

P A R T : II

C U L T U R A L

D A T A

C H A P T E R : IV

H I S T O R I C A L A N D G E O G R A P H I C A L D A T A

Here in this chapter historical as well as geographical references occurring in this Campū are dealt with for discussion. In one way or the other history, geography and society have influenced our poet most. Thus Viśvaguṇāḍarsacampū is more important from these points of view. The picture of the society depicted in this work provides a good data for cultural as well as critical study.

Historical data:-

No doubt such historical references are few in number. The kingdoms of Cola, Nāyaka, Pāṇḍya, Yavana etc. are referred to. Mahārāṣṭrian and Mohamedan warriors are praised most. People like Śaka, Hūṇa, Yavana, Turuṣka, Mleccha etc. are also mentioned often. People seems to be well acquainted with the foreign languages like Yāvānī and regional languages like Dravida i.e. Tamil which took prominent place with the course of time.

Cola (v.146,446,454,455,507, pr.193):

This word is generally used to denote the region as well, as the people belonged to it. Colas ruled over South India which is distinguished from the plateau of

the Daccan, for which it is separated by the Kṛṣṇā and Tūṅgabhadṛā rivers, during fourth to eighth century A.D. Hiuen Tsang knew it as a small territory, nearly co-inciding with the Cuddapati District but not as the expanded kingdom to the south.¹ Colas are mentioned in the Sangama age (200 B.C.). They ruled the Cola country from ninth century A.D. and were over thrown in 1310 A.D..² General tradition recognizes the existence of three kingdoms, and only three, in the Tamil country namely Pāṇḍya, Cola and Cera or Kerala.³ According to the generally accepted traditions, the Cola country or Coromaṇḍala was bounded north by the river Pennar, and on the southern by the river Vellaru; or, in other words, it was extended from Nellore to Pudikottai on the eastern coast where it abutted on the Pāṇḍya territory. On the west it extended to the borders of Coorga. Thus this limits include Madras, several British districts and greater part of Mysore state.⁴

Here in this work our poet Venkaṭādhvarin describes the country as shining with the sacred places, the middle part of the country full of Śaivite temples and possessing very enchanting natural scenery. The trees like mango, kramuka, coconut, punnāga and the creepers

1. Smith V.A., The Early History of India, pp.465.

2. Majumdar R.C., Ancient India, pp.403-409.

3. Smith V.A., op.cit., pp.464.

4. Ibid pp.465.

like Nāgavallī (v.446-449). Many people were used to perform the sacrifices like Jyotiṣṭoma, Ukthya, Aptoryāma, Ṣoḍaśī, Vājapeya etc. Of course here also people became careless in observing the ritual performances with the course of time (v.450-453). The ladies of this country generally never use blouse (v.454-455). The ladies of this country gather to sing the songs in praise of Kāma-deva or Cupid, god of love at the occasion of the first menstruation of a lady. This is a very strange custom found no where (v.456 & 458). The ladies are described as pure and ~~xxx~~ expert in the amorous sports (v.458).

Nāyaka:

One cannot say definitely that the poet Venkaṭādhvarin has used the word 'Nāyaka' to refer to the famous rulers of South India. But as Venkaṭādhvarin often uses puns, so the use of the word 'Nāyaka' may be understood to suggest the Nāyaka rulers of South India. Nāyaka and Raṅganāyaka are the names of Lord Viṣṇu at Śrīraṅganagarī or Śrīraṅgapaṭṭam as well as the Nāyaka rulers of the time (v.408-409). Among such Nāyaka rulers of Madura the names of Krishnappa II (1595-1600 A.D.), Krishnappa III (1601-1609), Virappa II (1609-1623) seem worthy to be noted. The Nāyaka king named Tirumala Nāyaka (1623-1659 A.D.) cultivated relations with foreigners like Dutch and Portuguese. It is also interesting to note that the contemporary and co-student of our poet, Nīlakanṭha Dīkṣita, a famous poet and an author of Nīlakanṭha-

vijayacampū was his minister.⁵ At Tanjore also Nāyakas ruled at least since 1541 A.D. Raghunātha (1600-1633) and Vijayarāghava (1634-1673) might be contemporaries of the poet Venkaṭādhvarin. Then the weak rulers of Tanjore could not save it from the different powerful opponents like Muslims and Europeans.⁶

Pāṇḍya:

Pāṇḍya country is praised by the poet Venkaṭādhvarin (v.507). It is said to be full of Smārtas and the followers of Śaivism. The word 'Pāṇḍya' is used for the country as well as the people thereof. Pāṇḍya kingdom again came into existence in the sixth century A.D. But it declined in the tenth century.⁷ The Pāṇḍya kingdom, as defined by the tradition, extended north to south from the southern Vellaru river (Pudukottai) to Cape Comorin, and east and west from the Coromandal coast to the great high way, A Chohhankovil pass leading into Southern Kerala, or Travancore. Thus Pāṇḍya kingdom was nearly co-existing districts of Madura and Tinnevely, with the part of Travancore in which Cape Comorin is now included.⁸

5. K.A.Nilakantha Shastri, History of South India, pp.139.

6. Ibid pp.140.

7. Majumdar R.C., op.cit., pp.399.

8. Smith V.A., op.cit., pp.464.

Pallava:

In the description of Śrīraṅgaṇa-garī the poet condemns the Pallava or viciously sensual person who engages himself in the affairs with courtizans or other ladies. He does not use his wealth to patronize the learned person. Here the name is not used directly to refer to the king. According to the historical account the Pallava dynasty reigned at Conjeevaram from fifth to the ninth century A.D. The Cola kings threw them away.⁹ So the existence of Pallava king is not possible. The poet might have referred to some person belonged to Pallava race.

Foreigners:

Foreigners who came to India in ancient time and medieval period or modern period are also mentioned. Some names of such foreigners are not used in true sense. Generally they are used as they were current. Yavana, Saka, Turuṣka and Mleccha are used in the sense of Muslim people, while the word 'Hūna' is used for the European people particularly for the English people.

Hūna:

Originally they belong to the Central Asia and are¹⁰
Indo-Scythians. They came in India during the reign of

9. Majumdar R.C., op.cit., pp.395-398.

10. CD, pp.122.

of this settlement. When he speaks of their insult to the Brāhmanas, the poet is certainly thinking of the activities of Christian missionaries who were engaged in criticising Hinduism. In the eulogy of the English coming from Viśvāvasu's mouth, the feeling of security which people had after the troublous Muslim times of wars is apparent..... the poet mentions that the English did not forcibly and unlawfully rob others of their possessions. The reference to their administration of justice is to the Choultry court and the Mayor's court of those days in the Fort.....¹⁷" The Portuguese came in 1498 A.D. and were settled in South India. The French people came late in 1664 A.D. and were settled in Karnāṭaka. Pulicat or Pralayakāverī where the poet Venkaṭādhvarin was patronized, was also selected for the settlement by the foreign-¹⁸ers such as Dutch. So our poet might have known them all personally during his stay at Pulicat. But the reference to Hūna in the description of Madras is, no doubt, in the sense of the English people. He points out the vices like pitilessness, cruelty, unholiness etc. At the same time he praises their virtues like non-snatching of wealth belonged to others (which was not found in Muslims), speaking of truth, punishment to the defaulters etc.

17. Dr.V.Raghavan, Notices of Madras in two Sanskrit works, Madras Tercentary Volume (1939), p.108.

18. Dr. Saletore B.A., The Social & Political Life in the Vijayanagara Empire, Vol.II (A.D. 1346-1641), pp. 78, 79, 208, 399.

Mleccha:-

The word 'Mleccha' seems to be used for non-Āryan people. Manu finds non-observation of four-fold class system by the such out-caste people. ¹⁹ Viṣṇupurāṇa also ²⁰ opines so. John Dowson takes the term 'Mleccha' denoting ²¹ the barbarians and the people not of Āryan race. Venkaṭādhvarin terms it for Mohamedan and other untouchable people. ²²

Saka:-

Sakas, the native of the central Asia, accompanied by the cognate tribes, were forced to move in southerly direction. In the course of time they entered India from the north possibly by more than one roads during 200 B.C. ²³ This was the same nomadic tribe which lived on the bank of the river Jaxartes or Syr Donia. From there they moved to Bactria and proceeded south eastward and entered India ²⁴ in Mathurā, Takṣaśilā and Kathiawad peninsula.

Venkaṭādhvarin has used this term for the foreigners who do not believe in caste system and Samskāras. Wilson says, " These people the Sakai and Sacae of classical

19. MS.II.23;X.57.

20. यादुवीर्यवर्धनं यस्मिन् देशे न वृद्धते ।
स मलेच्छदेशो विज्ञेयः - - - - - ॥

quoted in MS edited by Sastun Sāhityavardhaka Kāryālaya, p.51 fn.

21. CD, p.209; GAL pp.76,95,219.

22. Vis. v.90.

23. Smith V.A., op.cit., p.240.

24. Majumdar R.C., op.cit., pp.120,122.

writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the West of India, from the Hindu Koh to the mouths of the Indus." They were probably Turk or Tatar tribes..... defeated by the king Vikramāditya of Ujjayinī who was known as Sakāri.²⁵

Turuṣka (v.96, p.61, v.162,163, 164):-

A tribe of Turkey may be a tribe of Turuṣka or Tuk-²⁶haras or people belonging to Tukharistan.²⁷ The substitution of the Hūnas by the Turuskas is interesting to note.²⁸ They settled on the bank of the river Vamkṣu in the north.²⁹ According to the Vāmanapurāṇa and Garuḍapurāṇa Turuṣkas were in north of Kūrmadvīpa.³⁰ Some Turkish forces of Turuṣkas or the Turkish Musalamans were the rulers of Sindh during the period of the later half of the ninth century A.D.³¹ So they appear to be no other than Turkish Musalamans.³² Shri B.G.Yogi, a commentator of Visvaguṇāda-rsacampū takes this term 'Turuṣka' for 'Tarakadā' of Marāṭhī. In this same sense this word is used for Muslims. So Turuṣka is the term which can be applied to Muslims easily. Our poet attributed the vice like drinking

25. CD ,p.273.

26. Smith V.A., op.cit., p.264.

27. CD, p.323.

28 & 29. GAL p.7.

30. Ibid p.20.

31. Majumdar R.C., op.cit., pp.284,292.

32. GAL p.7.

of wine, kidnapping of the ladies of others, and condemning of the Vedas to them. But he admired their spirit on the battle field to fight furiously in order to drive away their enemies or to kill them or to be killed by their enemies. Consequently no Āryan king dared to face them on the battle field (v.163,164).

Yavana (v.91,97,136,141, pr.60, v.162-164):-

Along with the Turuṣkas the poet has often mentioned the name of Yavanas. The word Yavana generally denotes Greeks or the Ionian people.³³ Padaprakāśa mistakes it for Tu-Huruskaraha (Sic.-Turuṣkaḥ).³⁴ Pāṇini speaks of the writing of the Yavanas who were the descendants of Turvasu according to the Purāṇas. Most probably the Bactrian Greeks are intended by this term. The Purāṇas characterise them 'wise and eminently brave.'³⁵ Their association with the Āryan seems to be from the very ancient time. But they came in direct contact by the invasion of Aleksander the great in 327 B.C.³⁶ In the later age they were encountered by Puṣyamitra Śunga on the Indus. In the modern times the term seems to be applied for the Mohammedans. The poet has attributed all the vices and virtues found in Turuṣkas to them.

33. GAL pp.24,43.

34. Ibid p.252.

35. CD p.376.

36. Majumdar R.C., op.cit., p.117.

In addition to the mention of several tribes the poet has referred to some historical facts shown below:

1. In the description of Kāśī the poet mentions the colony of the Muslims established after the invansion of Shihabuddin Ghorī Gazanavi in the 12th century A.D.³⁷

(1193 A.D.).³⁸ Aurangazib also looted it. Nando Lal Dey³⁹ mentions their locality which our poet intended to describe.

2. Brahmins were employed in the royal services. As a result they did not care for the Vedic religion and the untouchability (v.38-91).

3. Mahārāṣṭra supplied warriors to protect the Hindu religion from the Mohammedan invaders and the rulers of his time. ~~xxx~~ They are highly appreciated by the poet in the description of Mahārāṣṭra (v.141). Mahārāṣṭrian brahmins were employed in the royal services as accountants (v.133,136,137). They preferred to learn Yāvanī language or Urdu or Persian in order to get employment easily in royal services (v.134). Such people were rather more careless in following the Vedic religion (v.138). The Mahārāṣṭrian warriors were often in opposition with the Mohammedan rulers of the time (v.145). All the references

37. Lane Poole, Medieval India under the Mohammedan rule, p.66; ~~GD~~, GD p.24.

38. Vidyādhara Mahajana : Bhārata 1526 se āge; Chhotubhai Nāyaka, Madhyayugin Bhārata, p.131.

39. GAL p.94.

directly imply the impression of Mahārāṣṭrians' enmity with Aurangazib under the leadership of Shivaji Mahārāja who tried to protect Hindu religion by all means. This description is more important from the point of view to fix up the date of our poet also.

4. In Āndhradeśavarṇana (pr.60 & v.162) our versatile poet Venkaṭādhvarin shows that Āndhra region was fully occupied by the Yavanas rather the Muslims who used to drink wine, kidnap the ladies of others and condemned the sacred books like Vedas, fight very furiously on the battle field and die there without flying away from the battle field (v.163,164). They defeated many Āryan kings who were forced to take a straw in mouth to seek shelter (v.163). This whole picture directly gives the expansion of the empire or the kingdom of Aurangazib.

5. In Kāśīvarṇana the poet has taken a notice of such expansion of the Mogul empire as a result of which Yavanas or Mohammedans got spreaded from Himālaya to Rāmesvara or Setu (built by Rāma). This reference is also important as it refers to the expansion of the kingdom of Aurangazib. In the beginning of the seventeenth century A.D. and the first quarter of it the Mogul empire was expanded from Kāśmīra, Kabula and Dehli to Rajaputana, Malava, Gujarat in west upto Ahamadnagar, Bijapura, Golakonda etc. in the south, and Bengal in the east.

6. The king of Āndhra was famous for his alms and for patronising the learneds (v.157).

Thus Vis. is very important from the historical

point of view.

Geographical data:

Here in this Campū the names of some countries are mentioned. Some rivers as well as cities are also described. Some mountains and the sacred hills are also referred to. Our celebrated poet seems to be interested in describing the sacred places whether they may be mountains, hills, rivers, cities, villages, ponds or tanks whatsoever they may be.

Let us start with the names of the countries or different regions of India referred to:

Āṅga:

Nothing is found except mentioning of the name of the country and its people. Āṅga country was once a centre of education (v.99,146). It was a Janapada of ancient India. It is referred to in the Atharvaveda. It is to the east of Mokamahspur and west of Mahendragiri, bounded by the river Ganges in the north and the Rajmahal hills in the south.

According to SKT it is extended from Vaidyanātha upto Bhuvaneśvara. Vaidyanātha is no doubt the same as Baidyanātha in Santal Paragan District, very near to the southern frontiers of the Monghyr and Bhagalapur Districts in Bihar. Bhuvaneśvara reminds us the Bhuvaneśvara⁴¹ in the Puri District of Orissa.

40. GP. pp.20,130.

41. GAM. pp. 74,83.

Our poet might not have referred to ancient Āṅga comprising the present Moghyr and Bhagalapur Districts of Bihar excluding the parts lying to the north of the ⁴²Ganges. According to the verse ascribed to Ādipurāṇa this country was prohibited to enter except for the ⁴³purpose of pilgrimage. According to Zimmer Āṅgas were settled on the rivers ⁴⁴Śoṇa and Ganges in later times but their early seat was presumably there also. Pargiter regards them as the non-Āryan people that came over by ⁴⁴sea to eastern India.

Āṅga was so named because the Cupid god tried to seek shelter to save himself from the Lord ⁴⁵Śaṅkara. It was the capital of Romapāda of the Rāmāyana and Karna of the Mahābhārata. It is a country of Bengal proper ⁴⁶about Bhagalapur. ⁴⁷

Āndhra (v.153):

The poet Veṅkaṭādhvarin has praised this country much. Here in this country four-fold class system was maintained properly. This region was watered by the rivers Godāvarī and Krisnā. This country seems to him most prosperous. The poet has devoted the whole chapter to

42. GAM p.178 H.

43. Ibid; Mbh. VIII.45.14-15.

44. J.R.A.S., 1908, p.852.

45. Vā.Rā. 47.14 referred to in GAL p.204.

46. GD. p.7.

47. CJ. p.2.

describe this country and its people. Mohammedans seem to have occupied the major part of this country as they extended their kingdom southward conquering the Vijayanagar kingdom and so on as history mentions.

This country, the region between the rivers Godāv-
arī and Kṛṣṇā also extended upto their vallies and the
foot of the plateau. This location is associated with the
Andhra tribe.⁴⁸ Vāmanapurāṇa informs about the Turuṣkas
and Andhras.⁴⁹ The people of this region, originally appear
to have spreaded over large parts of the central and no-
rthern Daccan.⁵⁰ SKT knows it as Telangana extended from
Śrīśaila upto the middle of the distance between the
same and Colas or the country related to the Telugu sp-
eaking people.⁵¹ V.A.Smith holds the view that the Pul-
indas of this region, progenitors of the Telugu speaking
people had occupied this country.⁵² According to Anargha-
rāghava the river Saptagodāvarī⁵³ passes through it.

Cola:

The whole chapter is dedicated to describe this country (v.146,446,451,454,455,456,465,507,pr.193). The river Kāverī passes through this country (v.448). The

48. GP. pp. 156-157.

49. Ibid p.7.

50. GAM. p.31.

51. Ibid p.88.

52. GAL. p.140.

53. GD. p.7.

trees like Nāgavallī, Kramuka, Nārikela, Sahakāra, Punn-āga etc. are very common. The four-fold class system was observed strictly. Many sacrifices like Jyotiṣṭoma, Vajapeya, Aptoryāma, Ṣoḍaśī, Atirātra etc. were performed. The people of this region lead their life according to the Vedic injunctions and rules laid down by Dharmaśāstra. Usually the ladies of this country do not wear blouse. The poet refers to the several customs flourished there. The poet praises the chastity of the ladies of this country. Here Śaivites as well as Vaiṣṇavites live together. He seems to refer to the famous shrine of Brhadīśvara at Tanjore (v.446). But he does not mention it directly.

The Cola country was extended along the Coromandal coastal plain from Tirupati to Puddukottai, where it abutted on the Pāṇḍya territory. Its core was the middle of the Kāverī basin with Karur and Tiruchirapalli as its⁵⁴ main centres. The Colas lived about Tanjavur and Trichi-⁵⁵rapalli districts of Madras state. SKT knows it as lying between Draviḍa and Telāṅgana, the country of the Lamba-⁵⁶karnas. This is Soramandala stretched along the eastern coast from the river Pennar to ~~the~~ Vellor and in the

54. GP. pp.156,172.

55. GAM. p.29.

56. Ibid pp.76,92.

west reaching about the boarders of Coorg. Thus it includes the modern districts of Trichinopalli and Tanjore⁵⁷ and part of Puddukottai state. Cola is same as Sora in⁵⁸ Tamil, and is probably identical with Sore of Ptolemy. This is a country known as Dravida by Padmapurāṇa, bounded on the north by the river Pinākinī or southern Pennar, and on the west by Coorg, including the country of Tanjore i.e. from Nellore to Puddukottai. Its capitals⁵⁹ were Uraiyaṛ, Kāñci, and Tanjore time to time. Thus⁶⁰ this is Colamandala or Coromandal.

Dravida:

Veṅkaṭādhvarin refers to it as the country and its people and also a language or literature. Agastya was the first grammarian of Dravida language. Muni Sathakopa also gave a good contribution to it. Rāmānuja cult of Vaisnavism is divided in two sects due to this language also. Dravidian people are more faithful to the Vedic path.

This Dravida country is the part of the Daccan from Madras to Seringapattam and Cape Comorin; the country

57. K.A.Nilakantha Shastri, The Colas, ch.II, p.22.

58. GAL. p.148.

59. GD. p.51.

60. CD. p.73.

⁶¹
 south of the river Pennar or rather Tirupati. ~~Manu~~ and
⁶²
 Dandī knew its capital Kāñcipuram well. It was also ca-
⁶³
 lled Cola. At the time of Mbh. its boundary was the Go-
 dāvarī. It is a name of the people of South India i.e.
 Pañca Dravida. But it is a name of the country of Tamil
⁶⁴
 speaking people, extending from Madras to Cape Comorine.
⁶⁵
 It is mentioned by Mbh. and Bhā. also.

Gauda:

Gauda is referred to here as an educational centre (v.99). The pilgrims of this country as of the other countries were travelling throughout the whole India particularly through Mahārāṣṭra as referred to here (v.146).

We know that the name Gauda, originally that name of a part of Bengal, was often used to indicate all the
⁶⁶
 countries of Eastern India. SKT knows it as extended from the Vaṅga country upto Bhuvaneśvara in Orissa. In modern times it implies the whole Bengali speaking region. However, originally, the country comprises the present Murshidabad district with the exclusion of the southernmost part. According to Bhaviṣyapurāṇa it lies between the river Padmā and Vardhamāna district and forms

61. J.R.A.S., 1846, p.15.

62. ~~MS. X. 7~~; ; Daś. ch.VI; CD. p.57.

63. Padmapurāṇa Adi. VI.

64. Sabdakalpadrūma quotes a verse from Skandapurāṇa in support of this view. Also CD. p.97.

65. Mbh.IV.118; Bag.IV.28.30; VII.47; VIII.24.13; IX.11.2; X.79.3; XI.5.39 etc.

66. GAM. p.16.

a part of Pundra. SKT rightly knows it as western Bengal.⁶⁷
 Muslim historians have used this word for the whole Bengal as Gauḍa-Bengal.⁶⁸ The term Gauḍa seems to be applied to the whole North India or Pañcagaḍas according to the verse from Skandapurāṇa quoted by Śabdakalpādruma.⁶⁹
 According to General Cunnigham Uttara Kosala was also called Gauḍa.⁷⁰ Padmapurāṇa enumerates some another Gauḍa situated on the bank of the river Kāverī.⁷¹ But generally Gauḍa is the name of the Central Bengal.⁷²

Gurjaradeśa:

The poet has devoted the whole chapter to describe this country. The poet knows it as the prosperous one. The people of this region are very much interested in commerce than in their wives. They are used to take betel-leaves often, as they are habituated. The Gujarati ladies are beautiful and interested in amorous sports with their husbands.

The description of this country seems as if the poet has not seen it but heard from others or we may call it as described on the general impression of the Gujarati

67. GAM. pp.78,98.

68. GAM. p.98.

69. GAL. p.217.

70. Anc.Geo. p.408.

71. Pātālakhanda ch.23.

72. CD. p.110.

people, famous as merchants and the ladies of this country famous for their beauty. This can easily be proved from the order of the descriptions.

The description of Gurjaradeśa comes after the description of Jagannāthakṣetra or Jagannāthapurī situated near the bay of Bengal and before the description of Yamunā rather Vṛndāvana which is followed by the description of Mahārāṣṭra. How this flight is convincing to us? It will be too odd way to fly to Yamunā rather Vṛndāvana through Gujarat from Purī. This Yamunā cannot be the river Tāptī which is known as Yamunā to Trikaṇḍaśeṣa⁷³ as the some sports of Lord Kṛṣṇa with the cowherd maids and Rādhā are described there. One more point is that the poet describes Badarikāśrama, Jagannāthapurī and Rāmesvara but it is strange that he does not even mention Dvārakā, one of the four most religious centres. Dvārakā must be famous as the sacred centre at least after the tenth century after the foundation of the Śāradapīṭha, which was originally a Vaiṣṇava religious centre. It is much surprising to us why the poet forgot it. As a result we can come to the conclusion that the geographical knowledge of the poet may be limited upto South India. This also can be asserted from the chart of the celestial travel of the two Gandharvas shown in the map of

India. Thus this is the asserted truth that Gujarat was not personally seen by the poet.

The boundaries of Gujarat seem to have changed from time to time. In Hiuen Tsanga's time Aravallī region occupying the western slopes of the main Aravallī region or Aravallī range was known as Gujarat.⁷⁴ According to Paruka it was the name of ancient Rājaputānā. The name was also applied to the country north of Ajmer and Sambhar lake.⁷⁵ D.C.Sircar says, "In the days of the early Arab travellers, it was the name of Jodhapura region of Rajasthana. It is a name derived from the people of that name." Al-Biruni recognises it as including the former Alwar and Bharatapur states in Eastern Rajasthana.⁷⁶ It was north of Valabhī and west of Ujjain. The people of this region once dwelt in Punjab and migrated from there to the peninsula of Kathiawad which is now known as Gujarat⁷⁷ thereafter. Cambay was called Gujarat by the early English travellers.⁷⁸

Kalīṅga:

Veṅkaṭādhvarin refers to the people of this country

74. GP. p.137.

75. Anc.Geo., 1924, p.358; GAM. p.160.

76. GAM. p.161.

77. GAL. p.248.

78. GD. pp. 72,73,235.

with the other pilgrims of the other countries (v.146). His intention was not to give the geographical situation of this country.

The Kalinga Janapada, one of the most famous and well-known region famous in South Indian literature of ancient time occupied the narrower eastern coastal plain of Mahānadi and the delta of the river Godāvarī. Originally it comprised the present Purī and Ganjam districts of Orissa and adjoining regions. According to SKT it was extended east of Jagannātha as far as the banks of the river Kṛṣṇā. Mbh. recognises Vaitaraṇī river as the north-eastern boundary of it. Inscriptions of Ashoka and Kharavela accept Purī-Cuttack region as Kalinga. According to the Purāṇas and Mbh. five brothers Aṅga, Vaṅga, Kalinga, Suhma and Pundra founded the kingdoms known by their names. This is a country comprising of Purī, Cuttack and Ganjam districts of Orissa. Baudhāyana Dharma-sūtra prohibits to travel through this country. Cunningham and Rapson put it between the rivers Godāvarī and

79. GP., p.156.

80. Ibid

81. GAM., p.30 fn.

82. Ibid pp.74,84-85.

83. Ibid pp.135,141.

84. Ibid p.178.

85
Mahā. It is north of Draviḍa and south of Orissa. John
Dowson refers to another Kalinga along the Coromandala
87
coast, north of Madras.

Karnāṭaka:

The poet seems to be familiar with Karnāṭaka (v. 2, 146, 165). Karnāṭa or Karnāṭaka was famous being associated with the Vijayanagar empire. It is appreciated as an ear-ornament of the goddess Earth (v. 165). In this country every city has garden having fine flowery trees like Kramuka (v. 166, 167). Many followers of Vīrasaivism are there (v. 168). A famous shrine of Yadugiri or Melukote is in this country (v. 171). Rajatapīṭhapur is also in this region (v. 175). Rajatapīṭhapur or Suvanuru was the birth place of Ānandatīrtha alias Madhvācārya (v. 176).

According to SKT this country is said to have extended from Rāmanātha upto Śrīraṅgam. Śrīraṅgam is opposite Tanjavur on the other side of the river Kāverī near Mysore. While Rāmanātha may be Ramanāthapur in the Madurai district the Rāmesvara Tīrtha near the junction of the rivers Tuṅgā and Bhadrā or Rāmanathapur former
38
Ranad district. Ancient Karnāṭaka may be Kannada speak-

35. Majumdar R.C., op.cit., p.164; Anc.Geo. p.516.

36. GD., p.35.

37., CD., p.144.

38. Bombay Gaz. Vol.I.pt.II.pp.377, 397.

⁸⁹
 ing land. It was the name given to the region extended
 by the Kanarise kings of Vijayanagar. The name Karnāṭa-
⁹⁰
 ka was extended over a large part of the Daccan. During
 the period of our poet Karnāṭaka was under the Nawab
 or the Mogul emporer Aurangazib. During the region of
 Nawab Karnāṭaka was given the designation of a part of
⁹¹
 eastern coast. Vikramāṅkadeva uses Kuntala and Karnāṭaka
⁹² ⁹³
 as synonyms. Tārātantra also opines so. Bga. mentions it
⁹⁴
 as a wide spread country or Dharmakṣetra. The kingdom
⁹⁵
 of Vijayanagar was known as Karnāṭaka. Karnāṭadeśa is
 the name given to the country including Mysore, Goorg
⁹⁶
 and part of the Ceded districts. Sometimes Mysore was
⁹⁷
 also known as Karnāṭaka.

Kānyakubja:-

Kānyakubja is referred to by the poet Venkaṭādhva-
 rin as an educational centre (v.99).

⁹⁸
 It was known as Gādhipura, Kusasthala and Mahādeya.
 It is modern Kanauja, visited by the Chinese pilgrim
 Hiuen Tsanga in the seventh century A.D. Harṣavardhana

89. Vide GAM., pp.89-90, 160.

90. Ibid pp.89-90.

91. Ibid p.69.

92. Ibid p.156.

93. IGI Vol.IV; also IGI Vol.III p.377 (1886).

94. Bga.V.6.7.

95. GAM., p.160.

96. J.R.A.S., 1912, p.482; GD., p.94.

97. GD., p.151.

98. Jāyaka.III 379 ff.

was a sovereign of it. According to him Ganges was on the western side of Kanauja and in the east of it as Cunningham holds the view. It is on the west bank of Kālī-⁹⁹ndī, about six miles above its junction with the Ganges in the Farrukabad district, united provinces. It was the capital of Pāñcāla and Gādhiraja, and the birth place of Viśvāmitra.¹⁰⁰ Nānu Lal Dey points out another Kānyakubja¹⁰¹ as the part of the Kāverī region, where Uragapur or Ura-¹⁰²iyar, the capital of Pāṇḍya country is situated. The name seems to be derived from 'Kānyakubja' which denotes the ' humpbacked damsel.' According to the legendary acc-¹⁰³ounts the hundred daughters of the king Kuśanābha were cursed and made crooked and humpbacked by Vāyu for re-¹⁰⁴fusing to comply with his licentious desires.

Kāśmīra:

The people of this country are referred to as pilgrims (v.146). Kāśmīra or Kāśmīra valley is drained by the river Jhelum.¹⁰⁵ The Kāśmīras are the people of the up-¹⁰⁶per Vitasta valley. SKT locates them in Kāśmīra which is lying between Śāradamāṭha and Kumkumādri and extending

99. GAL., 93.

100. GD., p.89.

101. Rājasekhara's Karpūramāñjarī, act III; Rhy David's Buddhist India, p.27.

102. Vā.Rā. I.

103. GD., p.89; Mallinātha's commentary on Ragh.VI.59.

104. CD., p.149.

105. GP., p.143.

106. GAM., p.26 fn.

over fifty yojanas. The Kumkuma hill cannot be satisfactorily identified but it may refer to Kumkuma or saffron growing plateau and Śāradamātha is evidently modern Śāradi near the confluence of the Kishanagaṅgā and Kanakatorī¹⁰⁷ rivers. The people of this region are known for their handsome appearance^{107 (a)} and fondness for learning.

Kekaya:

The people of this country are referred to as pilgrims (v.146).

According to Rāmāyaṇa it was northern ancient kingdom and one of the sixteen Janapadas or a north-western kingdom situated between the rivers Jhelum and Chenab.¹⁰⁸ or between Jhelum and Beas.¹⁰⁹ SKT refers to it as situated between Brahmaputrā and Kamarūpa. But the ancient Kekaya country seems to be in Pañjāba to the east of Gāndhāra or the Peśāvar- Rāvalapindī region. One more Kekaya country is said to be in existence in the northern part of Mysore in the fifth century A.D.¹¹⁰ The Kekaya country is mentioned in Mbh. and Bgā. and has been identified with the present district of Shahapur in Pañjāba.¹¹¹ The Kekaya

107. GAM., x pp.74,86.

107 (a). GAL., p.97; GD., p.95.

108. GP., pp.21,145,146.

109. GAM., p.52 fn.

110. Ibid pp.78,102; Sac.Sat., p.313ff.

111. Mbh. II.48.13;VI.61.12;VII.19.7;Bga.X.2.3;75.12;84.55;86.20.

country is put by Rājasekhara in his Kāvyaṁimāmsā in the northern division of India along with the Sakas, Hūnas, Kambhojas, Vāhlikas etc. Shri Nandu Lal Dey places it between the rivers Beas and Sutleja.

Kerala:

Kerala people are mentioned as pilgrims visiting the sacred places in Mahārāṣṭra (v.146).

The region is known as Mahākerala - a land of extreme heat, high humidity, lagoons, sandunes and greater width of the low land..... The Malabar coast down to the southern most tip of the peninsula had always remained as independent territory isolated from the rest of India by virtue of its position between Ghāṭs and sea. Ashoka edict mentions it as an independent kingdom. Kerala of the Purāṇas seems to be present Kerala state. The Keralas lived in the Malayalam speaking area. SKT mentions two Keralas viz. Hamsakerala, the territory including Rāmeśvara and the celebrated shrine of Venkaṭeśa or Tirupati rather old Draviḍa, and Sarveśakerala which is extended from Anantam saila or Anantaśayanam which may refer to

112. GAL., p.98.

113. GD., p.98.

114. GP., p.153.

115. GAM., p.29 fn.

Trivendrum upto the city of Udupa or ¹¹⁶Udupī or Subrahmanya-
 ksetra. Kerala is the Kanarese form of Tamil 'Carala' and
 this country was called in ancient days Ceraṭa or Cera-
 lanadua. Ceralam means a mountain range. Thus Kerala means
 the rugged region of the western Ghāṭa south of the
 Candragiri ¹¹⁷river. Thus it comprised Malbar, Travancore
 and Kanara ¹¹⁸terminating Cape Comorine on the south and
 Goa in the north. It is the country of Nairs. According
 to Rapson it is sometimes used as synonym ¹¹⁹with Chera.

Kīśakalpajanadeśa:

Veṅkaṭādhvarin refers to the region where the monkey like people live (pr.73). This may be referring to the region of Kiṣkingḍha or Hampi and Hospet. The reference after the description of Rajatapīthapur and the followers of Madhvācārya and before the description of Veṅkaṭagiri or Tirupeti may directly indicate the mountain-eer people of low caste, uncivilized or barbarian. This cannot be the reference to the people of Vanavāsī near Malabara coast.

Kosala:-

The people of this country are mentioned as the pi-

116. GAM., pp.74,85-86.

117. GAL., p.97.

118., Vā.Rā. Ki.41.

119. Majumdar R.C., op.cit., p.164; Bhandarkar R.G.,
 Early History of the Dekkan, sect.III; CD., p.98;
 CD., p.156.

lgrims visiting the sacred places in Mahārāṣṭra (v.146).

Usually the Kosala country approximately coinsided with the ¹²⁰Sajū- Rāpti doab. It had capitals of Ayodhya, Sāketa and Śrāvasti time to time. In the later time Kosala janapada included the region of Gomatī, Gaṅgā and Sarju triangle and also ¹²⁰Kāśī kingdom. According to SKT Mahākosala country is placed to the south of Gokarṇeśa, to the north of Āryāvarta, to the west of Tairabhukti and to the east of Mahāpurī. A village Gokarna is in Nepāla on Bhāgamatī. Āryavarta here does not seem of Manu but of Tantra i.e. north of Vindhya, south of Himālaya, east of Pāñcāla and west of Magadha. Mahāpurī may refer to modern Delhi, a capital of the Mogul empire. The whole Kosala kingdom was divided in two i.e. Uttara and Dakṣiṇa divided by the river Sarayū. Mahākosala seems to be referring to the Dakṣiṇa Kosala. At the ~~same~~ time of Buddha or in the fifth or sixth century B.C. it was a powerful kingdom but it was absorbed in the kingdom of Magadha ¹²¹lateron about 300 B.C. This name was applied variously to the other countries in east, in the south and in the ¹²²Vindhya region of mountain.

Kuntaladesa:

The pilgrims of this country are referred to by the

120. GP., p.135.

121. GAM., p.78,99; GAL., p.47; GD., p.103.

122. CD., p.159.

poet (v.146).

This Janapada is located by General Cunnigham to the south of the river Ganges near Cunar. If it is correct then the Kuntala Janapada could correspond to the Mirazapura district of U.P. between the rivers Gaṅgā¹²³ and Sona. In South India the Kuntala country mainly occupied the territories, the Hagari and the Hindri and coincided with the Dharawar, Bellary districts of modern state of Mysore, and parts of Anantapura and Raichura districts of the modern state of Āndhrapradeśa.¹²⁴ Pargit-
er mentions three Kuntalas viz. one in Deccan, the second near Cunar to the south of Benares and third in the west. SKT indicated the third one which is placed between Kama-
giri and Dwaraka. This Shrikuntala is still unknown to us. A famous Kuntala lies in the Kanarese area. Kuntala and Karṇāṭaka are used as synonymous many times particu-
larly by Bilhana in Vikramāṅkadevacarita.¹²⁵ Calukyas seem
to have extended it over Kannada speaking area.¹²⁶ According to some it is situated between the rivers Bhīmā and Veda-
vatī, comprising the Kanarese districts of Pombay, Madras

123. GP., p.136.

124. Ibid p.154.

125. GAM., pp.73, 101, 157.

126. p.192.

and Mysore states, and also some part of Mahārāṣṭra with¹²⁷
 Vidarbha. Mārkaṇḍeyapurāṇa enumerated two countries of
 this name viz. one in Madhyadeśa and another in Dakṣiṇa¹²⁸
 or South India.

Kuru:

The Kuru pilgrims are mentioned with the pilgrims
 from the other countries visiting the sacred places of
 Mahārāṣṭra (v.146).

The land of the Kurus was originally the hinter
 land of Delhi west of Yamunā where they first settled.
 Later on they pushed the boundary towards the east across
 the river Yamunā and the Doab of the river Ganges.
 The Purāṇas mention Janapada which may be identified
 with the region bounded by the Ghaggar in the west, the
 Ganges on the east and forest belts on the south as well
 as north.¹²⁹ According to SKT the Kuru country was extended
 from Hastināpura region and lay to the south of Kurukṣe-¹³⁰
 tra tract, with the Pāñcāla lying in the east. According
 to Mbh. it is the country lying to the north and south of
 the rivers Drṣadvatī and Sarasvatī respectively. Manu

127. GAL., pp.48-49.

128. GD., p110

129. GP., p.135.

130. GAM., pp.79, 102, 103.

also holds the same opinion. Manu calls it Brahmāvarta.
 Ancient literature mentions two Kurus rather two divisi-
 ons of Kuru country viz. Uttarakuru and Dakṣiṇakuru.¹³²

Lāṭa:

Lāṭa people are mentioned with the pilgrims from the other regions (v.146).

Lata country seems to be placed to the west of Avantī and to the north-west of Vidarbha or Rerar. The ancient Lāṭa country was the district between the lower Mahī and the river Tāptī, which sometimes was extended beyond Mahī even. According to the Kāmasūtra it is to the west of western Mālava.¹³³ Some take it including Khāṇḍeśa situated between the rivers Mahī and Kim or Tāptī.¹³⁴ It was the name given to Gujarat, lying between the rivers Mahī and Kim.¹³⁵ Shri Umashanker Joshi has tried to find out the proper derivation of this word 'Lāṭa' by referring to all the possible references.¹³⁶

Magadha:

The pilgrims of this regions with the pilgrims of the other countries (v.146).

131. GAM., pp.102-103; MS. II.17.

132. GAL., p.50; Mbh.II.83; GD., p.110.

133. GAM., pp.79,106.

134. Important Inscriptions from the Baroda state Vol.I. p.29; CD.,p117; GD., p.114.

135. Law B.C., Indological Studies pt.I.p.27; Tribes in ancient India, pp.351-353.

136. Purāṇa mān Gujarat (Gujarat in the Purāṇas) pp.168-176.

Magadha is located on the south bank of the river
¹³⁷ Ganges. SKT describes it as extended from Kālesvara or
 Vyāsesvara as far as the Taptakuṇḍa. Kālesvara is cele-
 brated Kālabhairava of Benares. Taptakuṇḍa seems to re-
 fer to the hot springs like Sītakuṇḍa near Monghyr. An-
 cient Magadha country comprised of the Patna and Gayā
¹³⁸ districts of South Bihar. Its western boundary was the
¹³⁹ river Sonā. Thus it once extended from south of the ri-
 ver Ganges (Benares) to Monghyr and southward as far as
¹⁴⁰ Singbhuma.

Mahārāṣṭra:

Mahārāṣṭra is described as heaven like country full
 of sweet water (v.132). In ancient time people of this
 country followed the four-fold class system and the Ve-
 dic path. But in this Kali age they became affected by
 the crooked Kali (pr.43). The same faults can be found
 easily elsewhere (pr.54). Here also the religious people
 do not take food touched by others (v.242). The busy pe-
 ople of this country do not perform Sandhyā at proper
 time. Brahmins serve as accountants (v.133) and cheat
 the people (v.137). Vedic study was ignored (v.138). The

137. GP., pp.131,150.

138. GAM., pp. 78,90-100; GAL., p.233; CD., p.183.

139. GD., p.116.

140. Ibid

¹⁴³
Godavārī and Kṛiṣṇā. Once it was synonymous with Deccan.
Its ancient name was Āsmaka or Assāka at the time of Bu-
¹⁴⁴
ādhā. The circuit of this countary is said to be of 1000
miles which rightly corresponds with the area of which
Mālwā is on north, Kosala and Āndhra on the east, Karn-
āṭa on south and the sea on the west. The limiting poi-
nts of the land are Daman and Vinogorla on the sea coast,
and Idalabad and Haidrabad inland, which give a circuit
¹⁴⁵
of rather more than 1000 miles.

Maru:

Our poet did not refer to this region directly to
describe(v.95,154). According to him it is deserted area
which could be watered by the river like Ganges through
irrigation (v.311).

¹⁴⁶
This Maru or Marudvardhana is nothing but Marwar.
¹⁴⁷
It was the ancient name of Rājaputānā. It lies on the
¹⁴⁸
route from Hastināpura to Dwārakā. Formerly it was kn-
own as Marusthala or Marusthalī and Marwar is a corrupt-
¹⁴⁹
ion of Marusthala or Marusthāna. Kātyāyana refers to it
¹⁵⁰
as desert and abode of death. It is a sandy region north

143. GAL., pp.171-172; Vāmana ch.13; GD., p.118.

144. GD., p.118.

145. Cunnigham, Anc.Geo., pp.466-467.

146. Bhaviṣyapurāṇa (pratisarga) pt.III.ch.2.

147. Mbh. II.201.

148. Mbh. Āśva.53.

149. Tod's Rajasthan - Annals of Merawar, ch.1.

150. GD., p.127.

of Abu. Nakula had conquered this country in his trip in
 151
 west. Giranar stone inscription of Rudradaman also refers
 152
 to it.

Mithilā:

It is referred to as an educational centre (v.99)
 as it is even today for Sanskrit.

Mithilā or Videha kingdom or Janapada was in north
 of Gaṅgā extended to its east from Bandaka to the Kōśī.¹⁵³
 SKT knows it as Tairabhukta or Tairabhukti extending from
 the banks of Gaṇḍakī as far as Campārana or Campakāranya.
 Gaṇḍakītira and Campakāranya or Campārana are southern
 and northern boundary of it. Tairabhukti is modern Tira-
 hut and whole the region is Darbhanga - Muzafferpur re-
 154
 gion of upper Bihar to the north of the river Ganges. It
 was bounded by the river Kauśikī or Kōśī on the east, the
 river Gaṇḍakī on the west, by the Himālaya on the north
 155
 and the south by the river Ganges. Its nearer region is
 156
 157
 Nepālā and north of Bihar.

Nepala:

The pilgrims from this country are mentioned (v.146).

151. Mbh. (Cr.Ed.). II. 29.5.

152. Purāṇa mān Gujarat (Gujarat in Purāṇas), p.154.

153. GD., p.150.

154. GAM., pp.77,94; GAL., p.236.

155. GD., p.35.

156. GAL., p.236.

157. CD., p.209.

The country of Nepāla is placed between Jateśvara and Yoginī which seems to refer to Yoginīpura or Delhi. The Nepāla country to the north of Bihar and U.P. is wellknown. But Jateśvara cannot be properly identified. It may be Jalpeśvara of the Jalpigiri district in north Bengal. The river Kausikī or modern Kośī runs through it from east. ¹⁵⁸ Trisūlagangā runs on the west. Śivapurī is on the north of it. On the south the cold and pure watered ¹⁵⁹ river flows which is recognised as Tippera but it is do- ¹⁶⁰ ubtful. General Cunnigham takes it to be region of the two rivers i.e. Kośī and Gaṇḍakī. It is the country on ¹⁶¹ the river Saptakausikī.

Pāñcāla:

The pilgrims of this country are mentioned as passing through Mahārāṣṭra (v.146).

This Pāñcāla country was the main district in the ¹⁶² central division. Viṣṇupurāṇa says that Pāñcāla and Kuru ¹⁶³ occupied Magadhadeśa. It comprised Bareilly, Budaun, Farukhabad and adjoining districts of Rohilkhanda and central Doab in U.P. It is extended from Himālaya to the

158. GAM., pp.42,77,97.

159. JAS.B.1837 p.973 referred to by GAL., p.113.

160. GAL., p.113.

161. Majumdar R.C., op.cit., p.380.

162. GP., p.130.

163. GP., p.131.

164
 Cambala river. Since Vedic period it was the powerful k
 165
 kingdom in North India. It was divided in two parts viz.
 (1) North Pāñcāla comprising the region east of the ri-
 ver Ganges and north-west of Oudh (2) South Pāñcāla lying
 between Jumanā and Ganges on the east and south-west¹⁶⁶ of
 Kurus and Surasenas.

Pāndya:

The poet admires it most for following the Vedic path and class system. The learned persons teach Vedas, Srutis and Vedic rites to their students (v.507). The pilgrims from this country also go to visit other sacred places of India particularly Mahārāṣṭra (v.146). It seems that the poet was well acquainted with this country.

Kātyāyana and Megasthenes give an account of this whole country down to the Pāndya region in the extreme south. The epics also opine so - as to be in south and the peninsulas and the islands beyond the Bay of Bengal.¹⁶⁷ Traditionally it is said to be extended from the southern Vellur river i.e. Pudukotti on the north to Cape Comorine and from the Coromāṇḍala or Colamāṇḍala coast on the east to the great high way named Achchhan Fovil pass leading

164. Cunnigham, Anc.Geo., p.360.

165. GAL., p.115.

166. Rapson, Anc.Ind., p.167; GAM., pp.76,92,99; GD., p.145; CD., p.226.

167. GP., p.109.

into southern Kerala or Travancore. It comprised of the existing districts of Madurai and Tirunelveli with the parts of the old Travancore state. The Janapada of Pāṇḍya was thus centred around the basin of the river Vag¹⁶⁸ai on which the city of Madurai is situated. SKT refers to the another Pāṇḍya rather Pāṇḍu country situated to the south of Kambhoja and to the west of Indraprastha or Delhi region. Ptolemy's geography also places this country of Pandonui (Pāṇḍava)..But it is very difficult to determine how the work like SKT of medieval period finds¹⁶⁹ the echo of ancient time. Jain legends also connect it with the sons of Pāṇḍu. But Dr. Barnett rightly observes that the Pāṇḍiyans, however, were not the Pāṇḍavas of the Mahābhārata. It may be the identification based on p¹⁷⁰popular etymology. Tamil chronicle also has tried to do¹⁷¹ so. Pālī chronicles also represent the same thing. The Pāṇḍya kingdom is said to founded in the sixth century B.C., and it was over thrown in the middle of the eleventh century A.D. But it was restored by the Nāyakas. It seems to have fallen under the ascendancy of the Cola¹⁷² kings in the seventh or eighth century A.D.¹⁷³

168. GP., p.155.

169. GAM., p.94.

170. CAL., p.130.

171. Taylor's Oriental Historical Manuscripts, Vol.I.
195 ft.

172. Mahāvamsā, ch.7.50; Dīpavamsā 4.41; GAL., p.180.

173. GD., p.147; CD., p.227.

Tuṇḍīramanḍala:

Veṅkaṭādhvarin considers it to be sacred and beautiful place(p.272). The pilgrims of this land used to visit the sacred places of India (v.146). Scholars of this country were famous all over India (v.361). The river Payasvinī passes through it (v.361). The people of this country lead the holy life according to the Vedic injunctions or they are true followers of the Vedic religion (v.361). The poet himself hailed from this country better known as Kāñcīmanḍala (v.2,3).

This Tuṇḍīramanḍala or Tuṇḍamanādu is the portion of Draviḍa of which the capital was Kāñcīpuram¹⁷⁴. It is same as the country of Tuṇḍīramanḍala referred to in Mallikāmaruṭa¹⁷⁵, Śrīnivāsavilāsacampū¹⁷⁶ etc.

Surasena:

It is not directly mentioned in this work. But this country is suggested by the poet. The region of Yamunā basin described as if Vṛndāvana near Mathurā on the bank of Yamunā in the description of the river Yamunā in this work (p.104-111).

This Janapada coincided with the Bharatapur and Dholapur - Karauli region and which was separated from

174. Mac Kenzie Mss. in JASB, 1838, p.128; GD., pp. 205, 207.

175. Act. I; GD., pp.205, 207.

176. Uttarabhāga, Ucchvāsa V.14, 17 etc.

Matsya by the eastern spurs of the Aravaḥllī¹⁷⁷, running from Lalsot to Deeg in Bharatapur. Its eastern boundary runs along the Vindhya spurs parallel to the left bank of cambala¹⁷⁷. SKT refers to it as extended from Magadha in the south-east upto the territory to the west of Vindhya. The ancient people of this country lived in Mat-thurā¹⁷⁸ region i.e. Vraja or Surasena Vraja. It seems to be named after Surasena, a son of Śatrughna, brother of Rāma¹⁷⁹ or Śūra, the father of Vasudeva and Kuntī¹⁸⁰, who was the king of this country.

The flight to this land from Jagannāthapurī through Gujarat does not appear proper. It seems that the intention of the poet was to praise the Lord Kṛṣṇā in the style of Bhāgavata. That is why he took trouble to move the aerial car here after the description of Gujarat. But it seems proper if he has moved the aerial car here after the description of the confluence of the rivers Gaṅgā and Yamunā or before it and then he would have turned the aerial car towards Kasi and so on. The description of Mahārāṣṭra after the description of this country also does not appeal to us. Perhaps his devotion

177. GP., p.137.

178. GAM., pp.79, 102.

179. GAL., p.51.

180. GD., p.197.

to Lord Viṣṇu might have tempted him to describe Mathurā or Vṛndāvana region, in which he forgot to maintain the order from the point of view of the geographical situation of the countries viz. Sūrasena and Gujarat. It would be more proper to say that he had not visited these countries at all.

Vaṅga:

The poet has referred to it as a centre of education (v.99). He has also mentioned the pilgrims of this country travelling along with the pilgrims from the other regions through Mahārāṣṭra (v.146).

Generally Vaṅga or Baṅga is identified with Bengal. SKT identifies it as the country extending from the sea as well as Brahmaputrā, the northern boundary, seems to indicate the portion of the river which bifurcates from the Jumnā. Vaṅga therefore included the eastern parts of Sundarabans in the south and of the Mymensingh district in north. The verse excludes the region of Brahmaputrā and Meghanā. Thus this is east Bengal. Hemacandrācārya's Abhidhānacintāmaṇi and Hammirakāvya mention Vaṅga and Bengal side by side. Abdul Fazl of the sixteenth century

181. GAM., pp.74,84,115.

182. Hemacandrācārya's Abhidhānacintāmaṇi and Nayacandra's Hammirakāvya are the works of 15th century.

says that the original name of Bengal was Baṅga or Vaṅga.
¹⁸³
 Vaṅga became Vaṅgāla. During the reign of the Mohamedan
 rulers at Delhi and its region in the 13th century Vaṅga
 or Vaṅgāla¹⁸⁴ began to be called Baṅgāla which became
 Beṅgāl: in the later period of the English people. Some-
¹⁸⁵
 times Vaṅga, Aṅga and Magadha were called three Kaliṅgas.
 Baṅgāla is a curruption of Vaṅga and Baṅga, the term app-
 lied to only the eastern portion of the delta of the ri-
 ver Ganges, as Upabanga is the centre of the territory,
¹⁸⁶
 and Aṅga is its western territory. Bhaudaji opines that
 it is the country between the rivers Brahmaputrā and Pa-
 dma. It was the country seperated from Puṇḍra, Sumha and
¹⁸⁷
 Tāmralipta at the time of the Mahābhārata. Thus whole
 Bengal was divided in five provinces viz. Puṇḍra or north
 Bengal, Samatata or east Bengal, Karna or Suvarṇa or we-
 st Bengal, Tāmralipta or south Bengal and Kāmarūpa or
¹⁸⁸
 Assam. General Cunnigham divides it in four parts among
 which Barendar and Banga were to the north of the river
 Ganges. While Mr. Pargiter takes it to be the region of

183. GAM., p.124; Aitareya Āraṇyaka II.2.11.1; Baudhāyana
 dharmasūtra, I.1.14; Tirumala rock inscription of
 Rajendra Cola (11th century).

184. GAL., p.267.

185. Ibid

186. Beveridge's "Buchanan Records in the Calcutta
 Review, 1894, p.2.

187. Mbh. II.29.

188. According to Hiuen Tsanga.

189
Pabhna and Feridapur. It included the districts of Bur-
190
dvan and Nodia as Sir George Birwood opines.

Yavanajanapada:

The pilgrims from this country are mentioned along with the pilgrims from the other parts of India (v.146).

Usually the word 'Yavana' indicates Ionian people staying in their land at the western end of the ninth
191
Dvīpa. These Yavanas are Greeks of the Hebrew. This term is also found in Pāṇini, who speaks of the writing of the Yavanas. The Purāṇas represent them as the descendants of Turvasu, but they are always associated with the tribes of the north-eastern frontier provinces. Thus this
192
term refers to the Macedonian or Bactrian Greeks. One Yavanapura or Yavananagara is mentioned by the Mahābhārata to the south of Indraprastha, and which was conquered by
193
Sahadeva during the victory of west.

But in the later period this term was applied to all the foreigners like Mohamedan people and Moguls. By this term 'Yavanajanapada' the poet Venkaṭādhvarin indicates the Mogul empire of his time and not the ancient country of Greeks or Ionians. It means that the poet has

189. Ancient countries in eastern India in JASB, 1897, p.35.

190. Wright's Marco Polo as referred to in GD., p.22.

191. GP., pp.126-127.

192. GD., p.376.

193. GD., p.216.

referred to ~~the empire of Alexander who was~~ the Mogul emperor of the time. This shows that the term 'Yavana' was ~~was~~ used for Mohamedan also.

The countries referred to or described here in this work are not only ancient and medieval but also modern ones. The poet has mixed all the countries of the different time. Though he has not mentioned several countries like Madhyadesa or Suhma or Tāmralipta. Perhaps his intention was to show the pilgrims of the different provinces of India and as the instances of which he has cited the several names of the different regions or the provinces of India and to give antiquity to some some provinces to some extent, he has intermingled the names of different times. References to the centres of education such as Gauda, Vaṅga, Kānyakubja, Mithilā etc. are worthy to take note of.

The map of the aerial travel of the two Gandharvas will be able, as I think, to prove or show that the poet has mentioned mentioned or referred to the names of the countries only. Some of them i.e. Gujarat, Mahārāṣṭra, Andhra, Karnāṭaka, Tuṇḍīramaṇḍala, Cola et. are described. While he has not directly mentioned or described the country like Sūrasena but indicated them in the work. I have tried to show all the countries referred to or mentioned directly or indirectly in this work. It is very difficult to identify the country intended by the poet when there are countries of the same name more than one in the different parts of India such as Kuntala, Kekaya etc. The

descriptions of Kāñcīmaṇḍala or Tuṇḍīramaṇḍala, Karnāṭaka, Draviḍa, Cola etc. prove his familiarity with those respective countries, while mentioning of the names will show his unfamiliarity with the respective regions or less importance of them which strengthen our doubt that he has described or mentioned some provinces or regions as he has heard or read from the other sources i.e. the description of Gujarat, Yamunā, Mahārāstra, Kāśī etc.

Divyakṣetras:

The term 'Divyakṣetra' is often used by the poet in this work. The references to Divyakṣetras show that the poet's chief motive was to describe such sacred places. At the end of the work he sums up the work with such description of the sacred places (v.581-593). Pilgrims of such places are often praised (v.407,533). The places are believed to be sacred from their origin or being the abode of the saints who might have performed severe austerities or by the sacred rivers. Sometimes the temples and sacred reservoirs make the place holy. Thus several sacred places are believed to be holy from the very ancient time. Hermitages of the seers, idols found from the places, worshippers, and the antiquity given by some people imposed or declared them as sacred. Sometimes the characteristics of such places are partly or wholly lost, even though they are believed sacred. Purāṇas and Smṛti literature have sung the songs of holiness of such places. The sacred places are also divided according to the religious sects namely Śākta, Śaiva and Vaiṣṇava particularly. Our poet being vaiṣṇavite he is more interested in describing the Vaiṣṇava divine sacred places. Many of them are enumerated in the list of one hundred and eight Divyakṣetras.

194. Kalyāṇa Tīrthāṅka : 'Tīrtha'.

195. Ibid 'What is 'Tīrtha' ?

196. Ibid pp. 338,480,436.

Occasionally the poet mentions Śaiva divine places. He does not directly refer to any Śākta Divyakṣetra, though he praises the goddess Kāmākṣī as an ardent devotee (v. 312, 313, 318, 319). Kāmākṣī is one of the Śākta pīthas. As regards Śaivadivyakṣetras the poet refers to Kāśīvi-^{196 (a)}śvanātha, one of the twelve Jyotirlingas; Ekāmreśvara,¹⁹⁷ one of the famous linga of the element 'earth'; Jambūkeśvara,¹⁹⁸ one of the famous linga of element 'water' and some other śaivite temples. Near Jambūkeśvara there are many Śaiva temples which made our poet to believe that the area of Jambūkeśvara as Śaivakṣetra (v.442). Venkaṭādhvarin mentions Gr̥dhrapatikṣetra (pr.148), Jagannāthakṣetra (p.95-97), Śrīmuṣṇakṣetra (v.332), Śrīraṅgakṣetra (p.302-333)(v.402,407,441) and Kuśāsthala (v.219) as Vaiṣṇavite divine sacred places or Divyakṣetras.

Gr̥dhrapatikṣetra:

This is a sacred region near Kāñcīpuram and Ekāmreśvara, seven miles away from the city of Kāñcīpuram approximately. There the temple dedicated to the Lord Vijayarāghava stands. This place is known as Jaṭāyutīrtha as Rāma himself performed the funeral rites of Jaṭāyu who fought furiously with Rāvaṇa in order to save Sītā being

196 (a). वासुदेवायै नमः । (द्वादशज्योतिर्लिंग) .

197. Kalyāṇa Tīrthāṅka p.354. /

198. Ibid p. 430.

kidnapped by Rāvaṇa. This is the place known as Tiruppukkuhai in Tamil. Some legends have also flourished about this place. According to some legend a barren woman may beget a child with the growth of the roasted seeds of green gram (mudga) being sown (v.348).

Jagannāthakṣetra:

This is the holiest region in Kali age. It is also known as Śrīkṣetra, Puruṣottamakṣetra, Puruṣottamapurī¹⁹⁹ and Saṅkhakṣetra²⁰⁰ located in Orissa. Tāntrika texts also²⁰¹ recognise it as a kṣetra. Here Jagannāthakṣetra refers to Purī only.

Kusasthala:

Hemakoṣa mentions Kēnauja, Dwārakā and Ujjayinī as²⁰² Kusasthala. Our poet refers to some another Kuśakṣetra or Kusasthala of Vikṣaraṇya where the sage Śālihotra had practised penance (v.219).

Śrīmuṣṇakṣetra:

The temple dedicated to Yajñavarāha stands there (v.382). It is a sacred place 26 miles away from Cidambaram. Bhūdevī and Śrīdevī are worshipped along with²⁰³ the lord Yajñavarāha.

199. Kalyāṇa Tīrthāṅka, p. 197.

200. GD., p.191.

201. GAM., pp.84-85.

202. GD., p.111.

203. Kalyāṇa Tīrthāṅka, p.359.

Srīraṅgakṣetra:

It is a famous region of Śrīraṅganātha at Śrīraṅ-
 am or Seringapattam.²⁰⁴

Other divine sacred places are mentioned with the
 proper identification in the succeeding topics.

204. Kalyāṇa Tīrthāṅka, p.490.

The cities and the sacred places:

Araśānipāla or Araśānipalai:

This is an ²⁰⁵Arahāra or a land donated to Brahmins. Here the name of Raghunātha is associated with this Ar-ahara (v.356). This is a small village which is described as an ancient city Ayodhyā protected by Raghunātha (poet's father or Rāma) (v.357). It is a small village situated on the bank of the river Vāhā, better known as Bahudā to-day ten or twelve miles away from Kāñcīpuram at present. Today it is in the ruined condition. The poet's descendants live there even today. It seems that this name is derived from the Sanskrit name 'Arsānaphala.'²⁰⁵ Araśāni and pala or palai may be corrupted forms of Arsāna and phala respectively in the regional language i.e. Tamil. The poet has mentioned and described it deliberately as²⁰⁶ it was his and his ancestors' native place.

Ayodhyā or Sāketa:

Ayodhyā (v.67) is Sāketa (v.36,38,357) according to our poet. It is referred to as the capital of Rāma, the hero of the Rāmāyaṇa.

It is the ancient city of Uttarakośala in the Fyza-²⁰⁷bad district. According to some Sāketa and Ayodhyā are

205. Introduction to Vis'. published by NSP

206. M.Krishnamachariar, History of Sanskrit Literature, para 529.

207. Rayachaudhari, op.cit., pp. 3ff., 84 ff., GAM., p. 22 n.

208
 identical. According to the epics and some Puddhist
 works Ayodhyā was an ancient capital, while Sāketa was
 the later capital of Kosala. In the Buddhist time Sāketa
 and Śrāvastī took the place of Ayodhyā and consequently
 209
 Ayodhyā became an unimportant city. It is situated on
 210
 the right bank of the river Ghagara. It is believed to
 211
 be one of the seven sacred cities. Fa-Hien calls it Sha-
 che and Ptolemy as Sāgeda. It was known as Ikṣvākubhūmi,
 212
 Rāmapurī and Kosala. It was a fish-shape city one yojana
 in extent from east, west, Sarayū and Tamasā. Prof. Rhys
 Davida has been successful that Sāketa and Ayodhyā both
 213
 the cities were in existence in the Buddhistic period
 which may be more useful in concluding that both the ci-
 ties were not identical but Me Crindle and Shri Nandu
 214
 Lal Dey believed them to be identical. But Ayodhyā is si-
 tuated on the bank of the river Sarayū or Ghagara or Go-
 grā, while Sāketa was situated on the bank of the river
 215
 Syandanikā or Sai in the Unao district of Oudh. Dr.B.C.
 216
 Law has written a critical paper on 'Ayodhya.' It is me-
 ntioned in Bga., SKD, A.V., Tai.Ara., Mbh., Rā., Agnipu-

208. Tīrthaprakāśa, p.496; Dr.P.V.Kane, HDS (Hindi tr.),

209. GP.¹⁴⁰³, p.135.

210. Gp., p.175.

211. अयोध्या नद्युः सदा काशी काञ्ची अवतिका । उरी हारावती नद्यो
 सप्तोत्ते सप्तशदिकाः ।

212. Avessaka Nirjjuti 382; Vividhatīrthakalpa, p.24.

213. B.C.Law, Geography of Early Buddhism, p.4a; Rhy
 Davida's Buddhist India, p.39.

214. GD., p.14.

215. GD., p.174.

216. Ganganatha Jha Reseach Society, pt.I.pp.423-443.

rāṇa, Brahmāṇḍapurāṇa²¹⁷ etc. Traditionally Manu of the Solar race was the first king and founder of this city about 3000 B.C. It is said to be situated²¹⁸ on Sudarsana-cakra of Viṣṇu in the incarnation of fish. It is also said to be located on the top of the Rāma's bow.²¹⁹ It is called Ayodhyā being difficult to fight with or to attack²²⁰ on it. Present Ayodhyā is said to be founded by the king Vikramāditya and became victim of the aggression²²¹ from foreigners. It is very difficult to discover the exact location of the ancient city of Ayodhyā.²²² Venkaṭādhvarin has taken them as identical one. Samarapuṅgava Dīksita also takes them to be identical.²²³ Perhaps ignorance of the exact location of Sāketa and Ayodhyā might have made them to believe so.

Badarikāśrama:

Lord Nārāyaṇa is said to have made his abode (v. 33). This place is surrounded by snow (v.34). This is a holy place where a bath taken will bestow the final deliverance on the devotee by the grace of the Lord ~~Narāyaṇa~~ Nārāyaṇa or Viṣṇu (v.35).

217. Bgā.IX.8.19; SKDI.64-65; A.V.10.2.31; Tai.Ārā.I.27.2; Mbh. Vana, 60.24-25; 70. 2; Brahmāṇḍa 4.40.91; Agni 109.24; Vā.Ra. I.5.5-7.

218. II pt.I. Ayodhya;

219. Bhūtasuddhitatva in Kalyāṇa Tīrthāṅka, p.142.

220. SKD, Vaisṇava.I.60.61.

221. Kalyāṇa Tīrthāṅka, p.142.

222. CD., pp.38-39.

223. Tīrthayātrāprabandhacampū, VII.104, p.158.

Vāmanapurāṇa describes the sanctity of the several regions particularly Badarinatha or Badarikāśrama²²⁴. It is the northern boundary of the Cakravartikṣetra and a peak²²⁵ of the main Himālaya range in Garwal and the united provinces. The temple dedicated to Nara and Nārāyaṇa is built on the west bank near the source of Bhisen Gaṅgā or Alakanandā aquidistant from two mountains known as Nara and Nārāyaṇa. This temple is said to have been built by Śaṅkarācārya in the eighth century A.D. It is also called Badari or Bisala by the Mahābhārata²²⁷. A sinner becomes free from the sins by visiting this place even²²⁸. It is named so as Nara and Nārāyaṇa practised austerities under the tree called Badari. Mitra and Varuṇa also had observed penance here²²⁹. Vyāsa's father lived here. It is believed to be located on Gandhamadana²³⁰. Different Purāṇas have sung the holiness of this place²³¹. Padmapurāṇa mentions another Badarikāśrama near Madhuvana on the bank of Yamunā as shown by Dr.P.V.Kane²³³.

It is interesting to note that here also, as at Jagannāthapurī no impurity is believed in accepting the

224. GP., p.7.

225. GAM., pp.184,219.

226. GD., p.15.

227. GD., p.15; Mbh.Vana.144.

228. Pdm.Tīrthamāhātmya, ch.21; SKD I.53.59; GAL., p.69-70; Badarikāśramamāhātmya (SKD Vai.), II.11,12,20.

229. CD., p.39; Mts.201.24.

230. Parāśarasamitā I.55.

231. Viṣṇuprāṇa V.37.34.

232. Brāhmaṇḍapurāṇa 3.25-67; Nārāḍīya 2.67; Badarikāśramamāhātmya (SKD) quoted in Kalyāṇa Tīrthāṅka, Pdm. Tīrthamāhātmya; Bgā.7.11.6 etc.

233. Dr.P.V.Kane, HDS (Hindi tr.), pp.1461-62; Pdm.6.2.2.

food offered to the Lord²³⁴ from any person without discriminating the caste and creed. The two gods Nara and Nārāyaṇa are being identified with Viṣṇu and Vāsudeva or²³⁵ Kṛṣṇa and Arjuna.

Our poet praises the Lord Nārāyaṇa and not Nara. He has sung the sanctity of the place to purify and to set free the devotee from the cycle of rebirth. The whole description of this place shows that it is based on the information acquired by reading the sacred books or the Purāṇas or hearing from the pilgrims of the different parts of India. It is almost certain that he never visited this place. Thus the whole description is based on purely imagination.

Bhillapurī or Bhillapallikā:

Bhillapurī or Bhillapallikā (pr.181,v.432) is described in the description of Śrīraṅganātha. It does not refer to any locality of his time, but to the event of gulping of the village of the low caste people or Bhillas along with a brahmin by Garuḍa.²³⁶ So no question of its identification arises here.

Bhūtapurī:

A birth place of Rāmānujācārya, better known as

236. SKD. Badarikāśramamāhātmya; II.pt.I.

237. Ibid

238. Cf. Mbh.I.28;Pdm.I.47; Naisadha.IV.71;Sis.V.66.

Perumbhūdura or Perumbuddur in Tamil is referred to (v. 223). Legend says as regards its creation that once the personal attendants of Śiva who besmeared his body with the ashes and began to dance in the beginning of the creation of the universe, laughed at Śaṅkara. Śaṅkara cursed them. They went to Brahmā to request him to show the way to get rid of such curse. Consequently Brahmā advised to worship the Lord Keśava and to practise penance at Satyatīrtha in the southern direction of Venkaṭagiri, which was later on known as Bhūtapurī by the name of the Bhūtes, the personal attendants of Śiva who took up them all in the service after the severe austerities of thousand of years. Thus traditionally as well originally it is known as Satyatīrtha. It is also called Śrī Perattor situated in the Chingleput or Chinglepet district.

Cañjīpurī:

Cañjīpurī or Tanjavur or Thanjavur in Tamil better known as Tanjore today is referred to (v.373) and described. This is also mentioned as the capital of the kings of this place named Colas. It is mentioned as protected with the fine fort (v.375). The kings of this place were wellknown warriors, famous in all the directions and who gained the desired things after death on the battle field (v.376).

237. Kalyāṇa Tīrthāṅka, p.342.

238. Ibid.

It is 213 miles south-west from Madras and 24 miles from Kumbhakonam, situated on the bank of Kāverī. In the north and west there are two forts. The great temple of Brhadīśvara of this city is dedicated to Śiva. The sandy Linga of Śiva was brought from Narmadā. This place is famous for its architecture. According to the Purāṇas this place was an abode of the demon named Tañjan and other demons who were killed by Lord Viṣṇu in the form of Nīlamegha perumala. At the time of his death the demon requested the Lord Viṣṇu to ^amake this place holy and known by his name. Hence this place is known as Tañjāvur or Than-²⁴⁰ñjāvur or Tanjore or Cañjīpurī. It seems that Tañji might have terminated in Cañji and the place might be known as Tañjīpurī or Cañjīpurī or Tanjore hence forth. The Śaivite temple, a finest monument of its kind in south India is renowned as the Dravidian temple of the eleventh century A. D. This city is also known for its bronzes of great beauty, ancient specimens of which are housed in the Art Museum of the city. It is rightly called the cultural centre of Kaveri delta, having been the capital of great Cola empire which flourished between the tenth and the fourteenth centuries. The Nāyakas and the Marāṭha rulers also made it ²⁴¹the capital.

239. II, pt. I, Tanore.

240. Kalyāṇa Tīrthāṅka

241. Madras & Āndhrapradeśa, Published by the director, publication division, Delhi - 6.

Madras or Cannapaṭṭana:

Madras or Cannapaṭṭana is described with references to the temple of the Lord Pārthasārathi and Hūnas.

Today it is the third largest city. It retains a good part of its old world outlook. Even today it has several imposing temples like Kapālesvara and Pārthasārathi.²⁴² "It has been generally supposed that the name Chennapaṭṭana borne by Madras commemorates Cennappa Nayudu, father of Darmala Venkatappa Nayudu, who made a gift of the Fort area in Madras to the English. It is said that the donor desired that the fortified town which the English raised on the land should bear his father's name."²⁴³ Thus "The Fort region must have had an original name, prior to Venkatappu Naiyaka's gift of the place to the English. The original name may be Chennapattan. The assigned derivation from Chennappa was evolved later. This designation Chennapattam is found in the grant of 1644 relating to endowment (by Nagapattam) of the Chenna Keshava Perumala²⁴⁴ temple." Thus Cannapaṭṭana is the name of the Fort area of Madras. The origin of the word 'Madras' is a tantaliser. In the words of Talboys Wheeler, " the whole English settlement was known as Madras, but the origin of this name is unknown.".... it is in fact that a part of the city went by the name Madras-

242. Madras & Andhrapradesha,

243. Dr.V.Raghvan, Notices of Madras in two Sanskrit, Madras Tercentary Vol.(1939), pp.112-113 111-112.

244. Ibid p.112.

paṭṭam. The name Madras seems to be related to the Madra family. The members of the Madra family were evidently rich enough to build a church at their own cost. The members of the Madra family could also boast of some title to nobility, as their coat of Arms reveals. They flourished²⁴⁵ in these parts towards the end of the 16th century. It is also said that the name of the headman of the fisherman's Coopan was Madrasen and he was christian.²⁴⁶ The temple of Parthasarathi stands even today near Triplicane. The Hūna implies the English people who established at Madras and Musalipattanam in 1639 A.D. So there is no difficulty in identifying Cannapattana and Madras.

Jagannāthapuri:

The whole description is dedicated to Jagannāthapuri as Jagannāthakṣetra (pr.32) also known as Puruṣottamakṣetra or Puruṣottamasthala (v.112). It is also called Śrīkṣetra²⁴⁷. It is near the town of Cuttack in Orissa and a seat of worship. Lord Viṣṇu is worshipped in this Śrīkṣetra.²⁴⁸ Many purāṇas refer to this place.²⁴⁹ This temple was built by the king Anantavarma Chodaganda who reigned in 1074 - 1148 A.D. The wooden image of the Lord and non-distinguish-

245. Rao Bahadur K. Krishna Rao Bhonsale, 'Origin of the word Madras, Madras Tercentary vol.(1939), p.35.

246. Ibid p.36.

247. GD., p.191.

248. CD., p.129.

249. Brahmanḍa 42,43,68,117,174; Mts 13.35; Kūrma 2.35.27; Nārādīya 2.52-61 referred to by Dr.P.V.Kane, MDS (Hindi Tr.) p.1435.

shing of caste and creed in accepting the food offered to
 the god are the peculiarities of this place. Vaisnavas²⁵⁰
 of the different sects are anxious to find out some kind
 of connection with Purī for one reason or the other. Rāmā-
 nujācārya, a great vaiṣṇavite preacher and founder of the
 Spiritual Monism cult in philosophy also stayed over here²⁵¹
 in 1159 A.D. It is one of the seven holy cities of India.²⁵²
 It is one of the most sacred and the great religious ce-
 ntres particularly in this Kali age.²⁵³ The remaining religi-
 ous centres namely Badarīnātha, Dvārakā and Rāmaeśvara we-
 re important in Satya, Dvāpara and Tretā respectively.²⁵⁴

Kāmāsikanagara:

The temple dedicated to Lord Nṛsimha is in Kāmāsika-
 nagara, Velukkai in Tamil. This temple or a place is half
 a mile from the temple of Dīpaprakāsa or Tirutanka at Kā-
 255
 nci. Today it is suburb of Kāncīpuram.

Kāncīpuram:

Venkaṭādhvarin has mentioned this city most ardently
 as well as most devotionally in the most interesting mann-
 er. He is said that it is five yojana to west from Madras
 in south (v.265). It is the city of the learned and the

250. II, pt.1.

251. Ibid

252. अतोऽहं नृशं प्रथमं कश्चिद्वाच्यं श्रुत्वा ।
 उरु उरुप्रवर्तमानं सप्तमे नोपुदयिकाः ॥

253. Kalyāna Tīrthanka, p.197.

254. Ibid

255. Kalyāna Tīrthanka, No.37, p.506.

beautiful ladies (v.265,266). Kāmāksīdevī, a consort of Lord Śiva is an ornament of this city (v.312). A short stay at Kāñcīpuram will pay more (v.336). The shrine dedicated to the Lords Varadarāja and Ekāmresvara are in the east and west of the city (v.338). A short stay or a permanent residence in the city will set free the devotee (v.340). The people of the different opponent sects like Vaisnavism and Saivism stay together (pr.141). The description of the city proves it to be the city of temples. The following sacred places of Kancipuram are referred to in this work:

1. Varadarāja, Hastigiri and Anantasara.
2. Uttaravedī.
3. Setukṛt or Yathoktakṛt god better known as Yathoktakari.
4. Puhya lake.
5. Hastisara and Aṣṭabhuja god.
6. God Dīpaprakāśa.
7. Birth place of Vedāntadeśika.
8. Kāmāsikānagara (Temple dedicated to Nṛsimha.
9. Some temple dedicated to Viṣṇu (Vaikunṭha perumala?).
10. Temple dedicated to Trivikrama.
11. Temple of Kāmāksīdevī.
12. Temple of Ekāmresvara.
13. Temple dedicated to Pāṇḍavadūta.

This is not Kāñcī in Devaprastha or Kāñcīpīṭha on the bank of the Kopai river near Bolapur in the Birbhuma district of west Bengal. Kāñcī²⁵⁶, situated in Dravida country is mentioned in Bgā., Mbh., SKD, Yoginītantra, Daśa-kumarācaritam²⁵⁷ etc. Kāñcīpuram or Kāñcīpeḍu, better known as Conjeevaram was the capital of Dravida and Cola. It is situated on the river Palar, 43 miles away from Madras.²⁵⁸ There are two parts of the city, nay, three parts viz. Little Kāñcīpuram or Viṣṇukāñcī on the eastern part of the city, Big Kāñcīpuram or Śivakāñcī on the western part of the city, and the third Kāñcīpuram better known as Tiruparruttikunram or Jain Kāñcīpuram. This city was founded by the king Kulottunga Cola on the site of the forest, called Kurumbharbhumi, afterwards called Tondamanādu or Tundīramandala. It was the capital of the Cola and Pallava kings. It is not exactly in the west but south-west direction from Madras. Once it was Buddhist centre. Śivakāñcī²⁶⁰ or Big Kāñcīpuram is ancient one, while Little Kāñcīpuram or Viṣṇukāñcī²⁶¹ is belonged to the later period. The third one is also known as Pilayar Kaliyan. In Viṣṇukāñcī various forms of Viṣṇu are depicted in the different

256. GAM., p.82; Dr.P.V.Kane mentions another Kāñcī near the river Narmadā in HDS (Hindi tr.) p.1417.

257. Bgā.X.79.14; Pateñjali's Mahābhāṣya II p.298; SKD I. 19-23; Yoginītantra I.17; Daś. VI: Story of Saktikumār.

258. GAM., p.82; Mbh.Bhaviṣya.ch.IX: GAL, pp.161-162; GD., 88; II, pt.I.

259. GAL., p.141; GD., p.88; II, pt.I.

260. GAM., p.82.

261. Law B.C., Geographical Essays, I. pp.79-80.

temples. Ekāṁreśvara is earthen image of Śiva²⁶². The shrine dedicated to the goddess Kāmākṣīdevī is said to be one of the main Sāktapīṭhas²⁶³. Many Purāṇas refer to it²⁶⁴. Thus it is an ancient religious centre of Śaivism, Vaiṣṇavism, Jainism and Buddhism. In India among all the religious places Kāśī and Kāñcī are the two eyes of Śiva²⁶⁵.

Kāśī or Vārāṇasī:

Kāśī is also known as Vārāṇasī (v.85). To our poet it is like an abode of Indra (v.82). It is a centre of education known from very ancient time. In this work it is mentioned as a centre of education with some other places such as Gauda, Aṅga, Kāñyakubja and Mithilā (v.99). Though Kāśī is believed to be the holiest city. Our poet mentions several things which will show that Kāśī was influenced by the contemporary historical situation and society (v.89,90,97 etc.).

Here Kāśīvisvanātha gives Tārakamantra to a devotee and sets him free from the cycle of birth. A devotee of Śiva always obtains a chance to stay with the Lord or even final emancipation.

It was one of the Mahājanapadas. It is situated on the bank of Varāṇasī river, nay, it lies in the midst of

262. GAL., p.111; GD., p.83; II, pt.I

263. Dr. P.V.Kane, HDS (Hindi tr.), p.1417.

264. Brahṁanda 4.5.6.10; 4.39.15; Bṛh.X.79.14; Vāyu 104.76; Padma 4.7.67; Dbh. 7.38.8. etc.

265. II, pt.I.

the two rivers Varanā²⁶⁶ and Asi. It is enumerated among
the seven holy cities²⁶⁷. It is situated eighty miles down
Allahabad on the north bank of the river Ganges²⁶⁸. Accord-
ing to Vividhatīrthakalpa this city is divided into four
parts. First is the part where the famous and one of the
twelve Jōtirlingas stands. Second part is known as Rāja-
dhānī Vārānasī where Yavanas lived. Third and fourth are²⁶⁹
Madana and Vijaya Vārānasī, respectively. Chinese knew it²⁷⁰
as Po-io-ni-sse. It is said that formerly this city was
situated on the confluence of the Ganges and Gumtī²⁷¹. Towa-
rds the close of the twelfth century Mahammuda Ghuri con-
quered it with a view to destroy it²⁷². The name Kāsī sugge-
sts that it is the place where the Supreme Brilliance sh-
ines. The city is also known as Ānandakandam, Avimuktakṣ-
etra, Mahāsmasāna etc. The title Avimuktakṣetra is very
suggestive of making one free from the sins and being ne-
ver left by the Lord Śiva. According to Jābālopaniṣad Avi-
mukteśvara god is redeemming (Tāraka) Brahman who must be
contemplated between two eye-brows, and the root of nose.
Former is figuratively described as Varanā (forbidding de-
merits) and Nāsī (destroying sins) respectively. It is

266. GAL., pp. 46-47.

267. अयोध्या नद्युक्तं सप्तमं कश्चित् काञ्चन अवतिका ।

पुत्री क्षारवती रोया स्वर्णते सोमदादिकाः ॥

268. GAL., p. 94.

269. Law B.C., Some Jain Canonical Sūtras, p. 175.

270. GAL., p. 94.

271. Mbh. Anu. 30.

272. GD., p. 34.

said that there is no space without Śivaliṅga. The holiest river Ganges flows slightly and makes it specially
 273
 sacred. SKD has sung its religious importance in 15000 verses. Kāśī is often and often referred to in many Purāṇas, Upaniṣads and the epics. In point of antiquity, tradition and learning it is the most ancient. Yavanajātaka also refers to it as Surandhana, Sudalasana, Brahmavardhana, Puṣpavatī and Rāmyā.
 274
 SKD (Kāśīkhaṇḍa) calls it the royal place of the world triad, and situated in the shape of half moon upto three miles on the bank of the river Ganges whose water is cold. Death in Kāśī is praised like
 275
 anything.

Kumbhakonam or Kumbhaghonam:

A temple dedicated to Śārṅgapāṇi Viṣṇu is situated in this city on the bank of the river Kāverī (v.459,460).

Kumbhaghonam is the Sanskrit name of Kumbhakonam which is said to be a holy place. Twelve yearly Kumbha fair holds. Here the river Kāverī is generally dry. Our poet refers to only the shrine dedicated to Śārṅgapāṇi among the five main temples namely Kumbhesvara, Nayeśvara, Pāmasvamī, Cakramani and Śārṅgapāṇi. Ancient name of the city

273. II, pt.I, Kāśī.

274. Ibid.

275. Kalyāṇa Tīrthāṅka, p.127.

was Kāmakosñbourī. It is said that Brahmā himself put the origin nature or Mūlāprakṛti in the pot at the time of deluge and he created the whole universe from it. Some other legends say that the Lord Śiva remained present here with the pot of nectar in the Brahmā's sacrifice.²⁷⁶

Kurukānagarī:

It is a city situated on the bank of the river Tāmrāparñī (v.488,499). It is a birth place of Ālvār saint Śāthakopamuni (v.496). In Tamil it is known as Kurukur, Tirukurukur, Ālvāratirunagarī or Śrīnagarī. It is located between Tirunelveli and Tiruchendur.²⁷⁷ Lord Viṣṇu commanded Brahmā, god born of naval to practise severe austerities (Ka = Brahmā-kuru = practise penance). Hence this city is known as Kurukāpurī.²⁷⁸

Lāṅkā:

Lāṅkā or Yātupurī (v.73,474,475,477) is a city as well the country of the same name. As a country it is also known as Ceylon or Lāṅkādvīpa situated on the mountain²⁷⁹ Trikūṭa. It was an abode of the demon king Rāvaṇa.²⁸⁰ As a city it is believed to be present Mantotte in Ceylon, wh-

276. Kalyāṇa Tīrthāṅka, p.364.

277. Ibid p.500; Dr.Ratibhanusimha, Bhakti Āndolana kā Itihāsa, p.163.

278. Ibid.

279. GP., pp.21,161.

280. Vā.Rā.ś. Lāṅkā 125.

ile others think that the original city is submerged. A²⁸¹ place called Nikumbhila, 40 miles from Colombo is said to be place where Indra²⁸²jī performed the sacrifice. Nandu Lal Dey and Herman Jacobi give sufficient reasons to suppose that present Lāṅkā and Ceylon are not identical. The scholars have tried to establish several theories for the identification of Lāṅkā:

(a). Generally according to the traditions present Ceylon is believed to be original Lāṅkā. Paṇḍita Sātavalekar has²⁸³ tried well to prove it.

(b). Shri Diwana Bahadura C.N.Mehta, a retired district magistrate, Nadiad (at present at Ahmedabad) has tried to identify Australia with Lāṅkā in his work 'Rāmāyana²⁸⁴ and Lāṅkā.'

(c). Shri Paramasiva Aiyar of Madras thinks that Lāṅkā must be somewhere near Jabalapur in Madhya Bhārata or²⁸⁵ Central India. Many scholars hold this opinion.

(d). According to Herman Jacobi and Nandu Lal Dey there are several reasons to believe that Ceylon and Lāṅkā may not be identical. If it is so, the problem of identifying Lāṅkā is still unsettled and requires further research on this issue.

281. Mutu Coomar Swamy, Dāthāvamsam, p.97.

282. GD., pp.113-114;227; Das Ramayana, pp. 69-70.

283. Paṇḍit Sātavalekar, Sundarakāṇḍa, 1958, pp.379-400.

284. Ibid.

285. Ibid.

Our poet Venkaṭādhvarin and his predecessor Samara-puṅgava Dikṣita of the later half of the sixteenth century A.D. (1574 A.D.) believe that Simhaladvīpa or Ceylon and Laṅkā are identical.

Rajatapīṭhanura:

It is Udupī or Suvanuru in Tamil, situated in South Kanara district of the Mysore state. It is a birth place of Ānanda-tīrtha or Madhvācārya (v.175). Venkaṭādhvarin suggests the huge water supply by the use of pun (v.176).

The word 'Udupī' comes from Udupa or the moon; and the legend says that the moon whom his father-in-law Dakṣa cursed was performing penance at this place by the side of the Candrapuṣkarinī. This locality is also called Raupyapīṭha in the Parasūramakṣetra. The legend says that this strip of land from Gokarna to Kānyākumārī was reclaimed by Parasūrama from the ocean and there by it was known as Parasūramakṣetra. It is said that Parasūrama appeared before the king Ramabhoja, a devotee of him, and declared the sacrificial alter as the Raupyapīṭha. It is famous as the one of the celebrated ancient eight mutts²⁸⁶ of Mādhva cult or Dvaita philosophy. The city of Udupī is in the southern most part of this Parasūramakṣetra, known as Raupyapīṭha, Rajatapīṭhapur or Saiṁālī, one of the seven cities founded by Parasūrama and known as Mukṭikṣe-²⁸⁷tra. Among all those cities Rajatapīṭhapur is main one.

286. II, pt.I.

287. Kalyāna Tīrthāṅka, p.317.

Śrīraṅgam:

Śrīraṅgam (v.415,441,437,437,581) is situated on the bank of the river Kāverī (v.393,394). This is a centre of education as here philosophers, grammarians, logician and tāntrikas live (v.386,397). Here is the shrine dedicated to the Lord Śrīraṅgan̥tha (v.399,408) covered with the seven ramparts (v.441).

This is an island near Tiruchirapalli or Trichinopalli. Here Rāmānuja and Māhāvalu dwelt for some time. The temple of Jambūkeśvara is very near to this place. The two branches of the river Kāverī make the place an island which is situated three miles away from Trichinopalli. The temple dedicated to Raṅganātha is in the heart of the island. The Nāyaka rulers of the Pāṇḍya country had built it. Various Purāṇas have sung the songs of its holiness. Rāmacandra also lived here for some time on his way to Laṅkā. Cola, Pāṇḍya and other kings were the devotees of Śrīraṅgan̥tha. The Mohamedan rulers had tried to destroy it often in the thirteenth century A.D.

Prayāga or Allahabad:

Prayāga is not directly referred to. The poet has

288. GAL., p.190; GD., p.193; Kalyāṇa Tīrthāṅka, p.490.

289. Mts. 22.441; Pdm.U.90; Bgā.X.79.14; Pdm.6.280.19; Raṅgamahatmya of Brahmāṇḍapurāṇa etc.; GAL., pp.189-190.

290. Kalyāṇa Tīrthāṅka, p.490.

described Trivenīsaṅgama often particularly in the descriptions of the rivers Ganges and Kāverī. This is a place where three rivers namely Ganges, Yamunā and Sarasvatī white, black and red in colour respectively meet. Vegavatī description is also under the impression of the confluence of the three rivers which is considered very holy as well as enchanting equally by the Purāṇas and the poets like Kālidāsa.²⁹²

Veṅkatagiri or Tirupati:

This place is situated in the north Arcot district about 72 miles to north-east of Madras. Here a celebrated Vaiṣṇavite reformer and the founder of the Spiritual monism cult of philosophy, Śrīrāmānujācārya stayed ~~here~~ and worshipped Viṣṇu. A famous shrine dedicated to Viṣṇu, known as Tirupati, Tirumalai or Veṅkaṭeśvara stands here.²⁹³ It is the most sacred place of the vaiṣṇavas. According to Bhaviṣyottarapurāṇa Hari in the form of Veṅkaṭeśa or Jñānēvarāṇa resided here with the mother Earth.

It is situated in the Candragiri Taluka of Chittoor district. The station is 90 miles from Madras and 6 miles from Renigunta station. Traditionally and historically the king Tondamāda had discovered the underground

292. Saurā 67.16; Va.Ra. 2.54.2-5; Mbh. .82.125-128;
Ragh.13.54-57.

293. GAL., p.201.

icon of the Lord Śrīnivāsa. Hence the region from Tirupati to Kāñcīpuram, a part of Dravida country was known as²⁹⁴ Tundīramandala or Tondamanādu. Tirumalai and Veṅkaṭācale are synonymous. Ven means sins and kaṭa means to destroy. Thus Veṅkaṭa means one who destroys sins. Tiru means Śrī-²⁹⁵man or gentleman and malai means a mountain.

Yadugiri or Melukote:

This place is situated in Mysore state. It is 25 miles to the north of Seringapaṭṭam where a Jain king who was known as Viṣṇuvardhana later on erected a temple²⁹⁶ of Kṛiṣṇā. It is known as Dakṣiṇa Badarikāśrama and contains one of the four mutts of Rāmānuja cult. It is also called Tirunārāyaṇapura. Other mutts of Rāmānuja cult are at Śrīraṅgam, Tirupati and Kāñcī. Thus it is one of the²⁹⁷ most sacred places of the Rāmānuja Vaiṣṇavism.

294. II, pt. I, Tirupati.

295. Kalyāṇa Tīrthāṅka, pp. 349, 352.

296. GD., pp. 214, 245.

297. Kalyāṇa Tīrthāṅka, p. 327.

Rivers:

Descriptions of the several rivers like that of Ganges and Yamunā are given in details. The names of the rivers are referred to. Sometimes the descriptions are given in brief. Venkaṭādhvarin refers to nearly sixteen rivers. Of course his main view is to describe the sacredness of those rivers, though the references to the rivers are more valuable for the geographical studies of the work.

Ganges:

The names Bhāgīrathī (v.78,79), Dyusindhu (v.156, 321), Jāhnavī (v.88,591), Viṣṇupadoditā (pr.166, v.323,3 327,572 etc.), Vārāṣidārā (v.81) etc. would be able to show the mythological references reflected.

This sacred river is twice mentioned in the Ṛgveda. Purāṇas represent her as flowing from the toe of Viṣṇu, and as being brought down from heaven by the prayers of the solar king Bhāgīratha to purify the ashes of 60000 sons of the king Sagara, who had been burnt by the rage of the sage Kapila for disturbing his meditation. From her earthly appearance she is called Bhāgīrathī. She is called Dyusindhu being the heavenly river. God Śiva to save the earth from the shock of her fall caught her in the matted locks. The river descended from there in several streams four, seven or ten as generally believed.

The descent of the river Ganges disturbed the sacrifice of the sage Jahnu who drank her up in anger but relented and allowed the river to flow from his ear at the earnest request of the king Bhagīratha, hence the river is called by his name Jāhnavī. Sometimes she is personified as the daughter of the Himālaya and Menā, and the elder sister of Umā. She has become the wife of the luner king Śāntanu and bore a son named Bhīṣma, a great and famous hero of the Mahābhārata. In a particular manner she is the mother of Kārtikeya. Gold, according to the Mahābhārata, was borne by the goddess Gaṅgā to Agni, by whom she had been
 298 impregnated.

299

Al-Biruni mentions it issuing from Himavat. After rising from the toe of Nārāyaṇa her course came on the mountain Meru, and stream was bifurcated in four streams in four directions. The southern stream flowed in southern direction and her course flowed towards India. Accord-
 300 ing to Brahmāṇḍapurāṇa there are two Ganges viz. one is Bhāgīrathī flowing in the north and another is called Ga-
 utama Gaṅgā which flows to the south of the mountain Vin-
 301 dhyācala.

The Bhāgīrathī Gaṅgā comes into right in the Gaṅgo-

298. CD., p.108.

299. GAM., p.43.

300. Mārka. 56.1-12.

301. Brahma. 78.77.

trī in the district of Garwal. From Haradvar down to Bulandashahara the Ganges has a southernly course after which she flows south-easternly direction upto Allahabad where she is joined with by Yamunā. Then she flows parallel to Yamunā upto Rajamahala. The Ganges after flowing past Trivenī, Chegda, Guria, Baruipur, Rajgay and diamond Harbour through Adiganga or Tolly's Naha falls into the sea near Sagara island. S.M.Ali has tried successfully to show and identify all the purāṇic places as the geographical places. Godāvarī, Kēverī, Narmadā and Tungabhadra are known as the southern Ganges. A traditional source of Ganges or Bhāgīrathī is near Gaṅgotrī 13,800' high. A real source where Bhāgīrathī river is originated or the place where Bhagīratha is said to have practised penance to bring down the holy river from heaven is pointed out at a spot two miles south of Gaṅgotrī, better known as Bindusara. At Haridwar she assumes the form of great river. She meets Yamunā, Karandī, Gaṇḍakā, Kōśī, Sonā etc. on the way before reaching the bay of Bengal after passing the way of 250 miles. At the mouth she is ~~xxxx into the~~ divided into the several streams forming a great delta or

302. GAL., p.73.

303. GD., p.61.

304. GP., pp.11,68.

305. Brahma.77.9-10;78.77; Nṛsimha 66.7; SKD Revā.4.24; Vikramāṅkadevacarita 4.62 quoted by Dr.P.V.Kane; HDS (Hindi tr.), p.1441.

triangle and meets Brahmaputrā. The main stream of the river Ganges is called Padmā and known as Meghanā near the Bay of Bengal.³⁰⁶

Garudā:

This river is referred to in this work (v.381). It is a river flowing near Tiruvahindrapuram or Cuddalore, where Shri Vedāntadesika, a famous Vaiṣṇavite reformer spent some time in meditation in the south Arcot district. This river is now called Ghaṭilā in Tamil and flows through North of Tiruvahindrapuram in the south Arcot district.³⁰⁷ The shrine dedicated to Lord Devanāyaka is situated here on the bank of this river (v.381).³⁰⁸

Godāvarī:

The river Godāvarī is mentioned as a holy river in the description of Āndhra (v.158). Many Śaiva temples are there. Here Śaivism is prominent (v.158). Āndhra country is situated between the two rivers Kṛṣṇā and Godāvarī (pr. 58).

This is an ancient river still known by the same name and rising in the western Ghāṭs and flowing through the Deccan into the Bay of Bengal. It springs along with Bhīmarathī and Tāpī or the other rivers from Vindhya. It is³⁰⁹
³¹⁰

306. II, pt.IV. Ganges.

307. Re. No.136/AL/ 168 dated 26-11-1968 from GOML.

308. Vedāntadesika's Devanāyakapanṣāsat.

309. GAM., p.51.

310. GAM., p.56.

the longest and largest river rising from Vindhya³¹¹cala. or the Western Ghāṭs. Its rising spot is in the Nasika hills of the Bombay presidency and cuts through Hyderabad state and good portion of the Madras presidency. It is 900 miles in length in the south-easterly direction below Vindhya. Its mouth is divided in three main streams forming a great delta at its mouth near Bay of Bengal. On its way it is joined by many rivers rather tributaries eleven on the right and ten on the left bank. This sacred river is called Dākṣiṇagangā, Gomatī, Godāvarī, Gautamagangā, Nandā and Godī. One of the twelve Jyotirlingas namely Tryambaka is situated near its source in the village of the same name.³¹³ Its basin is important historically as well as geographically.³¹⁴ Mbh, Rāmāyaṇa, Brahmā, Nārada, Vārāha, Kūrma and other Purāṇas refer to it.³¹⁵ The word 'Godāvarī' means the best of giver of water or the best of the rivers giving cows; that river which was brought down by the sage Gautama to expiate for the sin of killing^a cow. It is called Godā in brief. Rama is said to have spent some time here during his exile. It is also witness of the kingdoms of Mahārāṣṭra and Āndhra.³¹⁶

311 GAM., p.56.

312. GAL., pp.37-38.

313. GD., p.154.

314. Ibid

315. Mbh.Vana 88.2; Rā.Aranya.13.13-21; Brahma 78.77; Nārada. Uttara, 72; Vārāha 71.37-44; Kūrma 2.20.29-35 quoted by Dr.P.V.Kane, HDS (Hindi tr.), pp.1389-91.

316. II, pt.IV. Godāvarī.

Kāverī:

Kāverī (v. 389, 391, 393, 444), a golden river (v. 392, 393, 409) known as a daughter of Kavera (v. 399, pr. 166.p. 299) is a river flowing from the mountain called Sahya (v. 390, 391, 394, 398, 442, 443, 445, 460 etc). Śrīraṅgam is situated on the bank of this river (v. 351). In this work only the description of Kāverī is in good portion of prose (pr. 166).

Kāverī is the celebrated river of the southern part of India. Ptolemy mentions it as Khaberos³¹⁷. It rises in the Western Ghats of Coorg, flows south-east through Mysore and falls into the Bay of Bengal in the district of Tanjore in the Madras state. There it forms a great delta at its mouth. It is joined by many tributaries ten on the left and eight on the right bank. In the ancient time it was famous for the fishery. Ancient Cola kingdom was developed on the bank of this river. The source of this river is called Candratīrtha in the Brahmagiri mountain of Coorg³¹⁸. Sivasamudram is the place where this river meets the sea.

A northern branch of Narmadā is also called Kāverī.

317. GAM., p. 52.

318. GAL., pp. 38, 162, 163.

319. Kūrma.II.37; SKD (Kāverīmāhātmya) ch. 11-14; Rice, Mysore and Coorga, III, pp. 8, 85.

It flows near Omkaranātha and is mentioned in the Purāṇas³²⁰ as the sacred river. She is known as Ardhaḡaḡā, Sahyādrī-³²¹yā, Kāverī etc. It is a boundary of western and north-western countries of the Purāṇas.³²² It is also called Dakṣiṇaḡaḡā. Its length and the drainage basin are of 475 miles and 28,000 sq. miles respectively. Sometimes it flows like a stream between two rocks, sometimes like a big river and sometimes like a sea. There is a picture-sque scenery and luxuriant vegetation on the banks and this river is most useful for irrigation from the ancient.

According to the legends current mainly in Agnipurāṇa and SKD there was a king Kavera who got a daughter through severe penance from Brahmā. Brahmā granted a boon and he had a daughter Viṣṇumāyā herself who propitiated Lord Viṣṇu. Viṣṇu asked her to assume two forms one of which is Kāverī and another is Lopāmudrā whom Agastya married and took away to avoid scarcity of water in South India. It is also said that Gaṇeśa in form of a crow over turned the Kamaṇḡalu, when Agastya was observing penance on the mountain Sahya, the river began to flow from Kamaṇḡalu. She is also said being brought from Kailasa. The

320. GD., p.97.

321. GD., p.241.

322. GP., p.116.

source of Kāverī is known as Talai Kāverī or a daughter of Coorg. At Śrīraṅgam she forms three islands namely Ādiraṅga, Madhyaṅga and Antaraṅga at Śrīraṅgapaṭṭam, Sivasamudram and Śrīraṅgam respectively.³²³

Kṛṣṇā:

Veṅkaṭādhvarin mentions it as a southern boundary of Āndhra kingdom (pr.58). This river is still known by its ancient name. This famous river of South India has its source in Western Ghats and flows through the Eastern Ghats and the Deccan plateau, and lastly falls into the Bay of Bengal.³²⁴ Its course lies through Bombay, Hyderabad or Mysore and Madras. It is joined by the many tributaries fifteen on the left and four on the right bank. Its source is at Mahābalesvara.³²⁵ After uniting with many streams she falls at Sippelar, a little south of Masulipattam in the Bay of Bengal.³²⁶ She is known as Kṛṣṇā, Venā, Kṛṣṇa-venā, Kṛṣṇavenvā, Benvā, Benī, Bīnā, Tyannā etc.³²⁷ She is sacred as Gaṅgā. Her total length is 300 miles. It forms a great delta and drainage.³²⁸

323. II, pt.IV. Kāverī.

324. GAM., p.52.

325. GAL., p.38.

326. GD., p.104.

327. GD., p.243.

328. II, pt.II.

Kṣīranadī:

Kṣīranadī (pr.151,v.352) is called Dugdhanadī (v. 351,361), Payasvinī (v.358) or Payonadī (v.353). It is also praised as giving intelligence. A bath in it is purifying one .

There are three rivers of this name viz. (a) Pāpānāsini in Travancore, (b) Paisuni or Pasani, a tributary of Yamunā between Ken and Tonse near the mountain Citrakuta, and (c) the river flowing from the mountain Candragiri in south Kanara district of Madras presidency. It rises in the Western Ghats. Our poet has referred to here in this Campū³²⁹ the third Kṣīranadī or Payasvinī. It is known as Pēlāra in modern time. It was famous in the ancient time. Its tributary is Vāhā or Bahudā flowing few miles south of Kāncīpuram. South Penar or Pennar is called Pāpaghnī³³⁰ also.

Pampā:

The river mentioned near the shrine dedicated to the Lord Ekāṁreśvara is Pampā. Samarapuṅgeva Dīkṣita calls it Kampā flowing near Ekāṁreśvara³³¹. But it is a name of a reservoir or lake there.

329. Caitanya-caritāmṛta; Garuḍapurāṇa I.55; Journal of the Buddha Text Society, Vol.V; Life of Caitanya, p. 45; GD., p.156.

330. GD., p.252.

331. Tīrthayātrāprabandha, III v.165,168,179.

Thus Pampā cannot be identified with the river rising from Rṣyamuka mountain and falling into Tuṅgabhadra³³² below Anagundi from where its source is eight miles. On³³³ the bank of the river Pampā Rāma met Hanumān.³³⁴ The river Pampā is north of Tuṅgabhadra in the Bellari district containing Rṣyamuka³³⁵ hill. Here the reference to Pampā seems to refer another river Pampā or Kēmpā on bank of which temple dedicated to Ekāresvara stands.

Pinākinī:

The poet has praised her as the destroyer of the great sins (v.381) and flowing near the shrine dedicated to Devanāyaka.

This river Pinākinī or Pinākī, Tyana of Ptolemy rises among the Nandidurga mountains in the Mysore province, where on account of its northly course it is called Uttara Pinākinī. Dakṣiṇa Pinākinī is Pāpaghni.³³⁶ Penniar is the name applied to Pinākinī called Northern Pennar.³³⁷ It has two branches northern and southern and it is called Penniar in Tamil. It flows in Tamilnadu or Madras state and Āndhrapradeśa.

Sarasvatī:

Sarasvatī is referred to as the wife of Brahmā (v.

332. CD., p.226.

333. Bombay Gaz., Vol. I.pt.II, p.359.

334. Vā.Rā.Ki.1.64-66;GD., pp.144,251.

335. Ind.Ant.VI.1877,p.85; GD., p.144

336. Sewells Arch. Surv. of South India, Vol.I, pp.123, 129 referred to in GD., p.157..

337. Ibid p.252

77). The colour of her water is said to be red. Red water is often mentioned as joining with with Gaṅgā and Yamunā forming Trivenīsaṅgama (v.80, 282, 351, pr.111, pr.166).

Veṅkaṭādhvarin does not intend to praise it in much details. He mentions it. The describes it as red water river as well as a consort of Brahmā which seems to be based on purely Purāṇas. Poet does not mean to refer to the ancient river mentioned in the Vedas or the boundary of Brahmāvarta and flowing from the Himālayas and lost in the sands of desert or flowing to the sea in ancient time. It seems that there are many rivers of this name;

(a). In Punjab rising in the Sirmur hills of the Siwalik range in the Himālayas and enlarges into the plains at Adi Badari in Ambala district. This river often disappears and lastly joins the river Ghaggar which might have borne the name Sarasvatī in ancient time. In ancient time it flowing into Arabian sea.

(b). Sarasvatī in Gujarat, which is called Raunākṣī and rising from Abu runs westward towards the desert of Cutch from the celebrated shrine of Kotesvara Mahādeva. It is

338. MS. II.17.

339. CD., p.248.

340. Mbh. III.83.204-205; MS., II.17; Pdm.Sv.14; Pgv.v.

known as Prabhāsa Sarasvatī to the Purāṇas and supposed to be identical with Prācī³⁴¹ Sarasvatī.

(c). In Bengal leaving Gaur, the main water of the Ganges turned southward and flowed the channel of Bairat into the Bay of Bengal is also known as Sarasvati from at least 12th to 16th century.³⁴²

(d). Zand Avesta refers to Sarasvatī in Afaghaniṣṭāna.³⁴³

(e) A tributary of Gaṅgā in Garwal i.e. Alakanandā is also known as Sarasvatī.³⁴⁴

(f). A small spot near Allahabad where Gaṅgā and Yamunā join is recognised as the place from where Sarasvatī is said to be flowing from the earth. Venkatādhvarin refers to this river Sarasvatī and not the rivers mentioned above. This river Sarasvatī meets Gaṅgā and Yamunā in a concealed form.³⁴⁵

Sarayū:

The name of the river Sarayū is referred twice in this work (v.36,357). Ayodhyā is mentioned as situated on the bank of this river.

341. GAM., pp.40,57,112; SKD (Prabhāsamāhātmya-ch.35,36); GD., p.180; GP., p.146; Dr.P.V.Kane, HDS (Hindi tr.), p.1498.

342. GAM.,40,57,112.

343. GD., p.180.

344. Āgnipurāṇa ch.109.17; GD.,p.180.

345. GP., p.114.

This river Sarayū or Sarjū, the Gogrā or the modern Ghagrā on the bank of which ancient city of Ayodhyā near Fyzabad was situated, has a source in the Kumaon hills and is called Gogrā after its junction with the Kālinadī.³⁴⁷ This tributary of the river Ganges and Sarabos of Ptolemy is half a mile from Ayodhyā. Its source is at Himālaya.³⁴⁸ It flows from the Mānasa lake or Gaṅgotrī at a height about 13,000' through the Sivalik range and comes to the plains, passes through the states of Uttarapradeśa and Bihara. While it is passing in this way in the eastern direction, Gaṅgā receives it in the districts of Chapra and Bhilar. This river Sarayū is the Vedic Sarayū mentioned thrice in Rgveda. Regarding Vedic Sarayū opinions differ. Zimmer says that Vedic Sarayū is in Punjab. Some identify it with Krumu, while others identify it with the combined stream of Sūtudrī and Vipāsā. But most of the scholars agree in holding the opinion that Vedic Sarayū and modern Sarayū are identical.³⁴⁹ It is mentioned in the epics, purāṇas and other Sanskrit literature.³⁵⁰

346. CD., p.285.

347. GAM., p.40.

348. Mbh.Anu.ch.155; GD., p.181.

349. II, pt.IV. Sarayū.

350. Vā.Rā.Ādi.14.1-2;23.5;U.123.1; Pāṇini VI.4.174;Yoginītantra 2.5; Kālikāpurāṇa 24.139;Pdm.2.35-38; Ragh. 8.95;9.20;13.60-63;19.40;Bgā.V.19.18;IX.79.7;Rgv. IV.30.18;VI.30.18;X.64.9.

Sindhu:

Sindhu is referred to in this work (v.152,223,272, 351,374). The poet mentions it as a sacred river twice.

Our poet intends to refer to a famous river Sindhu and not to the river Sindhu near Mālṡā. From Sindhu came Hind of the Arabs(or Hindi of Arabs), the Hinui or Ind-³⁵¹ oi of the Greeks, and lastly India. It is one of the seven streams of Divyagangā and is wellknown from the ancient time of Rgveda . The river Indus at its start is a united stream, flow of two streams, one flowing north-westernly and southwesternly direction from a lake situated to the north-west of Kailāsa.

This river falls into the Arabian sea forming a ³⁵² great delta. According to Alberuni only the upper course of Indus above the confluence with Chenab or Chandrabha-³⁵³ ga. It is Hindu of the Behistun inscription, Hoddu of Rible and Hendu of the Vendidad. Sindhu near Mālṡā is known ³⁵⁴ as Kālīsindhu or Dakṣinasindhu. A third Sindhu is also ³⁵⁵ said to be rising near Sirnoja and falls into Yamunā. De-³⁵⁶ vipurāṇa mentions Pūrvasindhu. The course of the river

351. CD., p.293.

352. GAL., p.8.

353. Ibid.

354. GD., p.186.

355. Mbh.Vana.82;Megh.I.30;Mts.113.Cf. Mālatīmādhava, IV.

356. GD., p.186.

Ganges is divided into many streams, one of them is
³⁵⁷
 Sindhu going towards west. It is referred to by Rgveda,
³⁵⁸
 Atharvaveda, the Mahābhārata, Pāṇini and Kāśikā.

Tāmraparnī:

The river Tāmraparnī is a sacred river purifying the devotee and setting him free from all the worldly distresses (v.487). It falls into the ocean and assumes the form of consort of the ocean in the real sense (v. 487). The birth place of Sāthakopācārya, an Alwar saint, Kurukāpurī is situated on the bank of this river (v.4880. This river is called Tāmra-varṇa (Tāmra = red; varṇa = colour) because colour of its water is red. It is now known as Tāmra³⁵⁹varṇi or Tāmravari. It combines its stream with Chittar in the Tirunneveli district of Madras. It is Tanporundoaru according to the Tinnevelly inscription.³⁶⁰ Generally it is applied to Ceylon or Pārasa-mudra of Kauṭilya, Tambopane of Greeks. V.A.Smith does not agree to recognise it as a name in the Tinnevelly district. According to him Ashoka's Giranar Inscription refers to the river of this name and not the country of

357. GP., p.68.

358. Rgv.II.12.12;II.15.6;IV.28.1;V.53.9;VIII.20.25;VIII.24.27;A.v. VI.3.1;Mbh.Drōṇa 101.28;Pāṇini IV.3.93; Kāśikā on Pāṇini IV.3.83.

359. GAM., p.43.

360. GAM., p.52.

the same name i.e. Ceylon. It is a river flowing to the southern boundary of the Pāṇḍya kingdom. The port of Korkai was situated there according to Ptolemy. Our poet also accepts this river as the southern boundary of the Pāṇḍya kingdom (v.487). This river Tāmra³⁶²varṇa is sometimes identified with Gundur, the name of the three streams combined and which falls into two streams. It takes rise in Malaya or Western Ghats known as Agastya-kūṭa from Nīlagiri to Cape Comorin. The word Tāmra denotes its copper like colour. The sand in the bed of the river is reddish or the river of red leaves of the tree (of tamarind³⁶³? Sathakopamuni had passed some years under the tamarind tree.) on its bank. It is the only perennial river of Tamilnadu, which gets water from both monsoons, It is most useful for irrigation. It has rapid falls. It is famous from very ancient time for fishery. It is to be noted that people of this region are used to collect the water of this river containing conches, pearls etc. The epics and Purāṇas mention it.

361. Ashoka, 3rd Ed., 162 referred to in GAL., p.38.

362. GAL., p.38.

363. Mbh.Vana.88.14; GAL., 38.

364. II,pt.IV.Tāmraparṇī; GD., p.259.

365. GD., p.203; GP.pp126,129; II,pt.IV; Vide Some Aspects of the Regional Geography of Tāmīlnāḍ by K.Ramamurthy, The Geographical Journal, Vol.23, No.2, 1948.

366. Vide for the references of the Purāṇas Dr.P.V.Kane, HDS (Hindi tr.), p.1438.

Tuṅgabhadra:

The sacred river Tuṅgabhadra purifies the devotee and sets him free from the cycle of birth and death (v. 351).

This is a famous lower tributary of river ³⁶⁷Kṛṣṇā. It rises from the Western Ghats of the western boundary south-west of Mysore and combines to flow together under the name of Tuṅgabhadra which meets the river ³⁶⁸Kṛṣṇā north of Nandikotkur in the district of Kurnool. The source is called Gaṅgamūla ³⁶⁹on the Varāhaparvata in the Kadur district, in the north-west direction past Shringeri and then by the side of Tirthahalli. Thenafter it flows past Shimoga and comes to Kudli where it meets ³⁷⁰Phadra and becomes Tuṅgabhadra. The waters of this river are known as particularly sweet. A saying goes that one should bathe in Ganges but should drink water of Tuṅga which was known as Pampā in Rāmāyaṇa. A legend in the Tuṅgabhadra-māhātmya of Brahmāṇḍapurāṇa says that it has trickled down from the high tusk of Varāha who killed a demon ³⁷¹Hiranyākṣa. Several Purāṇas refer to it. ³⁷²

367. GAM., p.52.

368. GAL., p.196.

369. GD., p.207; Ind.Ant.I.p.212.

370. II, pt.IV. Tuṅgabhadra.

371. Ibid.

372. Nṛsimha 66.7; Mts.22.45; 114.29; Bgā.V.19.18; Brāhma. 27.35; Vāyu 45.104; Kalyāṇa Tīrthāṅka, p.254.

Vāhā:

Many Agrahāras or the land presented to the brahmins were on the bank of this river. The wise people of these villages used to take bath in the water of this river (v.355,359). Many trees were on the banks of this river (v.356). One of such Agrāharas on the banks of the river Vāhā (v.357) was belonged to our poet's father Raghunātha.

This river is modern Bahudā which goes under the name of Cheggar now. It is a tributary of the river Pālāra. Our poet also mentions it with Pinākinī or Pālāra. It flows a few miles south of Kāñcīpuram. Vāmanapurāṇa³⁷³ mentions it.

Vegavatī:

To the south of Kāñcīpuram flows the river Vegavatī which is sacred and full of lotuses (pr.106). Kāmāsikānagara, a suburb of Kāñcīpuram and Hastigiri where Varadarāja stands are said to be near to this river (v.267,272,273,281,301). It is said that this river is Sarasvatī, a consort of Brahmā. Once Brahmā performed a sacrifice which was desired to be disturbed by Sarasvatī in form of the river Vegavatī (v.272,290).

373. GP., p.97; Vāmana 57.78; vide Dr.P.V.Kane, HDS (Hindi tr.), p.1481.

This is a river *Vagai* or *Bagai* or *Bygi* flowing in the district of *Mādraṣ. Kāñcīpuram* is situated on the bank of this river on the northern side. *Madurai* is also on its bank. It has a source in *Malaya* mountain. It is called *Tridivā* or *Nāgavatī* or *Suvarnamukhī*. Many *Purāṇas* refer to it.

Yamunā:

Several names of *Yamunā* such as *Arkabhūtaṭī* (v. 461), *Asitaruci* (v.123), *Kālindī* or *Kalindakanyā* (v.123, pr.166.p.296), *Petaṅgātmaṣā* (v.351), *Savitṛtanayā* (v.80), *Tapanasutā* (v.156) and *Yamunā* (v.445) are mentioned in this work. From these names we can say that *Yamunā* is known as the daughter of the god *Sun*. Her water is black in colour. She has a source in *Kalinda* mountain.

Yamunā rises in the *Kalinda* mountain. The river is personified as a daughter of *Sun* through his wife *Sanjñā*. Her brother is *Yama*, a god of deads. It joins with *Ganges* at *Allahabad*. It is a first great tributary rising from *Bandarapuccha*, a peak situated on the watershed between *Yamunā* and *Gaṅgā*. It cuts the valley throu-

374. *Caitanyacaritāmṛta*, ch.IX referred to by GP., p.124.

375. GP., p.124.

376. *Varāha* 215.58; *Vāmana* 34.6; *Pdm.* 6.237.9; *Śiva*.II.10; *Viṣṇu* pt.II.ch.3; *Mārka*.ch.57.

377. CD., p.375.

378. GAM., p.40.

gh Siwalik range and Garwal before it enters the plains of northern India to flows south parallel to the Ganges; from Mathurā downwards it follows a south-eastern course till it meets the Ganges forming the famous confluence at Prayāga or Allahabad. Once it was a boundary between Surashtra and Kosala. ³⁷⁹Rgveda, Atharvaveda, Aitareyabrāhmaṇa, the Rāmāyaṇa, the Mahābhārata, Raghuvamśa, Kādambarī etc. refer to it. ³⁸⁰Mahāvana is Vraja on the left bank of Yamunā where Kṛṣṇa has passed his ³⁸¹childhood. Ptolemy calls it Dia mouna. Pliny knows it as Jomanes and ³⁸²Arrian as Jolares.

379. GAL., pp.34,136.

380. Rgv. V.52.17;V.75.5;VII.18.19;A.V.IV.9.10;Ait.Brā. VIII.14.4; Vā.Rā. Ayodhyā. 40; Ragh.VI.48;XIII.54-57.

381. Dr.P.V.Kane, HDS (Hindi tr.), p.1461.

382. II, pt.IV. Yamunā.

Oceans and seas:

To our poet ocean or sea is an abode of Varuṇa, a Vedic god(v.53). Ocean is called Ratnākara being an abode of jewels. A great fire called Vāḍava is in it. Sudhā or Amṛta and Lakṣmī or the goddess of wealth came from the ocean churned. Among the names of oceans and seas Kṣīrāb̄dhi or Kṣīrasamudra, Pūrvasamudra and Sindhu-jala (Setu) are noteworthy.

Kṣīrasamudra:

Kṣīrasamudra is mentioned by the poet (v.190,230, 349). Kṣīra means inspissated milk. This ocean formed the northern boundary of Sākadvīpa³⁸³. It is also known as one of the seven seas. One can reach Jambūdvīpa which comes next to Sākadvīpa after crossing Caspian sea or Kṣīrasāgara. Sometimes the Bay of Bengal is said to be Kṣīrasāgara³⁸⁴. Plakṣadvīpa³⁸⁵ surrounds this sea. Some take it to be the sea of Japana or the turbulent and foamy sea known as the southern China sea which surrounds Sākadvīpa³⁸⁶ from three sides. There is also a place named

383. GD., p.179; Varāha ch.86.

384. GP., p.40.

385. GP., p.43.

386. GP., p.44.

387. GP., p.40.

Kṣīrasāgara or Tiruppakadala where a shrine dedicated to Kṣīradhinātha (Vyūhamūrti) and Kṣīrābdhinayikā Lak-
smī stands.³⁸⁸

Samudra (Pūrva):

Here Samudra is referred to as Bay of Bengal which is also called Ocean of salt or Lavaṇasāgara or Lavaṇasindhu (v.103,104,105,106,108, 353). It is one of the seven oceans. It is described as surrounding the Jambū-
dvīpa or India.³⁸⁹ Many Purāṇas have referred to it.³⁹⁰ Some-
times it is used for the Indian ocean.³⁹¹ Here in this work the name Lavaṇasāgara is applied to only the Bay of Bengal and not to the Indian ocean or Hindīmahāsāgara.

Sindhujala-setu:

Southern ocean or the Hindīmahāsāgara is referred to in connection with the Adama's bridge or Setu built by Rāma, a hero of the Rāmāyaṇa (v.477,478,479,481,482, 483,484,485).

388. Kalyāṇa Tīrthāṅka, p.489.

389. GD., p.179.

390. GP., p.28.

391. GD., p.179.

Mountains:Ghaṭikācala:

Ghaṭikācala (v.211,218) is better known as Tirukkadikai in Tamil. It is eight miles away from Solingur station on Arkonam-Vajaroad railway line. Here on this mountain the dedicated to Yoganarasimha along with his consort Amrtavallī stands.³⁹²

Hastigiri:

It is also called Gajabhūbhṛt, Karisīkharī etc. It is a hill, nay, a hillock creating an image of an elephant of Indra or Airāvata. A shrine dedicated to Varadarāja is founded on this hillock two miles away from Śivakāñcī. Twenty four steps built on this hill are believed to be twenty four syllables of a famous Gāyatrī³⁹³ Mantra. Veṅkaṭādhvarin mentions the temple of Varadarāja on the top of the hill and temple of Ekāmreśvara at³⁹⁴ the foot of the hill. Thus the whole city of Kāñcīpuraṁ is described as situated on this hill. So the description of Kāñcīpuraṁ is extended from Varadarāja to Ekāmreśvara.

392. Kalyāṇa Tīrthāṅka, p.504.

393. Kalyāṇa Tīrthāṅka, p.354.

394. Viś. Kāñcīvarṇana, v.337-341.

Himālaya:

Veṅkaṭādhvarin has referred to the mountain Himālaya (v.97,435).

According to the Mahābhārata the Himālayan region is said to be situated to the west of Nepāla and it comprised mainly Kulindaviṣaya. It is a source of the rivers Ganges, Yamunā, Sutalej etc. It includes Himācalapradesa and some parts of Dehradun. In the epics and Purāṇas it is described as the Vṛsaparvata and the Maryadāparvata. It is said to be extended from eastern sea to the western one.³⁹⁵ The eastern Himālayan range is stretched upto Assam and Manipura roughly constituted the Himavata division of the Jambūdvīpa. Some identified the Himālayan region with Tibet, Fergusson with Nepāla and some others with the central Himālayas. According to the ancient geographers this name was applied to the whole mountain range stretching from Sulaiman along the west Punjab and whole of the northern boundary of India upto the Assam and the Arakan hill ranges in the east. According to Alberuni Meru and Niṣadha were connected with the Himālayan range.

395. Mts. 54.24; 57.59; Mbh. Vana.253; Mbh. VI.6.3;

Kum. I.1.

It is the loftiest mountain in the world and forms a circular arch with its convexity towards India in between the banks of the river Indus and the river Brahmaputra in the east and west respectively. The Trans-Himalayan comprises the Hindukusha, Karakoram and the Kailāsa³⁹⁶ mountains. Shri S.M.Ali has tried well to show Meru in the great mountain complex. He gives five elevated regions viz. The Karakoram, Dhaulagiri, Everest, the Tibetan plateau and Pamira High plateau enclosed by the snow clad peaks of Hindukusha, Karakoram³⁹⁷ etc. Many Purāṇas³⁹⁸ mention it. Many sacred places of pilgrimage are there³⁹⁹. Kailāsa, Meru, Kalinda, Mānasa lake and Radarikāsrama etc. are there.

It is Devatātma and a father of Umā, a consort of Lord Śāṅkara. So Umā is said Nāgerājī or the daughter of Nagarāja or the mountain Himālaya as intended to mean (v.320). Umā is also called Haimavatī being a daughter of Himālaya (v.315).

Kalinda:

It is mentioned as a source of Yamunā and known as

396. GAL., p.152.

397. GP., p.50.

398. Rgv.X.121.4; A.V.4.2.5; 5.4.8; 4.24.1; Kenopaniṣad 3.25; Mbh.Vana.158.19; Udyoga 11.12; Pāṇini 4.4.12; Kūrma 2.37.10.46-49; Mts.117.118; Gītā X.25; Mark. 51.24; 52.59; Kum. I1. referred to by Dr.P.V.Kane, HDS (Hindī tr.), p.1504.

399. II, pt.IV. Himālaya.

the father of Kālindī or Yamunā (v. 123, pr.166.p.296).
 The source of Yamunā is about eight miles to the west
 of a mountain peak known as Bandarapuccha in the Hima-
 layan range. The water of Yamunā is somewhat black or
 bluish in colour.⁴⁰⁰

Kailāsa:

Venkaṭādhvarin has mentioned it as Sphaṭikācala
 or Rajatācala (v.211,329,443).

It is a mountain in the Himālaya, north of Mānasa
 lake. The paradise of Lord Śiva is said to be on it. It
 is an abode of Kubera. It is also called Gaṅgāparvata
 and Rajatācala or the silver mountain. It is Aṣṭāpada⁴⁰¹
 mountain of the Jainas. Its range runs parallel to the⁴⁰²
 Laddakha groups of giant peaks. It may be identified
 with the Vaiduryaparvata. It is Kangrinpoche of the Ti-
 betans, situated 25 miles to the west of the Mānasa lake.⁴⁰³
 The Mbh and the Brahmāṇḍapurāṇa include the mountains of
 Kanaun and Garwal in the Kailāsa.⁴⁰⁴ Badarikāśrama is said
 to be situated on it.⁴⁰⁵ The identification of Kimlum with

400. GAL., pp.34,136.

401. CD., p.139.

402. GAL., pp.87-88.

403. GAL., pp.87-88.

404. Mbh.Vana.144.156; Brahmāṇḍa ch.51.

405. Mbh.Vana. 157.

406
Kailāsa is wrong. The Hemakūṭa is the modern Kailāsa in
407
the Trans-Himalayan range. The beauty of Kailāsa has
408
been sung by many poets including Kālidāsa.

Mandara:

Veṅkaṭādhvarin has referred to this mountain (v.
476).

It is a great mountain used as a churning rod by
the gods and demons at the occasion of churning the oce-
an. It is supposed to be mountain of the same name in
409
the Bhagalapur district which is held very sacred. It
is Mallaparvata identified with the Pereshanatha hill
in Chotanagapur also known as the mount Moleas by the
Greeks, and the Mandara hill known to Megasthenes and
Arrian as Mallus in the Banka division of Bhagalapur di-
strict are some other hill and mountains in India, worthy
410
of notice. It is two or three miles to the north of Ban-
si and thirty miles to the south of Bhagalapur. It is an
isolated hill about 700' high with a grove all around the
middle to indicate the coil of serpent Vāsuki which was
served as a rope for churning the ocean with this hill
411
as churning staff. According to the Varāhapurāṇa Mandara

406. GD., p.82:

407. Vik.IV; GP., p.57.

408. II,pt.IV.Himālaya

409. CD., p.197.

410. GAL., p.21.

411. Kūrmapurāṇa I.1;Vāmana ch.90.

is situated on the south of the Ganges and on the Vin-
 dhyān range. But however the Mahābhārata does recognise
 another Mandara than the Mandara in Garwal in the Hima-
⁴¹²layan range. It is known as Kakudman and full of all ki-
 nds of minerals and precious stones, and is guarded by
 Indra. The word Manda means water and it is said that it
 scatters water for the good people in the company of Br-
⁴¹³ahmā. Many Purāṇas and epics mention it. ⁴¹⁴

Meru:

Meru is called Sauvarṇabhūdhara, Kāñcanādri, Ratna-
 sānu and Gāṅgeyapṛthvīdhara (v. 325, 329, 388, 425).

It is a famous mountain in the navel or the centre
 of the earth, on which heaven of Indra, containing the
 cities of gods and inhabitants of the celestial spirits
 is situated. It would seem to be some mountain north of
 Himālayas. It is called Sumeru, Hemādri or Golden mount-
 ain, Ratnasānu or jewel peak, Kārnika⁴¹⁵cāla or Lotus moun-
 tain, and Amarādri or Devaparvata or the mountain of gods.
 It is identified with Rudra Himālaya in the Garwal where
 the river Ganges takes rise. It is near Badarikāśrama

412. GD., p.124.

413. GP., p.41.

414. Viṣṇu.2.2.18; Mārkaṇḍeya.51.19; Mbh.Vana.139.5; 142.2; 163.4;
 31.33; Udyoga 11.12; Liṅga.2.92.187-188; 6-12; Mārādiya
 2.60.22; Vāmana 51.74; Mts.84.18.13.28; Bgā.7.3.2;
 7.7.2.

415. CD., p.208.

and is probably the mount Meros of Arrian. On the western side of this mountain Niṣadha and Pāriyātra are situated. On the southern side there stand Himavanta and Kailāsa and on the northern side Śrṅgavān⁴¹⁶ and Jarudhi. It is supposed to be situated to the north of Jambūdvīpa. There is also a southern Meru where a temple dedicated to Cidambaram⁴¹⁷ stands as it contained large amount of gold. The Rudra Himālaya or Meru or Sumeru is bounded by Uttarakuru on the north, by Bhāratavarṣa on the south, by Ketumāla on the west, and by the Bhadrāsva on the east. Kedaranātha in Garwal is traditionally called Sumeru original. All the local traditions fix it as lying to the north of Almora⁴¹⁸ district. It is isolated peak or mountain range or a single mountain or it is an isolated individual range. It is fairly extensive plateau hemmed in by a ring of mountain peaks, so that top of Meru resembles a saucer i.e. it is depressed in the centre and elevated along its margins. Himalayan zone lying north of Himalayas may possibly be identified with Meru.⁴¹⁹ Gandhamādana⁴²⁰ is one of the southern buttresses of Meru.⁴²¹ The Mahābhārata shows some another Meru in the Śākadvīpa.⁴²²

416. GAL., p.111.

417. GAL., p.175.

418. Western Tibet (p.40) referred to by GD., p.196.

419. GP., p.31.

420. Gp., p.50.

421. Ibid

422. Mbh.Bhīṣma ch.2; GD., p.196.

Rajatācala, Rajatādri or the silver mountain rightly corresponds to Kailāsa on which Badarikāśrama is said to be situated.

Sahyādri:

This mountain is referred to as a source of the river Kāverī (v.284, 390, 391, 394, 397, 442, 443).

Western Ghats above the Coimbatore gap were known as the Sahyādri mountain by the ancient geographers of India. The Sahyādri hills run almost parallel to the west coast from Cap Comorin to Tāptī valley. It runs from the western boundary of the Deccan continuously for a distance of 1000 miles.⁴²³ It is the northern parts of the Western Ghats and north of the river Kāverī.⁴²⁴ Godāvari, Kṛṣṇā, Kāverī etc. spring from this mountain. One of the eight Dvīpas i.e. Varuṇadvīpa is said to be between Sahya and Vindhya mountains.⁴²⁵ It is a central table land of Indian peninsula which consists of a plateau. Its average elavation is about 2000 feet above the sea⁴²⁶ level.

Venkaṭādri:

It is called Añjanādri (v.596), Dandasukendraśāla

423. GAL., pp.21, 186.

424. Mahāvīracaritam V.3; GD., p.171.

425. GP., pp.113, 127.

426. II, pt.IV. Sahya mountain.

(v.590), ⁴²⁷Raṇipatikṣmābhṛt (v.206), Kuṇḍalīndrabhūdhara (v.203), Paṇṇaganaga (v.195,198), Śeṣaśaila (v.191), Vṛṣasīkharī (v.193), Vāṭandhayakṣmādhara (v.591) and Uragadharadharanīdhara (nr.81) by the poet Veṅkaṭādhvarin.

It is a hill, a seat of worship of Viṣṇu. It is a modern Tirupati. It is a Tirumalai mountain near Tripet or Tirupati in the north Arcot district, about 72 miles to the north of Maḍras, where Rāmānujācārya, the founder of Śrī sect of Vaiṣṇavism, established the worship of Viṣṇu called Veṅkaṭaswāmī or Bālājī Viśvanātha in the place of Śiva in the twelfth century A.D. Veṅkaṭagiri or the mountain destroying sins of the devotee is called Śe-⁴²⁸sādrī being the hills in the form of serpent. This mountain is believed to be an incarnation of Śeṣa. The footpath of seven miles is in the serpent shape. This mountain is called Tirumalai as god Viṣṇu dwelt there. Sometimes it is known as Tiruveṅkaṭam.⁴²⁹

Yadugiri:

Yadugiri or Yāḍakṣmādhara^{Va} is referred to by the

427. CD., p.355.

428. Ep.Indi., Vol.VIII. p.240; SKD (Viṣṇu) 10.35.

429. Kalyāṇa Tīrthāṅka, pp.349,352.

poet (v.170,171,172,174).

It is Melukote or Mailkote in Mysore state 25
 miles to the north of Seringapat⁴³⁰am. It is known as
 Dakṣiṇa Badarinātha or Tirunārāyaṇapura. It contains
 one of the four mutts of Rāmānuja vaiṣṇavism and a te-
 mple dedicated to Kṛṣṇa known as Cawalarai. Its stat-
 ion is 30 miles from Mysore and 18 miles from Pāṇḍava-
 pura on the Benglore-Mysore line.⁴³¹
⁴³²

430. GD., p.214.

431. GD., p.245; S.K.Aiyangar, Ancient India, p.208.

432. Kalyāṇa Tīrthāṅka, p.327.

Forests:Campakāranya:

Nandu Lal Dey refers to Campakāranya or Campakā which comprises an area of 84 miles to the north of Ranjim⁴³³ in central India. Vāyupurāṇa refers to Campakāranya near⁴³⁴ Gaya. The Mahābhārata refers to Campārana in Bihar.⁴³⁵ Padmapurāṇa refers to the hermitage of Vālmiki in this place.⁴³⁶ But Campāranya mentioned here is quite different from these. Our poet Venkaṭādhvarin propitiates the Lord Rājagopāla whose temple is at Mannargundi on Tanjore-Tiruvasura railway line. This area is known as Campakā-⁴³⁷ ranya better known as Dakṣiṇa Dvārīkā.

Vana:

A forest between Venkaṭagiri and Ghaṭikācala shows its location near Tirupati according to the description in this Campū. The seven hills of Tirupati or Venkaṭādri under different names are clothed with dense forest even today. One of such forests on the southern side poet might have intended to describe.

Vikṣāranya:

Vikṣāranya is known as Tiruvellore two miles away

433. GD., p.43.

434. Vāyu. 37.18.22.

435. Mbh.Vana.84.113.

436. Padma. I.38.49.

437. Kalyāṇa Tīrthāṅka, p.

vide Dr.P.V.Kane, HDS (Hindi tr.), p.1434.

on the northern side from Tiruvellur or Tiruvellore station on Madras - Arkonam railway line. Here is a famous shrine⁴³⁸ dedicated to Virarāghava. It is few miles away west of Madras.

438. Kalyāṇa Tīrthāṅka, p.504. No.78.

ReservoirsAnantasara:

It is a small lake in the temple premises of the Lord Varadarāja. This lake is also known as Kotitīrtha situated near Śatastambhamandapa. Usually a pilgrim after taking bath in this lake worships the Lord Varada-
439
rāja. Venkātādhvarin calls it Phanipatisara.

Candrasaṅrovara:

A lake full of lotuses is mentioned (v.406).

It is a small lake in the premises of the temple dedicated to Raṅgā^āntha at Seringapaṭṭam. The devotee first takes bath in this lake and then he may have darśana of Raṅgā^āntha Bhagavāna.
440

Grdhrasarovara:

This lake is referred to in the description of Vijayarāghava (v.345,349).

A temple dedicated to Vijayarāghava stands near this lake. It is famous by the name of Jaṭāyu, brother of Sampāti (v.346). Here Rāma is said to have performed the funeral rites of Jaṭāyu (v.347). Some magical power

439. Kalyāṇa Tīrthāṅka, p.354.

440. Ibid p.490; II. pt.I.

is also attached to this place (pr.148,v.348). A barren woman may beget a child by the grace of the god with the growth of the roasted seeds of Mudga or been being sown. This is also known as Jaṭāyutīrtha, seven miles away from Periya Kāñcīpuram. It is called Tiruppukulli⁴⁴¹ or Tirupukuzhai in the regional language namely Tamil.

Hastisara:

Karīndrasarasī (v.285) or Kajendra Puṣkarinī is near the temple of Aṣṭabhuja. It is described after Setukṛt God or Śesaśāyī Viṣṇu in our text. Puhyāsarasi is north of this lake.

Hṛttāpanāsiniśarasī:

It is near the temple dedicated to the Lord Vīra-
raghava at Vikṣāraṇya. This place was realised by Śāli-
hotra who performed severe austerities here. It was⁴⁴²
also known as Punyavratākṣetra.

Kairavini:

The temple dedicated to Pārthasārathi stands closely to this lake at Madras (v.260).

" Triplicane or Tiru-alli-k-kenni, the sacred lily tank, is called in Sanskrit Kairaviṇī, Kairava means lily. The small tank which we now see in front of the Pārthasā-

441. Kalyāṇa Tīrthāṅka, p.507.

442. Ibid p. 504.

rathi temple is not the Tiruvallikkeni or Kairaviṇī described as the sacred lily tank (eṣā kairaviṇī viśalya-kariṇī). The Kairaviṇī was there on the south of the present tank and temple, at the place where a new colony of houses called Vedavallipuram has now arisen.⁴⁴³

Kāsāra:

A lake or a pond situated at Yadugiri near the temple dedicated to the Lord Yadunātha or Kṛṣṇa (v.197). This lake is also known as Pañcātaraṇī or Vedapuṣkariṇī.⁴⁴⁴
Pampā or Kampā lake:

This is a lake near the temple of Ekāmreśvara at Śivakāñcī or Big Kāñcīpuram (v.335). Venkaṭādhvarin calls it Pampā but Samarapuṅgava Dīkṣita calls it Kampā.⁴⁴⁵ Traditionally it is believed to be a river but now it is a small tank in the premises of the temple dedicated to Ekāmreśvara.

Puhyāsarasi:

It is mentioned in the description of Yathoktakāri or Setukṛt. The name of the tank is related to the saints named Puhyā. It has many lotuses. Brahmā is said to

443. Dr.V.Raghavan, Notices of Madras in two Sanskrit works, Madras Tercentary Vol. (1939), p.107;

Kalyāṇa Tīrthāṅka, p.340.

444. Kalyāṇa Tīrthāṅka, p.327.

445. Tīrthayātrāprabandha, III.165,168,179.

have worshipped it (v.284).

Tatākam:

A pond referred to in the description of Tirupati or Venkaṭagiri. It is said that Lord Venkaṭa himself helped his devotee in carrying away the clay being dug (v.197). This reference to pond cannot be taken as the reference to the lake named Swāmīpuṣkarinī just near the temple.