P. does not throw light on its location but mentions it as a mountain (27.23).

Sadānira

It has been identified with the Gandak by some and with Tapti by others. Some have identified with Karatoya. According to the Mahabharata it has been placed between the Gandaki and the Sarayu. Pargiter identifies it with the river Rapti.⁴¹³

The Brahma purana states that it emerges from the Pariyatra mountain (27.29).

Sahya

This is a mountain lying on the western ghats. The

412 J.R.A.S., April, 1894, P.253.

413 Mark. P., P.294.

western ghats were known to the ancients as the Sahyādrī, which from the boundary of the Deccan and ran continuously for a distance of about thousand miles from the Kunderivari pass in the Khandesh district of the Bombay State down to Cape Camorin, the southern most part of India. The western ghats are known by different local names.⁴¹⁴

The Br. P. states that it is one of the seven kula-parvatas of Bhārata and the rivers Godāvarī, Bhīmarathī, Kṛṣṇavenī, Tungabhadra and Suprayogā emerge from it.⁴¹⁵ It is situated to the south of Vindhya and its southern part is very holy (161.2,23).

Sākala

It was the capital of Madras. It is still known as Madradesa. Cunningham identifies it with Sanglawala Tiba to the west of the Rāvī River. Some identify it with Siālkot or the fort of the Madra king Salya.⁴¹⁶

The Brahma purāṇa mentions it as a City inhabited by people (19.18).

414 Law B.C., Mountains of India, Calcutta Geographical Society Publication, No.5, PP.22-23.

415 19.3, 12; 27.19, 35,36; 54.10; 64.9.

416 cf. Fleet's note in the proceedings of the IVth Oriental Congress, vide also Cunningham, C.A.G.I. 686.

Sākambharī

It was a site in the Jaipur State.⁴¹⁷ The Brahma purāṇa mentions it as a holy place (25.47).

Śālagrāma

It is a village in the Paramagudi ~~kanak~~ Taluka of the Ramnad district.⁴¹⁸ It contains an old temple of Śiva.⁴¹⁹

The Brahma purāṇa mentions it as a holy place (25.21, 64.4, 65.69).

Śālva

The Śālvas probably occupied the territory now known as Alwar.⁴²⁰

The Brahma purāṇa places them in the west.⁴²¹

Saraswatī

The Saraswatī and the Dr̥ṣadwatī are the two historical rivers of north India that flow down independently without

⁴¹⁷ Sahni D.R., Archaeological Remains and excavations at Sambhar.

⁴¹⁸ Ancient India, Bulletin of the A.S.I., No.5, January, 1949.

⁴¹⁹ Epigraphia Indica, XXVIII, Pt.11, April, 1949, PP. 85 ff.

⁴²⁰ Cunningham, A.R.A.S.I., XX, P.120; Matsya P., Ch.113.

⁴²¹ 19.16-18, cf. Viṣṇu II, Ch.III, S1.16-18.

belonging to the Indus group. The river which still survives flows between the Satadra and Yamuna. It issued forth from the Himālayas, rises in the hills of Sirmur in the Himālayan range, called the Sewalik and emerges into the plains of Ad-Badri in Ambala. It is considered sacred by the Hindus.⁴²²

The Brahma purāṇa also considers it as a sacred Himālayan river, joining with Gaṅgā.⁴²³

Sarayū

It was the Ghagra or Gogra, a tributary of the Ganges, on which stood the city of Ayodhyā. It joins the Ganges on 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 Sarayū.⁴²⁴

The Br. P. mentions it as a holy river (64.13).

Satadru

It is modern sutlej, a tributary of the Ganges. It is a trans-Himālayan river as its basin lies mainly north

422 Law B.C., Hist. Geog. of Anc. India, P.121.

423 16.22; 135.23; 141.27; 126.32,40; 127.5; 110.206,210; 102.1,2; 77.4

424 Law B.C., Rivers of India, P.22.

of the Himālayas. The source of this river is traceable to the western region of the western lake of the Mānasa sarovar.⁴²⁵

The Brahma purāṇa mentions that it emerges from Himālaya and stated it to be a holy river (19.10; 64.12).

Śiprā

This river has its origin in the lake called Śiprā, situated to the west of the Himālaya mountain and falls into the southern sea.⁴²⁶ It has been immortalized by Kālidāsa as a historical river on which the city of Ujjayinī was situated.⁴²⁷ It is a local river of the Gwalior territory which flows into the Chambal, a little below Sitaman, and it is fed by two tributaries.⁴²⁸

According to the Paurāṇic list, it is said to have issued from the Pāriyātra mountain. The Br. P. also states that this river emerges from the mountain Pāriyātra (27.29). Again it is stated to emerge from the Vindhya mountain (27.33). It is a very holy river (64.11) and the Br. P. also states that

425 Law, Rivers of India, P.114; cf. also Pargiter, Mārk.P., P.291, notes.

426 Kālikā Purāṇa, Ch.19, PP. 14,17.

427 Raghuvamśa, VI, 35.

428 Law, Rivers of India, P.40.

Avanti was situated on the bank of the river Śiprā.⁴²⁹

Skandāśrama

Does it refer to Skandapur, i.e. Vaṇanagara, from where the idol and vehicle of Kārtikeya are found?

The Br. P. mentions it as a holy place (25.14).

Sonā

It is the greatest known lower tributary of the Ganges. It takes its rise in the Maikalā range in the district of Jabalpur and flowing north-east through Baghelkhandā, Mirzapur and Sahabad districts, joins the Ganges near Patna.⁴³⁰

The purāṇas count it as one of the important rivers that rise from the Rkṣa range. The Br.P. also states it to rise from the Rkṣa mountain (27.30).

Śrāvastī

The entire site of Śrāvastī lies on the borders of Gonda and Bahraich districts of Oudh in the Uttara Pradesh and can be reached from the railway station Balarampur.⁴³¹

429 43.75, according to ms. 'kha' 'ksiprā'.

430 Law B.C., Rivers of India, P. 26.

431 Law B.C., Śrāvastī in Indian Literature (M.A.S.I., No. 50).

The Br. P. states that it was built by king Śrāvasta, the son of Yuvanāśva.⁴³²

Srīparvata

This lofty rock overhangs the river kṛṣṇā in the Kurnool district. It is usually identified with Siritan of the Nasik Prasasti.⁴³³

The Brahma purāṇa mentions it as situated on the southern bank of the river Gautamī.⁴³⁴

Sthānūrtirtha

It is 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 Īśvara or Mahādeva or from the junction of the names of Sthāna and Īśvara. The famous battlefield of Kurukṣetra is situated on the southern side of Thāṇesvara, about 50 miles to the south of Ambala and 40 miles north of Panipat.⁴³⁵

The Br. P. mentions it as a holy place of pilgrimage (25.53).

432 7.53; cf. also Matsya XII, 29-30; Viṣṇu Ch.II, Amsa 4.

433 Law B.C., Hist. Geog. of Anc.India, P.189.

434 167.6; 169.2,7; 27.24.

435 Law B.C., Hist.Geog.of Anc.India, P.129.

Sūdra

Opinions differ as to the exact location of their territory. According to the Mārkaṇḍeya Purana, the country of the Sūdras may be located in the Aparānta region or western country (53.35). According to the Mbh. the Sūdras lived in the region where the river Saraswatī vanished into the desert, i.e. Vinasana in western Rajputana (IX.37.1).

The Br. P. locates them in the north (27.45).

Suktimān

Opinions differ regarding the location of this range.. Cunningham identifies it with the hills south of Sehoa and Kanker separating Chattisgarh from Baster.⁴³⁶ Beglar places it in the north of the Hazaribagh district.⁴³⁷ Pargiter identifies it with Garo, Khasi and Tippera hills.⁴³⁸ Vaidya it with Kathiawar range.⁴³⁹ Others have identified C.V. identifies the Suktimat with the Sulaimān range.⁴⁴⁰ Some have applied the name to the chain of hills extending from Sakti in Raigarh, C.P., to the Dalma hills in Manbhum drained by the Kumari river and perhaps even to the hills in the

436 Archaeological Survey report, XVII, PP.24, 26.

437 Ibid, VIII, PP. 124-5.

438 Mārkaṇḍ. P. 285, 306, notes.

439 Epic India, P. 276.

440 Z.D.M.G., 1922, P.281, note.

Santal Parganas washed by the affluents of the Babla.⁴⁴¹

The Br. P. states that it is one of the kulaparvatas of Bhārata and the rivers R̥sikulyā, Kumārā emerge from it.⁴⁴²

Śurapāraka

It is modern Sopārā or Supara in the Thana district, 37 miles north of Bombay and about four miles north-west of Bassim. It was the capital of Aparānta.⁴⁴³

The Br. P. mentions it as an Aparānta country (27.58).

Suvarnatīrtha

It is probably the modern town of Sonapur situated at the confluence of the rivers Tel and Mahanadi.⁴⁴⁴

The Brahma purāṇa mentions it as a holy place. (25.47).

Tāmrāliptaka

It is the same as Tamluk in the Midanpur district of

⁴⁴¹ Raychaudhari H.C., Studies in Indian Antiquities, PP.113.120.

⁴⁴² 19.3,15, 27.19; 54.10; 64.9.

⁴⁴³ Law B.C., Hist. Geog. of Anc.India, P.299.

⁴⁴⁴ J.B.O.R.S., II,52; Bhandarkar's list, No, 1556.

Bengal, about twelve miles from the junction of the Rupnarayana formed by the united stream of the Silai and Dalkisor in the district of Midnapur.⁴⁴⁵

The Brahma purāṇa also mentions it as an eastern Janapada(27.53).

Tāmrāparnī

Pargiter identifies it with the modern river Chittar in the extreme south and also of the district near it.⁴⁴⁶

The Br. P. mentions it as arising out of the mountain Malaya (19.14; 27.36).

Tāpī

It is not at all mentioned in the epics. Its source is 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 Burhanpur and crossing the boundary of the Central Provinces, it enters the Gujarat to meet the sea at Surat.⁴⁴⁷ The Tapi does not rise in the Vindhya.⁴⁴⁸

445 Law B.C., Hist.Geog.of Anc.India, P.263.

446 Mārka. P., P. 367, note.

447 Law B.C., Hist.Geog. of Anc.India, P.330.

448 J.Ph.Vogel, Notes on Ptolemy, B.S.O.A.S.,XIV. Pt.1,P.84.

The Brahma purāṇa mentions it as arising from the mountains it as arising from the mountains Rkṣa (19.11) and Vindhya (27.33). Elsewhere it is said that it flows to the south of the mountain Vindhya (70.33). It is mentioned as a holy river.⁴⁴⁹

Trigarta

It was located between the Rāvī and the Sutlej with its centre round Jullundur. It represented Kangra in ancient days.⁴⁵⁰

The Br. P. mentions that Vṛkadevī, the wife of Vasudeva, was the daughter of the king of Trigarta(14.46).

Tungabhadra

It is the most important among the lower tributaries of the kṛṣṇā. The Tunga and the Bhadrā rise from the western ghats on the western border of Mysore and combine to flow together under the name of Tungabhadra.⁴⁵¹

According to the Br. P., it emerges from the mountain Sahya (27.35) and is to the south of Vindhya (70.33). It is a holy river (64.11).

449 64.11; 89.39,44; 161.22

450 Moti Chandra, Geographical and Economic studies in the Mahābhārata, Upāyanaparva.

451 Law B.C., Hist.Geog.of Anc.India, P.196.

Ujjayinī

Ujjayinī, which was the capital of Avanti or western Malava, was situated on the river Sīprā, a tributary of the Carmanvatī. It is the modern Ujjain ~~temple~~ in Gwalior, Central India. At Ujjayinī the temple of Mahākālā, one of the twelve most famous Śaiva temples in India, was built.⁴⁵²

The Br. P. mentions the Mahākālā temple of Ujjayinī (43.66) and provides a picturesque description of Ujjayinī (A.43). It states that Indradyumna ruled in Ujjayinī (43.89; 44.16).

Utkala

The Bhuvaneśvara stone inscription of Narasimha I. refers to the building of a Viṣṇu temple by Candrikā, sister of Narasimha, at Ekāmra, modern Bhuvaneśvara in the Utkalaviśaya. It is clear from this inscription that Utkalaviśaya comprised the Purī and Bhuvaneśvara regions.⁴⁵³

The Br. P. deals at length with Utkala Pradeśa.⁴⁵⁴

Uttarakuru

It is mentioned in the vedic and later Brahmanical

452 Law B.C., Ujjayinī in Ancient India, Gwalior Archaeological Department.

453 Law B.C., Tribes in Ancient India, PP. 333 ff.; Explorations in Orissa (M.A.S.I., No. 44).

454 7.18; 47.7; 28.7; 42.46.

literature as a country situated somewhere north of Kāśmīra. Some call it a mythical region.⁴⁵⁵

The Brahma purāṇa states that Purūravā and Urvāśī resided there (10.7). When Samjñā, the wife of Sūrya, was unable to bear his lustre, she went to Uttarakuru and practised penance (89.11,23).

Uttarāpatha

The four boundaries of the Uttarāpatha are nowhere mentioned in the Brahmanical or Buddhist texts. According to the Brahmanical tradition recorded in the Kāvya-mīmāṃsā the Uttarapatha or northern India lay to the western side of Prthūdaka. The Brāhmanical definition of Āryāvarta excludes the greater portion of the land of the Rgvedic Aryans, which however is included in the Uttarāpatha.⁴⁵⁶

The Br. P. mentions that the sons of Vikukṣi were the protectors of Uttarāpatha (7.48).

Vaṅga

It is the ancient name of Bengal. In the 13th century, Vangaladesam came to be called Bangala, and in Mohemmedan times, Bengal.

The Brahma purāṇa states that it is an eastern

⁴⁵⁵ Law B.C., Geographical Essays, P.29.

⁴⁵⁶ Law B.C., Hist.Geog.of Anc.India, P.13.

country (27.51) and is so-called after Vaṅga, one of the sons of Bali (13.36).

Vasisthāśrama

It was situated on the Mount Ābu in the Aravalli range. The Br.P. mentions it as a holy place (25.72,73).

Vaidisā

Vidiśā or Vediśā is the old name of Besnagar, a ruined city situated in the fork of the Bes or the Vedisa river and the Betwa, in the kingdom of Bhopal, within two miles of Bhilsa.⁴⁵⁷ According to the purāṇas Vaidisā was situated on the banks of the river Vidiśā which took its rise from the Paripatra mountain.⁴⁵⁸ The ancient city of Vidiśā, identified with Bhilsa in the Gwalior State, was situated at a distance of 26 miles north-east of Bhopal.

The Br. P. mentions it as a Janapada of Vindhya (27-60).

Vaitarani

(i) This river rising among the hills in the north-west of the Keonjhar State, flows first in a south-westerly

⁴⁵⁷ Meghadūta, Pūrvamegha, 2561

⁴⁵⁸ Law, Geography of Early Buddhism, P.3.

and then in an easterly direction, forming successively the boundaries between the Keonjhar and Mayurbhan States and between Keonjhar and Cuttack.⁴⁵⁹

(ii) 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.⁴⁶⁰

The Brahma purāṇa also seems to refer to two Vaitaraṇis. One rises from the mountain Vindhya (27.33) and the other is a holy river in Utkala Pradesa (42.4).

Vetravati

It is modern Betwa which rises near Bhopal and flows into Jumna. According to the purāṇas, it issues forth from the Pāripātra mountain.

According to Br. P., it arises from the mountain Rkṣa (27-31).

Vidarbha

It is Berar recalled Vidarbha. According to the purāṇas, the people of this place were the dwellers of the Deccan along with the Pulindas, Dāṇḍakas, Vindhya and others.

⁴⁵⁹ Law B.C., Holy Places of India, P.15.

⁴⁶⁰ Law B.C., Rivers of India, P.43.

The Br. P. states that Kuṇḍina was the main city of Vidarbha and king Bhīsmaka ruled there (199.1).

Vr̥ndāvana

It is a place of Hindu pilgrimage and is situated six miles to the north of Mathurā. The Br. P. mentions it in connection with kṛṣṇa's childhood.⁴⁶¹

Vyāsatiṛtha

It is probably the same as Vyāsāśrama, the hermitage of the sage Vyāsa, situated at a village called Manal near Badrinath in Garhwal in the Himālayas.

The Br. P. mentions it as a holy place (158.1,40).

Vijayā

Probably it is the same as Vijayanagara or Bijanagara situated in the midst of the Karnāṭadeśa. In its glorious days this kingdom included the whole of the present Madras State, Mysore and the districts of Dharwar and north Kanara in Mahārāstra excepting the districts north of kṛṣṇa river, the district of Malabar in the west coast, Travancore and Cochin. The ancient Pampā, now known as Hampe, was the name of the site of Vijayanagara.⁴⁶²

461 185.1; 189.22-24; 190.22; 198.4

462 Law B.C., Hist.Geog.of Anc.India, P.201.

The Br. P. mentions it as a holy place of pilgrimage (25.34).

Vindhya

It forms the boundary between northern and southern India. The Rkṣa, The Vindhya and the Pāripātra are parts of the whole range of mountains now known as the Vindhya. It may be identified with the Satpura range. According to modern geographers, this mountain extends eastwards for a distance of about 700 miles from Gujarat on the west to Bihar on the east taking different local names.⁴⁶³

According to Br. P. it is one of the kulaparvatas of India and the rivers Narmadā, Suramā, Tāpī, Venā, Vaitaranī, Sinivālī, Toyā, and Antahśilā emerge from it.⁴⁶⁴ The rivers Bhīmarathī, Tungabhadra, Venikā and Payosnī are to the south of it (70.33; 89.29). The mountain Sahya is on the southern side of it (161.2,66).

Vipāsā

It is the Beas, identified with the Vipasis or Hypasis or the Hyphasis of the Greeks, which is a tributary of the Satadru or the Sutlej. It rises in the Pir Panjal range at the Rhotang pass near the source of the Rāvi.⁴⁶⁵

⁴⁶³ Law B.C., Hist. Geog. of Anc. India, P.20.

⁴⁶⁴ 19.11; 27.33,34; 27.20

⁴⁶⁵ Law B.C., Hist. Geog. of Anc. India, P.134.

The Br. P. mentions it as a river emerging from Himālaya (27.27).

Vitastā

This is the most westerly of the five rivers of the Punjab. Among the four main eastern tributaries of the Indus, the most western is the Vitastā or the Jhelum. It takes its rise in the Pir Panjal 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.⁴⁶⁶

The Br. P. states that it is a holy river and emerges from Himavān (27.26; 64.11; 70.34).

Yamunā

It rises on the slopes of Bandar-punch, a peak situated on the watershed between the Yamunā and the Ganges. The first and great western tributary of the Ganges is the Yamunā proper, which takes its rise in the Himalayan range below Mount Kamet.⁴⁶⁷ The Br. P. also refers to it as a Himālayān river (27.26).

466 Law B.C., Hist.Geog. of Anc.India, P.135.

467 Law B.C., Hist.Geog.of Anc,India, PP.135-136.

Yayātipatana

It is probably the same as Yayātinagar, an ancient name of Katakā in Orissa.⁴⁶⁸

The Br. P. mentions it as an holy place (25.26).

⁴⁶⁸ Epigraphia Indica III, 323 ff.