

PART - II

(CULTURAL & LITERARY STUDY)

A. CULTURAL ST
STUDY

CHAPTER XII.

GEOGRAPHICAL AND HISTORICAL DATA.

I. GEOGRAPHICAL DATA.

A discussion of the geographical data available from the literary works like Śiśu is not free from certain difficulties. First of all, it seems to us that the poet Māgha, like most of the classical Sanskrit poets, does not distinguish between real and fabulous geography. Similarly peculiar and fabulous notions are entertained in expressions like Kinnara and Turangavakra (IV.38). Then there is the traditional and conventional element in Geography which dominates the works of the classical writers and Māgha is no exception to it. Names are handed down from author to author and are used without paying much attention to the existence or otherwise of the places and people concerned. Mark Collins¹ rightly observes in this connection as follows. "The geographical fancies of an early age are similarly propagated from generation to generation and sometimes find their way centuries later into the sober pages of technical literature".

The following is an attempt to present the data available from Śiśu. regarding the countries, cities, mountains, rivers, flora and fauna and such other things with their identifications wherever possible.

1. The Geog. Data Raghu and Dask, p.8.

The following countries and cities are arranged in the alphabetical order as the principle of their relative antiquity cannot be adopted owing to the absence of definite evidence.

COUNTRIES.

1. Aratta. V. 10.

Māgha remarks that it was celebrated for its breed of horses (V. 10) and thereby confirms Kautilī¹'s statement. It has been identified with Arabia.² Arab has been mentioned by Varāha-mihira³ (6th cen). The Padma Purāna⁴ mentions the Vānāyavās (people of Vanāyu : Arabia) among the tribes of the north-west frontier of India.

2. Bālhika. V. 54.

It has been identified as the country between the Bias and the Sutlej, north of Kekaya (Ram. Ayodhya, 78).⁵ The Trikāṇḍa-Śeṣa mentions that Vālhika and Trigarta were the names of the same country. According to the Mbh., it was situated between the two countries Chola and Darada.⁶

This country, too, according to Māgha was famous for its breed of horses (V. 54).

1. AS, BK. II, Asvādhyaksa.

2. N.Dey: G.D.A.M.I, p.22

3. Br. Sam, XIV. 17.

4. Padma. P., Svarga, Adi, Ch.III.

5. N.Dey: G.D.A.M.I. p.19.

6. Mbh., Sabhā, Ch. 28.

3. Bhāratavarṣa. IV. 31; XIV. 5.

Mr. Nundo Lal Dey ¹ rightly identifies it with India and ² observes as follows in this connection.

"India (Intu of Hiuen Tsang, who travelled in India from 629 A.D. to 645 A.D), is a corruption of Sindhu or Sapta Sindhu (Hafta Hendu of the Vendidad, I. 73). It was named after a king called Bharata (Linga P., Pūrva Bhāga, ch. 47; Brahma P., ch. 13), and before Bharata it was called Himāhva-varṣha (Brahmānda Purāna; Pūrva, ch. 33, śloka 55) and Haimavata-varṣa (Linga P., Pt.I, ch.49). In the Paurāṇic period, Bhāratavarṣa was bounded on the North by the Himālayas, on the south by the ocean, on the east by the country of the Kirātas and on the west by the country of the Yavanas (Viṣṇu P., II, ch.3; Mārkaṇḍeya P., ch. 57). Bhāratavarṣa represents a political conception of India, being under one king, whereas Jambūdvīpa represents a geographical conception."

Mr.M.M.Yajnik in an appendix to his book entitled "Geneo-logical Tables of the Solar and Lunar Dynasties" with the map of Jambūdvīpa opines that Bhāratavarṣa is one of nine principal countries of Jambūdvīpa (which is identified with Asia, excluding Asia Minor and Arabia and the plains to the west of the Yenisei. He also identifies Bhāratavarṣa with India. Mr.D.P.Derasari ³ also holds the same view.

1. G.D.A.M.I., p. 32.

2. Ibid, p.32.

3. Paura.Katha., p.361; also cf. W.Kirfel, Bhāratavarṣa, Stuttgart, 1931.

Māgha says that the mountain Raivataka beautifies Bhārata-varṣa just as the mountain Sumeru beautifies Ilāvṛtta (IV. 31) and that Yudhiṣṭhira held sway over the entire Bhāratavarṣa on account of the favour of Kṛṣṇa (XIV. 5). Except this bare mention of the country, the poet does not give us any geographical detail regarding it.

4. Cedi. II. 63.

The poet does not supply any detail regarding its location. He makes a bare mention of the country as he does in such other cases.

According to the Mbh.,¹ it was a country situated in east-south of Pūrvadaśārṇa country situated near Indraprastha. Suktimatī was its capital. The king Śiśupāla ruled there in the days of the Pāṇḍavas.

Nundo Lal Dey² identifies it with Bundelakhanda and a part of the central Provinces. According to him, it was bounded on the west by the Kali-Sindh and on the east by Tonse. It is the Cheti of the Buddhists.

Tod³ identifies it with Chanderi (Chandrāvati or Sandravatis of the Greeks), a town in Bundelakhanda, which is said to have been the capital of Śiśupāla. It is 18 miles west of Lalitpur: the ruins of the old Chanderi, however, are 8 miles north-west of the modern town.⁴

1. Mbh., II. 36.

2. G.D.A.M.I., p.48.

3. His. of Raj, Vol.I, 43 note and JASB, Vol.XV,

4. JASB; 1902, p.108.

According to Cunningham¹ and Dr. Buhler,² Dahala Mandala or Bundelakhand was the ancient Cedi, Dahala being on the Narbadā.

Mandala is said to be the other name for Cedi in the Skanda.
P.³

According to Dey,⁴ Kālanjara was the capital of Cedi under the Gupta kings and Suktimatī its capital at the time of the Mbh.

Cedi was also called Tripurī from its capital now called Tewar, six miles from Jabbalpur.⁵ Tewar (Teor) was the capital of Dahala.⁶ The Anargharāghava⁷ says that Māhismatī was the capital of Cedi at the time of the Kalachuris.

Māgha also says that Māhismatī was its capital (II. 64). Hence Murāri and Māgha are of the same opinion regarding the capital of the country of Cedi. It is a historical fact that the Kalachurī kings left Māhismatī by the middle of the 8th century A.D. and became settled in two lines at the capitals Tripurī and Ratnapura.⁸ Hence it is not impossible that Māhismatī might have been the capital of the Cedi territory at least from the time of Māgha till the middle of the 8th century A.D.

1. Arch. S. Rep., IX. 106

2. Vkm.Car, XVIII, 95.

3. Skanda P., Revā Khanda, ch. 56.

4. G.D.A.M.I., p. 48.

5. Epi. Ind, Vol. I, pp. 220, 253.

6. Alberuni's India, Vol. I, p. 202.

7. VII. 115.

8. Krishnamachariar, CSL, p. 638.

As regards the identification of the country of Cedi, Dey's opinion seems to be acceptable.

5. Ilāvrtta. IV. 31.

Māgha merely says that Bhāratavarsa is beautified by the mountain Raivataka just as Ilāvrtta is beautified by the mountain Sumeru (IV. 31). Hence his mention of the place does not give us any clue regarding its identification.

According to Yajnika¹ and Derasari², it is one of the nine principal countries of the Jambūdvīpa. Yajnika identifies it with the Upper Mongolia and Eastern Turkistan.

According to Johnston³ also it is the table-land of Mongolia, 3000 to 4000 feet above the sea-level presenting a border of grassy steppe land enclosing the central and the characteristic feature of this region, the Gobi or Shamo desert, a tract of not less than 2000 miles in length, with an average width of 500 miles. The Chinese call this region the Han-hai or "dry-sea".

The following are the mountains surrounding Ilāvrtta according to Yajnik.⁴

1. M.M.Yajnik's 'Geneo. Tab. -appendix.

2. Paura. Katha., p.64.

3. Keith Johnston, Phy. Geo.

4. Geneo. Tab. - app.

- (a) Northern boundary:
- | | | |
|--------------|--|----------------------------|
| (1) Trisṛnga | | The mountains north of the |
| (2) Jarudhi | | Atlai mountains. |
- (b) Eastern boundary:
- (1) Jathara - The Stanovoi Mts.
- (2) Devakūta - The Yablonoi Mts.
- (c) Southern boundary:
- (1) Gandhamādana - The Kuen-lun Mts.
- (2) Kailāsa - The Karakorum Mts.
- (d) Western boundary:
- (1) Nisadha - The Balkan Mts.
- (2) Pāriyātra - The Paropamisuo Mts.

6. Jaguda. XX. 3.

Māgha informs us that this country was celebrated for its saffron (XX. 3). But as usual, he does not supply us any clue regarding its identification. The commentators Vallabhadeva and Mallinātha also do not identify it. Vallabha in his commentary on this particular verse (XX. 3) mentions it along with Kashmir and hence it cannot be identified with Kashmir. Vallabha himself belonged to Kashmir and hence his statement may be considered authoritative.

² Derasari, on the authority of the Mbh, ³ states that it was a country situated in the Bhāratavarṣa.

1. जगुडः कुश्मीरास्य कुङ्कुमाकुराः ।

2. Paura. Katha., p.203

3. Mbh., VI. 9.

Hence, its identification is not possible in absence of any clue.

7. Kashmir. XI. 53.

Māgha states that this country was famous for its saffron (XI. 53).

It is the modern Kashmir. It has been so spoken of by the commentators Vallabhadeva and Mallinātha in their commentaries on the verse in question (XI. 53).

¹ Derasari on the authority of the Mbh., ² adds that the country situated between Utsavasanketa Saptagana and Lohita was called Kashmir in the times of the Pāndavas.

CITIES.

1. Dvārakā. III.

A city in Saurāstra, capital of the ancient Anarta.

Much ink is spilt on the controversial question of the original site of the city of Dvārakā as there is much difference of opinion among scholars regarding its location. Consequently several theories regarding its original site have been put forward by eminent scholars.

Following are the various views on the subject.

1. Paura. Katha., p.119.

2. Mbh., II. 7.

(1) At the foot of the Mt. Giranār, either Junāgadh or a place^{1,2.} near it.

(2) On the coast-line between Porabander and Miyāni near Mādhu-³pur three miles south-west from Kodinār.

(3) Mūladvārakā.^{4,5.}

(4) The village called Kadwār, near Prabhāsa.⁶

(5) Modern Dvārakā.^{7,8,9.}

The first four theories regarding the original site of the city are not free from certain objections which are difficult to be answered and hence fail to appeal to us.

Evidence of Māgha:

However poetical and fanciful may be the descriptions of Dvārakā and the Mt. Raivataka given by Māgha in the IIIrd and the IVth the cantos of the poem respectively, it follows from this that

-
1. Durgasankar Sastri, Aiti. Sam. (in Gujarati), B8bay, 1941, pp. 377-386.
 2. Bhattasali, IHQ., X, pp. 541-550.
 3. Burgess, Ant.^{of}/Kath. & Kachh, London, 1876, p.13.
 4. Hathibhai Sastri, Proc, Orien. Conf. VII, pp. 1171-1173.
 5. Dr. Hiranand Sastri. Arch. and Anct. Ind. His., Guj. Verna, So., Ahmedabad, 1944.
 6. H.R. Mankad, his letter dated 14th Jan., 1954.
 7. Umasankar Joshi. PG (in Gujarati), Ahmedabad, 1946, pp. 81-104.
 8. Dr. Pusalkar. B.C. Law, Vol; Pt. I, Calcutta, 1945, pp. 218-24.
 9. Dr. A.S. Altekar. Anct. Towns & Cities in Guj. and Kath, see Dvaravati.

Dvārakā was situated on the sea-shore and the Mt. Raivataka (which cannot be identified with the modern Mt. Giranār) was in its vicinity. His statement in this connection deserves consideration. He says that Kṛṣṇa and his army started for Indraprastha from Dvārakā and made their first halt at the Mt. Raivataka. The countries of Cutch, Sind etc. lie to the north while going to Indraprastha from the modern Dvārakā while the present Mt. Giranār (if it is identified with the Mt. Raivataka) lies to the south of the modern Dvārakā and is situated at a distance of 110 miles. Hence it cannot be approached by Kṛṣṇa within one day only (i.e. morning to evening because the armies marched during day time only in those days) especially with a big and complicated army where even the ladies accompanied. Its movement was bound to be slow in view of the fact that there was absence of speedy means of transport, and its complicated nature and that the ladies accompanied it. Moreover such a wise and intelligent leader like Kṛṣṇa would not make such an awkward and lengthy journey especially when he was in a hurry to reach Indraprastha because of the importance of the occasion. Thus, according to the description given by Māgha, the Mt. Raivataka cannot be identified with the modern Mt. Giranār. The Mt. Raivataka, situated in the vicinity of the ancient Dvārakā, must have been a small mountain mainly meant for pleasure and recreation and this is poetically described by Māgha and it is not impossible that it also fell prey to the oceanic freak along with the ancient city. Thus we see that even the statement of Māgha helps us to believe that the modern Dvārakā is erected on the site of the ancient one.

2. Indraprastha. II. 63, III. 1, XIII. 27-30.

Māgha refers to this city as the capital of the king Yudhisthira where he performed the great Rājasūya (II. 63, III. 1, XIII. 27-30) and where Śisupāla was killed. The poet also calls it Hariprastha (III. 1).

Nundo Lal Dey¹ identifies it with the old Delhi. According to him, the city of Indraprastha was built on the banks of the Yamunā, between the more modern Kotila of Firoz Shah, and Humayun's tomb, about two miles south-east of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod ghat on the banks of the Yamunā near the Nigambod gate of Shahjahan's Delhi, just outside the fort close to Salimgad, and the temple of Nilachatri said to have been erected by Yudhisthira on the occasion of performing homa, are believed to have formed part of the ancient capital.

Māgha, however, does not refer anywhere to the erection of the above-mentioned temple in his poem.

The city was also called Khāndava-prastha and formed part of Khāndav-vana.

The name of the fort of Yudhisthira and his brother Indrapat in which appears to be preserved the name Indraprastha.

Humayun repaired or built this fort on the original Hindu² foundations and it was called Dinpānnā. This city was the capital of Yudhisthira.

1. G. D. A. M. I, pp. 77-78.

2. Arch. S. Rep. Vol.IV.

Nundo Lal Dey rightly observes ¹, " A large extent of land between the Delhi and Ajmer gates of modern Shahjahan's Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted ^{from} time to time according to the whims and caprices of different monarchs."

3. Māhismatī. II. 64.

Māgha refers to this city as the capital of the king Śīśupāla in II. 64. Here Balarāma advises Kṛṣṇa to besiege the city and to cut off the supplies and communications.

This city has been correctly identified by Pargiter with ² Māndhātā on the Narmadā.

MOUNTAINS.

1. Govardhana. III. 4 and V. 69.

Māgha refers to this mountain in V. 69 where he says that it was uplifted by Kṛṣṇa.

³ Shri D.P.Derasari holds that it is an ordinary mountain situated on the bank of the Yamunā ~~and~~ in Vrindāvana.

2. Himācala. XIII. 27.

This is the famous Himālaya, the grand sentinel, stretching along the entire northern boundary of India.

1. G.D.A.M.I., p. 78.

2. Pargiter: Mark. P., p. 333 note; JRAS., 1910, pp. 445-6.

3. Pau. Katha, p. 171.

3. Mandara. II. 107.

The poet Māgha refers to the churning of the ocean by using this mountain as the churning-rod and the acquisition of the nectar in II. 107. Hence his reference to the mountain is traditional only and does not give any clue regarding its identification.

Nundo Lal Dey¹ on the authority of the several Purāṇas identifies it with a hill situated in the Banka sub-division of the district of Bhagalpur. But the Mahābhārata² does not recognise any other Mandara except the Mandara of the Himālaya range.

4. Raivataka. IV. 1-68.

Māgha devotes the entire IVth canto of the poem to the description of this mountain.

It appears to us that this mountain is wrongly identified with the Mt. Giranār near Junāgadh by Shri Nundo Lal Dey. Tod³⁴ thinks it to be the birth place of Neminātha and hence considers it as one of the five great Tīrthas of the Jains.

It is the Revayal hill of the Jains near Bāravai or Dvārāvati⁵ according to Antagada-Dasāo.

1. G.D.A.M.I, p. 124.

2. Anusasana Parva, ch. 19; Vana Parva, ch. 162.

3. G.D.A.M.I, p. 165.

4. His. of Raj; Vol.I., ch. 19.

5. Antagada-Dasao, Dr. Barnett's trans. p.84.

¹
Shri D.P.Derasari also, on the authority of the Mahābhārata, identifies it with the Mt. Giranār near Junāgadh.

² Shri Pargiter followed by Dr. Pusalkar ³ identifies it with the Baradā hills which are not far from the original site of Dvārakā.

But as shown above this view is not acceptable.

The evidence of Māgha which is also given in this chapter by us cannot be passed over. It is therefore suggested that the Raivata, situated in the vicinity of the ancient Dvārakā, might have been a small mountain mainly meant for pleasure and recreation. This is poetically described by Māgha.

5. Sahya. XVIII. 1.

Māgha does not give us any clue regarding its location. He merely mentions it.

⁴
It is one of the seven 'Kulaparvatas' according to Mbh. and
⁵ Mār. P. and it is the source of the rivers Godāvarī, Bhīmarthī, ^aKṛṣṇa-
veni, Vanjulā, Tungabhadra, Suprayogā, Vahjā and Kāverī. ⁶ It is still
known as Sahyādri and is the same as Western Ghats.

1. Pau. Katha, p.476.

2. Mark. P., Eng. Trans., p.289 note.

3. B.C.Law Vol., Pt. I, p.223.

4 & 5. महेंद्रो मलयः सह्यः शुचिमान् नक्षपर्वतः ।
विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ॥

Mar.P., 57, 10-11.

6. Pau. Katha. p. 616.

6. Sumeru. I. 19; II. 39; III. 37 and IV. 31.

The Mt. Sumeru or Meru has received a fabulous treatment at the hands of Sanskrit writers and Māgha traditionally calls it a mountain of gold and makes it the cause of the beauty of Ilāvr̥tta.

Sumeru or Meru is the Rudra Himālaya in Garhwal, where the river Ganges has got its source; it is near Badarikāśrama according to Mahābhārata.¹ Matsya Purāṇa² says that the Sumeru mountain is bounded on the north by Uttarakuru, on the south by Bhāratavarṣa,³ on the west by Ketumāla and on the east by Bhāratavarṣa. Padma Purāṇa holds the same view and says that Sumeru is the source of the Ganges which flows to the ocean through Bhāratavarṣa.⁴ Sherring is of the opinion that all local traditions fix Mount Meru to the north of the Almora district. It may be remembered that the Kedaranātha mountain in Garhwal is still traditionally known as the original Sumeru.⁵ Nundo Lal Dey⁶ draws our attention to the fact that the Mahābhārata⁷ gives the name of Meru to a mountain in Sakadvīpa.⁸ He further remarks:

1. Śānti Parva, 335- 336.

2. Matsya P. 113.

3. Padm. P. ch. 128.

4. Western Tibet, p. 40.

5. JASB., XVII., p. 361.

6. G.D.A.M.I., p. 197.

7. Bhīṣma Parva, ch. 11.

8. G.D.A.M.I., p. 197.

" It is the Mount Meros of Arrian near Mount Nysa of Neshadha of the Brahmanda p. (ch.35); the Hindukush mountain¹ " This identification would place Sumeru or Meru somewhere in the Pamirs.

7. Trikūta. II. 5.

Trikūta has been identified with the hills near Junnar.²
But B.S.Upadhyaya³ observes in this connection, " But more probably it was the name of a hill to the west of Nasik. An inscription found at Anjaneri near Nasik⁴ mentions Eastern Trikūta Visaya."

8. Vindhya. XVIII. 1.

This is the well-known mountain range which divides the Bhāratavarṣa into two great parts, the north and the south. Strictly speaking the eastern projection of the Pāriyātra from where Dhasan, the eastern feeder of the Betwa, takes its rise, was the Vindhya range. But now the southern Rkṣa, Pāriyātra and Vindhya proper⁵ together make up what we call the Vindhya range. It is one of the seven Kulaparvatas.

1. Mc Crindle's Anct. Ind, p. 180.

2. IA, VOL.VI. p.75, Vol.p.103.

3. Ind. in Kal, p. 12.

4. Ep. Ind., Vol. XXV., pp p. 225 ff.

5. Jayacandra Vidyalankara:

Bharāt. Nivasi, p. 63.

RIVERS.

Māgha mentions only two rivers by name. They are the Ganges and the Yamunā. Over and above this, he refers to the rivers rising from the mountain Raivataka in the fourth canto of the poem. But he does not name them and obviously they are nothing but small mountain-streams.

1. Surāpagā. IV. 26.

This is the famous Ganges and Māgha refers to its confluence with the Yamunā.

2. Kālindī. III. 11, 17 and IV. 26.

This is the equally famous Yamunā. Māgha calls it Yama's sister (III. 11) and informs us indirectly that it has black water (III. 17). He refers to its confluence with the Ganges (IV. 26).

Flora and Fauna:

Māgha's references in our poem to the plant life may be divided among several classes, namely trees, both tall and small, plants, creepers, osadhis, grass both lofty and short and aquatic plants floating on the surface of water or growing along the banks of rivers.

The poet mentions the following trees in the course of the poem. They are Āmalakī (XII. 51), Āmra (II. 19; VI. 6; XVII. 67), Asana (VI. 47), Asoka (VI. 5), Jambū (I. 19), Kadamba (VI. 30, 32; XIII. 130), Khadira (XI. 45), Nārikela (III. 81), Pūga (III. 81), Tāla (III. 80; IV. 39), Tamāla (IV. 39; XII. 70), Śāka (XVI-18), Śirīṣa (VI. 22) and Saptaparna (I. 22; VI. 50).

Amalaki, *Phyllanthus amblica*, is a life-prolonging tree. Ayurveda speaks very highly of its medicinal properties, Māgha speaks of these trees growing in mountaneous region (XII. 51).

Amra (II. 19; VI. 6; XVII. 67), *Mangifera Indica*, is the well-known mango tree. It is a favourite of all Sanskrit poets. They dwell frequently on the romance being enhanced by the bees and the cuckoos which are attracted by the flowering mango tree in the spring. He speaks of their love-enhancing effect of blossoms on travellers in VI. 6.

Asana. (VI. 47), *Terminalia tomentosa*, is the most adaptable and therefore a wide-spread tree. It grows gigantic in rich valley¹ alluvium but is squat and stunted on the hills. Mr. Ford Robertson observes as follows in connection with this tree. "Despite uncertain durability and a proneness to splitting, it has a considerable market for building purposes, and more recently, for floor-boards of railway waggons, and over three lakhs of cubic feet are exported every year."

Māgha has very beautifully and exactly described its flowers in VI. 47. The tree blooms in autumn and has yellow flowers. Our poet informs us in VI. 47 that its flowers have golden yellow petals, red pollens and they are expert in removing the anger of the angry young ladies.

1. Our Forests., p. 39.

Asoka (VI. 5), *Saraca Indica*, is a slender, tall and graceful tree. It flowers in the spring. The fruits of this tree are not eaten, its flowers bear no fragrance but its beauty lies in its tender blossoms.¹ Sir William Jones² observes that "the vegetable world scarce exhibits a richer sight than an Asoka tree in full bloom. It is about as high as an ordinary cherry-tree. The flowers are very large, and beautifully diversified with tints of orange scarlet, of pale yellow, and of bright orange, which form a variety of shades according to the age of the blossom."

Jambū (I. 19), *Eugenia jambolana*, is generally found on the banks of streams and rivers. It is a shady tree having considerable extent and green and shining leaves. Its fruits ripen in the beginning of the rainy-season. Māgha refers to the beauty of its ripe fruits (I. 19).

Kadamba (IV. 36; VI. 30, 32; XIII. 13), *Anthocephalus cadamba*, is supposed to put forth buds on the roaring of clouds. Thus it blooms in rainy-season and bears fruit as large as small apple. Our poet informs us that Kadamba is also found on the mount Giranar (IV. 36) and that it flowers in the rainy season and the flowers bear intoxicating fragrance (VI. 32). He speaks of the high beauty of the cluster of its flowers in XIII. 13.

1. Bapalal Vaidya, SSV, p. 39 (Guj).

2. Works, Vol. V.

Khadira (XI. 45), *Acacia catechue*.

Its wood gives out very severe heat when lighted and retains fire for a pretty long time. Māgha refers to the severe intensity of the fire contained in the lighted wood of the tree in XI. 45.

Nārikela (III. 81) is a cocoa-nut tree. The poet tells us that they were growing on the sea-coast of Cutch and the soldiers of Kṛṣṇa's army drank its wholesome water when they were on their march (III. 81).

Pūga (III. 81), *Areca catechu*, is the betel-nut tree and is described by Māgha as growing on the sea-coast of Cutch. He further informs us that Kṛṣṇa's soldiers enjoyed its nuts (III.81).

Tāla (III. 80, IV. 39), Talipot palm, is tree with straight tall trunk and big fan-like green leaves. Our poet Māgha speaks of its forests on the sea-coast of Cutch (III. 80) ^{on} and/the mount Raivataka (IV. 39). The tree is noted for its grandeur. Linus observes that " The palms are the Princes of the vegetable kingdom."

Tamāla (IV. 39) is a tree with big leaves and great height. Māgha speaks of its forests on the mount Raivataka (IV. 39).

Sāka (XVI. 18), *Tectona grandis*, has very big leaves of parrot colour. It appears to us that our poet Māgha has described the leaves of this tree in a manner which is not equalled by any other poet. He informs us that they are soft from the upper side and rough from the inner side (XVI. 18).

Sirisa (VI. 22), Albizzia Lebbek, is a big tree with very fragrant, white, tender and beautiful flowers.

Saptaparna (I. 22, VI. 50), Echites Scholaris, is a tree having seven leaves on its stalk. Māgha correctly informs us that this tree flowers in autumn and bears strong rut-like scent.(VI.50). It is a big tree providing ample shade. It is a familiar tree and is found in abundance in Konkon and is seen even on the roads of Bombay.¹

Māgha mentions the following smaller variety of trees.

Bakula or Kesara (VI. 7), Mimusops elengi, bears a strong smelling flower and beautifies the pleasure gardens. Māgha informs us that the tree flowers in spring and intoxicates the bees and heightens the passion of the young lovers (VI. 7).

Bandhūjīva or Bandhūka (XI. 46), Pentapetes phoenicia, yields red flowers and blooms in autumn (XI. 46) according to Māgha.

Kandali (VI. 30) is a tree flowering in rainy-season. It is difficult to identify this tree. Mallinātha identifies it with Bhūkamdali and quotes the authority of Śabdārnava to support the identification.

Kalpadruma (IV. 50, V. 16) is an imaginary tree of Indra's heaven yielding everything that is desired. Māgha informs us that it bears variegated flowers (IV. 50) and similar fruits (V.16).

1. Bapalal Vaidya, SSV, p.432.

Kimsuka (VI. 2 and 21), *Butea frondosa*, is ordinarily the common palasa. It bears beautiful flowers but they are without any smaell. The flowers appear like the beak of a parrot. Māgha rightly remarks that the tree blossoms in spring (VI. 2) and its fresh leaves and flowers heighten the passion of separated lovers (VI. 21).

Kutaja (VI. 35), *Holarrhena antidysenterica*, grows widely on hills and its flowers are very fragrant. It blossoms in rainy season. Its bark is called Kurchi Bark and is very useful for medicinal purposes.

Māgha draws our attention to the whiteness of its flowers in VI. 35 and it appears to us that no better attempt has been made by any poet to achieve this purpose.

Plants and Creepers.

Elā (III. 79), *Alpinia cardamomum*, is a plant and generally growing in Malaya region but Māgha has shown this plant as growing on the sea-coast of Dvārakā (III. 79). It may be true in his times but the plant is not found these days in the region pointed by Māgha.

Japā or Javā (VI. 46; IX. 8), *Hibiscus rosacinensis*, is also called 'shoe flower'. These flowers grow wildy in forests. Māgha refers to the redness of the flowers and accepts both ^{the} names. According to Amarakośa, the name of the flower is Javā and not Japā (आङ्गुष्मं जवा). It is a flower plant called the China rose.

Ketaka or Ketaki (III. 80, VI. 34), *Pandanus odoratissimus*, is a green plant with needle-pointed blades for leaves and bears a strong smelling white flower. Māgha informs rightly that the plant flowers in rainy season and bears flowers as white as the elephant's tusks (VI. 34). He further informs us that the plant is found on the sea-coast of Cutch (III. 80).

Kosātaki (XII. 37), *Luffa acutangula* var *amara*, is a creeper covering hedges in rainy season with yellow flowers which bear little fragrance also. Māgha has occasion to speak of this creeper and its flowers when the village wives hiding themselves behind the thorny hedges covered with these creepers with clusters of yellow flowers enjoy the blessed sight of Kṛṣṇa and his army marching to Hastināpura (XI. 37). This flower is found in abundance in Gujarat only.

Kundalata (II. 7 and VI. 66) is one of the *Jasminum* species. Māgha calls it a creeper (VI. 66) but it is not a creeper. It is a shrub. Māgha is right when he speaks of its snow-white fragrant flowers (II. 7) and the bees are therefore attracted towards them (VI. 66). The shrub flowers in the month of Māgha and therefore it is also called Māghya. According to Rājanighantu, the shrub flowers all round the year and therefore calls it 'Sadāpuspa (सदा पुष्पं तु कथितं माघ्यं सदापुष्पं च तत्समृतम् ।)'.

Lājā (XIII. 37) is a sacred flower used on auspicious occasions like worship, marriage and paying tributes to kings. It is rice baked along with its straws. The young ladies of Hastināpur welcomed Kṛṣṇa with these flowers.

Lavangalata (III. 81) is the clove creeper which, according to the poet Māgha, grew on the sea-coast of Cutch (III. 81). It may be noted here that the creeper ~~is~~ is not found now in the region indicated by our poet.

Mālatī (VI. 36, XI. 17), *Jasminum grandiflorum*, is a creeper which flowers in rainy season. It bears white flowers (VI. 36). Its pollen inflames love (XI. 17).

There are a few more plants and creepers to which reference may be made. They are Atasī (III. 17), Bāna (VI. 46, XII. 37), Kālaya (XIII. 21), Lodhra (IV. 8) and Navamallikā (VI. 22).

We may now turn to the kind of grasses mentioned by the poet. They are Kasa (V. 35), Kīcaka (IV. 43, 61), Śaspa (XI. 11) and Ulapa (IV. 8).

Kāsa (V. 35), *Saccharum cylindricum*, is a kind of a tall grass which blossoms in the autumn. It bears white flowers.

Kīcaka (IV. 43, 61), *Dendrocalamus strictus*, is the common bamboo. It is a sort of giant grass which is actually so considered¹ (tranadhvajah) by ancient writers.

Māgha locates them on the mountain Raivataka (IV. 43, 61).

Śaspa (XI. 11) is tender grass.

1. Mazumdar, Upv, p.12.

Ulapa (IV. 8), *Andropogon Ischdemum*, is a grass growing on the mountain Raivataka near the streams according to Māgha.

This grass may be identical with what is called 'Jinjavo' in Gujarati. It is considered to be the best grass for the cattle.¹

Of the aquatic plants and creepers, Māgha mentions Kamalini and Kamala at number of places in the poem (II. 21, IV. 6, VI. 3, XI. 15, 22, 24, 28, 62, 64, XVI. 43). Besides, there are a few other aquatic plants and reeds growing in the swamps of lakes and in river-beds. Such is Saivala (IV. 8), *vallisneria*, a vigorous growth of moss. The next is Sara (VI. 54, XI. 30), *Andropogon halepensis*. It is a cane-palnt and is pale-white in colour, Māgha has compared the pale cheeks of the young ladies with ripe cane-palnts (XI. 30). It grows wild in river-beds and marshy regions. The last is Vetasa (XVI. 53), *Calamus viminalis*, is the cane reed growing in water on river-beds. Its peculiar tendency is to bend down and protect itself from the onrush of water. It is a tender plant and bears no flowers.

The poet mentions one cereal and that is rice (Vrihi). We read of two kinds of paddy sown, namely Kalama (VI. 49; XII. 43) and Vrihi (XII. 42). The poet refers to the paddy crop ripening in the autumn season. The careful watch of the ripening paddy crops kept by the village-ladies and the intoxicating songs sung by them are beautifully described by our poet in VI. 49; XII. 42 and 43. He refers to sugarcane in V. 50.

1. Bapalal Vaidya, SSV, p.84. (Jayakrishna Indrajī also the same).

Lastly the poet refers to Oṣadhis which are curative and possessed medicinal properties in IX. 36. These are herbaceous plants.

Oṣadhis have been defined by Suśruta as those herbs which wither after fructification.¹ Cakrapāṇi, the commentator on Caraka subdivides the Oṣadhis into (1) annuals or perennials bearing fruits, and (2) plants that wither away after maturing and without fructification, like the Dūrvā.²

Fauna.

The animals may be divided under two heads, viz., wild and domestic.

Wild Animals:

Numerous references to wild animals in the poem presupposes a large extent of forests. During the time of Māgha forests abounded in which wild animals flourished. The following animals are mentioned in the poem. They are the various kinds of deer (II. 53; IV. 32, 61; V. 26; XII. 30; XIII. 56 and XVI. 77), the wild elephant (V. 12, 42 and XII. 28), the fox (XV. 34; XVI. 25; XVIII. 75-77), the hare (V. 25), the lion (II. 53; IX. 18; XII. 52; XVI. 25 and 34; XIX. 2), the monkey (XII. 55), the ram (XVI. 59), and the yak (IV. 43, 60).

Domestic Animals:

They are the male buffalo (XVII. 41), the bullock (V. 62-64;

1. Sūtrasthāna, I. 36-37.

2. Mazumdar, Upv, p.11.

XII. 10, 74), the camel (V. 5, 65, 66; XII. 7, 9, 18, 32), the cow (XII. 40,41), the dog (XV. 15), the donkey (V. 7), the domesticated elephant (V. 6, 30-51; XII. 1, 5, 12, 24, 28, 47-49, 53-55, 60, 62, 64, 72, XVIII. 6, 9, 10, 24, 26-51; XIX. 2, 36, 65-71, 81), the horse (V. 4, 9, 10, 18, 53-61; XII. 1, 6, 15, 17, 22, 31; XVIII. 2, 5) and the mule (XII. 24).

Out of these, the male buffalo, the bullock, the camel, the donkey and the mule were used as beasts of burden. The elephant and the horse served the army.

Aquatic Creatures:

Māgha mentions alligators (XII. 77; XVI. 67), fishes (XX. 54) and Śapharī (VIII. 24).

Other Creatures and Insects:

The poet refers to a few other creatures and insects which are the bee, the bug (XIV. 68; XIX. 71), the grasshopper (XVI. 35), the lizard (XIX. 39) and the serpent (IV. 7; V. 13; XII. 2; XVI. 32; XX. 44, 46).

Birds:

The references to birds by the poet may be divided into (1) the birds of land and (2) aquatic birds.

He mentions the following birds of land.

Cātaka (IV. 24), *Cuculus melanoleucus*, is a kind of cuckoo.
It is supposed to drink only the water of the clouds/(IV. 24).

¹
Mr.S.P.Pandit's remarks on this point are interesting. "It is not a fabulous bird, but a small bird, smaller than the smallest dove, has a long tail, and combines in itself the black, yellow and white. Long crest on its head, of the shape of a bow with an arrow stretched on it, which is supposed to prevent it from ^{bending} its head by coming opposite the beak and thereby to prevent it from drinking water lying on the ground- or any water to drink which the beak is to be lowered, and which crest village mythology says it obtained as a punishment for having ⁱⁿ a former life cruelly prevented her daughter-in-law from drinking water because of a trivial mistake."

Crow (II. 116). The poet refers to these birds as fattening on libations.

Cuckoo (II. 116; VI. 8, 67, XVI. 50; XVII. 57). The bird has for its epithet anyapustā, nourished by another (II. 116), because the female is supposed to leave her eggs in the nest of the crow to be hatched.

Eagle (V. 13; XII. 2; XVII. 28) is the king of birds and the mythology makes it the vehicle of Lord Viṣṇu. It bears eternal enmity towards serpents (V. 13 and XII. 2).

Owl (I. 53; XI. 64) is supposed to be blind by day.

Parrot (VI. 53, XII. 42) is both wild and ^edomesticated.

Peacock (IV. 7; VI. 31, 44, 72; XIX. 4-5; XX. 5) has been mentioned several times with its different names. It becomes restless at the approach of rains.

Pigeon (XVII. 52) is mentioned only one.

Over and above, these, the poet mentions carnivorous birds in general (XVIII. 73, 74, 78; XIX. 113).

Aquatic Birds:

They are Baka (stork, VIII. 29), Cakravāka (VIII. 18, XI. 26, 64), Cakravākī (VIII. 13, 18), Kraunca (heron, XX. 19), Sārasa (crane, VI. 75; VII. 24; XII. 44) and Swan (VI. 44; VIII. 7).

Cakravāka lives in pair. They belong to the genus *Anas casarca* and are the ruddy geese, the Brahmani ducks.

II HISTORICAL DATA.

The poem, Śisu., abounds in references to several kings. But nothing definite can be said whether the kings mentioned in the poem are historical or mythological for the obvious reason that no other data regarding them are available from the poem except the bare mention of their names when describing their anger and the side to which they belonged. Hence their identity also becomes difficult and thus it remains an open question.

The poem mentions two separate groups of kings - one group allied to Kṛṣṇa and the other to Śiśupāla.

We give below the list of these kings in the alphabetical order.

(A) The list of the kings allied to Kṛṣṇa.

- (1) Āhūki (XVII. 9).
- (2) Akrūra (XVII. 12).
- (3) Gada (XVI. 13; XVII. 3).
- (4) Gavesana (XVII. 14).
- (5) Nisadha (XVII. 7).
- (6) Prasenjit (XVII. 13).
- (7) Prthu (XVII. 11; XIX. 9).
- (8) Sāraṇa (XVI. 13; XVII. 16).
- (9) Śini (XVII. 15; XIX. 7).
- (10) Sudhanvan (XVII. 8).
- (11) Yudhājī (XVII. 6).
- (12) Ulmuka (XVII. 5).
- (13) Vidūratha (XVII. 17).

(B) The list of the kings allied to Śiśupāla.

- (1) Āhuki (XV. 55).
- (2) Bāna (II. 97; XV. 48).
- (3) Bhagadatta (XV. 50).
- (4) Bhīsmaka (XVI. 48).
- (5) Dantavakra (XV. 52).
- (6) Druma (II. 98; XV. 49; XIX. 8).
- (7) Kālayavana (II. 98; XV. 56).
- (8) Rukmin (II. 98; XV. 53; XIX. 9).
- (9) Śālva (II. 98; XIX. 7).
- (10) Subala (XV. 54).
- (11) Uttamojas (XV. 51).
- (12) Vasu (XV. 57).
- (13) Venudārin (XV. 39; XIX. 1, 2, 3, 5, 6).