

THE
GEOGRAPHICAL DICTIONARY
OF
ANCIENT AND MEDIAEVAL INDIA

കേരള സാഹിത്യ അക്കാദമി
BY
NUNDO LAL DEY, M.A., B.L.,



SECOND EDITION

LUZAC & CO.,
46, Great Russell Street, London, W.C. 1.

1927

Calcutta Oriental Series, No. 21, E. 13.

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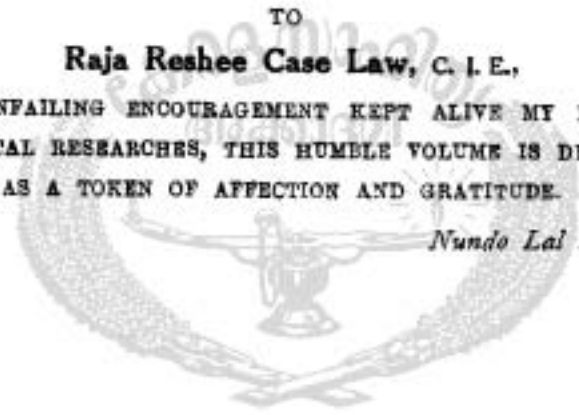
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Printed by C. Wollen, Superintendent, at the
British India Press, Madras, Bombay.



TO
Raja Reshee Case Law, C. I. E.,
WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE FOR
HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED
AS A TOKEN OF AFFECTION AND GRATITUDE.

Nundo Lal Dey

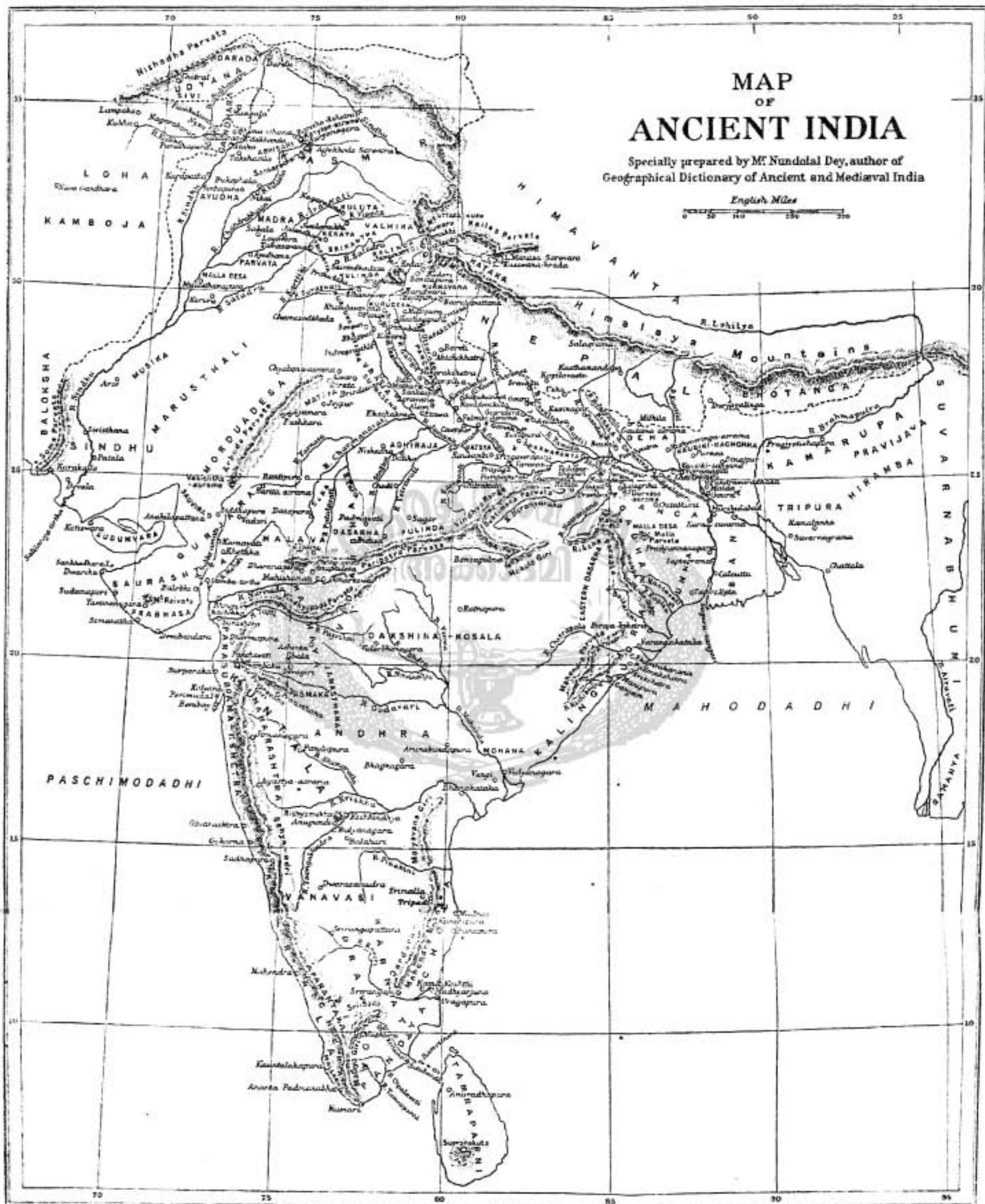


MAP OF ANCIENT INDIA

Specially prepared by Mr. Nandlal Dey, author of
Geographical Dictionary of Ancient and Mediæval India

English Miles

0 50 100 150 200 250



PREFACE TO THE SECOND EDITION.

IN the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prākṛit grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this *Dictionary* :—

AFFIXES.

Adri is changed into **ar**, as Gopādri, Goalār (Gwalīar); Charapādri, Chunar.

Bhukta is changed into **hut**, as Tirabhukta, Tirhut.

Bhukti is changed into **huti**, as Jejakabhukti, Jejabuti.

Dhātugarbha is changed into

(a) **Dhāpa** as Śilā-dhātugarbha, Śilā-dhāpa.

(b) **Dīpa**, as Śilā-dhāpa, Śilā-dīpa.

(c) **Dīā**, as Veṣṭha-dhātugarbha (=Veṣṭhadhāpa=Veṣṭhadīpa), Beṭha-dīā.

(d) **īā**=Beṭhīā.

Dvīpa (pronounced **Dīpa**) is changed into

(1) **dīā**, as Nava-dvīpa, Nadiā.

(2) **wā**, as Kaṣṭadvīpa, Kāṣṭwā.

Giri is changed into

(a) **ger**, as Mudgagiri, Munger.

(b) **gu**, as Kolagiri, Koḍagu (Koorg).

Grāma is changed into **gāon**, as Śuvarṇagrāma, Sonārgāon ; Kalahagrāma, Kahaigāon.

Griha is changed into

- (a) **gir**, as Rājagiri, Rājgir.
- (b) **ghira**, as Kumbhagiri, Kumbhira ; Jambhagiri, Jambhira.

Haṭṭa is changed into **het**, as Śrīhaṭṭa, Silhet (Syihet).

Kṣhetra is changed into

- (a) **chhatra**, as Ahikṣhetra, Ahichhatra.
- (b) **chchhatra**, as Ahikṣhetra, Ahichchhatra.

Nagara is changed into

- (a) **nār**, as Kuśinagara, Kusinār ; Girinagara, Girnār.
- (b) **ner**, as Jirṇanagara, Jooner.

Palli is changed into

- (a) **bal**, Āśāpalli, Yessabal.
- (b) **poll**, as Trīśīrapalli (=Trichnāpalli), Trichinopoli.
- (c) **oli**, as Ahalyāpalli, Āhioli (also Ahiāri).

Pattana is changed into

- (a) **paṭṭana**.
- (b) **paṭam**, as Śrīraṅgapattana (=Śrirangapattana), Seringapatam.

Prastha is changed into **pat**, as Pāṇiprastha, Panipat ; Śonaprastha, Sonpat ; Bhāga-prastha, Bāgpat.

Pura, where it does not retain the original form **pur**, is changed into

- (a) **wār**, as Purushapura, Peshawār ; Nalapura, Narwār ; Matipura, Madwār ; Śālwapura, Alwār ; Chandrapura, Chandwār.
- (b) **ura** or **ur**, as Māyāpura, Mayura ; Siṃhapura, Siṅgur ; Jushkapura, Zukur.
- (c) **or**, as Traipura, Teor ; Chandradītyapura, Chhindōr.
- (d) **ora**, as Ilbalapura, Ellora.
- (e) **ore**, as Lavapura, Lahore.
- (f) **ola**, as Āryapura, Aihola.
- (g) **ār**, as Kusumapura, Kumrār.
- (h) **aur**, as Siddhapura, Siddhaur.
- (i) **oun**, as Hiraṇyapura, Hindoun or Herdoun.

Puri is changed into

- (a) **oli**, as Madhupuri, Maholi.
- (b) **auri**, as Rājapuri, Rājauri.

Rāshtra is changed into

- (a) **rāṭhā**, as Mahārashṭra, Marāṭhā.
- (b) **rāt**, as Mayarāshṭra (=Mayarāt), Mirāt.

Sihana is changed into

- (a) **ṭhaṇ**, as Pratiśṭhāna, Paithaṇ.
- (b) **tan**, as Purānādhishṭhāna, Pandrentan.

Sthala is changed into **thal**, as Kapisthala, Kaithal.

Sthali is changed into **thali**, as Vāmanasthali, Bantali ; Pūrvasthali, Parthali (of the Greeks).

Sthāna is changed into

- (a) **sthān**, as Śrī-sthānaka, Thān ; Sthāpviśwara, Thāneswar.
- (b) **stān**, as Darada-sthāna, Dardistān.
- (c) **tān**, as Mālasthāna, Multān ; Śakasthāna, Sis

Vana is changed into

- (a) **muna**, as Lodhravana, Lodhmuna.
- (b) **un**, as Kumāravana, Kumāun.
- (c) **aln**, as Buddhavana, Budhain.
- (d) **ān**, as Yaśṭivana, Jethiān.

Vatī is changed into

- (a) **autī**, as Lakshmanāvati, Lakhnauti ; Champāvati, Champauti.
- (b) **bal**, as Charmanvatī, Chambal.
- (c) **oi**, as Darbhavati, Dabhoi.
- (d) **oti**, as Amarāvati, Amroti.
- (e) **wā**, as Vetravati, Betwā.

I.—ELISIONS.

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the Prākṛita grammars: the consonants *k, g, ch, j, t, d, p, y* and *v* when non-initial and not compounded are elided.¹ I give only a few illustrations:—

- Elision of *k*, as Kauśiki, Kuśi ; Śarpāraka, Sarpāra ; Aparāntaka, Aparānta ; Sākambhari, Sambhār.
- “ “ *g*, as Bhṛigu-kachchha, Bharu-kachchha, Baroach ; affix nagara, nār ; Trigartta, Tahora.
- “ “ *ch*, as Chakshu, Akshu, Oxus ; Achiravati, Airāvati ; Chakshuṣmati, Ikshumati.
- “ “ *j*, as Bhojapāla, Bhopāl (Bhūpāl) ; Ajiravati, Airāvati ; Tulābhavāni, Tulābhavāni-nagar.
- “ “ *t*, as Kuluta, Kulu ; Jyotirasthā, Johita ; Yayātipura, Jājpur.
- “ “ *d*, as Meghanāda, Megnā ; Arbuda, Ābu ; Achchhoda-sarovara, Achchhāvat.
- “ “ *p*, as the affix pura, ur ; Purushapura, Peshāwār ; Gopakavana, Goa ; Gopādri—(Gopālādri), Gwalior (Gwalior) ; Māyāpura, Mayura.
- “ “ *y*, as Ayodhyā, Āudh ; Nārāyaṇasara, Nārānsar ; Ujjayini, Ujjaini ; Sañjayanti, Sañjān.
- “ “ *v*, as Yavananagara, Junāgar ; Yavanapura, Jaunpur ; Karna-suvarṇa, Kānsarā.

Besides the above, the following letters are often elided:—

- (1) Final *a*, as the affixes Pura, Pur ; Nagara, Nagar ; Grāma, Grām ; sometimes initial *a*, as Apāpa-puri, Pāpa.
- (2) *i*, as Irana, Ran or Runa of Cutch ; Irāvati, Rāvi ; Tālikata, Talkāda.
- (3) *u*, as Udaṇḍapura, Daṇḍapura.
- (4) *th*, as Mithilā, Miyul.
- (5) *n*, as Pratishthāna, Pratishthā ; Kuntalapura, Kantalakapura ; Kuṇḍagrāma, Koṭigām ; Kaṇṭakadvīpa, Kāṭwā ; Barupā, Bārā ; Anamā, Aumi.

¹ *Ayuktasāndhau kapaḥajaladapayavān prajñāpāḥ* (Vararuchi's *Prākṛita-prakāśa*, II, 1, 2).

- (6) Non-initial m, as Ārāmanagara, Ārā; Kumārī, Kuāpī.
 (7) Compound r,² including ri, as the affix Grāma, Gāma; Gayāśreha, Gayāsisa
 Varendra, Barendra; Lodhravana (Kānana), Lodhmuna; Trikalāga, Tiliaga
 Pithūdaka, Pihōā, Pehōā.
 (8) l, as Mudgala-giri, Mudga-giri; Chāṭṭala, Chatta-grāma; Kolāhala, Kalhuā.
 (9) The sibilants ś, sh, s, especially when compounded with another consonant, as
 Śālwapura, Alwar; Śūkarakṣetra, Ukhakṣetra; Peshṭhapura, Pithāpur;
 Kāshṭhamandapa, Kātmāṇḍu; Pushkara, Pokhrā; Mānasa-sarovara, Mānsaro-
 vara; the affixes Śthāna, Sthala, Sthāna becoming Thāna, Thala, Thāna,
 respectively; Skhalatika-parvata, Khalatika-parvat; the affix Rāshṭra, Rāṭ;
 Hastisomā, Hātsu; Pātākara, Thala Pākara. In some cases of elision of the
 compound sibilants the preceding vowel is lengthened.
 (10) h, as Varāha-kṣetra, Bāramula; Hushkapura, Ushkur; Hastakavapra, Astaka-
 vapra; Hrishikēśa, Rishikes; Hūnadeśa, Undes; Prapahitā, Praṇitā.

II.—CHANGE OF CONSONANTS.

- (a) (1) Tenuis change into corresponding medise :—
 k=g, as Śākala, Sāgala; Kilkilā, Kilgila.
 ch=j, as Achiravati; Ajiravati; Achinta, Ajanta.
 ṭ=d, or d, as Lāṭa, Lāḍa (Larika of the Greeks).
 t=d, as Tāmlipta, Dāmlipta; Nātikā, Nādikā; Bātāpī-pura, Bādāmi
 Tūmīgila, Dīṇḍigala; Airāvati, Irāvati.
 p=b (v), as Goparāshṭra, Govarāshṭra; Parnāsā, Barnāsā; Pāpa, Pāvā
 purī; Rantīpura, Rintambur.
 (2) Medise change into corresponding tenuis :—
 g=k, as Nava-Gāndhāra, Kandahar.
 j=ch, as Nilājan, Nilāñchan (nasalized).
 ḍ=t, as Kuṇḍagrāma, Koṭigāma.
 ḍ=t, as Pundanya, Potana; Sameda-giri (Samādhi-giri), Samet-śekhara;
 Tripadi, Tirupati.
 b (v or w)=p, as Pāvā, Pappaur; Varuṣa, Poluṣa.
 (3) Unaspirated surds are aspirated :—
 k=kh, as Kustana, Khotan; Śūkarakṣetra, Ukhakṣetra; Pushkara
 Pokhrā.
 ch=chh, as Vichhigrāma in its Sanskritised form is evidently Brīchhika-
 grām.
 ṭ=ṭh, as Aṣṭa (Vināyaka), Āṭh (eight); Yashṭivana, Jeṭhian.
 t=th, as Stambha-tīrtha, Thamba-nagara (Cambay); Śrāvasti, Sāvattī;
 Pātharghātā from Prastaraghātā; Hastakavapra, Hāthab.
 p=ph, as Surpāra, Sophīr, Ophīr of the Bible.
 (4) Aspirated surds are unaspirated :—
 kh=k, as Khamba (Stambha-tīrtha), Cambay; Khetaka, Kaira.
 chh=ch, as Kachh, Kach (Cutch); Bhīgukachchha, Broach.
 ṭh=t, as Bhurīreshṭhika, Bhurant; Pīṭha, Pīṭa-sthāna; Kāshṭha-
 mandapa, Kātmāṇḍu; Purāṇādhiśṭhāna, Pandritan.
 ṭh=t, as Śakasthāna, Sistan; affix Prastha, Pat by elision of s;
 Mūlaasthāna, Multan.
 ph=p, as Phenā, Pain-Gaḍā.

² *Soreatra Javardm (Prākṛit-Prakāśa, III, 3).*

(5) Unaspirated sonants are aspirated :—

g=gh, as Śrīgagiri, Singheri; Kubjagiri, Kajughira; Jahngiri, Janghira; Śrīrāgam, Seringham; Nagarahāra, Nanghenhāra.

j=jh, as Jejjbhukti, Jajhoti.

ḍ=ḍh, as Puṇḍarikapura, Pāṇḍharpur.

d=dh, as Varadā, Wardhā; Nishāda, Nishadha-bhūmi.

b (v or w)=bh, as Vidiśā, Bhileśā; Bāgmati, Bhāgmati; Avagāna, Abhagana (Afghanistan).

(6) Aspirated sonants are unaspirated :—

gh=g, as Meghanāda, Megnā; Ghargharā, Gagrā.

ḍh=ḍ, as Vasāḍhya, Besād.

dh=d, as Sudhāpura, Sunda; Samādhigiri, Samedagiri; Sairindha, Sarhind.

bh=b (v or w), as Bhushkora, Bokhara; Bhalansab, Bolan; Sābbra-mati, Sābarnati; Surabhi, Sorab; Bhadrā, Wardhā; Alambhika, Alavi; Bhāgapraetha, Bāgpat; Kubhā, Kabul.

(7) Dentals change into corresponding cerebrals :—

t=t, as the affix Pattana, Paṭṭana; Kustana, Khoṭān; Rohitāśwa, Roṭas.

th=ṭh, as Kapisthala, Kāpiṭhāla.

d=ḍ, as Tilodaka, Tilāḍā.

dh=ḍh, as Virōdhaka, Virūḍhaka.

n=ṇ, as Mahānadi, Mahānai.

CHANGE OF NASALS.

(b) i=ṃ, as Śrīgagiri, Sīrghāri.

u=(1) ḍ, as Gaṇa-muktesvara, Gaṇa-muktesvara.

(2) t, as Kṛishnapura, Kṛishṭapura.

(3) ṭ, as Trishṇā, Tṛiṣṭā.

n=(1) t, as Maulisāna, Multān.

(2) ṇ, as Mahānadi, Mahānai.

(3) ḍ, as Gonanda, Gonardda.

(4) r, as Nirañjanā, Nirañjarā.

m=(1) b or v, as Mañjulā, Bañjulā; Yamunā, Jabunā; Narmadā, Narbudā.

(2) n, as Tamasā, Tonse.

(3) p, as Sumha, Suppa (-devī).

CHANGE OF SEMI-VOWELS.

(c) y=(1) i, as Rishikulyā, Rishikulīā; Subrahmanya, Subrahmapia.

(2) u, as Pāṇḍya, Pāṇḍu.

(3) p, as Pāriyātra, Pāripātra.

(4) bh, as Sarayu, Sarabhu.

(5) l, as Yashtivana, Lātthivana.

(6) j,³ as Yayātipura, Jājpur; Yavanapura, Jaunpur; Yavadvīpa, Java.

r=l,⁴ (see Interchangeables).

³ *Yasya-jah* (*Prākṛita-prabhāsa*, 11. 31).

⁴ *Roḷaḥ* (*Pāṇini*).

- l = (1) n, as Kulinda, Kuninda.
 (2) r, (*see* Interchangeables).
 (3) ð, as Kolagiri, Koḍagiri.

v is changed into its cognate vowels.

- (1) u, as Lavaṇā, Luni; affix vana, un: Kumāravana, Kumāun.
 (2) o, as Vakṣu, Oxus; Deva, Deo; Valabhi, Ollā; affix vati, oti.
 (3) au, as Yavanapura, Jaunpur; Navadevakula, Naul (Nawal).
 (4) b, (*see* Interchangeables).
 (5) l, as Mālava, Malla-deśa; Malābhār, Mallāra.

i = (1) ch, as Śrīkaṅkālī, Chikākolē; Trīśrapalli, Trichinopoli; Śitamba, Chidambara.

- (2) k, as Syent, Ken.
 (3) ksh, as Śiprā, Kshiprā; Śūdraka, Kshudraka, Oxydrakai.
 (4) kh, as Khaśa, Khakha.
 (5) s, as Śiprā, Siprā; Śūkarakshetra, Soron.

śh = (1) k, as Vṛishabhānupura, Bṛikabhānupura (Varshān).

- (2) kh, as Naimishāraṇya, Nimkhāravana; Tushāra, Tukhāra.
 (3) s, as Naimishāraṇya, Nimsar.

s = h, as Sapta Sindhu, Hapta Hendu; Rara, Ranha (in the Zend and in the dialect of Eastern Bengal).

h = (1) bh, as Sunha, Sumbha; Vajhāra-giri, Baibhāra-giri.

- (2) gh, as Bālu-bāhini, Bāghin (Bāgin).
 (3) dh, as Ahichhatra, Adhichhatra.

III.—OTHER CHANGES OF CONSONANTS.

- (a) k = (1) gh, as Kumbhakona, Kumbhaghona.
 (2) l, as Kuṭikā, Kuṭilā.
 (3) ch, as Kerala, Chera.

g = (1) ch, as Bāgmatī, Bāchmatī (perhaps through its intermediate form Bākmatī).

- (2) y, as Uragapura, Uralpur; Āpagā, Āpayā; Tagara, Tayer (Ter); Śrīgali (Śrīkālī), Siyālī; Śāgala (Śākala), Siyalkot (Sialkot).
 (3) s, as Uragā, Urasā.
 (4) h, as Vegavati, Vaihāyati.

gh = k, as Bṛitraghni, Vatrak; Vyāghrasara, Baksar (Buxar).

- j = (1) y, as Vāṇijagrāma, Vāniyāgama
 (2) r, as Ujen (= Ujjayini), Urain.

ṭ = (1) ḍ as Tālikata, Talkād; Medapāṭa, Mewad.

- (2) th, as Surāṣṭhika, Sulathika.

(3) r, as Kheṭaka, Kaira; Karṇāṭa, Kānārā; Ketalaputra, Kerala; Lāṭa, Lāra.

ḍ = ḍ, as Uḍra, Uḍiya (Orissa).

ḍ = r, as Uḍiya, Orissa; (Kheṭaka) Kheṭaka, Kaira; Koḷaṅgalara, Granganore; Kodagu, Coorg.

dh = (1) ṭ, as Rāḍha, Lāṭa.

- (2) ḍ, as Rāḍha, Rād; Lāḍha, Lād.

- t=(1) kh, as Stambha-tīrtha, Khāmbhāt (Kambay).
 (2) ch, as Śānti, Sāñchi.
 (3) th, as Petenika, Potana, Paithan.
 (4) ṭ, as Revavanti, Revadāṇḍa; Matipura, Māḍwar.
 (5) ṣ, as Vataya, Vansa; Vitastā, Vitansā.
 th=(1) ṭ, as Prasthala, Pāṭiālā (Pāṭiāla).
 (2) d, as Pārtha, Pārada.
 d=(1) ḍ, as Tilodaka, Tilādā.
 (2) h, as Udakhaṇḍa, Ohind.
 v=m, as Lodhravana, Lodhumna.

CHANGE OF ASPIRATES.

- (b) The following aspirates are changed into h :—⁵
 gh, as Videgha, Videha; Baghelkand, Bahela.
 dh, as Madhupuri, Maholi; Madhumati, Mohwar.
 bh, as Kubha, Kuhu; Tirabhuktī, Tirhāt.

CHANGE OF COMPOUND LETTERS.

- (c) chohh=chh, as Kachchha, Kachh; Machchheri, Machheri.
 kt=tth, as Śuktimati, Sotthivati.
 ksh=(1) kh, as Kshiragrāma, Khiragrāma; Lakshmanpāvatī, Lakhnauti.
 (2) kkh, as Dakshina, Dekkhina (Dekkan).
 (3) ch, as Baloksha, Beluchistan.
 (4) chchh, as the affix Kshetra, Chchhatra; Ahikshetra, Ahichchhatra.
 (5) chh, as the affix Kshetra, Chhatra; Ahikshetra, Ahichchhatra.
 tt=t, as Mērttāṇḍa, Maṭan.
 ts or tsy=(1) chchh } as Matsyadeśa, Machchheri, Machheri.
 (2) chh }
 dy=(1) j, as Vidyānagara, Bījanagar.
 (2) jj, as Udyānaka, Ujjānaka.
 dhy=jjh, as Madhyadeśa, Majjhimadeśa.
 st=(1) t, as Suvāstu, Swat [see II, (7); I, (9)].
 (2) tth, as Śrāvastī, Sāvasthī.
 śm=sv, as Āśmaka, Asvaka.
 sv=as (by assimilation), as Asvaka, Assaka.

THE INTERCHANGEABLES.

- (d) n and l, as Nīlājana, Līlājana; (Lavanā=) Luni, Nun-nadī; Kulinda, Kuninda; Potana, Potali; Kuṇḍinapura Kuṇḍilyapura; Lichchhavi, Nichchhavi; Pāṭaliputra, Pātnā.
 n and ṇ, as Mahānadi, Mahāṇā; Suvarṇagrāma, Sonārgaon.
 r and l, as Korkai, Kolkai; Muchalinda, Muchirim; Chera, Chela; Nalapura, Narwar; Chola, Chora.
 v and b, as Vardhamāna, Puṇḍrabardhana; Veṭhadwipa, Bethia; Pārvatī, Parba; Vālhika, Balkh.
 ś and s, as Śīprā, Sīprā; Śūrpāraka, Sūrpāraka.

⁵ *Khapathadhavāḥ haḥ* (*Prākṛita-prakāśa*, II, 27).

IV.—CHANGE OF VOWELS.

- a=(1) ā, as Arbuda, Ābu ; Yayātipura, Jājpur.
 (2) i, as Loha, Robi ; Rantipura, Rintambur.
 (3) u, as Karatoy, Kuratī ; the affix vana, un (by assimilation) : Kuramu, Krunu.
 (4) ai, as Achiravati, Airāvati ; Uragepura, Uralyūr.
 (5) o, as Karura, Korura ; Saravatī, Solomatis of the Greeks ; Madhumati Modhwar.
- ā=(1) a, as Tāmralipta, Tamālipta.
 (2) i, as Karatoyā, Kuratī.
 (3) u, as Tamālikā, Tamluk ; Kaira-māli, Kaimur.
- i=(1) u, as Trimalla, Tirumalla ; Tripadi, Tirupadi ; Kulinda, Kulu ; Tamālika, Tamluk.
 (2) e, as Prithūdaka, Pehoa ; Pinākipt, Penār ; Trikalīnga, Teliंगा.
 (3) ai, as Tripura, Traipura.
- u=(1) ā, as Tripura, Tipārā ; Pūrvasthali, Parthalis of the Greeks ; Purālī Pāralia of the Greeks ; Puṇḍarika-kshetra, Pāṇḍupura ; Gehamura, Gahmār.
 (2) i, as Uḍupa, Uḍipa ; Mañjulā, Māñjirā (Manjera).
 (3) o, as Savaragāma, Sonārgāon ; Śaktimatī, Sotthavati ; Chitrakuta, Chitrakot ; Uḍakhaṇḍa, Ohind ; Uḍra, Odra.
 (4) e, as (Puṇḍarikapura=) Pāṇḍupura, Pānderpur ; Purushapura, Peshāwar.
 (5) au, as Uḍumvara, Audumvara ; Śūkara-kshetra, Śaukara-kshetra.
 (6) v, as Utpalāvati, Vypar ; Suvāstu, Svāt (Swat).
- ri=(1) i, as Rishipattana, Isipattana ; Rishigiri, Isigili ; Prithūdaka, Pihōā (Pehoa).
 (2) ar, as Bhṛigukachchha, Bharukachchha.
 (3) ār, as Mrīttikāvati, Mārttikāvata.
- e=(1) u, as Eraṇḍi, Uri.
 (2) ai, as Teliंगana, Talaंगा ; Vegavati, Vaigā ; Vonā, Waingāngā.
 (3) o, as Eraṇḍi, Or.
- ai=(1) i, as Airāvati, Irāvati ; Sairindhra, Sarhind ; Sairishaka, Sirsa.
 (2) e, as Vaiśālī, Vesālī (Besār).
- o=u, as Dāmōdara, Dāmudā ; Gomati, Gumti.
- au=(1) o,* as Sauvira, Sovir ; Paudanya, Potana ; Kauśāmbi, Kosam.
 (2) u, as Kauśiki, Kusi.

V.—DISSEVERANCE OF COMPOUND LETTERS.

Compound letters are frequently dissevered :—

dm=dam, as Padmapura, Padampur ; Pāmpur, d being elided.

tn=tan, as Ratnapur, Ratampur.

bhr=bhar, as Śābhramatī, Śābharnatī, Śābarnatī.

rv=rav, as Pūrvasthali, Puravsthali, Parthalis by syncope of v and s.

* Aut et (Pūrv-pitarakṣa, I, 41).

VI.—TRANSPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehall, Delhi; Bārāṇsi, Benares; Tāmra, Tāmor; (Mahārāṣṭra —) Māhāṛṭṭā, Mārḥāṭṭā; Mātāṅga-līṅga, Maltaṅga.

VII.—SYNONYMS.

Synonyms are frequently used for names of places, as Hastināpura, Gajāsāh-vyayanagara, Nāgapura; Kumārāsvāmi, Kārttikāsvāmi, Subrahmanya; Gaṇḍakī, Gallakī; Uragapura, Nāgapura; Goratha Parvata or Godhana-giri, Bāthāni-kā-pāhār; Mṛigadāva, Śaraṅganātha (Sārṇath); Kusumapura (Kumār), Pushpapura; Mātāṅga-śrama, Gandha-hastī stūpa; Pradyumnanagara, Mērapura.

VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kārttika-swāmi, Svāmi-tīrtha; Bhīma-rathā, Bhīmā; Tuljā-bhavanī, Tuljāpur or Bhavānīnagar; Bālu-bāhini, Bāgin; Kṛishṇa-veṇwa, Kṛishṇā or Veṇwā; Ahichhatra, Chhatravatī; Dhanushkoṭi Tīrtha, Dhanu-Tīrtha or Koṭi Tīrtha; Rishya-śringagiri, Śrīgāri; Tāmra-chuḍa-kroṇa, Karura; Pañchāpsarā Tīrtha, Pañcha Tīrtha; Bikrama-śīlā-saṅghārāma, Śīlā-saṅgam.

IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially *r*, are compounded by the elision of the middle vowel, as Pārālī-grāma (or pura), Pārli-gāon, Palu-gāon; Pārasya, Pārsia (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr. Narendra Nath Law, M.A., B.L., Ph. D., Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' *Sanskrit-English Dictionary* with only this difference that *b*, *v*, and *w* have been used as interchangeables.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY,

Calcutta, 1922.

ABBREVIATIONS.

Anc. Geo.	..	..	Ancient Geography of India, by Sir Alexander Cunningham.
App.	..	..	Appendix.
Arch. Rep.	..	..	Archæological Survey Report.
Arch. S. Rep.	..	..	" " "
Arch. Surv. Rep.	..	..	" " "
Asia. Res.	..	..	Asiatic Researches.
Avn. Kalp.	..	..	Kaśhamendra's Bodhisattvāvadāna-Kalpalatā.
Avadāna Kalpalatā	..	..	" " "
Ayodh.	..	..	Ayodhyā.
Bk.	..	..	Book.
Bom. Br.	..	..	Bombay Branch.
Bomb. Gaz.	..	..	Bombay Gazetteer.
C.	..	..	Canto.
Ch.	..	..	Chapter.
Class. Dic.	..	..	Garrett's Classical Dictionary of India.
Corp. Ins. Ind.	..	..	Corpus Inscriptionum Indicarum.
CR.	..	..	Calcutta Review.
Drav. Comp. Gram.	..	..	Dravidian Comparative Grammar, by Dr. Caldwell.
Ed.	..	..	Edition.
Ep. Ind.	..	..	Epigraphia Indica.
Geo.	..	..	Geography.
HV.	..	..	Harivamśa.
Hist.	..	..	History.
Ind. Alt.	..	..	Indische Alterthumskunde, by Prof. Lassen.
Ind. Ant.	..	..	Indian Antiquary.
Jāṭ.	..	..	Jātaka.
JASB.	..	..	Journal of the Asiatic Society of Bengal.
JBTS.	..	..	Journal of the Buddhist Text Society.
JRAS.	..	..	Journal of the Royal Asiatic Society.
K.	..	..	Kāṇḍa.
K. Ch.	..	..	Kavikāṭakaṇa Chaṇḍī, by Mukundaśm Chakravartī.
Kh.	..	..	Khaṇḍa.
Mack. Col.	..	..	Prof. Wilson's Mackenzie Collection.
MAI.	..	..	Führer's Monumental Antiquities and Inscriptions.
Mahābh.	..	..	Mahābhārata.
Mbh.	..	..	"
Māhāt.	..	..	Māhātmya.
Mārkaṇḍ P.	..	..	Mārkaṇḍeya Purāṇa.
MB.	..	..	Manual of Buddhism, by Spence Hardy.
MB.	..	..	Manual of India Buddhism, by Dr. Kern.
P.	..	..	In connection with the Mahābhārata it means Parva In connection with the name of a Purāṇa, it means Purāṇa.
Prā. Pra.	..	..	Vararuchi's Prākṛita-Prakāśa.
Pt.	..	..	Part.
Q. V.	..	..	Quod Vide.
RWC.	..	..	Reul's Records of Western Countries.
Rām.	..	..	Rāmāyaṇa.
SBE.	..	..	Sacred Books of the East.
S. I. Paleo.	..	..	South Indian Palæography, by Dr. Burnell.
U. P.	..	..	United Provinces.
V.	..	..	Verse.

Other abbreviations, being easily intelligible, have been omitted in this list.

PART I.

ANCIENT NAMES.

A

Ābhira—The south-eastern portion of Gujarat about the mouths of the Nerbudda was called Ābhira,—the Aberia of the Greeks. McCrindle states that the country of the Ābhīras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p. 140; *Viṣṇu P.*, ch. 5). The *Brahmaṇḍa Purāṇa* (ch. 6) also says that the Indus flowed through the country of Ābhira. According to the *Mahābhārata* (Sabhā Parva, ch. 31), the Ābhīras lived near the seashore and on the bank of the Sarasvatī, a river near Somnāth in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapti to Devagaḍh is called Ābhira (Elliot's *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythraean Sea*, pp. 39, 175). According to Lassen, Ābhira is the Ophir of the Bible. The *Tārā Tantra* says that the country of Ābhira extended from Konkana southwards to the western bank of the river Tāpti (see Ward's *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

Abhisārā—Same as Abhisāri (*Padma Purāṇa*, Ādikhaṇḍa, ch. 6).

Abhisāri—Hazara (country), the Abisares of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna [(*Mahābhārata*), Sabhā-Parva, ch. 27; *JASB.* (1852) p. 234]. But Dr. Stein identifies the kingdom of Abhisārā with the tract of the lower and middle hills between the Vitastā (Jhelum) and Chandrabhāgā (Chenab) including the state of Rājāpurī (Rajauri) in Kāśmīra.

Abimukta—Benares (*Śiva-Purāṇa*, Sanatkumārasaṃhitā, ch. 41; *Matsya Purāṇa*, chs. 182-184).

Acesines—The river Chenab in the Panjab: it is the corruption of Asikni of the *Rig-Veda* (x, 75).

Achohoda-Sarovara—Achohāvat in Kāśmīra, described by Bāṇabhaṭṭa in his *Kādambarī* (see also Bilhaṇa's *Vikramāditya-devacharita*, xviii, 53). It is six miles from Mārttaṇḍa. The Siddhāśrama was situated on the bank of this lake (*Bṛhat-Nāradya Purāṇa*, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Saiga (perhaps Asaṅga), the founder of the Yogācārya school of the Buddhists (S. C. Das's *Indian Pundits in the Land of Snow*). It is celebrated for its caves and viḥāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Sthavira named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Śrāvastī was situated (*Varāha P.*, ch. 214; *Tevijja-sutta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravati and its shortened form is Airāvati. It is a tributary of the Sarayu.

Ādarsāvati—The Aravali Mountains (Kunze's *Vicissitudes of Aryan Civilization*, p. 380)
see Āryāvartta.

Adhichhatra—Same as Ahichchhātra (*Epigraphia Indica*, II, p. 243 note).

Adhirāja—Same as **Karusha**: the country of Rewa. It was the kingdom of Dantavakra who was killed by Kṛishṇa in Mathura (*Padma P.*, Pātāla, ch. 35). It was conquered by Sahadeva, one of the five Pāṇḍavas (*Mahābhārata*, Sabhā P., ch. 30).

Ādikōṭa—Another name for **Ahichchhatra**.

Agalassia.—See **Āgalaukika**.

Agastya-śrama—1. Twenty-four miles to the south-east of Nasik, now called Agastipuri: it was the hermitage of Rishi Agastya. 2. Akolha, to the east of Nasik, was also the hermitage of Agastya (*Rāmāyaṇa*, *Āraṇyakāṇḍa*, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarai-Aghat, forty miles south-west of Itah and about a mile to the north-west of Sankisa in the United Provinces (*Führer's Monumental Antiquities and Inscriptions*). 5. Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kūṭa mountain in Tinnevely, from which the river Tāmraparṇī takes its rise (Caldwell's *Dravidian Grammar*, Introduction, p. 118, Bhāsa's *Avimdraka*, Act iv). See **Tāmraparṇī**, **Malaya-giri** and **Kārā**. 6. About twelve miles from Rudra-prayāga in Garwal is a village called Agastyamuni which is said to have been the hermitage of the Rishi. 7. On the Vaidūrya-Parvata or Satpura Hill (*Mahābh.*, Vana, ch. 88). 8. See **Vedāranya**. Agastya introduced Aryan civilisation into Southern India. He was the author of the *Agastya-Saṃhitā*, *Agastya-Gīta*, *Sakalādhikāra*, &c. (Rām Rāja's *Architecture of the Hindus*; O. C. Gangoly's *South Indian Bronzes*, p. 4).

Aggalava-chetiya—It is about 350 miles to the north of Sākāśya in Sugana somewhere near Khalsi where Buddha passed his sixteenth vassa. Ālavaka Yakkha resided at this place. (Fa Hien's *Travels*, xvii; *JRAS.*, 1891, pp. 338, 339). See **Ālavi**.

Agnipura—Same as **Māhishmati**: the town was protected by Agni, the god of fire (*Mahābh.*, Anuśāsana, ch. 25; *Jaimini-Bhārata*, ch. 15).

Agravana—Agra, one of the *vanas* of Vraja-maṇḍala. It is called Agravana, as the first starting point for a pilgrim on his circumambulation of Vraja,—the holy scene of Kṛishṇa's adventures. According to Vaishṇava authorities, it was covered by forests for many centuries, before Rāpa and Sanātana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vṛindāvana. Buhlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber, the founder of the Mughal dynasty (*CR.*, vol. 79, p. 71,—Keene's *Medieval India*). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar's courtiers: his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buraj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichchhatra—Ramnagar, twenty miles west of Bareilly, in Rohilkhand. The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Pañchāla or Rohilkhand (Dr. Führer, *MA I.*, and Cunningham, *Anc. Geo.*, p. 359). It was also called Chhatravati (*Mahābhārata*, *Adiparva*, ch. 168). It is Adichhatra of the inscriptions (*Epigraphia Indica*, vol. II, p. 432,

note by Dr. Führer). It is also called Ahikshetra (*Mahābhārata*, Vana P., ch. 252). In Jaina works, Ahichhatra is said to be the principal town of the country called Jaṅgala which therefore was another name for North Pañchāla (see Weber's *Indische Studien*, xvi, p. 398).

Ahichhatra—Same as Ahichohhatra.

Ahikshetra—Same as Ahichohhatra.

Ahobala-Nṛisipha—A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Karnul in the province of Madras: the image of Nṛisipha is in the cavern of a hill called Gadurādri. It was visited by Śaṅkarācāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (*Śaṅkara-vijaya*; *Chaitanya-charitāmṛita*, Madhya, ch. 9; *Epigraphia Indica*, I, 368; III, 240).

Ahrāvati—1. The river Ravi. 2. The Rapti and Irawadi also are contractions of this name. The Rapti is a river in Oudh, on the south bank of which Sahet-mahet (ancient Śrāvastī) is situated. It is a contraction of Aśhiravati (see *Aśhiravati*).

Ajamati—The river Ajaya in Bengal: the Amystis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The *Gālava Tantra* mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhum in Bengal.

Ajiravati—Same as Aśhiravati (*Avadhāna-Kalpatalā*, ch. 76).

Ajitavati—The little Gandak river on the north of Kuśinagara (Kasia) where Buddha died. The river is also called Hiraṇyavati.

Ākarāvanti—Malwa, Ākara being East Malwa and Avantī West Malwa (*Bombay Gazetteer*, vol. I, Pt. I, p. 36 note; see *Ind. Ant.*, vii., 259; *Ram.*, Kish. ch. 41). It is mentioned as Ākaravēṇāvantika in the *Bṛhatsaṃhitā*, ch. xiv.

Akhaṇḍa—Dildārnagar, twelve miles south of Ghazipur.

Akshalinagara—See Anumakunḍapura.

Alaka—Same as Aśmaka.

Alakānanda—A tributary of the Ganges,—the united stream of the Viṣṇugaṅgā (called Dhavala-Gaṅgā or Dhauli) and Sarasvatī-Gaṅgā; it is also called Bishengaṅgā above its confluence. The river has been traced by Captain Raper (*Asia. Res.*, xi) a little way beyond Badrinath, having for its source a waterfall called Vasu-dhārā (*Skanda P.*, Viṣṇu kh., III, 6). Śrinagar, the capital of Gadhwal, is situated on the bank of this river.

Ālambhika—See Ālavi.

Alasanda—Alexandria, see Alexandria and Huplan. It is said to be the capital of Yona country (*JASB.*, 1838, p. 166).

Ālavi—Airwa, an ancient Buddhist town, the A-le of Fa Hian who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwah. Ālavi has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal—the Navadevakula of

Hüen Tsiang, 19 miles south-east of Kanouj (*Arch. S. Rep.*, I, 293; XI, 49; *Uḍḍaga-daḍḍa*, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kośala and Magadha; it contained a monastery called Aggalava-chetiya (*MIB.*, p. 37 n.). It is the Ālabhi of the Jains, from which Mahāvira made his missionary peregrinations (Rhys Davids' *Vinaya Texts*, *Chullavagga*, *Vangisa* or *Nigrodha Kappa Sutta*, Pt. vi, ch. 17; *Sutta Nipāṭa*, *Alavaka Sutta* in the *Sacred Books of the East*, vol. X). It is the Ālambhika of the *Kalpasūtra* (Stevenson's *Kalpasūtra*, p. 91). Buddha passed his sixteenth vassa (*Varsha*) at this place. For the places where Buddha passed his vassas in different years after attaining Buddhahood, see *JASB.*, 1838, p. 720.

Alexandria—1. Uchch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2. Hupian (see **Hupian**). 3. An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (*SBE.*, XXXV, p. 127—the *Questions of King Milinda*). It was 200 *yojanas* from Sākala. 4. According to some authorities, Alexandria ad Caucasum of the Greeks is Beghrām, 25 miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bamian (*Gazetteer of the Countries adjacent to India under Beghrām*).

Ali-madra—The district of Mardān (Hoti-Mardān) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Græco-Bactrian remains (*Brahmāṇḍa P.*, ch. 49).

Āmalakagrāma—See **Āmalitalā**.

Āmalitalā—On the north bank of the river Tāmraparṇī in Tinnevely, visited by Chaitanya. It is mentioned in the *Brahmāṇḍa Purāṇa*. It appears to be the same as Āmalakagrāma of the *Nṛsiṅha Purāṇa*, which has been highly extolled in Chapter 66; it is also called Sahya-Āmalakagrāma, being situated on the Western Ghats.

Amarakaṭṭaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sone have got their source (*Padma Purāṇa*, Svargakhaṇḍa (Ādi), ch. 6; Wilson's *Meghadūta* or the *Cloud Messenger*); hence the Nerbuda is called, in the *Amarakośha*, the daughter of the Mekala mountain. It is the Āmrakūṭa of Kālidāsa's *Meghadūta* (I, 17). Its sanctity is described in the *Skanda Purāṇa* (Revā Khaṇḍa, ch. 21). The first fall of the Nerbuda from the Amarakāṭṭaka mountain is called Kapilādhārā in the *Skanda Purāṇa*. Kapila is said to be an affluent of the Nerbuda (ch. 21). The *Viṣṇu-saṁhitā* (ch. 75) recommends Amarakāṭṭaka and a few other places as being very efficacious for the performance of the Śrādh ceremony.

Amaranātha—A celebrated shrine of Śiva in a grotto in the Bhairavaghāti range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kāśmīra. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailāsa. A little stream known as Amargaṅgā, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargaṅgā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The *Līṅga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr. Stein, the *Linga* which is an embodiment of Siva Amareśvara is "a large block of transparent ice formed by the freezing of the water which oozes from the rock" (Dr. Stein's *Rājatarāṅgī*, vol. II, p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the *Linga*. The pedestal of the *Linga* is 7 or 8 feet in diameter and 2 feet in height. The *Linga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon: the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all. On both sides of the *Linga* there are two columns of ice formation which are called *Dests*. Every year in the month of Śrdeśa, the pilgrims start from Mārtanḍa (Mārtan or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmīra (*JASB.*, 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvatī.

Amarāvati—1. Nagarkhara, about two miles to the west of Jallalabad: a village close to it is still called Nagarak,—the Na-kie of Fa Hien. 2. The Amarāvati *stūpa* is about 18 miles to the west of Bezvada and south of Dharaśikōṭa, on the south or right bank of the Krishna river about sixty miles from its mouth in the Krishna district, Madras Presidency. The Amarāvati Chaitya is the Pūrvaśaila Saṅghārāma of Hsuen Tsiang (Dr. Burgess' *Buddhist Stūpas of Amarāvati*, p. 101). Amarāvati is the *Diamond Sands* (*Dīpal dinne*) of the *Daladā Vagā*: it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in *JASB.*, vi., p. 856). The Amarāvati *tope* was built about A.D. 370 or 380, by the Andhras or the Andhra-bhṛitya kings who were Buddhists (Sewall's *Sketch of the Dynasties of Southern India*, p. 1; for its description see *JRAS.*, III, 132).

Amareśvara—On the opposite side of Omkārnāth, on the southern bank of the river Nerbuda (*Śiva Purāṇa*, Pt. I, ch. 33; *Skanda Purāṇa*-Revākhaṇḍa), thirty-two miles north-west of Khandwa and eleven miles east of Martoka Railway station (Caine's *Picturesque India*, p. 397). In the *Bṛīhat-Śiva P.* (Pt. II, chs. 3 and 4) Amareśvara is placed in Omkāra or Omkāra-kshetra. The twelve great *Līngas* of Mahādeva are:—Somanātha in Saurāshṭra, Mallikārjuna in Srīśaila, Mahā-kāla in Ujjayini, Omkāra in Amareśvara, Kedāra in the Himalayas, Bhīmaśankara in Pākini, Viśveśvara in Benares, Tryambaka in Gomati (near Nasik), Vaidyanātha in Chitābhūmi, Nāgeśa in Dvārakā, Rāmeśvara in Setubandha, and Ghuśrīneśa in Sivālaya (*Śiva Purāṇa*, Pt. I, ch. 38).

Ambalatthikā—1. A park half way between Rājagṛīha and Nālandā (*Dīgha Nikāya*: *Brahmajāla Sutta*). 2. A park situated in the village of Khānumata in Magadhā (*Kāpādana Sutta*).

Amballgrāma—Arañ, a village on the opposite side of Allahabad, across the Yamunā (*Chaitanya-charitāmṛta*, Pt. II; *Journal of the Buddhist Text Society*, vol. V, p. 65).

Ambara—The country of Jaipur, so called from its ancient capital of that name now called Amer, which is said to have been founded by Ambarīsha, son of Māndhātā (*Arch. S. Rep.*, Vol. 2), and hence Amer is a corruption of Ambarīshanagara. During the reign

of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasareśwari Kālī taken away by Man Singh from Jessore after subjugating Pratāpāditya.

Ambasaṇḍa—This village was evidently situated on the present site of Giriyeḥ. See *Indrasila-Guḥa* and *Giriyeḥ* (*MB.*, p. 298).

Ambashtha—The country of the tribe of Ambutai of Ptolemy: they lived on the northern part of Sindh at the time of Alexander and also on the lower Akosines (McCrindle's *Invasion of India by Alexander the Great*, p. 155).

Amī—Eleven miles east of Chhapra containing the temple of Bhavānī, which is one of the 52 *Pīṭhas*, where a fragment from the body of Sati is said to have fallen. According to the *Tantra-Chāḍma* vi, the *Pīṭhas* where the dismembered limbs of Sati are said to have fallen, are 52. According to the *Śivacharitra*, they are 51; according to the *Devī-Bhāgavata* there are altogether 108 *Pīṭhas* (Pt. vii, ch. 30). The *Uṇa-Pīṭhas* or minor *Pīṭhas* are 26 (*Kālikā-Purāṇa*, chs. 18, 50, 61).

Amrakūṭa-Parvata—It has been identified with Amarakuṭaka (*Meghadūta* and Mahamahopādhyāya Haraprasād Śāstri's *Meghadūta-Vyākhyā*, p. 3).

Anahila-Pattana—Virawal-Pattana or Paṭṭana, called also Anihilwār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhi by Banarāja or Vamsārāja. The town was called Anahilapattana after the name of a cowherd who pointed out the site (Merutuṅga Āchāryya's *Prabandhachintāmaṇi*, ch. 1; Merutuṅga's *Theravāṇi*, ed. by Dr. Bhau Daji). Hemachandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārāpāla, king of Anahilapattana (A.D. 1142-1173), and was his spiritual guide: he died at the age of 84 in A. D. 1172, in which year Kumārāpāla became a convert to Jainism (Bhau Daji's *Brief Notes on Hemachandra*), but according to other authorities, the conversion took place in A.D. 1159 (Tawney's *Intro.*, *Prabandhachintāmaṇi*, p. iii). After the overthrow of Valabhi in the eighth century Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh's *Literary Remains of Dr. Bhau Daji*, pp. 138 to 140; *JRAS.*, XIII, p. 158. It was also called Anahillapura.

Anamala—Same as Anoma.

Anandapura—Vadnagar in northern Gujarat, seventy miles south-east of Sidhpur (St. Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Anandpur, fifty miles north-west of Valabhi. It was anciently called Anarttapura (see the two copper-plate inscriptions of Alinā of A.D. 649 and 651). It was visited by Hsien Tsiang (Burgess' *Antiquities of Kathiawad-Kachh*, p. 84). Anandapura or Vadnagar is also called Nagara which is the original home of the Nāgara Brāhmaṇas of Gujarat. Kumārāpāla surrounded it with a rampart (Dr. Bühler, *Ep. Indica*, vol. 1, p. 295). Bhadrabāhu Svāmī, the author of the *Kalpasūtra*, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr. Stevenson's *Kalpasūtra: Preface*).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelum.

Ananta-Padmanābha—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanābha, which was visited by Chaitanya and Nityānanda (*Chaitanya-Bhāgavata*). It is also called Padmanābhapur (Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-sayana**.

Ananta-sayana—Padmanābhapur, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (*Padma P.*, Uttara, ch. 74; Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-Padmanābha**.

Ānarita—1. Gujarat and part of Malwa: its capital was Kuśasthali or modern Dwārka (*Bhāgavata P.*, ch. X., p. 67). 2. Northern Gujarat: its capital was Ānartapura (*Skanda P.*, Nāgara Kh., ch. 65), afterwards called Ānandapura, the modern Vadnagar (*Bom. Gaz.*, vol. I., Pt. 1, p. 6, note 2).

Ānartapura—Same as **Ānandapura**. See **Ānarita**.

Anavatapta—Same as **Anotatta**.

Andha—The river Andhilā or Chāndan,—the Andomatis of Arrian: see **Chandrāvati** (*Dev-Bhāgavata*, Bk. 8, ch. 11).

Andhanada—The river Brahmaputra (*Bhāgavata P.*, ch. 5, ślk. 9).

Andhra—1. The country between the Godāvari and the Kṛṣṇā including the district of Kistna. Its capital was Dhanakataka or Amarāvati at the mouth of the Kṛṣṇā. Veṅgi, five miles to the north of Elur, was according to Hiuen Tsiang, its ancient capital (*Garuda Purāṇa*, ch. 55). 2. Telingana, south of Hyderabad. According to the *Anar-gharāghava* (Act vii, 103), the Sapta Godāvari passes through the country of Andhra, and its principal deity is the Mahādeva Bhīmaśvara. The Pallava kings of Veṅgi were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dharasikōṭa. The Andhra dynasty was also called Sātavāhana or Sātakarṇi dynasty; their ancient capital was at Śrī Kākulum now diluviated by the Kṛṣṇā.

Anga—The country about Bhagalpur including Monghyr. It was one of the sixteen political divisions of India (*Āṅguttara I.*, 4; *Vinaya Texts*, ii, 146; *Govinda Sutta* in *Digha-nikāya*, xix, 36). Its capital was Champā or Champāpurī. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarajā. It was the kingdom of Romapāda of the *Rāmāyaṇa* and Karna of the *Mahābhārata*. It is said in the *Rāmāyaṇa* that Madana, the god of love, was burnt to ashes by Mahādeva at this place, and hence the country is called Aṅga, Madana being thenceforth called Anaṅga (*Bālakāṇḍa*, Canto 23, vs. 13, 14). See **Kāma-śrama**. According to Sir George Birdwood, Aṅga included also the districts of Birbhūm and Murshidabad. According to some authorities, it also included the Santal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B.C. (Spence Hardy's *Manual of Buddhism*, p. 166). His son Kunika or Ajātasatru became its viceroy, his head-quarters being at Champā. Mahana, the maternal grandfather of Kumāradevī, wife of king Govindachandra of Kanauj (1114-1154), was king Rāmapāla's viceroy in Aṅga (*Journal of the Asiatic Society of Bengal*, 1908), the country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest in the province of ancient Aṅga are:—Rishyaśṛṅga-śrama at Rishikunḍ, four

miles to the south-west of Bariaurpur, one of the stations of the East India Railway; the Karpagad or the fort of Karpa, four miles from Bhagalpur; Champā or Champāpuri, the ancient capital of Aṅga and the birth-place of Vāsudeva, the twelfth Tirthankara of the Jains; Jahnu-śrāma at Sultanganj; Modāgiri or Monghyr; the Buddhist caves at Pātharghātā (ancient Śilā-saṅgama or Vikramaśilā-saṅghārāma) in the Kahalgāon sub-division, referred to by Hiuen Tsiang and by Chora Kavi in the *Chora-pañchāsikā*; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see *Champāpuri* and *Sumha*). The name of Aṅga first appears in the *Atharva-saṃhitā* (Kāṇḍa V, Anuvāka 14). For the history of Aṅga, see my "Notes on Ancient Aṅga or the District of Bhagalpur" in *JASB.*, 1914, p. 317.

Aṅgalaukika—The country of the Aṅgalaukikas, who were most probably the Agalassians of Alexander's historians (see McCrindle's *Invasion of India*, p. 285) and neighbours of the Śivis, was situated below the junction of the Hydaspes and Akeshines (*Brahmaṇḍa P.*, 149).

Añjana-Giri—The Suleiman range in the Panjab (*Vardha P.*, ch. 80).

Anomā—The river Anmi, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p. 423). It was crossed by Buddha after he left his father's palace at a place now called Chandauli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanthaka to Kapilāvastu (Aśvaghosha's *Buddha-Charita*, Bk. V). But Carleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh (*Arch. S. Rep.*, vol. XXII, p. 224, and Führer's *MAI.*). Carleyle identifies the stūpa of Chhandaka's return with the Mahā-thān Dih, four miles to the north-east of Tameswar or Maneya, and the Out-Hair Stūpa with the Sirasara mound on the east bank of the Anomā river in the Gorakhpur district (*Arch. S. Rep.*, XXII, pp. 11, 15).

Anotatta—It is generally supposed that Anotatta or Anavatapta lake is the same as Rāwan-hrad or Langa. But Spence Hardy considers it to be an imaginary lake (*Beal's Legend and Theories of the Buddhists*, p. 129).

Antaragiri—The Rājmaḥal hills in the district of Santal Pargana in the province of Bengal (*Matysa P.*, ch. 113, v. 44; Pargiter's *Mārkaṇḍeya P.*, p. 325, note).

Antaraveda—The Doab between the Ganges and the Yamunā (*Hemakosha*; *Bhaviṣya Purāṇa*, Pt. III, ch. 2; *Ep. Ind.*, p. 197).

Anumakuṇḍapattana—Same as Anumakuṇḍapura.

Anumakuṇḍapura—Warrangal, the ancient capital of Telingana (Rudradeva inscription in *JASB.*, 1838, p. 903, but see Prof. Wilson's *Mackenzie Collection*, p. 76). It was the capital of Rājā Rudradeva identified with Churang or Choragaṅgā. The town was also called Anumakuṇḍapattana (*JASB.*, 1838, p. 901). The Kākatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Akhalinagara, which in the opinion of Mr. Cousens is the same as Yeksilanagara (*List of the Antiquarian Remains in the Nizam's Territories*). See *Benākāṭaka*.

Anūpadesa—South Malwa. The country on the Nerbuda about Nimar. Same as *Halhaya*, *Mahisha* and *Māhishaka* (*Śiva Purāṇa*, Dharma-saṃhitā, ch. 56; *Harivaṃśa*, chs. 5, 33, 112, 114). Its capital was Māhishmatī (*Raghuvamśa*, canto VI, v. 43).

Anurādhapura—The ancient capital of Ceylon. The branch of the celebrated Bo-tree (Pipal-tree) of Buddha-Gayā was brought and planted here by Mahinda and his sister Saṅghamittā, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahā-vihāra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurādhapura, existed in a building erected on one of the angles of Thuparamaya (Thupārāma) Dagoba (a corruption of Dhātagarbha), which was built by Devānāmpiyatissa about 250 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See **Dantapura**. The town contains also the "Loya Maha Paya" or Great Brazen Monastery and the "Ruanwelli" Dagoba described in the *Mahāvamsa*. The latter was built by the king Dutthagāmini in the second century of the Christian era. The Isibhumanganan was the site of Mahinda's funeral pile, and in the Ghaṇṭākara-vihāra the *Aṭṭha-kathā* (the commentary of the *Tripitaka*) was translated from Singhalese into Pāli by Buddhaghosha (A.D. 410—432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayā, during the reign of Mahānāma or Mahāmuni (Gray's *Buddhaghosapatti*): he was converted to Buddhism by Revata (Turnour's *Mahāvamsa*, ch. 37).

Aornos—Banigat, sixteen miles north-west of Ohind in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p. 58), but according to Captain James Abbot, Shah Kote on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar: modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p. 68). It is perhaps a corruption of Varana of Pāpini: there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attok (*Ind. Ant.*, I, 22).

Apaga—Afghanistan (*Brahmāṇḍa P.*, ch. 49).

Āpayā—1. The Ayuk-nadi to the west of the Ravi in the Punjab. 2. A river in Kurukshetra (*Vāmana P.*, ch. 36, *Padma P.*, Svarga; ch. 12). See, however, Oghavati. It still bears its ancient name. It is evidently the Āpayā of the *Rig-Veda* (III, 23, 4) frequently mentioned with the Sarasvati and the Drishadvati.

Apāpauri—Same as Pāpā [*Śabdakalpadrūpa*—s.v. Tirthākara; Prof. Wilson's *Hindu Religion* (Life of Mahāvira)]. See Pāpā.

Aparanandā—Same as Alakānandā: see Nandā (*Mahābh.*, Vana, ch. 109; *Brahmāṇḍa P.*, ch. 43).

Aparānta—Same as Aparāntaka.

Aparāntakā—Koṅkan and Malabar (*Mārkaṇḍeya Purāṇa*, ch. 58): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the *Raghuvamsa* (IV, v. 53) Aparānta is said to be on the south of the Muralā. According to the *Periplus of the Erythraean Sea*, Ariake extended southwards from the gulf of Cambay to the north of Ābhīra. Ptolemy's Ariake is the contraction of Aparāntaka, but that of the *Periplus* is the contraction of Ārāpyakā. According to Sir R. G. Bhandarkar, Aparānta was the northern Koṅkan, the capital of which was Surpāraka (modern Supara) near Bassorin. Aśoka sent here a Buddhist missionary named Yona-Dhammarakkhita in 245 B.C. According to Bhagvanlal Indraji, the western seaboard of India was called Aparāntika or Aparāntaka (*Ind. Ant.*, vol. VII, pp. 259, 263). Bhaṭṭa Svāmi in his commentary on Kautilya's *Arthśāstra* (Koshādhyaksha, Bk. ii) identifies it with Koṅkana.

See also *Brahma Purāṇa* (ch. 27, vol. 58) which includes Surpāraka in Aparānta-deśa. According to Kālidāsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghuvamśa*). It extended from the river Mahi to Goa (*Bomb. Gaz.*, vol. I, Pt. I, p. 36, note 8).

Apara-Videha—Rangpur and Dinajpur (*Lalita-vistara*, Dr. B. L. Mitra's trans., p. 52, note).

Āpayā—Same as **Āpagā** (q.v.).

Āplanstravana—It has been identified with the ruins near Ikauna in the Bahraich district in Oudh (Führer's *MAI.*). It was visited by Hiuen Tsiang.

Āraba—Arabia. See **Banāyu**.

Āramanagara—Arrah in the district of Shahabad. Dr. Hoey, however, supposes that the ancient name of Arrah was Arāḍa; and Arāḍa Kālāma, the teacher of Buddha, was a native of this place (*JASB.*, vol. LXIX, p. 77), but see *Arch. S. Rep.*, vol. III, p. 70.

Āraṇya—1. The nine sacred Āraṇyas or forests are:—Saindhava, Dandakāraṇya, Naimisha, Kurujāṅgala, Upalāvṛita (Utpalāraṇya?), Āraṇya, Jambumārga, Pushkara, and Himālaya (*Devi Purāṇa*, ch. 74). 2. See **Āraṇyaka**. 3. Same as **Bana**.

Āraṇyakā—A kingdom situated on the south of Ujjain and Vidarbha (*Mahābhārata* Sabhā, ch. 31). It is called Āraṇya in the *Devi Purāṇa*, ch. 46. It is the Ariaka of the *Periplus*. According to DaCunha, Ariaka (Ārya-kshetra) comprised a great part of Aurangabad and southern Koilkana. Its capital was Tagara, modern Daulatabad (DaCunha's *History of Chaul and Bassein*, p. 127).

Āraṭṭa—The Punjab, which is watered by the five rivers (*Mahābhārata*, Droṇa Parva, chs. 40—45; *Kaṇva P.*, ch. 45; Kauṭilya's *Arthasāstra*, Pt. II, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is Arāṣṭra.

Aravālo—The Wular or Volur lake in Kāśmīra (Turnour's *Mahāvamśa*, p. 72). The Nāga king of Aravālo was converted to Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aśoka to Kāśmīra and Gāndhāra. It is the largest lake in the valley of Kāśmīra, and produces water-nuts (*sagḍḍ*) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant *trapa bispinosa* (Thornton's *Gazetteer*).

Arbuda—Mount Abu in the Aravali range in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishṭha (*Mbh.*, Vana, ch. 82; *Padma P.*, Svarga, ch. II). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāma-dhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (*Ep. Ind.*, vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambā Bhavāni. It contains the celebrated Jaina temples dedicated to Rishabhā Deva and Neminātha: it is one of the five sacred hills of the Jains, which are Śatruñjaya, Samet Sikhar, Arbuda, Gīrnar, Chandragiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tirthaṅkaras, see *Śrāvastī*.

Arddhagangā—The river Kāveri (*Hemakośha*; *Harivamśa*, I, ch. 27).

Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-vejo (Ārya-vija) in the *Avesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Belurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuna, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathustra and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvatī to the east and south by their conquest of the aboriginal races (Max Müller's *Science of Language*).

Arishṭhapura—The Sanskritized form of Aritṭhapura, the capital of the country of Śivi (q.v.). It has not yet been identified: perhaps it is the same as Aristobothra of Ptolemy on the north of the Punjab.

Aristhala—Same as Kusasthala: see Pāṇiprastha.

Arjikiya—The river Bias (Vipāśā) [*Big-Veda*].

Arjuni—The river Bāhudā or Dhabalā (*Hemakosha*).

Arkakshetra—Same as Padmakshetra: Konārak, or Black Pagoda, 19 miles north-west of Puri in Orissa, containing the temple of the Sun called Kopāditya. It is also called Sūrya-kshetra (*Brahma Purāṇa*, ch. 27). See **Konārka**.

Aruṇa—One of the Seven Kosis (*Mahābhārata*, Vana, ch. 84). See **Mahākaushika**.

Aruṇā—A branch of the Sarasvatī in Kurukshetra (*Mahābhārata*, Salya, ch. 44): it has been identified by General Cunningham with the Mārkaṇḍa. Its junction with the Sarasvatī three miles to the north-east of Pehoa (Prithūdaka) is called the Aruṇa-saṅgama (*Arch. S. Rep.*, vol. XIV, p. 102).

Aruṇāchala—1. Same as Aruṇagiri. See **Chidambaram**: it contains the *tej* or fire image of Mahādeva. 2. A mountain on the west of the Kailās range (*Brahmāṇḍa P.*, ch. 51).

Aruṇagiri—Tiruvannamalai or Trinomali in the South Arcot district in the province of Madras (*Ep. Ind.*, Vol. III, p. 240). It is called Aruṇāchala in the *Skanda P.* (Aruṇā, Māhāt., Uttara, ch. 4). It contains the temples of Aruṇāchaleśvara and Arddha-nārīśvara Mahādeva (Wilson's *Mackenzie Collection*, p. 191).

Arunoda—Garwal, the country through which the Alakānandā flows (*Skanda P.*, Avantī Kh., Chaturāśṭiṅga, ch. 42). Its capital is Śrinagar.

Āryaka—Ariake of Ptolemy who wrote his *Geography* about A.D. 150 (*Bṛīhat Saṃhitā*, ch. 14). See *Aparāntaka* and *Āraṇyaka*.

Āryapura—Ahole, the western capital of the Chālukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyābole of the old inscriptions (*Arch. S. Rep.*, 1907-8, p. 189).

Āryāvartta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu-Saṃhitā*, ch. 2, v. 22). At the time of Patañjali, Āryāvartta was bounded on the north by the Himalayas, on the south by the Pāriyātraka, on the west by Ādarśāvali (Vinaśana according to the *Vāsiṣṭha Saṃhitā*, I, 8), and on the east by Kālākavana (Rajmahal hills). See *Kālākavana*. According to Rājasekhara, the river Nerbuda was the boundary between Āryāvartta and Dakṣiṇāpatha (*Bālarāmāyaṇa*, Act VI; Apte's *Rājasekhara : his Life and Writings*, p. 21).

Āśāpalli—Ahmedabad; same as *Yessabal* or *Āsawal* (Alberuni's *India*, p. 102).

Aser—Asirgarh, eleven miles north of Burhanpur in the Central Provinces (*Prithvirāj Rāso*). Aser is a contraction of Āsvatthāmā-giri (*Arch. S. Rep.*, vol. IX).

Ashtāvakra-Ārama—Rāhugrāma (now called Raila), about four miles from Hardwar, near which flows the Ashtāvakra-nadi, a small river, perhaps the ancient Samaṅgā. The hermitage of Rishi Ashtāvakra is also pointed out at Pauri near Śrinagar in Garwal, the mountain near which is called Ashtāvakra-parvata.

Ashtapāda—See *Kailāsa*.

Ashta-Vināyaka—The eight Vināyaka (Gaṇapati) temples are situated at Ranjangāon at the junction of the Bhīmā and Mūtha-mūla, Mārgāon, Theur, Lenādri and Ojhar in the Poona district, at Pāli in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency*, vol. 3). See *Vināyaka-tirthas*.

Ashtigrāma—Rāval in the district of Mathurā, where Rādhikā was born at the house of her maternal grandfather Surbhānu and passed the first year of her infancy before her father Brīshabhānu who dwelt at this place removed to Barbhāga (*Ādi Purāṇa*, ch. 12, and Growse's "Country of Braja" in *JASB.*, 1871 and 1874, p. 352). See *Barbhāga*.

Asi—A river in Benares. See *Bārāṇasī* (*Mahābhārata*, Bhishma, ch. 9).

Asikni—The river Chenab (Chandrabhāgā) [*Rig-Veda*, x, 75].

Asīhadurga—Junagar (Tod's *Rājasthān*).

Aumaka—According to the *Brahmaṇḍa Purāṇa* (Pūrva, ch. 48) Āsmaka is one of the countries of Southern India (Dākṣiṇātya), but the *Kūrma Purāṇa* mentions it in connection with the countries of the Punjab; the *Bṛīhat-Saṃhitā* (ch. 14) also places it in the north-west of India. Auxoamis which has been identified by Saint Martin with Sami (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvati and at a distance of about 25 miles from the sea, was considered to be the ancient Āsmaka. According to Prof. Rhys Davids, Āsmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Avantī. The Assakas had a settlement on the banks of the Godāvari at the time of Buddha, and their capital was Potana (*Govinda Sūtra* in *Dīgha-*

Nikāya, xix, 36). It appears, however, from the "History of Bāwari" in Spence Hardy's *Manual of Buddhism, Suttanipāṭa*, and *Pārāyanavagga* (SBE., X, 188) that Assaka (Āsmaka) was situated between the Godāvarī and Māhissati (Māhishmatī) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratishthāna (Paudanya (g.v.) of the *Mahābhārata*) on the north bank of the Godāvarī (see Pratishthāna,) called Potali and Potana by the Buddhists (*Jātakas*, Cum. Ed., vol. III, p. 2). It became a part of the Mahārāshtra country at the time of Aśoka. The *Dakṣa-kumāracharita* written in the sixth century A.D., by Daṇḍin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the *Harshacharita*. It should be remarked that in the *Purāṇas*, Mūlaka is said to be the son of a king of Āsmaka. Bhaṭṭa Swāmī, the commentator of Kauṭilya's *Arthśāstra*, identifies Āsmaka with Mahārāshtra. It is the Āsvaka of the *Mahābhārata* (Bhishma P., ch. 9).

Asmanvati—The river Oxus. It is mentioned in the *Rig-Veda*, x, 53, 8.

Assaka—See **Āsmaka** (*Dīgha-Nikāya*, xix, 36).

"Astacampra"—Same as **Hastakavapra**, but see **Stambhapura**.

Astakapra—Same as "Astacampra."

Āsvaka—See **Āsmaka**.

Āva-kachchha—Cutch (*Rudradāman Inscription*).

Āva-tīrtha—1. The confluence of the Ganges and the Kālinadī in the district of Kanouj (*Māh.*, Anuśāsana, ch. 4; Vana P., ch. 114; and *Vāmana P.*, ch. 83). 2. The Āva-krāntā mountain in Kāmakhyā near Gauhati in Assam (*Yoginī Tantra*, Uttara Kh., ch. 3).

Aṣṭahāsa—On the eastern part of Lābhapur in the district of Birbhum in Bengal. It is one of the Pīṭhas (*Kubjikā Tantra*, ch. 7; *Padma P.*, Śrīṣṭi Kh., ch. 11). Sati's lips are said to have fallen at this place and the name of the goddess is Phullarā. It is seven miles from the Amodpur Station of the E. I. Railway.

Ātreya—The river Atrai which flows through the district of Dinajpur (*Kāmakhyā Tantra*, ch. VII); it is a branch of the Tistā.

Āṇḍumvara—1. Cutch; its ancient capital was Koṭṣvara or Kachchheśvara (*Mahābhārata* Sabhā P., ch. 52, and Cunningham's *Arch. S. Rep.*, v, p. 155); the country of the Odomboræ of Ptolemy. 2. The district of Nurpur (or rather Gurudāspur) which was anciently called Dahneri or Dehmbeori, the capital of which is Pathankot (Pratishthāna) on the Ravi in the Punjab, was also called Uḍumvara (*Bṛhat-Saṃhitā*, ch. 14, and *Arch. S. Rep.*, vol. xiv, p. 116; Rapson's *Ancient India*, p. 155). There was another Uḍumvara to the east of Kanouj (*Chullavagga*, pt. xii, chs. 1 and 2).

Aupaga—Same as **Kamboja** (*Mārkaṇḍeya P.*, ch. 57).

Āvagāṇa—Afghanistan (*Bṛhat-Saṃhitā*, ch. 16). See **Kamboja**.

Avanti—1. Ujīn (*Pāṇini*, iv, 176; *Skanda P.*, Avanti Khanda, ch. 40); it was the capital of Mālava (*Brahma P.*, ch. 43). 2. The country of which Ujīn was the capital (*Anargharāghava*, Act vii, 109). It was the kingdom of Vikramāditya (see Ujjayini). In the *Govinda Sūtra* (*Dīgha-Nikāya*, xix, 36), its capital is said to be Māhishmatī. It is the ancient name of Malwa (*Kaṭhāsarit-sāgara*, ch. xix). Avanti has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' *Buddhist India*, p. 28).

Avāntika-Kshetra—Avani, a sacred place in the district of Kolar in Mysore, where Rāmachandra is said to have halted on his way from Laākā to Ayodhyā.

Avanti-Nadī—The Sipra. Ujin stands on this river.

Ayodhana—Pāk-Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India*, JASB., vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farīd-ud-dīn Shāheb Shakar Ganj.

Ayodhyā—Oudh, the kingdom of Rāma. At the time of the Rāmāyaṇa (I, chs. 49, 50), the southern boundary of Kośala was the river Syandikā or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhyā was divided into Uttara (Northern) Kośala and Dakshina (Southern) Kośala. The river Sarayū divided the two provinces. The capital of the former was Śrāvastī on the Rapti, and that of the latter was Ayodhyā on the Sarayū. At the time of Buddha, the kingdom of Kośala under Prasenajit's father Mahākośala extended from the Himalayas to the Ganges and from the Rāmgangā to the Gandak. The ancient capital of the kingdom was also called Ayodhyā, the birth-place of Rāmachandra. At a place in the town called Janmāsthāna he was born; at Chirodaka, called also Chirasāgara, Daśaratha performed the sacrifice for obtaining a son with the help of Rishyaśringa Rishi; at a place called Tretā-ki-Thākur, Rāmachandra performed the horse-sacrifice by setting up the image of Sītā; at Ratnamagadapa, he held his council (*Muktikopaniṣad*, ch. 1); at Swargadwāram in Fyzabad, his body was burned. At Lakshmaṇa-kuṇḍa, Lakshmaṇa disappeared in the river Sarayū. Daśaratha accidentally killed Saravaṇa, the blind Rishi's son, at Majhaurā in the district of Fyzabad. Ādinātha, a Jaina Tirthaṅkara, was born at Ayodhyā (Führer's *MAI*). Cunningham has identified the Sugrīva Parvata with the Kālākārāma or Pūrvārāma monastery of the *Mahāvārāṇa*, the Maṇi Parvata with Āśoka's Stūpa mentioned by Hīnen Tsiang, the Kubera Parvata with the Stūpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Maṇi Parvata is said to be a fragment of the Gandhamādana mountain which Hanumāna carried on his head on his way to Laākā. The sacred places at Ayodhyā were restored by Vikramāditya (evidently a Gupta king), who was an adherent of the Brahmanical faith, in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindāban were restored by Rupa and Sanātana in the sixteenth century A.D. Ayodhyā is the Sāketa of the Buddhists and Sagada of Ptolemy (see *Sāketa*).

Ayudha—The country lying between the Vitastā (Jhelum) and the Sindhu (Indus). Same as Yaudheya.

B

Bachmati—The river Bāgmātī in Nepal. Eight out of fourteen great Tīrthas of Nepal have been formed by the junction of the Bāgmātī with other rivers. The names of the eight Tīrthas are :—Panya, Śānta, Śaṅkara, Rāja, Chintāmaṇi, Pramadā, Śatalakṣhaṇa, and Jayā. The source and exit of the Bāgmātī are two other Tīrthas. Same as Bhāgvatī.

Badari—The O-cha-li of Hiuen Tsiang. It has been identified by Cunningham (*Anc. Geo.*, p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvira of the Pauranic period. According to the *Bṛihat-jyotiṣhārṇava*, Edar is a corruption of Ilva-durga. It is situated on a river called Hiranyanadī. The name of Badari is mentioned in the Dhavala inscription at Vasantagaḍ near Mount Abu (*JASB.*, 1841, p. 821).

Badari—See Badarikārama.

Badarikārama—Badrināth in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Śrīnagara. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishengāgā (Alakānanda), equidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot-spring called Tapanakuṇḍa, the existence of which, no doubt, led to the original selection of this spot: it is situated on the Gandhamādāna mountain (*Asiatic Researches*, vol. XI, article x; *Mahābhārata*, Śānti, ch. 335). The temple is said to have been built by Śaṅkarācārya in the eighth century A.D. It was also called Badari and Biśālā Badari (*Mahābhārata*, Vana, ch. 144). For a description of the place, see *Asiatic Researches*, vol. XI, article x.

Badavā—Same as Jvālāmukhī (see *Mahābhārata*, Vana, ch. 82).

Baggumudā—Same as Bhāgvatī.

Bāgmātī—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Krakucchanda by word of mouth when he visited Nepāla with people from Gauda-deśa. Its junctions with the rivers Marādārikā, Maṇi-rohini, Rājamañjarī, Ratnāvalī, Chārumatī, Prabhāvatī and Trivenī, form the Tīrthas called Śānta, Śaṅkara, Rājamañjarī, Pramodā, Sulakṣhaṇa, Jayā and Gokarna respectively (*Seayambhāḍ Purāṇa*, ch. v; *Varāha P.*, ch. 215. See also Wright's *Hist. of Nepal*, p. 90).

Bahela—Baghelkhand in Central India. It has been placed with Kārusha (Rewa) at Vindhyaṁulā (*Vāmana P.*, ch. 13). Rewa is also called Baghelkhand (Thornton's *Gazetteer*).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see *Mbh.*, Sabhā, ch. 27, where Vāhika is evidently used for Vāhika); it was conquered by Arjuna. According to the *Mahābhārata* (Karna P., ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Rāvi and Āpagā (Ayuk Nadi), and their capital was Śākala. They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; *Ind. Ant.* I, 122). See *Takka-deśa*. Bāhi and Hika were names of two *Asuras* of the Bias river after whom the country was called Vāhika. (*Mbh.*, Karna P., ch. 45 and *Arch. S. Rep.*, vol. V). They lived by robbery. According to the *Rāmāyaṇa* (Ayodhyā K., ch. 78), Vāhika was situated between Ayodhyā and Kekaya.

Bahudā—The river Dhabalā now called Dhumela or Burha-Rapti, a feeder of the Rapti in Oudh. The severed arm of Rishi Likhita was restored by bathing in this river; hence the river is called Bāhudā (*Mahābhārata*, Śānti, ch. 22; *Harivaṃśa*, ch. 12). But in the *Śiva Purāṇa* (Pt. VI., ch. 60), it is said that Gauri, the grandmother of Māndhātā, was turned into the river Bāhudā by the curse of her husband Prasenañjit. It has been identified by Mr. Pargiter with the Rāngaṅgā which joins the Ganges near Kanauj (see his *Mārkaṇḍeya P.*, ch. 57). See *Ikshumatī*. But this identification does not appear to be correct, as it is a river of Eastern India (*Mahābhārata*, Vana, ch. 87).

Bahulā—A Sakti Pīṭha near Kātwa in Bengal (*Tantrachudāmaṇī*).

Baiṣṇrāja-Sarovara—Same as *Manasa-sarovara* (*Harivaṃśa*, ch. 23).

Baidīsa—See *Bīdīśā* (Brahma P., ch. 27).

Baidūrya-Parvata—1. The island of Māndhātā in the Narbada, which contains the celebrated temple of Omkāranāth, was anciently called Baidūrya-Parvata (*Skanda P.*, Revā-Kh.). 2. It has been identified by Yule (*Marco-Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarāt near the source of the river Visvāmitrā which flows by the side of Baroda (*Varāhamihira's Bṛhat-Saṃhitā*, ch. 14; *Mahābhārata*, Vana, chs. 89, 120). 3. The Satpura range: the mountain contained Baidūrya or Beryl (cat's eye) mines (*Mbh.*, Vana, chs. 61, 131).

Baidyanātha—1. See *Chitābhūmi*. It is a place of pilgrimage (*Padma P.*, Uttara Kh., ch. 59). 2. In the district of Kangra in the Panjab. Same as *Kiragrāma* (*Matsya P.*, ch. 122). [Temples of Baidyanātha are:—In Deogadh in the Southal Perganas in Bengal (*Bṛhat-Dharma P.*, pt. I., ch. 14). See *Chitābhūmi*. For the establishment of the god and the name of Baijnāth (Baidyanātha), see Mr. Bradley-Birt's *Story of an Indian Upland*, ch. xi. 2. In Dabhōi, Gujarat (*Ep. Ind.*, vol. 1, p. 21). 3. In Kiragrāma on the east of the Kangra district, 30 miles east of Kot Kangra on the Binuan river (ancient Kandukā-binduka) in the Panjab (*Ep. Ind.*, vol. 1, p. 97).]

Baidyuta-Parvata—A part of the Kailāsa range at the foot of which the Mānasa-sarovara lake is situated. It is evidently the Gurla range on the south of lake Mānasa-sarovara; the Sarajū is said to rise from this mountain (*Brahmaṇḍa P.*, ch. 51). A Mānasa-sarovara is situated in the Kailāsa mountain (*Rāmāyaṇa*, Bāla-k., ch. 24); Baidyuta mountain is a part of the Kailāsa range.

Baiḥyansi—Same as *Begavāsi* (*Devi-Bhāgavata*, VIII, ch. 11; *Mack. Col.*, pp. 142, 211).

Baijayanti—Banavāsi in North Kanara, the capital of the Kadambas. Same as *Kṛāuṇchapura*. It is mentioned as Vijayanta in the *Rāmāyaṇa* (Ayodhyā K., ch. 9). It has also been identified with Bijayadurg by Sir R. G. Bhandarkar (*Early History of the Dekkan*, p. 33).

Baikāṇṭha—A place of pilgrimage about 22 miles to the east of Tinnevely visited by Chaitanya (*Chaitanya-charitāmṛta*). It is situated on the river Tāmraparṇī in Tinnevely. It is also called Śrīvaikāṇṭham.

Bairantya-Nagara—Where Bhāsa places the scene of his drama *Arindamaka*. It was the capital of a king named Kuntī-Bhoja (*Ibid.*, Act VI). It is mentioned in the *Harsha-charita* (ch. vi) as the capital of Rantideva. See *Kuntī-Bhoja* and *Rantipura*.

Bairāta-Pattana—The capital of the old kingdom of Govisana, visited by Hiuen Tsiang in the seventh century. It has been identified with Dhikuli in the district of Kumaun (Führer's *MAI.*, p. 49).

Baisālī—Besāḍ in the district of Mazaffarpur (Tirhut), eighteen miles north of Hājipur, on the left bank of the Gandak (General Cunningham's *Anc. Geo.*, p. 443, and *Rāmāyaṇa*, Ādikāṇḍa, ch. 47). The *Rāmāyaṇa* places Bisālā on the northern bank of the Ganges and the *Dev. Kalp.* (ch. 39) on the river Balgumati. The Pergana Besārā, which is evidently a corruption of Bisālā, is situated within the sub-division of Hājipur. Baisālī was the name of the country as well as of the capital of the Vrijjis (Vajjis) or Licchavis who flourished at the time of Buddha. The southern portion of the district of Mazaffarpur constituted the ancient country of Vaisālī. The small kingdom of Vaisālī was bounded on the north by Videha and on the south by Magadha (Pargiter's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaisālī and the Vajjis had a republican form of government (see also *Mahā-parinibbāna Sutta*). Buddha lived in the Mahāvana (Great Forest) monastery called Kutāgārasālā or Kutāgāra hall, rendered as "Gabled Pavilion" by Rhys Davids (*Chullavagga*, ch. v, sec. 13, and ch. x, sec. 1; *SBE.*, vol. XI), which was situated on the *Markaṭa-kṛada* or monkey-tank near the present village of Bakhra, about two miles north of Besāḍ, and near it was the tower called Kutāgāra (double-storeyed) built over half the body of Ānanda. About a mile to the south of Besāḍ was the Mango-garden presented to Buddha by the courtesan Āmradārikā called also Ambapālī. Chāpāla was about a mile to the north-west of Besāḍ, where Buddha hinted to Ānanda that he could live in the world as long as Ānanda liked, but the latter did not ask him to live. The town of Baisālī, which was the capital of Videha at the time of Buddha and Mahāvīra, consisted of three districts: Baisālī or Besālī proper, Kuṇḍapura or Kuṇḍagāma (the birth-place of Mahāvīra, the twenty-fourth or last Tīrthāṅkara of the Jains), and Bāniyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Uvasagadasao*, p. 4 n.; *Āchārādga Sūtra*, and *Kalpa Sūtra* in *SBE.*, vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Bālukārāma vihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kālāsoka, king of Magadha, under the presidentship of Revata who was one of the disciples of Ānanda (Turnour's *Mahāvastu*, ch. iv). Baisālī, however, has been identified by Dr. Hoey with Chirāṇḍ, seven miles to the east of Chapra on the Ganges (see *Chirāṇḍ* in Pt. II). At Beluva (modern Belwa, north-east of Chirāṇḍ), Buddha was seized with serious illness (*Mahā-parinibbāna Sutta*, ch. ii). Chāpāla (*Mahā-parinibbāna Sutta*, ch. ii) has been identified by Dr. Hoey with Telpā (or Talpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titariā, west of Sewan, has been identified by him with the forest, the fire of which was extinguished by the *Titar* or partridge. The name of Setnarnālā has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhakta-Pushkara) is shown to be the place where Droṇa divided the relics among the seven princes. The country to the east of the river Daka near Sewan was the country of the Mallas. The river Shi-lai-na-fa-ti (Savarnavatī) of Hiuen Tsiang has been identified with the river Sondi. Dr. Hoey identifies Besāḍ with the town of the Monster Fish, *Vasāḍhaya* (really porpoise) [*JASB.*,

vol. LXIX—"Identification of Kusinara, Vaisali and other Places" and my article on "Chirand in the district of Saran" in *JASB.*, vol. LXXII. The places where Buddha resided while in Vaisali are Udena-Mandira, Gautama-Mandira, Saptambaka-Mandira, Bahuputraka-Mandira, Saranda-Mandira, and Châpâla-Mandira (*Mahâ-parinibbâna Sutta*, ch. 3; Spence Hardy's *MB.*, p. 343). For the names of other places in Baisali where Buddha resided, see *Divyâvadâna* (Cowell's ed., chs. xi, xii).

Baisikya—Same as *Basikâ* (*Brahma P.*, ch. 27).

Baitarani—1. The river Baitarani in Orissa: it is mentioned in the *Mahâbhârata* as being situated in Kaliûga (Vana Parva, ch. 113). Jâjpur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassein. This sacred river was brought down to the earth by Parasûrama (*Padma P.*, Tuîgârî Mâhâtmya; *Matsya P.*, ch. 113; Da Cunha's *History of Chaul and Bassein*, pp. 117, 122). 3. A river in Kurukshetra (*Mbh.*, Vana, ch. 83). 4. A river in Garwal on the road between Kedâra and Badrinâtha, on which the temple of Gopeshvara Mahâdeva is situated.

Bâkâtaka—A province between the Bay of Bengal and the Śrî-śaila hills, south of Hyderabad in the Deccan. The Kailâkila Yavanas reigned in this province and Vindhyaśakti was the founder of this dynasty (*Viśṇu P.*, IV., ch. 24; Dr. Bhanu Daji's *Brief Survey of Indian Chronology*). See, however, **Kilkila**.

Bakresvara—Bakranâth, one of the Śakti Pîthas in the district of Birbhum in Bengal. It derives its name from Bhairava Bakranâth, the name of the goddess being Mahishamardîni. There are seven springs of hot and cold water (*Tantra-chûdâmâṣi*).

Bakresvari—The river Bâkâ which flows through the district of Bardwan in Bengal.

Bakshu—The river Oxus (*Matsya P.*, ch. 101; cf. *Chakshu* in *Brahmaṇḍa P.*, ch. 51; see *Saddakalpadruma* s.v. Nadi) Wuksh, the archetype of Oxus, is at a short distance from the river (Ibn Hûskul's *Account of Khorasan* in *JASB.*, XXII, p. 176).

Balabhi—Wala or Wallay, a seaport on the western shore of the gulf of Cambay, in Kathiawad, Gujarat, 18 miles north-west of Bhaonagar (*Daśakumâra-charita*, ch. vi; *JRAS.*, vol. XIII (1852), p. 146; and Cunningham's *Anc. Geo.*, p. 316). It is called Vamila-pura by the inhabitants. It became the capital of Saurâshtra or Gujarat. It contained 84 Jaina temples (*JRAS.*, XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century A.D., as Nâlandâ in Eastern India (Itsing's *Record of the Buddhist Religion* by Takakusu, p. 177). The Valabhi dynasty from Bhaṭârka to Śîlâditya VII reigned from cir. A.D. 465 to 766. For the names of kings of the Valabhi dynasty, see Dr. Bhanu Daji's *Literary Remains*, p. 113; *JASB.*, 1838, p. 966 and Kielhorn, "List of Inscri. of N. India," *Ep. Ind.*, Vol. VIII, App. Bhartṛihari, the celebrated author of *Bhâgî-Kâvyâ*, flourished in the court of Śrîdharasena I, king of Valabhi, in the seventh century. Bhadrabâhu, the author of the *Kalpasûtra*, flourished in the court of Dhruva Sena II (see Dr. Stevenson's *Kalpasûtra: Preface*). See **Anandapura**.

Bāhika—1. The country between the Bias and the Sutlej, north of Kekaya (*Pāṇḍya*, Ayodhyā, ch. 78). The *Triśaṅga-śeṣa* mentions that Vāhika and Trigarta were the names of the same country (see *Trigarta*). The *Mahābhārata* (Karna Parva, ch. 44) says that the Vāhikas lived on the west of the Ravi and Āpagā rivers, i.e., in the district of Jhang (see *Bāhika*). The Madras, whose capital was Śākala (Sangala of the Greeks), were also called Vāhikas. Bāhika is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vāhikas of Sindhu (*JASB.*, 1838, p. 630). See *Bāhika*. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan [*Bṛhat saṃhitā*, ch. 18 and *JASB.*, (1838) p. 630]. About 230 B.C., Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Græco-Bactrian dominion was overwhelmed entirely about 126 B.C. by the Yue-chi, a tribe of the Tartars (see *Śakadvīpa*). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol. I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Gustasp, a king of the Bactrian dynasty of Kāvja, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zarathustra (Zoroaster) is a corruption of Zarat Trastri or "Praiser of Trastri," Trastri being the chiseller and architect of the gods (Kunte's *Vicissitudes of Aryan Civilization in India*, p. 55). From the *Brahma Purāṇa* (chs. 89 and 132), Tvastā and Viśvakarmā (the architect of the gods) appear to be identical, as well as their daughters Ushā and Saṃjñā, the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Um-ul-Bilad or the mother of cities and also Kubbet-ul-Islam (i.e. dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Græco-Bactrian alphabet, see *JASB.*, IX (1840), pp. 449, 627, 733; for Bactrian coins, see *JASB.*, X, (1842), p. 130.

Ballalapurī—The capital of Ādiśūra and Ballāla Sena, kings of Bengal, now called Rāmpāla or Ballālabādī, about four miles to the west of Munshiganj at Bikramapura (*q.v.*) in the district of Dacca. The Sena Rājās, according to General Cunningham (*Arch. S. Rep.*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch. S. Rep.*, vol. III, p. 163). The remains of Ballāla Sena's fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vighrahapāla III and father of Madana-pāla. The five Brahmans, who came to Bengal from Kanauj at the request of Ādiśūra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādiśūra Jayanta or Ādiśūra, who ascended the throne of Gour in A.D. 732, caused the five Brahmans to be brought from Kanauj for performing a Putreshtī sacrifice, and he gave them five villages to live in, namely, Pañchakoṭī, Harikoṭī, Kāmakoṭī, Kaṅkagrāma and Baṭagrāma, now perhaps collectively called Pañchasāra, about a mile from Rāmpāla. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1110, is said to have been the last king of this

place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bâyâdumba of Manipur, the Bâbâ Âdam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballâlapuri, at the instigation of Dharma Gîri, the mahanta of the celebrated Mahâdeva called Ugramâdhava of Mahâsthâna, whom the king had insulted and banished from his kingdom (Ânanda Bhaṭṭa's *Ballâla-Charita*, chs. 26 and 27). Bâyâdumba or Bâbâ Âdam's tomb is half a mile to the north of Ballâla-bâḍī. Vikramapura was the birth-place of Dîpâkara Śrî Jñâna, the great reformer of Lamaism in Tibet, where he went in A.D. 1038, and was known by the name Atîsa. Râmpâla was also the capital of the Chandra and Varma lines of kings.

Bâlmiki-Âsrama—Bithur, fourteen miles from Cawnpur, which was the hermitage of Rishi Vâlmiki, the author of the *Râmâyana*. Sitâ, the wife of Râmachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vâlmiki at the hermitage is situated on the bank of the Ganges (*Râmâyana*, Uttara, ch. 58). Sitâ is said to have been landed by Lakshmana, while conveying her to the hermitage, at the Satî-ghât in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brahmâvartta-ghât at Bithur, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father, Râmachandra, in a fight for the *Aśvamedha* horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Bâloksha—Beluchistan. The name occurs only in the 57th chapter of the *Avadâna-Kalpatalâ*. From the names of other places and that of Milinda, perhaps the Greek king Menander, mentioned in that chapter, Bâloksha appears to be the country of the "Balokshias" or Beluchis. It is called Balokshi in the *Bodhisattvâvadâna-Kalpasûtra* (Dr. R. Mitra's *Sans. Buddh. Literature of Nepal*, p. 60). Beluchistan was formerly a Hindu kingdom and its capital Kelat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sewâmal, after whom the fort there was called Kalat-i-Sewa, now known by the name of Kalat-wa-Neecharah. One of the most ancient places in Beluchistan is the island called Śata-dvîpa (popularly known as Suîga-dvîpa) or the island of Sata or Astola (Astula or Kâlî), the Asthala of Ptolemy and Satalishefalo of Hînen Tsiang (Astuleśvara), just opposite the port of Pasânee (Pâshâni, which is evidently the Pâshân of *Bodhisattvâvadâna-Kalpasûtra*). According to tradition, it was once inhabited, but the inhabitants were expelled by the presiding goddess Kâlî in her wrath at an incest that was committed there. Śata-dvîpa is the Karmine of Nearchus, which is a corruption of Kâlyana or the abode of Kâlî. There is still a Hindu temple at Kalat, which is dedicated to Kâlî or Durgâ, and which is believed to have been in existence long before the time of Sewa. Another place of Hindu antiquity in Beluchistan is the temple of Hînglîj (see Hîngulâ). Mustang also contains a temple of Mahâdeva (*JASB.*, 1843, p. 473—"Brief History of Kalat" by Major Robert Leech).

Bālubāhini—The river Bāgin in Bundelkhand, a tributary of the Jamunā [*Skanda P.*, Āvāntya Kh. (Revā Kh., ch. 4)].

Bālukesvara—The Malabar Hill near Bombay, where Parāśurāma established a Liṅga called Vālukesvara Mahādeva (*Skanda P.*, Sāhya Kh., Pt. 2, ch. I; *Ind. Ant.*, III (1874), p. 248).

Bāmanasthali—Banthali near Junāgad.

Bamri—Same as Bāvera. See Babylon.

Bapsa—Same as Batsya : (*Jātaka*, VI, 120).

Bapsadhāra—The river Bapsadhārā in Ganjam, on which Kaliṅgapatam is situated (Pargiter's *Mārkandēy P.*, ch. 57, p. 305; *Imperial Gazetteer of India*, s.v. Ganjam and *Vapsadhārā*).

Bapsagulma—A sacred reservoir (kuṇḍa) on the tableland of Amarakantaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (*Mahābhārata*, Vana, ch. 85).

Bana—1. The twelve Vanas of Mathurā-maṇḍala or Braja-maṇḍala are Madhuvana, Tālavana, Kumudavana, Vṛndāvana, Khadiravana, Kāmyakavana, Bahulāvana on the western side of the Jamunā; Mahāvana, Vilva-vana, Loha-vana, Bhāṇḍira-vana, and Bhadravana on the eastern side of the Jamunā (Lochana Das's *Chaitanya-maṅgala*, III, p. 192; Growse's *Mathurā*, p. 54). The *Vārāha P.* (ch. 153) has Vishpusthāna instead of Tālavana, Kuṇḍa-vana instead of Kumuda-vana, and Bakula-vana instead of Bahulāvana. 2. Same as Aranya (*Śabdakalpādruma*). 3. The seven Vanas of Kurukshetra are :—Kāmyaka, Aditi, Vyāsa, Phalaki, Śūrya, Madhu, and Sita (*Vāmana P.*, ch. 34). 4. For the Himalayan vanas or forests as Nandana, Chaitranātha, etc., see *Matsya P.*, ch. 120.

Bānapura—1. Mahābalipura or Mahābaleśvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Pauranic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābalipura, see *JASB.*, 1853, p. 656.

2. Same as Sōṇitapura.

Banavāsi—1. North Kanara was called by this name during the Buddhist period (*Haviṇsa*, ch. 94). According to Dr. Bühler, it was situated between the Ghats, the Tuṅga-bhadrā and the Baradā (*Introduction to the Vikramādityadevacharita*, p. 34, note). 2. Same as Krauñchapura in North Kanara. A town called Banavāsi (Banavāsi) on the left bank of the Varadā river, a tributary of the Tuṅgabhadrā, in North Kanara mentioned by Ptolemy (McCrindle's *Ptolemy*, p. 176) still exists (*Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 188). Vanavāsi was the capital of the Kadamba dynasty (founded by Mayūravarma) up to the sixth century when it was overthrown by the Chalukyas. Aśoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as Jayantī and Vijayantī. In the *Vanavāsi-Mahātmya* of the *Skanda Purāṇa*, Vanavāsi is said to have been the abode of the two Daityas, Madhu and Kaiṭabha, who were killed here by Vishnu. The temple of Madhukesvara Mahādeva at this place was built by the elder brother Madhu (Da Cunha's *History of Chaul and Bassin*).

Banayū—Arabia (T. N. Tarakavāchaspati's *Śabdastomamahānidhi*; *Rāmāyaṇa*, Ādi, ch. vi).

It was celebrated for its breed of horses (*Arthashastra* of Kautilya, Bk. II, *Aśvādhyaksha*). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS.*, vol. XV) was Arbaya. It appears from Ragozin's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanāyū with Arabia appears to be conjectural (see Griffith's *Rāmāyaṇa*, Vol. I, p. 42 note). Āraba (Arabia) has been mentioned by Varāhamihira who lived in the sixth century A.D. (*Bṛhat-saṃhitā*, XIV, 17). The *Padma P.* (*Svarga*, Ādi, ch. iii) mentions the Vānāyavas (people of Vanāyū) among the tribes of the north-western frontier of India.

Baṅga—Bengal. "In Hindu geography," says Dr. Francis Buchanan, "Baṅga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaṅga is to the centre of this territory, and Aṅga to its western limits" (Beveridge's "*Buchanan Records*" in the *Calcutta Review*, 1894, p. 2). According to Dr. Bhanu Daji, Baṅga was the country between the Brahmaputra and the Padmā (*Literary Remains of Dr. Bhanu Daji*). It was a country separated from Puṇḍra, Sumha and Tāmralipta at the time of the *Mahābhārata* (*Sabhā P.*, ch. 29). Bengal was divided into five provinces: Puṇḍra or North Bengal; Samatata or East Bengal; Karna-suvarṇa or West Bengal; Tāmralipta or South Bengal; Kāmarupa or Assam (Hsien Tsiang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballāla Sena: Barendra and Baṅga to the north of the Ganges, and Rādhā and Bāgdī to the south of the river (but see *JASB.*, 1873, p. 211); the first two were separated by the Brahmaputra and the other two by the Jalangi branch of the Ganges. Barendra, between the Mahānandā and Karotoya corresponds to Puṇḍra, Baṅga to East Bengal, Rādhā (to the west of the Bhāgirathī) to Karna-suvarṇa and Bāgdī (Samatata of Hsien Tsiang and Bhāṭī of the *Akbarnāma*) to South Bengal (*Arch. S. Rep.*, vol. XV, p. 145, and see also Gopāla Bhaṭṭa's *Ballāla-charitam*, Pūrva-khaṇḍa, vs. 6, 7). Mr. Pargiter is of opinion that Baṅga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Rājshāhī, Pabna and Faridpur ("Ancient Countries in Eastern India" in *JASB.*, 1897, p. 85). At the time of Ādiśūtra, according to Devīvara Ghataka, Bengal was divided into Rādhā, Baṅga, Barendra and Gauda. At the time of Keśava Sena, Baṅga was included in Paṇḍravarddhana (see Edilpur Inscription: *JASB.*, 1838, p. 45). The name of Baṅga first occurs in the *Aitareya Āraṇyaka* of the *Ṛig-Veda*. According to Sir George Birdwood, Baṅga originally included the districts of Burdwan and Nadia. Baṅga was called Bāṅgālā even in the thirteenth century (Wright's *Marco Polo*). For further particulars, see **Baṅgal** in Part II of this work. Dr. Rājendralāla Mitra (*Indo-Aryans*, vol. II, ch. 13) gives lists of the Pāla and Sena kings [see also *Ep. Ind.*, vol. I, p. 305] (Deopārī Inscriptions regarding the Senas): *Ibid.*, vol. II, p. 160 (Bādal Pillar Inscription); *Ibid.*, p. 347 (Vaidyadeva Inscription at Benares); *JASB.*, 1838, p. 40 (Edilpur Inscription of Keśava Sena from Bakarganj). According to the copperplate inscription of Lakshmaṇa Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Karpāta. For the ancient trade and commerce of Bengal, see Mr. W. H. Schoff's *Periplus*; Bernier's *Travels*, p. 408; Tavernier's *Travels*, Bk. III; Dr. N. Law's article, *Modern Review*, 1918. See **Saptagrāma** and **Karnasuvarṇa**.

Bānijagrāma—Same as Bāniyagāma.

Bāniyagāma—Vaiśālī or (Besāḍ) in the district of Muzaffarpur (Tirhut); in fact, Bāniyagāma was a portion of the ancient town of Vaiśālī (Dr. Hoernle's *Uvāśagadasādo*). See Kuṇḍagāma.

Baṇḍī—Same as Karura, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 96).

Baṇḍulā—The river Manjerā, a tributary of the Godāvari. Both these rivers rise from the Sahya-pāda mountain or Western Ghats (*Maṭṭya P.*, ch. 113). Baṇḍulā is mentioned as Maṇḍulā in the *Mahābhārata*, Bhīṣma P., ch. 9.

Baṅkshu—Same as Ghakshu (Bhāgavata P., v. 17).

Bārā—Same as Baruṇa (*Av. Kalp.*, 99).

Baradā—1. The river Wardha in the Central Provinces (*Mālavikāgnimitra*, Act V: *Agnī P.*, ch. 109; *Mbh. Vana*, ch. 85; *Padma P.*, Ādi., ch. 39). 2. A tributary of the Tuṅgabhadra, on which the town of Vanavāsī, the abode of the two Daityas Madhu and Kaijabha, is situated. See Vanavāsī and Vedavati.

Barāha-kshetra—1. Barāmēla in Kāśmīra on the right bank of the Jhelum, where Viṣṇu is said to have incarnated as Varāha (boar). There is a temple of Ādi-Varāha (see Śākara-kshetra). 2. Another place of the same name exists at Nāthpur on the Kuśī in the district of Purnea below the Trivenī; see Manā-Kausika (*JASB.*, XVII, 638). It is the Kokāmukha of the *Varāha Purāṇa* sacred to Varāha, one of the incarnations of Viṣṇu (*Varāha P.*, ch. 140). See Kokāmukha.

Barāha-Parvata—A hill near Barāmēla in Kāśmīra [*Viṣṇu-Saṃhitā*, ch. 85; Institutes of Viṣṇu, *SBE.*, vol. VII, p. 256, note].

Barapa—1. Bulandshahr near Delhi in the Punjab (Growse, *JASB.*, 1883). This town is said to have been founded by Janamejaya, son of Parikshit and great-grandson of Arjuna (*Bulandshahr* by Growse, in the *Calcutta Review*, 1883, p. 342). At Ahar, 21 miles north-east of Bulandshahr, he performed the snake-sacrifice (*JASB.*, 1883, p. 274). A Jain inscription also shows that it was called Uchchanagara (Dr. Bühler, *Ep. Ind.*, vol. 1, p. 375). 2. Same as Aornos (*Ind. Ant.*, I, 22).

Baranā—Same as Baruṇa (*Kārma P.*, I, ch. 31).

Barṇasā—Same as Parṇasā.

Bārṇasī—Benares situated at the junction of the rivers Barṇa and Asi, from which the name of the town has been derived (*Vāmana P.*, ch. III). It was formerly situated at the confluence of the Ganges and the Gumti (*Mbh.*, Anuśāsana, ch. 30). It was the capital of Kāśī (*Rāmāyaṇa*, Uttara, ch. 48). At the time of Buddha, the kingdom of Kāśī formed a part of the kingdom of Kośala (see Kāśī). According to James Prinsep, Benares or Kāśī was founded by Kāśī or Kāśīrāja, a descendant of the Pururavas, king of Pratiśṭhāna (see Pratiśṭhāna); Kāśīrāja's grandson was Dhanvantari; Dhanvantari's grandson was Divodāsa, in whose

reign Buddhism superseded Śiva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivism after a short period. In 1027, Benares became part of Gauda, then governed by Mahāpāla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072—1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghuri who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated, Introduction*, p. 8; *Vāyu P.*, Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hsien Tsiang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Liṅgas of Mahādeva: "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combines to shade (the sites), whilst pure streams of water encircle them. The statue of Deva Mahādeva, made of *teou-shih* (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living." The *Padma P.* (Uttara, ch. 67) mentions the names of Viśveśvara, Bindumādhava, Maṇikarṇikā, and Jñānavāpi in Kāśī (Benares). The present Viśveśvara, which is a mere *Liṅga*, dates its existence since the original image of the god, described by Hsien Tsiang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñānavāpi, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed. The shrines of Ādi-Viśveśvara, Veṇumādhava, and the Bakarya-kuṇḍa were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Kṛṣṇa is one of the oldest temples in Benares; it is mentioned in the *Prabodha-Chandrodaya Nāṭaka* (Act IV) written by Kṛṣṇa Mīra in the eleventh century A.D. The names of Mahādeva Tilabhāṅgeśvara and Daśādevamedheśvara are also mentioned in the *Śiva Purāṇa* (Pt. 1, ch. 39). The Maṇikarṇikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Hariścandra of Ayodhyā, who became a slave to a Chāṇḍāla for paying off his promised debt (Kāśmeśvara's *Chāṇḍa-kauśika*; *Mārkaṇḍeya P.*, ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Rāj-ghāt at the confluence of the Barṇā and the Ganges (Bholanath Chunder's *Travels of a Hindoo*, vol. I). Benares is one of the Pīṭhas where Sati's left hand is said to have fallen, and is now represented by the goddess Annapūrṇā, but the *Tantrachūḍāmaṇi* mentions the name of the goddess as Viśālākṣhī. There were two Brahmanical Universities in ancient India, one at Benares and the other at Takṣaśilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, Vol. I, p. 67. Benares is said to be the birth-place of Kāśyapa Buddha, but Fa Hian says that he was born at Too-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hian*, ch. xxi; *Arch.*

S. Rep., XI), nine miles to the west of Śrāvastī. Kāśyapa died at Gurupāda hill (see *Gurupāda-giri*). But according to the Aṅgikathā of Buddhaghosha, Kāśyapa (Kassapa) was born at Benares and died at Mrigadāva or modern Sarnāth (*JASB.*, 1838, p. 796.) In the *Puraṇjaya-Jātaka* (*Jātakas* IV, 75), the ancient names of Benares are said to have been Surandhana, Sudarāna, Brahmavarddhana, Pushpavati, and Ramya.

Bārānasi-Kataka—Katak in Orissa, at the confluence of the Mahānadi and the Kājuri, founded in A.D. 989 by Nripa Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chandwar which he abandoned, and constructed the fort at Katak called Badabāṭi. The remains of the fort with the ditch around it still exist. For a description of the fort (Badabāṭi), see Lieut. Kittce's "Journal of a Trip to Cuttack" in *JASB.*, 1838, p. 203. The former capitals of the Keśari kings were Bhuvaneśvara and Jājpur (Hunter's *Orissa* and Dr. R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 164). Fleet's identification of Vinatapura and Yayātinagara of the inscriptions with Katak appears to be very doubtful. The strong embankment of the Kājuri is said to have been constructed by Markaṭ Keśari in A.D. 1906. The town contains a beautiful image of Kṛṣṇa known by the name of Sākhi-Gopāla (*Chaitanya-charitāmṛta*, II, 5).

Bārāṇavata—Barnava, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pāṇḍavas (Führer's *MAI.*, and *Mbh.*, *Ādi*, ch. 148). It was one of the five villages demanded by Kṛṣṇa from Duryodhana on behalf of Yudhiṣṭhira (*Mbh.*, *Udyoga*, ch. 82).

Bardhamāna—1. From the *Kathā-sarit-sāgara* (chs. 24, 25), Bardhamāna appears to have been situated between Allahabad and Benares, and north of the Vindhya hills. It is mentioned in the *Mārkaṇḍeya Purāṇa* and *Velāla-pañcaviṃśati*. 2. Bardhamāna was called Asthikagrāma because a Yakṣa named Śālapāṇi had collected there an enormous heap of bones of those killed by him. Mahāvīra, the last Jaina Tīrthāṅkara, passed the first rainy season at Bardhamāna after attaining Kevalinship (Jacobi's *Kalpasastra*, *SBE.*, vol. XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Bardhamāna is referred to as Bardhamāna-koṭi (see also *Mārkaṇḍeya P.*, ch. 58), where Harshavarddhana had his camp in A.D. 638. Bardhamāna-koṭi is the present Bardhankoti in Dinajpur. Hence Bardhamāna is the same as Bardhankoti. Bardhamāna is mentioned as a separate country from Baṅga (*Devī P.*, ch. 46). 3. Bardhamāna (Vadhamāna) is mentioned in Spence Hardy's *Manual of Buddhism*, p. 480, as being situated near Danta. 4. The Lalitpur inscription in *JASB.*, 1883, p. 67, speaks of another town of Bardhamāna in Malwa. 5. Another Bardhamāna or Bardhamānapur was situated in Kathiāwād: it is the present Vāṇvāna, where Merutuṅga, the celebrated Jaina scholar, composed his *Prabandha-chintāmaṇi* in A.D. 1423: he was also the author of *Mahāpuruṣacharita*, *Shaddarśanavichāra*, &c. (Merutuṅga's *Theravali* by Dr. Bhanu Daji; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 134, and his *Preface*, p. vii.)

Barendra—Barenda (*Devī P.*, ch. 39), in the district of Maldah in Bengal, comprising the Thānās of Gomastapur, Nawabganj, Gajol, and Malda : it formed a part of the ancient kingdom of Puṇḍra. It was bounded by the Ganges, the Mahānandā, Kāmrup, and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Berendra (*JASB.*, 1875, p. 183). See **Puṇḍra-vardhana**.

Barnu—Bannu in the Punjab : it is the Falanu of Hiuen Tsiang and Pohra of Fa Hian. It is mentioned by Pāṇini (Cunningham's *Anc. Geo.*, p. 84 ; *Ind. Ant.*, I, p. 22).

Barshāṇa—Barshaṇ, near Bharatpur, on the border of the Chhāta Parganā in the district of Mathurā, where Rādhikā was removed by her parents Bṛishabhānu and Kirat from Rāval, her birth-place. Rādhikā's love for Kṛishṇa an incarnation of Nārāyaṇa has been fully described in the Purāṇas. See **Āshṭigrāma**. Barshāṇ is perhaps a corruption of *Bṛishabhānupura*. Barshāṇ, however, was also called Barasānu, a hill on the slope of which Bṛishabhānupura was situated.

Barsha Parvata—The six Barsha Parvatas are Nēla, Nishadha, Sveta, Hemakūṭa, Himavān, and Śrīgavān (*Varāha P.*, ch. 75).

Bartraghnī—Same as **Brītaghnī** and **Betrāvati** 2.

Barupā—The river Barpā in Benares (*Mahābhārata*, Bhishma, ch. 9).

Baruṇa-tīrtha—Same as **Salīlarāja-tīrtha** (*Mbh.*, Vana, 82).

Barusha—The Po-lu-sha of Hiuen Tsiang. It has been identified with Shahbazgarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

Basantaka-kshetra—Same as **Bindubāsini** (*Bṛihadādharmā P.*, I, 6, 14).

Basāti—The country of the Basatis or Basata, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh.*, Sabhā, ch. 51 : Mr. W. H. Schoff's *Periplus*, p. 279). McCrindle, on the authority of Hemachandra's *Abhidhāna*, places it between the Indus and the Jhelum (*Invasion of India*, p. 156 note.) It comprised the district of Rawal Pindi.

Bāsika—Same as **Babya** (*Matsya P.*, ch. 113).

Baśishṭha-āśrama—1. The hermitage of Rishi Vasishṭha was situated at Mount Abu (see **Arbuda**). 2. At a place one mile to the north of the Ayodhyā station of the Oudh and Rohilkhand Railway. 3. On the Sandhyāchala mountain near Kāmarupa in Assam (*Kālikā Purāṇa*, ch. 51).

Bāśishṭhī—1. The river Gumti (*Hemakośha*). 2. A river in the Ratnagiri district, Bombay Presidency (*Bomb. Gaz.*, X, pp. 6—8 ; *Mbh.* Vana, ch. 84).

Bastrāpatha-kshetra—See **Girīnagara**.

Basudhārā-tīrtha—The place where the **Alakānandā** (q.v.) has got its source, about four miles north of Badrināth, near the village Manāl.

Basyā—Bassein in the province of Bombay. Basyā is mentioned in one of the Kanheri inscriptions. It was included in Barālātā (Barār), one of the seven divisions of Paraśurāma-kṣhetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the *Skanda Purāṇa*. The Bimalesvara Mahādeva was destroyed by the Portuguese (Da Cunha's *Hist. of Chaul and Bassein*). It was the kingdom of the Śilāhāras, from whom it passed into the hands of the Yādavas in the thirteenth century (*JRAS.*, vol. II, p. 380).

Bāṭadhāna—A country mentioned in the *Mahābhārata* (Sabhā, ch. 32) as situated in Northern India: it was conquered by Nakula, one of the Pāṇḍavas. It has been supposed to have been the same as Veṇḍadvīpa of the Buddhist period (see *Veṇḍadvīpa*): see *JASB.*, 1902, p. 161. But this identification does not appear to be correct, as in the *Mahābhārata* (Bhishma P., ch. 9: Sabhā P., ch. 130), in the *Mārkaṇḍeya Purāṇa*, ch. 57 and in other Purāṇas, Bāṭadhāna has been named between Bālḥika and Ābhira, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Bhatnair. Bāṭadhāna has, however, been identified with the country on the east side of the Sutlej, southwards from Ferozepur (Pargiter's *Mārkaṇḍeya P.*, p. 312, note).

Batapadrapura—Baroda, the capital of the Gaikwar, where Kumārāpāla fled from Cambay (Bhagavanlal Indraji's *Early History of Gujarat*, p. 183).

Bātāpi—See Bātāpipura.

Bātāpipura—Badami near the Malprabha river, a branch of the Kṛishṇā, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakeśi I, king of Mahārāshṭra (Mo-ho-la-cha of Hiuen Tsiang) in the middle of the sixth century A.D.; he was the grandson of Jaya Simha, the founder of the Chalukya dynasty. He performed the Aśvamedha sacrifice. It was Pulakeśi II, the grandson of Pulakeśi I, who defeated Harshavardhana or Śilāditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date A.D. 579, and one Jaina cave temple, A.D. 650, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's *Belgam and Koladgi Districts*, p. 16). Bātāpi is said to have been destroyed by the Pallava king Narasiṃhavarman I (*Ep. Ind.*, vol. III, p. 277). The name of Bātāpipura was evidently derived from Bātāpi, the brother of Ilvala (of the city of Manimati—see *Ind. Ant.*, XXV, p. 163, note); Bātāpi was killed by Rishi Agastya on his way to the south (*Mbh.*, Vana, ch. 96). See Ilvalapura.

Batesa—Same as Batesvaranātha (*Agni P.*, ch. 109).

Batesvaranātha—Same as Śiṣāsaṅgama. The temple of Batesvaranātha is situated four miles to the north of Kāhalgōn (Colgong) on the Pātharghāt Hill called also Kasdi Hill. The *Uttara-Purāṇa* describes the rock excavations and temple of Batesvarnātha

at this place (Franklin's *Palibothra*). The rock excavations and ruins at Pātharghāt are the remains of the Buddhist monastery named Bikramasīlā Saṅghārāma (see *Bikramasīlā Vihāra*).

Batsya—A country to the west of Allahabad. It was the kingdom of Rājā Udayana; its capital was Kauśāmbī (see **Kauśāmbī**). At the time of the *Rāmāyaṇa* (I, 52), its northern boundary was the Gangea.

Batsyapattana—Kauśāmbī, the capital of Batsya-deśa, the kingdom of Batsya Rājā Parantapa and Udayana (*Kathāsarit-sāgara*). See **Kauśāmbī**.

Bedagarbhapurī—Buxar, in the district of Shahabad in the province of Bengal (*Brahmaṇḍa P.*, Pūrva Kh., chs. 1—3 called *Vedagarbha-māhāt.*; and *Skanda P.*, Sūta-saṃhitā, IV, Yajña Kh., 24). The word Buxar, however, seems to be the contraction of Vyāghrasara, a tank attached to the temple of Gaurī-śaṅkara situated in the middle of the town. Same as Viśvāmitra-śārama, Siddhāśārama, Vyāghrasara and Vyāghrapura.

Beda-parvata—A hill in Tirukkalukkunram in the Madras Presidency, on which is situated the sacred place called Pakshi-tīrtha. See **Pakshi-tīrtha** (*Devī P.*, ch. 39; *Ind. Ant.*, X, 198).

Bedāranya—A forest in Tanjore, five miles north of Point Calimere: it was the hermitage of Ṛishi Agastya (*Devī-Bhāgavata*, VII, 38; Gangoly's *South Indian Bronzes*, p. 16).

Bedasmṛiti—It is the same as **Bedaśrutī**, (*Mbh.*, Bhishma, ch. 9).

Bedaśrutī—1. The river Baitsa in Oudh between the rivers Tonse and Gumti (*Rāmāyaṇa*, Ayodhyā, ch. 49). 2. The river Besulā in Malwa. The name of Bedaśrutī does not appear in many of the *Purāṇas*, only the river Bedasmṛiti being mentioned.

Bedavati—1. The river Hagari, a tributary of the Tungabhadra in the district of Bellary and Mysore (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, vol. XXX (Fleet)). But see *Varāha P.*, ch. 85. The river Baradā or Bardā, southern tributary of the Kṛishṇā, the Baradā of the *Agni Purāṇa*, CIX, 22 (*Pargiter's Mārkaṇḍeya P.*, p. 303). See **Baradā**.

Bedisa-giri—Same as Bessanagara (*Oldenberg's Dipavanisa*) and Bidiśā or Bhilsa, 26 miles north-east of Bhopal in the Gwalior State.

Begā—Same as **Begavati** (*Padma P.*, Śrīṣṭī, ch. 11).

Begavati—1. The river Baiga or Bygi in the district of Madura (*Śiva P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; *Mackenzie Collection*, pp. 142, 211). The town of Madura is situated on the bank of this river. 2. Kāñchīpura or Conjeveram stands on the northern bank of a river called Begavati.

Behat—The river Jhelum in the Punjab.

Belura—Berul, Yerulā, Elara, or Ellara in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Bṛīhat-saṃhitā*, XIV, 14).

Benā—The river Wain-Gaigā in the Central Provinces (*Padma P.*, Ādi kh., ch. 3). Same as **Benva**. It is a tributary of the Godāvarī [*Mbh.*, Vana, ch. 85; *Padma P.*, Svarga (Ādi), ch. 19].

Benākataka—Warangal, the capital of Teliṅga or Andhra. (*Literary Remains of Dr. Bhanu Daji*, p. 107).

Beṅgi—The capital of Andhra, situated north-west of the Elur lake between the Godāvarī and the Kṛishṇā in the Kistna district. It is now called Begi or Pedda-Begi (*Sewell's Sketch of the Dynasties of Southern India*, p. 99). Viṣṇuvardhana, brother of Pulakeśi II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (*see Andhra*). Its name is mentioned in the *Vikramāṅkadevacharita*, VI p. 26 (*see Bühler's note in the Introduction to this work at p. 35*). From the capital, the country was also called Beṅgi-deśa which according to Sir W. Elliot, comprised the districts between the Kṛishṇā and the Godāvarī (*JRAS.*, vol. IV). It is now called the Northern Circars (*Dr. Wilson's Indian Castes*, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghats, on the north the Godāvarī and on the south the Kṛishṇā (*Bomb. Gaz.* vol. I, Pt. II, p. 280).

Beṇi—1. A branch of the Kṛishṇā (*Padma P.*, Uttara, ch. 74), same as Benvā. 2. The Kṛishṇā itself.

Beṇi-gaṅgā—The river Wain-Gaṅgā : *see Benvā* (*Bṛihat-Siva P.*, Uttara, ch. 20).

Beṅkaṭa-giri—The Tirumalai mountain near Tripati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Rāmānuja, the founder of the Sri sect of the Vaishnavas, established the worship of Viṣṇu called Veṅkaṭasvāmī or Bālāji Bīṣṇanātha in the place of Śiva in the twelfth century of the Christian era: same as Tripadi. *See Srīraṅgam*. The *Padma Purāṇa* (Uttara kh., ch. 90) mentions the name of Rāmānuja and the Veṅkaṭa hill. *See Tripadi*. Beṅkaṭadri is also called Seshādri (*Nep. Ind.*, vol. III, p. 240; *Skanda P.*, Viṣṇu kh., chs. 16, 35). For the list of kings of Veṅkaṭagiri, *see JASB.*, (1838) p. 516.

Benugrāma—Same as Sugandhāvartī.

Beṇuvana-vihāra—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahāvagga* (I, 22, 17) that Veṇuvana, which was the pleasure-garden of king Seniya (Śrenika) Bimbisāra was not too far from the town of Rājagṛha nor too near it (*see Girivrajaपुरा*). It was situated outside the town at a short distance from the northern gate at the foot of the Baibhāra hill (*Beal's Fo-Kwa-Ki*, ch. xxx; *Av. Kalp.*, ch. 39).

Benvā—1. The Benā, a branch of the Kṛishṇā, which rises in the Western Ghats. Same as Beṇi. 2. The Kṛishṇā. 3. The river Wain-Gaṅgā, a tributary of the Godāvarī, which rises in the Vindhyaṇḍa range (*Mārkaṇḍeya P.*, ch. 57). Same as Beṇā. It is called Beṇi Gaṅgā (*Bṛihat-Siva P.*, Uttara, ch. 20).

Benya—Same as Benvā : the river Wain-Gaṅgā.

Bessanagara—Besnagar, close to Sanchi in the kingdom of Bhopal, at the junction of the Besali or Bes river with the Betva, about three miles from Bhilsa. It is also

called Chetiya, Chetiyangara, or Chetyagiri (Choityagiri) in the *Mahāvamsa*. It was the ancient capital of Daśārṇa. Aśoka married Devī, the daughter of the chieftain of this place, on his way to Ujjayinī, of which place, while a prince, he was nominated governor. By Devī, he had twin sons, Ujjeniya and Mahinda and a daughter Saṅghāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayā. Aśoka was the grandson of Chandragupta of Pāṭaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Viṣṇu, as *Garuḍa-dhvaṇja*, in the reign of Antialcidas, a Bactrian king who reigned about 150 B.C. See *Chetyagiri*.

Bethadipa—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Bethadipa obtained an eighth part of the relics of Buddha's body after his death (*Mahāparinibbāna Sutta*, ch. vi). See *Kumīnagara*. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lauriya Navandgaḍ (Lauriya Nandangad) and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the stūpa which had been built over the relics of Buddha by the Brahmins of Bethadipa. At a short distance from these ruins stands the lion pillar of Aśoka containing his edicts. Dīpa in Bethadipa is evidently a corruption of *Dhāpa*, which again is a corruption of *Dāgaba* or *Dhātugarbha* or Stūpa containing Buddha's relics [cf. *Mahāsthana*, the ancient name of which (Sītā-dhāpa or Sītā-dhātugarbha) was changed into Sītā-dīpa]. The change of *Dīpa* into *Dia* is an easy step. Hence it is very probable that from *Betha-dia* comes *Bethia*.

Betravati—1. The river Betva in the kingdom of Bhopal, an affluent of the Jamunā (*Meghadūta*, Pt. I, 25), on which stands Bhilsa or the ancient Vidiśā. 2. The river Vatrak, a branch of the Sāharmati in Gujarat (*Padma P.*, Uttara, ch. 53, on which Kaira (ancient Khetaka) is situated [*JASB.* (1838) p. 908]. Same as *Britraghni* and *Bartraghni*.

Bhaddiya—It is also called Bhadiya and Bhadiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my "Notes on Ancient Aṅga" in *JASB.*, X, (1914), p. 337]. Mahāvira, the last of the Jaina Tirthaṅkaras, visited this place and spent here two Pajjusanas (rainy-season retirement). It was the birth-place of Viśākhā, the famous female disciple of Buddha (see *Srāvastī*). She was the daughter of Dhanañjaya and grand-daughter of Meṇḍaka, both of whom were treasurers to the king of Aṅga. Buddha visited Bhaddiya (*Mahāvagga*, V, 8, 3), when Viśākhā was seven years old and resided in the Jātiyāvana for three months and converted Bhaddaji, son of a rich merchant [*Mahāvagga*, V, 8; *Mahā-Panāda-Jātaka* (No. 264) in the *Jātakas* (Cam. Ed.), vol. II, p. 229]. Viśākhā's father removed to a place called Sāketa, 21 miles to the south of Srāvastī, where she was married to Pūrṇavarādhana or Purnavarādhana, son of Migāra, the treasurer of Prasenajit, king of Srāvastī. She caused Migāra, who was a follower of Nigrantha-Nāthaputta, to adopt the Buddhist faith, and hence she was called Migāramātā (*Mahāvagga*, VIII, 51; Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 226). It appears that at the time of Buddha, the kingdom of Aṅga had been annexed to the Magadha kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mahāvagga*, VI, 34; Spence Hardy's *Manual of Buddhism*, p. 166).

Bhadrā—It is evidently the Yarkand river on which the town of Yarkand is situated; it is also called Zarafshan (*Vishṇu P.*, Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (*Bhāgavata P.*, V, 17).

Bhadrakarma—1. Karpapura or Karnāli, on the south bank of the Nerbada. It contains one of the celebrated shrines of Mahādeva (*Mahā-Śiva-Purāṇa*, Pt. I, ch. 15, and *Mahā-bhārata*, Vana P., ch. 84). See *Ēraṇḍi*. 2. A sacred āraḍa (lake or reservoir) in Trinetraśvara or modern Than in Kathiawad (*q.v.*) (*Kūrma P.*, I, 34; *Skanda P.*, Prabhāsa Kh., Arbuda, ch. 8).

Bhadrāvati—Bhājāla, ten miles north of Warora in the district of Chanda, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrāvati. It was the capital of Yuvanāśva of the *Jaimini-Bhārata*. Cunningham has identified Bhadrāvati with Bhilsa (*Bhilsa Topes*, p. 364; *JASB.*, 1847, p. 745). Buari, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrāvati: it contains many ruins, (*JASB.*, XIX, p. 537). The *Padma-Purāṇa* (Uttara, ch. 30) places Bhadrāvati on the banks of the Sarasvati. In the *Jaimini-Bhārata*, ch. 6, Bhadrāvati is said to be 20 Yojans distant from Hastināpura. Ptolemy's Bardaothis has been identified with Bhadrāvati: he places it to the east of the Vindhya range (McCrindle's *Ptolemy*, p. 162), and it has been considered to be identical with Bhārhat (*Arch. S. Rep.*, XXI, p. 92).

Bhadrika—Same as Bhaddiya (*Kaṭyāsāstra*, ch. vi). Mahāvīra spent here two Pajjusanas.

Bhāganagara—Hyderabad in the Deccan.

Bhāgaprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhisṭhira from Duryodhana (see *Pāṇiprastha*). It is situated on the bank of the Jamuna in the district of Mirat.

Bhāgrathi—Same as Gangā (*Harivaṃśa*, I, ch. 15).

Bhāgvati—The river Bāgmati in Nepal: Baggumudā of the Buddhists (*Chullavagga*, Pt. XI, ch. I).

Bhaktapura—Bhātgāon, the former capital of Nepal. It was also called Bhagatapattana. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Siṃhānātha-Lokeśvara (Padmapāñi) from Patalakā-parvata in Assam to the city of Lalitapattan in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Shad-akshari (six-lettered) Mantra "Om Mani padme hum" so commonly used in Tibet is an invocation of Padmapāñi: it means "The mystic triform Deity is in him of the Jewel and the Lotus," i.e. in Padmapāñi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists.

Bhālānasah—Bolan (pass). It is mentioned in the *Rigveda* (Macdonell and Keith: *Vedic Index of Names and Subjects*, vol. II, p. 99).

Bhālāṣṭa—A country situated by the side of Suktimāna mountain: it was conquered by Bhīma (*Mbh.*, Sabhā, ch. 30). It is also mentioned in the *Kalki-Purāṇa* as being conquered by Kalki. Bhālāṣṭa is a perhaps corruption of Bhar-rāshṭra. The name does not appear in the other *Purāṇas*.

Bharadvāja-āsrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (*Rāmāyaṇa*, Ayodhya K., ch. 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonaganj. The hermitage was visited by Rāmachandra on his way to the Daṇḍakāraṇya.

Bharahut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Sutna railway station, celebrated for its *stūpa* said to belong to 250 B.C.

Bhāratavarsha—India, India (Intu of Hiuen Tsiang, who travelled in India from 629 to 645 A.D.), is a corruption of *Sindhu* (g.v.) or *Sapta Sindhu* (*Hafta Hendu* of the *Vendidad*, I, 73). It was named after a king called Bharata (*Līnga P.*, Pūrva Bhāga, ch. 47; *Brahma P.*, ch. 13), and before Bharata, it was called *Himāhva-varsha* (*Brahmāṇḍa P.*, Pūrva, ch. 33, śloka 55) and *Haimavata-varsha* (*Līnga P.*, Pt. I, ch. 49). In the Pauranic period, Bhāratavarsha was bounded on the north by the Himalayas, 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 (*Viśṣṇu P.*, II, ch. 3; *Mārkaṇḍeya P.*, ch. 57). Bhāratavarsha represents a political conception of India, being under one king, whereas Jambudvīpa represents a geographical conception.

Bhārgava—Western Assam, the country of the Bhars or Bhors (*Brahmāṇḍa P.*, ch. 49).

Bhārgavi—A small river near Puri in Orissa was called *Daṇḍabhāṅgā* from the fact that Nityānanda broke at Kamalapura on the bank of this river the *Daṇḍa* or ascetic stick of Chaitanya and threw the broken pieces into the stream (*Chaitanya-charitāmṛta*, II). It was also called *Bhāṅgī*.

Bhartṛi-sthāna—Same as *Svami-tīrtha* (*Padma P.*, Svarga, ch. 19).

Bharu—The name of a kingdom of which Bharukachchha was a seaport; see *Bharukachchha*.

Bharukachchha—Baroch, the Barygaza of the Greeks (*Vinaya*, III, 38). Bali Rājā attended by his priest Sukrāchārya performed a sacrifice at this place, when he was deprived of his kingdom by Viṣṇu in the shape of a dwarf, Vāmana, (*Matsya P.*, ch. 114). Sarva-varmā Āchārya, the author of the *Kātantra* or *Kalāpa Vyākaraṇa* and contemporary of Rājā Śātavāhana of Pratiśthāna was a resident of Bharukachchha (*Kathā-sarit-Sāgara*, Pt. I, ch. 6). The Jaina temple of Śakunikāvihāra was constructed by Āmraḥaṭa in the reign of Kumārapala, king of Pattana, in the 12th century. Bharukachchha was also called *Bhṛigupura* (Tawney: *Prabandhachintāmaṇi*, p. 136). In the *Suppāraka Jātaka* (*Jātaka*, Cam. ed., iv, p. 86), Bharukachchha is said to be a seaport town in the kingdom of Bharu.

Bhāsa—Perhaps it is the Bhāsnāth hill, a spur of the Brahmayoni hill in Gaya: see *Gaya* [*Anugītā*, (SBE.) vol. VIII, p. 346].

Bhāskara-kshetra—Prayāga, see *Prayāga* (Raghunandana's *Prāyāścitta-tattvam*, Gaṅgā-Māhātmya).

Bhantika-Liṅgas—For the five Bhautika or elementary images of Mahādeva, see *Chidambaram*.

Bhavāninagara—Same as *Tuljābhavānj*.

Bhimā—Same as *Vidarbha* (*Devī P.*, ch. 46).

Bhimanagara—Kangra.

Bhimapura—1. Vidarbhanagara or Kuṇḍinapura, the capital of Vidarbha (see *Kuṇḍinapura*). 2. Same as *Dakini* (*Bṛihat-Siva P.*, Uttara Kh., ch. 3).

Bhimarathā—Same as *Bhimarathi* (*Mārkaṇḍeya P.*, ch. 57).

Bhīmarathī—The river Bhīmā which joins the Kṛishṇā (*Garuḍa P.*, I, 55).

Bhīmāsthāna—Takht-i-Bhai, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhīmā Devi described by Hiuen Tsiang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley. It was visited by Yūdhiṣṭhira as a place of pilgrimage, and it is also mentioned in the *Padma P.*, Svarga-Kh., ch. 11; *Mahābhārata*, Vana P., ch. 82.

Bhogavardhana-matha—Same as Govardhana-matha.

Bhoja—See Bhojapura (*Padma P.*, Svarga, ch. 3).

Bhojakata-pura—The second capital of Vidarbha, founded by Rukmi, the brother of Rukmiṇī who was the consort of Kṛishṇa. It was near the Nerbada (*Harivaṃśa*, ch. 117). Bhojakatapura, or in its contracted form Bhojapura, may be identified with Bhojapura, which is six miles to the south-east of Bhilsa (Vidisa) in the kingdom of Bhopal containing many Buddhist topes called Pipaliya Bijoli Topes. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbada (*Bhilsa Topes*, p. 363). The Bhojas ruled over Vidarbha and are mentioned in one of Aśoka's Edicts (see Dr. Bhandarkar's *Hist. of the Dekhan*, III). In the Chammak Copperplate inscription of Pravarasena II of the Vākātaka dynasty, Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak, i.e., the village Chammāka of the inscription, four miles south-west of Ellichpur in the Amraoti district, is mentioned as being situated in the Bhojakata kingdom (*Corp. Ins. Ind.*, III, 236; *JRAS.*, 1914, p. 321). For further particulars, see Bhojapur (1) in Part II of this work.

Bhojapāla—Bhopal in Central India, which is a contraction of Bhojapāla or Bhoja's Dam which was constructed during the reign of Rājā Bhoja of Dhar to hold up the city lakes (Knowles-Foster's *Veiled Princess*; *Ind. Ant.*, XVII, 349).

Bhojapura—1. Mathurā was the capital of the Bhojas (*Bhāgavata*, Pt. 1, ch. 10). 2. Near Dumraon in the district of Shāhābād in Bengal (see Bhojapur in Pt. II of this work). 3. Same as Bhojakatapura. It contains the temple of Bhojēśvara Mahādeva and a Jaina temple (*JASB.*, 1839, p. 814). The temple of Bhojēśvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see *JASB.*, 1847, p. 740; *Ind. Ant.*, XXVII, 343. Bhoja is mentioned in the *Brahmāṇḍa-Purāṇa* as a country in the Vindhya range. It is the Stagabaza (or Tājaka-Bhoja or tank of Bhoja) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kanauj (*Ep. Ind.*, Vol. I, p. 189).

Bhoja—See Bhotānga.

Bhotānga—Bhotan. Bhoja according to Lassen is the modern Tibet (*Ep. Ind.* Vol. I, p. 124). According to the *Tārā Tantra*, Bhoja extends from Kāśmīr to the west of Kāmarūpa and to the south of Mānasa-sarovara.

Bhotānta—Same as Bhotānga (*JRAS.*, 1863, p. 71).

Bhrigu-āsrāma—1. Balia in the United Provinces, said to have been the capital of Rājā Bali. Bāwan, six miles west of Hardoi in Oudh, also claims the honour of being the capital of Bali Rājā, who was deprived of his kingdom by Viṣṇu in his

Vāmana-avatāra. Bhrigu Rishi once performed asceticism at Balia: there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balia was once situated on the confluence of the Ganges and the Saraju; it was called Bāgrāsan, being a corruption of Bhrigu-āśrama. Bhrigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhrigu-āśrama or Bhadrason (Bagerassan, Rennell)"—Martin's *Eastern India*, II, p. 340. It was also called Dadri-kashetra. Hence the fair there held every year is called Dādri-melā. See *Dharmāraṇya* 2. 2. Baroach was also the hermitage of this Rishi.

Bhrigu-kachchha—Same as **Bharukachchha**, which is a corruption of Bhrigukshetra, as it was the residence of Bhrigu Rishi. (*Bhāgavata* P., Pt. 2, ch. viii; *Skanda* P., Revā Kh., ch. 182).

Bhrigukshetra—Same as **Bharukachchha**.

Bhrigupatana—A celebrated place of pilgrimage near Kedārnāth in Garwal.

Bhrigupura—Same as **Bharukachchha** (Tawney: *Prabandhachintāmaṇi*, p. 136). It contains a temple of the twentieth Jaina Tīrthaṅkara Suvrata.

Bhrigu-tīrtha—Bherīgāt, containing the temple of Chausaṭ Yoginīs, 12 miles to the west of Jabalpur, on the Nerbada between the Marble Rocks: it is a famous place of pilgrimage (*Padma* P., Svarga-Kh., ch. 9; *Matsya* P., ch. 192).

Bhrigu-tuṅga—1. A mountain in Nepal on the eastern bank of the Gaṇḍak, which was the hermitage of Bhrigu (*Vārāha* P., ch. 146). 2. According to Nilakaṇṭha, the celebrated commentator of the *Mahābhārata*, it is the Tuṅganātha mountain (see his commentary on v. 2, ch. 216, Ādi Parva, *Mahābhārata*) which is one of the Pañcha-Kedāras (see *Pañcha-Kedāra*).

Bhujaganagara—Same as **Uragapura** (*Pavanadūta*, v. 10).

Bhūrireshthika—Bhūriṣṭ, once an important place of a Pargana in the sub-division of Arāmbāg in the district of Hooghly in Bengal (*Prabodhachandrodaya Nāṭaka*; my "Notes on the District of Hooghly" in *JASS.*, 1910, p. 599).

Bhushkhāra—Bokhara it was conquered by Lalitāditya, king of Kāśmīr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Rājatarāṅgiṇī*, Bk. IV). The Khanat of Bokhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vambery's *Travels in Central Asia*). It was called Sogdiana.

Bibhāṇḍaka-āśrama—Same as *Rishyaśringa-āśrama*.

Biebhi—Biṭha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place; in a sealing, it is called Vichhigrāma, *JRAS.*, 1911, p. 127). See **Bitabhaya-pattana**.

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhishmaka whose daughter Rukmiṇī was married to Kṛishṇa. Its principal towns were Kuṇḍinanagara and Bhojakatapura. Kuṇḍinanagara (Bidarbhanagara), its capital, was evidently Bidar. Bhojakatapura was Bhojapura, six miles south-east of Bilāsa in the kingdom of Bhopal. The Bhojas of the *Parāyas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bilāsa to the north of the Nerbada (Cunningham's *Bilāsa Topes*, p. 363). See **Bhojakatapura** and **Kuṇḍinapura**.

Bidarbhanadi—The Pain Gaṅgā.

Bidarbhanagara—Same as Kuṇḍinapura.

Bidaspes—The river Jhelum in the Punjab.

Bidegha—Same as Bideha (*Śatapatha-Brāhmaṇa* I, 4, 1, 14).

Bideha—Tirhut, the kingdom of Rājā Janaka, whose daughter Sitā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p. 131). About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sitā was found by Janaka while he was ploughing the land. Panaurā, three miles south-west of Sitāmārhi, also claims the honour of being the birth-place of Sitā. About six miles from Janakpur is a place called Dhenukā, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sitā is said to have been married at Sitāmārhi. Bideha was bounded on the east by the river Kauṣiki (Kusi), on the west by the river Gaṇḍaka, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see Baisali).

Bidiā—1. Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidiā to Śatrughna's son Śatrughnāti (*Rāmāyaṇa*, Uttara, ch. 121). It was the capital of ancient Daśārṇa mentioned in the *Meghadūta* (Pt. I, v. 25) of Kālidāsa. It is called Baidiā-deśa in the *Devī-Purāṇa* (ch. 76) and the *Rāmāyaṇa*. Agnimitra, the son of Pushyamitra or Pushpamitra, the first king of the Śuṅga dynasty, who reigned in Magadha in the second and third quarters of the second century B.C., was the viceroy of his father at Bidiā or Bhilsa (Kālidāsa's *Mālavikāgnimitra*, Act V). Agnimitra, however, has been described as the king, and his father as his general. The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, viz., (1) Sanchi topes, five and a half miles south-west of Bhilsa; (2) Sonāri topes, six miles to the south-west of Sanchi; (3) Satdhāra topes, three miles from Sonāri; (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham's *Bhilsa Topes*, p. 7). 2. The river Bidiā has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Viṣṇu P.*, Vol. II, 150).

Bidyānagara—1. Bijayanagar on the river Tungabhadra, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karṇāṭa. It is locally called Hampi. It was founded by Saṅgama of the Yādava dynasty about 1320 A.D. According to the *Mackenzie Manuscripts* (see *JASB.*, 1838, p. 174) it is said to have been founded by Narasiṅha Rayer, father of Krishṇa Rayer. Bukka and Harihara were the third and fourth kings from Saṅgama. For the genealogy of the Yādava dynasty, see *Ep. Ind.*, vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Viṣṇoba (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 65) and also of Virōpāksha

Mahādeva. The power of the Bijayanagara kingdom was destroyed at the battle of Talikot on the bank of the Kṛishṇā in 1365. Sāyaṇachārya, the celebrated commentator of the Vedas and brother of Mādhavachārya, was the minister of Saṅgamarāja II, the son of Kamparāja, brother of Bukka Rai, king of Bijayanagara (*Ep. Ind.*, vol. III, p. 23).

2. Bijayanagara (*see* Padmāvatī) at the confluence of the Sindhu and the Pārā in Malwa.

3. Rājamahendri on the Godāvarī (*Journal of the Buddhist Text Society*, vol. V). At this place, Chaitanya met Rāmananda Rāya, who governed this place under Rājā Pratāparudra Deva of Orissa (*Chaitanya-chariṭāmṛita*, Madhyama, ch. 8).

Bijayanagara—Vizianagram in the Madras Presidency, visited by Chaitanya (*Chaitanya-Bhāgavata*, *Anta-kh.*, ch. iii).

Bijayapura—It is said to be situated on the Ganges and was the capital of Lakshmaṇa Sena (*Pavanadūta*, v. 36). Hence Bijayapura was identical with Lakshnauti or Gauda which was also situated on the Ganges (*see* Lakshmanāvatī and Gaur in Pt. II). It was perhaps called Bijayapura from Ballāla's father Vijaya Sena who conquered Bengal. *See* Ballālapurī. But Vijayapura has been identified with Bijayanagara on the Ganges near Godāgarī, in Varendra or Barind, in the district of Malda in the Rajshahi Division of Bengal. The Senas, after subverting the Pāla kingdom, are believed to have made Bijayanagara their capital and subsequently removed to Lakshmanāvatī, which was afterwards called Gaud (*JRAS.*, 1914, p. 101).

Bijavada—Bezvada on the river Krishna. It was the capital of the Eastern Chālukyas.

Bikramapura—Same as Ballālapurī. It was situated in Baṅga in the kingdom of Puṇḍra-vardhana (*Edipur Copperplate Inscription of Keśava Sena*; Ānanda Bhaṭṭa's *Ballāla-chariṭam*, Uttara Kh., ch. 1).

Bikramasīla-vihāra—The name of this celebrated monastery is found in many Buddhist works. General Cunningham suggests the identification of Bikramasīla with Silāo, three miles from Bargaon (ancient Nālandā) in the sub-division Bihar of the district of Patna (*Arch. S. Rep.*, vol. VIII, p. 83) and six miles to the north of Rājgir. The river Pañchāna flowed by its side before. It has a very large mound of earth which is being very gradually encroached upon by the cultivators and which is perhaps the remains of a monastery. But it appears from Buddhist works that Bikramasīla-vihāra was founded by king Dharmapāla in the middle of the eighth century A.D., on the top of a hill on the right bank of the Ganges in Bihar; it was a celebrated seat of Buddhist learning; hence Cunningham's identification does not seem to be correct. Its identification with the Jahngira hill at Sultanganj in the district of Bhagalpur by Dr. Satishchandra Vidyābhūṣhaṇa [*Bhāratī* (Vaiśākha) 1315] does not also appear to be correct, as there are no remains of Buddhism on that hill: it is essentially a Hindu place of worship and the place is too small for such a celebrated Buddhist monastery. But the Bikramasīla-vihāra may be safely identified with Pātharghāṭā, four miles to the north of Kāhalgāon (Colgong) and 24 miles to the east of Champā near Bhagalpur in the province of Bihar (*see* my "Notes on Ancient Aṅga or the District of Bhagalpur," in *JASB.*, X, 1914, p. 342). It is the *Silā-saṅgama* of *Chorapañchāśikā* by Chora Kavi (Franklin's *Site of Ancient Palibothra*), which is evidently a corruption of Bikramasīla saṅghārāma. The place abounds with Buddhist remains, excavations and rock-cut-caves of the Buddhist period. The statues of Buddha, Maitreya, and Avalokiteśvara, some of which were removed to the

"Hill House" of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālanda monastery. As the monastery was founded in the eighth century it has not been mentioned by Hsien Tsiang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus. Śrībaddha Jñānapāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Paṇḍits of India, and no one could enter the monastery without defeating these Paṇḍits in argument. Bikramasīlā was destroyed by Bakhtiyar Khilji in 1203 (see Kern: *Manual of Indian Buddhism*, p. 133). The Hindu Universities of Mithilā and Nadiā were established after its destruction. See *Durvasā-āśrama* (see my "Bikramasīlā Monastery" in *JASB.*, 1909, p. 1). On the top of the hill is the temple of Bateśvaranātha Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

Binā—1. The river Kṛishṇā, the Tynna of Ptolemy. 2. Almorah in Kumaun. It is also called Benvrā.

Bināsana-tīrtha—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thanesar. See *Sarasvatī*.

Bināsinī—The river Banas in Gujārat on which Dīsa is situated (*Bṛihadjyotiśāra*).

Bināyaka-kṣetra—Three or four miles from Dhanmaṇḍal above the Bhuvaneśvar railway station on the top of a mountain in Orissa.

Bināyaka-tīrthas—There are eight places sacred to Vināyaka or Gaṇeśa: 1. Moreśvara, six miles from Jajuri, a station of the South Marhatta Railway. 2. Ballāla, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Maruda. 3. Lenādri, fifty miles from the Teligaon station of the G. I. P. Railway. 4. Sidhatek, on the river Bhīmā, ten miles from the Dilksal station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighneśvara. 6. Sthevara called also Theura. 7. Rāñjanagrāma. 8. Mahāda. The last three are on the G. I. P. Railway. See *Aṣṭa-vināyaka*.

Bindhyāchala—1. The Vindhya range. The celebrated temple of Vindubāsinī (*Devī-Bhāgavata*, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāyā, which is one of the 52 Pīthas, where the toe of Sati's left foot is said to have fallen, is at a short distance from the temple of Vindubāsinī (see *Sita P.*, IV, Pt. I, ch. 21). Yogamāyā, after warning Kāmpa, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāsinī (*Skanda P.*, Revā Kh. ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the *Kathā-sarīt-sāgara* (I, ch. 2). The town of Bindhyāchala was included within the circuit of the ancient city of Pāmpāpura (*Führer's M. A. I.*). The fight between Durgā and the two brothers Sumbha and Niśumbha took place at Vindhyāchala (*Vāmana P.*, ch. 55). See *Chandrapura*. The goddess Vindubāsinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (*Kathā-sarīt-sāgara*, chs. 52, 54). 2. Another Bindhyāchala has been identified by Mr. Pargiter with the hills and plateau of South Mysore (*Rāmāyāna*. Kishk, ch. 48; *JRAS.*, 1894, p. 261).

Bindhya-pāda Parvata—The Satpura range from which rise the Tāptī and other rivers (*Varāha P.*, ch. 85). It lies between the Nerbada and the Tāptī. It is the Mount Sardonys of Ptolemy containing mines of cornelian, Sardonian being a species of cornelian (McCordle's *Ptolemy*). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (*JASB.*, XVII, p. 918). See *Bravara-Belgola*.

Bindhyaśavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

Bindubāsinī—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See *Vindhyaśhala* (*Vāmana P.*, ch. 45).

Bindu-sara—1. A sacred pool situated on the Rudra-Himālaya, two miles south of Gaṅgotri, where Bhagīratha is said to have performed asceticism for bringing down the goddess Gaṅgā from heaven (*Rāmāyaṇa*, I, 43, and *Matsya P.*, ch. 121). In the *Brahmaṇḍa-Purāṇa* (ch. 51), this tank is said to be situated at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Maināka-Parvata in the *Mahābhārata* (Sabhā, ch. 3). 2. In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad: it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhāgavata P.*, Skandha III). See *Siddhapura*. 3. A sacred tank called Bindusāgara and also Gosāgara at Bhuvaneśvara in Orissa (*Padma P.*). Mahādeva caused the water of this tank to rise from Pātāla by means of his Trisūla (trident) in order to quench the thirst of Bhagavati when she was fatigued with her fight with the two demons of Bhuvaneśvara, named Kīrti and Bāsa (*Bhuvaneśvara-Māhātmya*).

Biāgara—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494.

Binītapura—Katak in Orissa (*Ep. Ind.*, vol. III, pp. 323—359; *JASB.*, 1905, p. 1).

Bipāsa—The Bias, the Hypasis of the Greeks. The origin of the name of this river is related in the *Mahābhārata* (Ādi, ch. 179). Rishi Vaiśishṭha, being weary of life on account of the death of his sons killed by Viśvāmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brāhmaṇa, burst the bonds (*pāśa*) and came to the shore. The hot springs and village of Vaiśishṭha Muni are situated opposite to Monali (*JASB.*, vol. XVII, p. 209).

Birajā-kṣetra—A country which stretches for ten miles around Jāipur on the bank of the river Baitaraṇī in Orissa (*Mahābhārata*, Vana P., ch. 85; *Brahma P.*, ch. 42). It is also called Gadā-kṣetra, sacred to the Śāktas (*Kapila-saṃhitā*).

Birāṭa—The country of Jaipur. The town of Birāṭa or Bairāṭ, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch. S. Rep.*, II, p. 244) was the ancient capital of Jaipur or Matsyadeśa. It was the capital of Virāṭa Rājā, king of the Matsya-deśa, where the five Pāṇḍavas lived in secrecy for one year. It is a mistake to identify Birāṭa with Dinajpur whereat Kāntanagara, Virāṭa's Uttara-gogriha (northern cowshed) is shown, the Dakṣiṇa-gogriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the *Mahābhārata*, which relates that Yudhisṭhira selected a kingdom in the neighbourhood of Hastināpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbh.*, Virāṭa, ch. 1, and Sabhā, ch. 30). See *Matsyadeśa*. The Paṇḍu hill at Bairāṭ, which has a cave called Bhimaguphā, contains an inscription of Aśoka (*Corpus Inscriptionum Indicarum*, vol. I, p. 22).

Biśakhā—Oudh was called by this name during the Buddhist period. Viśakhā was the capital of Fa Hien's Sha-chi or Sāleta. Dr. Hsuy, however, identifies it with Pasha (Pi-so-kia of Hsuen Tsiang) in the district of Gonda in Oudh, near the junction of the Sarajū and the Gogra (*JASB.*, vol. LXIX, p. 74). It has been identified by Dr. Burgess with Lucknow (*Cave Temples of India*, p. 44).

Biśakhā-pattana—Vizagapatam in the Madras Presidency.

Biśālā—1. Beśāḍ, in the district of Mozaffarpur in the Bihar Province, the Baiśālī of the Buddhist period (see Baiśālī). At the time of the *Rāmāyaṇa* (Ādi, ch. 45), the town was situated on the northern bank of the Ganges and not on the Gaṇḍak; at the time of Kshemendra in the 11th century, it was on the river Balgumati (*Avan. Kalp.*, ch. 39). 2. Ujīn, the capital of Avantī (*Meghadūta I*, 31; *Hemakośha*; *Skanda P.*, Revā kh., ch. 47). 3. An affluent of the Gaṇḍak in Baiśālī (*Mbh.*, Vana, ch. 84).

Biśālā-badārī—See Badarikārama.

Biśālā-ehhatra—Same as Biśālā. Hajipur was included in the kingdom of Baiśālā. Rāmachandra, Lakshmaṇa and Viśvāmītra, on their way to Mithilā, are said to have halted at Hajipur for one night on the site of the present temple called Rāmachanḍa, which contains the image of Rāmachandra and the impression of his feet. Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived. It still contains a stone mosque said to have been built by him close to the Sonpur Ghāt. The celebrated Rājā Todar Mal lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (*kilā*), the ruins of which still exist and contain the Nepalese temple. Sonpur, situated at the confluence of the Gaṇḍak and the Ganges, was also included in Biśālā-ehhatra. It was at Sonpur (Gaṇḍamoksha-tirtha) that Vishnu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varāha-Purāṇa* (ch. 144). They fought for five thousand years all along the place from a lake called Kāṅkḍā-Tālō, five miles to the north-west of Sonpur, to the junction of the Gaṇḍak and the Ganges. Vishnu, after releasing the elephant, established the Mahādeva Hariharanātha and worshipped him. Rāmachandra, on his way to Janakapur, is said to have stopped for three nights on the site of the temple at Sonpur; hence in his honour, a celebrated fair is held there every year.

Biśalyā—A branch of the Nerbada (*Kūrma P.*, ch. 39).

Biśṇu-gayā—Lenar in Berar, not far from Mekhar; it is a celebrated place of religious resort.

Biśṇugriha—Tamluk. Same as Tamralipti (*Hema-kośha*).

Biśvāmītrā—The river Biśvāmītrā in Gujarāt on which Baroda is situated (*Mahābhārata*, Bhīshma, ch. 9).

Biśvāmītra-āsrama—Buxar, in the district of Shahabad in Bihar. It was the hermitage of Rishi Viśvāmītra, where Rāmachandra is said to have killed the Rākshasi Tāḍakā. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (*Rāmāyaṇa*, Bālakaṇḍa, ch. 26), and the western side of Buxar near the river Thora was the ancient Siddhāśrama, the reputed birth-place of Vāmana Deva (see Siddhāśrama). The hermitage of Rishi Viśvāmītra is also pointed out as Devakuṇḍa, 25 miles north-west of Gayā. Same as Bedagarbhapurī. The hermitage of the Rishi was also situated on the western bank of the Sarasvatī opposite to Sthānu-tirtha in Kurukshetra (*Mbh.*, Śalya, ch. 43). It was also situated on the river Kauśiki, modern Kusi.

Bitabhaya-pattana—Bithā, eleven miles south-west of Allahabad on the right bank of the Jamuna (*Vira-charitra* of the Jainas quoted by General Cunningham in *Arch. S. Rep.*, vol. 3). But from seals found by Sir John Marshall at Bhiṣā, the ancient name of the place appears to be Vichhi and Vichhi-grāma, and not Bitabhaya-pattana (*JRAS.*, 1911, p. 127).

Bitamśi—Same as **Bitastā**.

Bitastā—The river Jhelum, the Hydaspes of the Greeks (*Rigveda* X, 75), and Bitamśi of the Buddhists ("Questions of King Milinda," *SBE.*, p. xxlv).

Bodha—The country round Indraprastha (*q.v.*) which contained the celebrated Tirtha called Nigambodha, perhaps briefly called Bodha (*Mbh.*, Bhishma, ch. 9; *Padma P.*, Uttara, ch. 66).

Bolor—Baltistan, or little Thibet, a small state north of Kāśmīr to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (*Rāmāyaṇa*, Kishkindhā, ch. 40).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryambaka, in which the Godāvarī has its source (*Padma P.*, Uttara, ch. 62). 2. A mountain in Coorg, in which the Kāverī has its source (*see Kāverī*).

Brahmakunḍa—The *Kunḍa* from which the river Brahmaputra issues: it is a place of pilgrimage (*see Lohitya*).

Brahmanada—The river Brahmaputra (*Bṛīhat-Dharma-Purāṇa*, Madhya kh., ch. 10).

Brahmanala—Maṇikarṇikā in Benares.

Brahmani—The river Bahmni in Orissa (*Mbh.*, Bhishma, ch. 9; *Padma P.*, Svarga, ch. 3).

Brahmapura—Garwal and Kumaon (*Bṛīhat-Saṃhitā*, ch. 14).

Brahmaputra—Same as *Lohitya*. *See Brahma P.*, ch. 64.

Brahmarshi—The country between Brahmāvarṇa and the river Jamunā: it comprised Kurukshetra, Matsya, Pañchāla and Śūrasena (*Manu-Saṃhitā*, ch. 2, v. 10).

Brahmasara—1. Same as Rāmaśradda (*Mbh.*, Anuśāsana, 25). 2. In Gaya (*Agni P.*, ch. 115). *see Dharmarāyaṇa*. 3. Same as *Brahmatirtha* (*Padma P.*, Śrīṣṭi, ch. 19).

Brahma-tirtha—Pushkara lake, near Ajmir in Rajputana (*Kārma P.*, Pt. II, 37).

Brahmāvarṇa—1. The country between the rivers Sarasvatī and Drishadvatī, where the Aryans first settled themselves. From this place they occupied the countries known as Brahmarshi-deśa (*Manu-Saṃhitā*, ch. 2). It was afterwards called Kurukshetra. It has been identified generally with Sirhind (Rapson's *Ancient India*, p. 51). Its capital was Karavirapura on the river Drishadvatī according to the *Kālikā-Purāṇa*, chs. 48, 49, and Barhishmatī according to the *Bhāgavata*, III, 22. 2. A landing ghāt on the Ganges at Bithur in the district of Cawnpur, called the Brahmāvarṇa-tirtha, which is one of the celebrated places of pilgrimage.

Braja—Purāṇa Gokul, or Mahāvana, a village in the neighbourhood of Mathurā across the Jamuna, where Kṛishṇa was reared by Nanda during his infancy (*Bhāgavata P.*, X., ch. 3). The name of Braja was extended to Brindāvana and the neighbouring villages, the scene of Kṛishṇa's early life and love. At Mahāvana is shown the lying-in room in which Mahāmāyā was born and Kṛishṇa substituted for her. This room and Nanda's house are situated on two high mounds of earth. Nanda's house contains a large colonnaded hall in

which are shown the cradle of Kṛishṇa and the spots where Putanā was killed and where Siva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Kṛishṇa, and the place which contained the twin Arjuna trees broken by Kṛishṇa. Gokul or new Gokul was founded by Ballabhā-chāryya in imitation of Mahāvana or Purāṇa (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of Syām Lalā at new Gokula is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Māyā or Yoga-nidrā, substituted by Vāsudeva for the infant Kṛishṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putnām-khar, where Kṛishṇa is said to have killed Putanā. Growse identifies Mahāvana with Klisoboras of the Greeks and supposes that the modern Braja was the ancient Anūpa-deśa (Growse's *Mathurā*); Ashvagrāma was the birth-place of Rādhikā (*Adi P.*, ch. 12). See *Gokula* and *Braja-maṇḍala*.

Braja-maṇḍala—It comprises an area of 84 kos containing many villages and towns and sacred spots associated with the adventures of Kṛishṇa and Rādhikā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādra. At the village of Maholi is Madhuvana, the stronghold of the Daitya named Madhu; at Tarsi is Tālavana where Balarāma defeated the demon Dhenuka; at Rādhākūṇḍa are two sacred pools called Syāmakūṇḍa and Rādhākūṇḍa, where Kṛishṇa expiated his sin after he had slain the bull Arishṇa; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Mānas Gaṅgā, is the ancient temple of Hari Deva; at Paitho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Kṛishṇa (see *Govardhana*); at Ganḍholi, the marriage knot was tied which confirmed the union of Rādhā and Kṛishṇa; at Kambana, the demon Aghāsura was killed by Kṛishṇa; at Barshāna, Rādhikā was brought up by her parents Vṛishabhānu and Kirat; at Rithora was the home of Chandrāvalī, Rādhikā's faithful attendant; at Nandagāon was the abode of Nanda and Yaśodā; at Pānsarovara, Kṛishṇa drove his cattle morning and evening to water; at Charan Pāhād, Indra did homage to Kṛishṇa; at Chirghāt on the Jamuna, Kṛishṇa stole the bathers' clothes; at Vaka-vana, Vakāsura was slain by Kṛishṇa; at Bhātrend, some Brāhmanas' wives supplied Kṛishṇa and his companions with food (rice) notwithstanding that their husbands had refused to do so; at Bhāṅgira-vana, Balarāma vanquished the demon Pralamba; at Raval, Rādhikā was born and passed the first years of infancy before her parents went to live at Barshāna; at Brahmāṇḍa Ghāt beyond the village of Hathora, Kṛishṇa showed Yaśodā the universe within his mouth; at Mahāvana, Kṛishṇa passed his infancy and killed Putanā; at Mathurā, he killed Kamsa and rested at Bīrānta Ghāt (*Bhāgavata P.*, and Growse's "Country of Braj" in *JASB.*, 1871). See *Braja*.

Briddha-kāśī—A celebrated place of pilgrimage now called Pudukottai-Gopuram in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Śyāmlāl Gośvāmī's *Gaura-sundara*).

Brikasthala—At a short distance to the south of Hastināpura (*Mbh.*, Udyoga, ch. 86).

Brikshakhaṇḍa—See *Chitabhūmi*.

Brindavana—Brindāban in the district of Mathurā, where Kṛishṇa showed to the world examples of transcendental love through the Gopīs. The original image of Govindaji was removed to Jaipur and that of Madanamohana to Karauli in anticipation

of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindaji with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Grower's *Mathurā* and *Brahmavivarta P.*, ch. 17 and *Bhāgavata P.*, X, ch. 12). The Nidhuvana and Nikūṣjavana, the celebrated bowers of love, Pulina, the place of the rāsamāṇḍala, the Bastraharāṇa-ghāt, the Kāliya-daha-ghāt,—all situated in Brindāvana were the scenes of Kṛishṇa's love and adventures. Brindāvana appears to have attained celebrity at the time of Kālidāsa (*Raghuvamśa*, VI, 50). Brindāvana was visited by the poet Bilhana who composed his *Bikramānukūḍa-charita* about A.D. 1085 (see canto XVIII, v. 87). The cenotaph of Haridāsa is situated in his hermitage, whence Akber in his visit to Brindāvana took away his disciple, the celebrated musician Tānasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rāpa and Sanātana, the celebrated followers of Chaitanya. But the identification of modern Brindāvan with the Brindāvana of the Purāṇas is extremely doubtful for the following reasons: (1) Modern Brindāvan is six miles from Mathurā, whereas it took Akrura the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (*Vishnu P.*, Pt. V, ch. 18, vs. 12 and 33, and ch. 19, v. 9, *Bhāgavata P.*, Pt. X, ch. 39, v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Kṛishṇa, removed from Gokula, which is six miles from Mathurā, across the Jamunā to Brindāvana to escape molestations from the myrmidons of Kamsa, king of Mathurā (*Vishnu P.*, Pt. V, ch. vi, vs. 23, 25, and *Bhāgavata P.*, Pt. X, ch. xi, vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamunā, leaving the natural barrier of a river. (3) Brindāvan does not contain any mountain, whereas ancient Brindāvana is described as mountainous (*Bhāgavata P.*, Pt. X, ch. xi, v. 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Yamunā (*Vishnu P.*, Part V, ch. 18, v. 33, and *Bhāgavata P.*, Pt. X, ch. 39, v. 34).

Brishabhānupura—Same as Barshāna.

Britraghni—The Vātrak, a tributary of the Sabarmatī in Gujarāt (*Padma P.*, Uttara, ch. 60; *Mārkaṇḍē P.*, ch. 57). Same as **Betravati** (2) and **Bartraghni** (cf. *Padma P.*, Uttara, chs. 53 and 60).

Buddhavāna—Budhain, about six miles north of Tapovan in the district of Gaya.

Bukephala—Jalālpur in the Punjab (Cunningham's *Anc. Geo.*, 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see *JASB.*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H. T. Prinsep; *JASB.*, XXI (1852), p. 214.

Byāghrapura—1. Same as *Kolī* (*MB.*, p. 139). 2. Same as **Bedagarbhapuri** (*Śkanda P.*, Sūta-Saṃhitā, IV, Yajña kh., ch. 24).

Byāghrasara—Buxar in the district of Shahabad. See **Bedagarbhapuri**.

Byāsa-sarāma—Manal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*, and the reputed author of the *Purāṇas*.

Byāsa-kāñj—Rāmnagar, opposite to Benares across the Ganges. The temple dedicated to Vyāsa Rishi is situated within the precincts of the palace of the Mahārājā of Benares (*Śkanda P.*, Kāñj-kh.).

C

Chaityagiri—Same as Chetiyagiri.

Chakranagara—Keljhar, 17 miles north-east of Wardha in the Central Provinces (Cousen's *Arch. S. Rep.*, "Central Provinces and Berar," p. 10; *Siva P.*, Sanat-kumāra-Saṃhitā, ch. 17). It is perhaps the Chakrāṅkanagara of the *Padma Purāṇa*, Pātāla kh. ch., 13).

Chakrāṅkanagara—See Chakranagara.

Chakra-tīrtha—1. In Kurukshetra, same as *Rāma-tīrtha*. 2. In Prabhāsa in Gujarāt on the Gomati (*Devārakā-mahātmya*). 3. Six miles from the village called Tryambaka, which is near the source of the Godāvari. 4. In Benares: a kuṇḍa or reservoir enclosed by an iron railing in the Maṇikarṇikā-ghāt. 5. In Rāmeśvara (*Skanda P.*, Brahma kh., Setu Mahāt., ch. 3).

Chakshu—The river Oxus or Amu Daria (*Matsya P.*, ch. 120; *Asiatic Researches*, VIII, p. 330). The *Brahmāṇḍa P.* (ch. 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskaraśāhāryya as a river which proceeds to Katumāla (*Siddhānta-siro-maṇi*, Bhuvana-kosha, 37, 38). The *Mahābhārata*, Bhīṣma P., ch. 11, says that it flows through Sāka-dvīpa. It rises in the Pamir lake, called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrindle's *Ptolemy*, p. 278).

Chakshushmatī—Same as Ikshumatī (cf. *Varāha P.*, ch. 85 with *Matsya P.*, ch. 113).

Chamatkārāpura—Ānandapura or Baranagara in the district of Ahmadabad in the province of Gujarāt, anciently called Ānarta-deśa, where Līṅga worship was first established and the first Līṅga or phallic image of Mahādeva was called Achalesvara. But according to other Purāṇas, Līṅga worship was first established at Devadāru-vana or Dīru or Daruka-vana in Garwal (see *Devadāruvana*). Chamatkārāpura was also called Nagara, the original abode of the Nāgara Brāhmins (*Skanda P.*, Nagara kh., chs. 1—13, 114). See Hāṭaka-kshetra and Ānandapura. The Nāgara Brāhmins are said to have invented the Nāgri alphabet [see my paper on the "Origin of the Bengali Alphabet (*Baṅga-līpī utpatti*)" in the *Suvarṇabhāṣikā-Samācār*, Vol. II.] See *Daruvana*.

Champā—1. Same as Champapuri. 2. Siam, according to Hiuen Tsiang: it was the country of the Yavanas. (Beal's *Life of Hiuen Tsiang: Introduction*). 3. Tonquin and Cambodia (Col. Yule's *Marco Polo*, Vol. II, p. 255 note). 4. The river Champā was between the countries of Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed., IV, p. 281). 5. Champā was also the name of the territory now called Chambā which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigartta, and Kāśhthavāṣṭa (Dr. Stein, *Rājatarāṅgī*, II, p. 431).

Champakā—Same as Champāranya: 5 miles to the north of Rajim in Central India. It was the capital of Rājā Hameśadhvaṇa (*Jaimini-bhārata*, ch. 17).

Champakāranya—Champaran: see Champāranya (*Padma P.*, Svarga, ch. 10).

Champā-nadī—The river formed the boundary between Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed., IV, No. 506). It was a place of pilgrimage (*Padma P.*, Srisṭi, ch. 11).

Champānagara—1. Chāndniā or Chāndmāya, after the name of Chānd Sadāgar, about 12 miles north of Bogra, and five miles north of Mahāsthānanagar in the district of Bogra in Bengal. It is said to have been the residence of Chānd Sadāgar of the famous tale of *Manasū-Bhāsān*, and it is associated with the story of the devotion of Behulā to her husband Nakhindhara, the youngest son of Chānd Sadāgar. There are two marshes called Gori and Sauri, on either side of the village, which are said to be the

remains of two great rivers. It is now situated on the river Karatoyā (Hunter's *Statistical Account of Bengal*, vol. VIII, p. 196). The Kālidaha Sāgar, a large lake outside the rampart of Mahāsthāna fort, is the Kālidaha of the story [*JASB.*, 1878, p. 94 (Beveridge)]. But Chānd Sadūgar's residence is also pointed out at Champānagara near Bhagalpur, where a fair is held every year in honour of Behulā and Nakhindhara. See, however, Ujāni. 2. Same as Champāpuri.

Champāpuri—Same as Champā. Champānagara, situated at a distance of about four miles, to the west of Bhagalpur. It was also called Mālini and Champā-mālini (*Matsya P.*, ch. 48; *Hemukośha*). It was the capital of ancient Aṅga, of which the king was Rājā Romapāda or Lomapāda who adopted Daśaratha's daughter Śāntā (*Rāmāyaṇa*, Ādi, ch. 10). Lomapāda's great-grandson Champā is said to have founded the town of Champānagara which was formerly called Mālini, but it is mentioned in the *Mahābhārata* (Vana P., ch. 112) that Champā was the capital of Lomapāda. At the time of the *Mahābhārata* it was the capital of Karṇa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahābhārata* (Vana P., ch. 85). The Karṇagaṛī which is included in Champānagara contains the remains of a fort which is pointed out as the fort of Karṇa, who was brought up at this place. But it has been thought by some that Karṇagaṛī in Champānagara and Karṇachandā in Monghyr have been named after Karṇasena, king of Karṇasuvarṇa, who had conquered Aṅga and Baṅga. There is a temple of Mahādeva called Manaskāmanānātha, which is said to have been set up by Rājā Karṇa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champānagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage. Champā was the birth-place of "Biraṇa-Jina," the author of the celebrated Buddhist work *Laṅkāvatāra Sūtra* (ch. 10), and also that of Palakāpya Muni, the author of the *Hastyaśurveda* (a treatise on the diseases of elephants). Soṇa Kelavisa, the author of one of the *Theragāthās* was a resident of Champā (*Mahāvagga*, V., 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Ceoma Körösi, states that a king of Aṅga (Brahmadatta), whose capital was Champā, had conquered Magadha before the birth of Buddha, but when Bimbisāra, then a prince, grew up, he invaded Aṅga and caused the king to be slain; after which he resided at Champā till the death of his father Kaśatrañjas, when he returned to Rājagṛha (*Hardy's Manual of Buddhism*, p. 166, second ed.; *Duff's Chronicle*, p. 5). Since that time, Aṅga remained subject to Magadha. Champāpuri is also a very sacred place to the Jaiṇas, inasmuch as it was visited by Mahāvīra, the last Tīrthaṅkara who spent here three Parjjuṇas (rainy season retirement) (*Kalpasūtra*, ch. vi), and it is the birth-place and the place of death of Bāsupūjya, the twelfth Tīrthaṅkara, whose symbol is the buffalo. He was the son of Bāsupūjya and Jayā (Buchanan's *Observations on the Jaiṇas: Asiatic Res.*, IX, 30). The temple of Bāsupūjya was erected by a Jaipur chief, Sungree Siree Dhata and his wife Sungvin Siree Surjasee in the Yudhiṣṭhira era 2559 (see the Inscription in Major Franklin's *Site of Ancient Palibothra*, pp. 16, 17: Yudhiṣṭhira Era 2559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (*mahallā*) of Champānagara exists this beautiful temple of the Digambara sect, which is dedicated to Bāsupūjya, who is said to have lived and died at the site of this

temple. From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsupūjya, Mallinātha, Pārvaṇātha, and Vardhamāna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1239 to 1247 (*JASB.*, 1838, p. 52). The *Udāgādasāo* mentions that a temple called Chaitya Punnabhadda existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvira who succeeded as the head of the Jaina sect on his death (Hoernle's *Udāgādasāo*, p. 2, notes, *Jñānādharma-Sūtrapāṭha*). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kuṅṭika or Ajātaśatru who came barefooted to see the Gaṇadhara outside the city where he had taken up his abode. Sudharman's successor Jambu and Jambu's successor Prabhava also visited Champā, and Prabhava's successor Sayambhava lived at this city where he composed the *Daśasūvikāḍhika Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemchandra's *Sūhavivaraṇā* or *Parīkṣhāparva*, Cantos IV, V). After the death of Bimbisāra, Kuṅṭika or Ajātaśatru made Champā his capital, but after his death, his son Udāyin transferred the seat of government to Pāṭaliputra (Canto VI). On the northern side of this old temple of Bāsupūjya, there is another temple dedicated to him, but it has been newly built. At Champānagara proper, there is another temple of the Jainas belonging to the Svetāmbara sect, containing the images of many Tirthaṅkaras. Champā has been described in the *Daśakumāra-charita* as abounding in rogues. From the *Champaka-Śreṣṭhi-Kathā*, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sāmanta Pāla : his minister was Briddhadatta (*Catalogue of Sanskrit Manuscripts* by M. M. Haraprasāda Śāstri, 1892). Champānagara is also traditionally the abode of Chānd Sadāgar, the story of whose son Lakhindara and his wife Behulā is so graphically related in the poem called *Manasār Bhāṣā*. The place where he was bitten by the snake and the Ghāt where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghāt and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behulā, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chānd Sadāgar, (as Champā in the district of Burdwan near the river Gangur or Behulā-nadī and Chandni or Chandmāya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champānagara of Chānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities : Champā, Rājagṛīha, Srāvastī, Śāketa, Kauśāmbī and Benares, and not in the insignificant town of Kusināra (*Mahāparinibbāna-suttanta*, ch. V). Subhadrāngī, the mother of Aśoka, was born at Champā. Her father was a poor Brāhman, who took her to Pāṭaliputra and presented her to Bindusāra called also Amitraghāta, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen. She became the mother of Aśoka and Vitrāsoka. The artificial lake excavated by Queen Gaggārā mentioned in Buddhist works, containing groves of Champāka trees on its banks, where wandering monks (*Pabbajikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*; *Mahāvagga*, IX, 1; *Sonadanda Sutta*, I, with Dr. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champāka trees even at the time of the *Mahābhārata* (*Anuśāsana P.* ch. 42). The king of Champāpuri had two beautiful palaces, one called Gaṇḍalātā, at Kuruchattar, now called Karpāt, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nālā, and the other called Kridāsthāl near Pātharghātā was situated at the confluence of the Ganges and the Kōsi [Franklin's *Site of Palibothra*, pp. 28, 29. See my "Notes on Ancient Atga" in *JASB.*, X (1914)].

Champāranya—1. Five miles to the north of Rajim in Central India. It is a place of pilgrimage to the Buddhists and Jains. Same as Champāka of the *Jaimini Bhārata*. 2. Champaran in the Patna division (*Śaktisaṅgama Tantra*, ch. 7).

Champāvati—1. Champeuti, the ancient capital of Kumaon. It was also called Champā-tīrtha and mentioned after Badarekā (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumaon, see *JASB.*, 1844, p. 887. 2. Semylla of the *Periplus of the Erythraean Sea* and Saimur of the Arabs; modern Chaul, 25 miles south of Bombay. It is now also called Revadāṇḍa (ancient Revāyanti of the inscription, *JRAS.*, Vol. III, p. 386) or Revatikshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Parāsurāmākshetra. Perhaps it is the Champāvati of the *Skanda P.* (*Brahmottara kh.*, ch. xvi). Chaul was a noted place of trade (Da Cunha's *History of Chaul and Bassien*, pp. 3—11).

Chandanā—1. The river Sabarmati in Gujarāt (*Padma P.*). 2. The river Chandan in the Santal Pergana in the presidency of Bengal; it falls into the Ganges (*Rāmāyaṇa*, *Kishkindhā*, XL, 20).

Chandana-giri—The Malaya-giri—the Malabar Ghats (*Trikāṇḍaśeṣa*).

Chandanāvati—An ancient name of Baroda in the Gaskwar's territory (Balfour's *Cyclopædia of India*, Vol. I, p. 138).

Chandanāvati,—See **Chandrapura** (*Jaimini-Bhārata*, ch. 54).

Chandrapura—Chayenpur, five miles to the west of Bhabua in the district of Shahabad in Behar. The celebrated battle described in the *Chandī* between Kālī and the two kings Śumbha and Niśumbha, is said to have been fought at this place. The *Mārkaṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vāmana P.* (ch. 55) places it at vindhya-chala. The name of Chandrapura is derived from the name of one of the two brothers, Chapā and Muṇḍa, who were the generals of the kings. The Chaumukhi Mahādeva and Durgā in a temple at Muṇḍēvari are said to have been established by the other brother Muṇḍa. Muṇḍēvari is seven miles south-west of Bhabua; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style (Bloch's *Arch. Rep.*, 1902). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. S. Rep.—Eastern Circle*, 1913-14, p. 38). The *Vāmana P.* (chs. 19 and 55), however, says that they were the generals of Mahishāsura and were killed by the goddess Bindubāsinī on the Vindhya Mountain.

Chandelgāda—Chunar. The name of Chandelgāda has been derived from the Chandelā, a tribe of Kahattiyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pāla Rājās. See **Charanādri**.

- Chandrabbhāgā**—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab. It has its source in a lake called Lohitya-sarovara (*Kālikā P.*, ch. 82), in Lahoul, south of Ladakh, or Middle Tibet. 2. The river Bhīmā, a branch of the Kṛishṇā.
- Chandrādityapura**—Chamdor in the Nasik district; it was the capital of Dridhaprahāra, a king of the Yādava dynasty. (Dr. Bhandarkar's *Hist. of the Dekkan*, Sec. XIV.)
- Chandragiri**—Near Belgola, not far from Seringapatam, sacred to the Jains. The ancient name of the place was Deya Durga. (*JASB.*, 1838, p. 520.) See **Arbuda**.
- Chandrapura**—Chāndā in the Central Provinces: it was the capital of king Hamsadhvaja (Rice's *Mysore Inscriptions: Introd.* XXIX), but in the *Jaimini-Bhārata* (ch. 17), Hamsadhvaja is said to have been king of Champaka-nagarī. Chandrapura or Chandravatī or Chandanāvati was two Yojanas or two days' journey from Kuntalaka-pura or Kuntalakapura (*Jaimini-Bhārata*, ch. 53). See **Kuntalakapura**.
- Chandrapurī**—1. Same as *Chandwar* (*Varāha P.*, ch. 122). 2. Same as *Chandrikāpurī* and *Chandripura*, the name of Srāvastī or Sahet-mahet in the Gonda district in Oudh.
- Chandrasekhara**—See **Chaṭṭala**.
- Chandra-tīrtha**—See **Kāveri**.
- Chandravati**—Chanderi in the Lalitpur district, Central India, Sandravatis of the Greeks, and Chandbari of the *Prithvirāj Rāso*. It was the capital of Śiśupāla, king of Chedi (P. Mukherji's *Lalitpur*).
- Chandravati**—1. The river Chāndan or Andhelā which falls into the Ganges, near Champānagar in the district of Bhagalpur. It is the Andomatī of Arrian. See **Andha**. 2. Jhalrapattan in Rajputana (Tod's *Rajasthan*, II, p. 1802). 3. Near Abu (*Bomb. Gaz.*, Vol. I, Pt. I, p. 185.)
- Chandrika**—The river Chandrabbhāgā (Chenab).
- Chandrikāpurī**—Srāvastī or Sahet-mahet in the district of Gonda in Oudh: it was the birth-place of Sambhavanātha, the third Tīrthaṅkara, and of Chandraprabhānātha, the eighth Tīrthaṅkara of the Jains. There is a Jaina temple dedicated to Sobhānātha, which name is a corruption of Sambhavanātha (see **Srāvastī**).
- Chandripura**—Same as **Chandrikāpurī**.
- Chandwar**—Firozabad, near Agra, where in 1193 A. D. Shahshuddin Ghorī defeated Jaya Chandra, king of Kanauj (Thornton's *Gazetteer*). Chandwar is evidently a contraction of Chandrapura (*Varāha P.*, ch. 122).
- Charanādri**—Chunar in the district of Mirzapur (*Śaktisāgama Tantra*, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (*Martin's Eastern India*) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhartṛihari's palace, is the place where he performed asceticism. The tradition is that Bhartṛihari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartewar, Chunar, Benares and other places (*JASB.*, 1837, p. 852). Bhartṛihari was the author of a celebrated work called *Bhartṛihari-Śāstra* and of the *Vairāgya-sataka*. For the story of his birth, see *Prabandhachintāmaṇi* (Tawney's trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-652 A. D. (I-tsing's *Record of the Buddhist Religion* by Takakusu, p. 180 and General Introduction, p. lvii). The fort is said to have been protected by the

goddess Gaṅgā Devi all the day, except in the first *prahar* of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Danglia, the minister of Baji Rao who was the adoptive father of Nana Sahib, was kept confined till his death (Heber's *Journal*, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017; in 1575, it held out against the Mughal army for six months and in 1764, it was taken by the English.

Charitrapura—Puri in Orissa (Cunningham's *Anc. Geo.*, p. 510; *R. W. C.*, II, 205).

Charmanvatī—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhirā. The river is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at the Yajña of Rantideva (*Mbh.*, Droṇa P., ch. 87; *Meghadūta*, Pt. I, v. 46).

Chattāla—Chittagong (*Tantrachuddamasi*, ch. 51). The temple of Bhavāni on the Chandrasekhara hill near Sitākūṇḍa is one of the 52 Pīṭhas, where a portion of Satī's right hand is said to have fallen. The *Vdrāṁ Tantra* (ch. 31) contains some account of the Chandrasekhara hill as a place of pilgrimage.

Chatushpīṭha-parvata—The Assia range, one mile to the south of Jajpur in the district of Kaṇak in Orissa: Udaya-giri is a spur of this range, five miles from Bhuvanēśvara, containing many Buddhist caves and sculptures of ancient date. The range is also called Khaṇḍa-giri and Altī-giri. (*JASB.*, Vol. XXXIX).

Chausath-jogini—Same as Bhṛigu-tīrtha.

Chaya—Porebunder in Guzerat: a famous port at the commencement of the Christian era.

Chedi—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddhists. Tod (*Rājasthān*, I, 43 note) identifies Chedi with Chanderi (Chandravati or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Sisyupāla, who was killed by Kṛishṇa (see also *JASB.*, Vols. XV and LXXI, p. 101). It is 18 miles west of Lalitpur: the ruins of old Chanderi, however, are 8 miles north-west of the modern town (*JASB.*, 1902, p. 108 note). Chanderi has been described in the *Ain-i Akbari* as a very large ancient city containing a fort. According to Dr. Führer (*M. A. I.*), General Cunningham (*Arch. S. Rep.*, IX, 106), and Dr. Bühler (*Vikramāditya-charita*, xviii, 95), however, Dāhala Maṇḍala or Bundelkhand was the ancient Chedi, Dāhala being on the Narbada. In the *Skanda P.*, Revā-khaṇḍa, ch. 55, Maṇḍala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCrindle's *Ptolemy*, p. 168). Kālāṅjara was the capital of Chedi under the Gupta kings, and Suktimatī its capital at the time of the *Mahābhārata*. Chedi was also called Tripuri from its capital now called Tewar, six miles from Jabbalpur (*Epigraphia Indica*, Vol. I, pp. 220, 253, and *Hemakosha*). Tewar (Teor) was the capital of Dāhala (Alberuni's *India*, Vol. I, p. 202). The *Anargharāghava* (Act VII, 115), says that Māhishmatī was the capital of Chedi-mandala at the time of the Kalachuris. See Suktimatī.

Chela-gaṅgā—The Kāveri (*Harivamśa*, ch. 136).

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capital was

Skandapura situated at a short distance to the west of Guzzelhati Pass (*JRAS.*, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanji, situated near Cranganore on the left bank of the Amaravati, a tributary of Kaveri; its larger capital was Tālkād (Dr. Burnell's *South Indian Palaeography*, p. 33). Tālkād or Dalavanapura is situated on the left or north bank of the Kaveri, 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam; its ruins are even now called Tālkād. It was the capital of the Gaṅgā Varjās from the third to the ninth-century A.D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Tālkād to Drāvavati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Rājā of Mysore in 1634. For an account of the Chera kings, see *Ind. Ant.*, I, 360; *J.R.A.S.*, 1846, pp. 1-29.

Cheta—It is the same as Chetiya or Chetiya-giri. (*Vessantara-Jātaka* in the *Jātakas*, vi, 266; cf. Spence Hardy's *M. B.*, 119).

Cheti—Same as Chedi. Its capital was Sotthivati (*Jātakas*, iii, 272). See Śaktimañi.

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devi. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Saṅghamittā. It was the capital of the country called Dakkhinagiri (Turnour's *Mahāvamsa*, ch. XIII) which is perhaps a corruption of Daśārṇa. Dr. Rhys Davids identifies it with Sanchi and Bidṣā, but these two places are very close to Besnagar. According to General Maisey also, Chetiya-giri is Sanchi "with its numerous Chetiyas or stūpas" about 5 miles south-west of Bhilsa (Maisey's *Sanchi and its Remains*, pp. 3, 5). It was also called Chetiya and Chetiyanagara or Chaitya-giri. It is situated at Triveṇi or Triple Junction of the rivers Betwa, Bes (or Besali) and Gaṅgā, of which the last is believed to flow underground (Cunningham's *Bhilsa Topes*, p. 364). See Bessanagara.

Chhatravati—See Ahicchéhhatra.

Chhutudri—The river Chukki in the Panjab which joins the Bias: it is not the Śatadru or Satlej.

Chidambaram—Same as Chittambalam (*Devī-Bhāgavata*; vii, 38). Southern India possesses five Bhautika or elementary images of Mahādeva, namely, the Kṣiti or earth image at Kāñchipura, Āp or water image at Jambukeśvara, Teja or fire image at Aruṇāchala, Marut or wind image at Kālahasti, and Vyoma or sky image at Chidambaram (Dr. Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 379, 380). Siva has eight images of which five are elementary (*Liṅga P.*, Uttara, ch. 12).

China—1. China. It is mentioned in the *Mahābhārata* (*Sabhā P.*, ch. 51) and *Manu* (ch. X, ślo. 44). In the mediæval period, it was called Mahāchīna. The great wall of China was built by Che Hwang-te in 214 B. C. During the reign of the Emperors Ming-te, Kāśyapamātanga and Dharmaraksha were the first Indian Buddhists who went to China (67 A. D.). In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wu in 381 A. D. (Edkin's *Chinese Buddhism*, ch. vi). 2. Anam (*Sāhitya-Parishat-Patrikā*, 1321 B. S., p. 63).

Chintāpurni—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chhinnamastā whose picture is placed behind a Piṇḍa-mūrti or conical image. The temple is on the summit of a hillock,

Chitābhūmi—Baidyanātha or Deoghar in the Santal Pargana, containing the temple of Baidyanātha, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Bk. I, chs. 38, 55). The Mahādeva there is said to have been established by Rāvaṇa. The place contains also the temple of the goddess Pārvatī, the consort of the god Baidyanātha. It is said to be one of the fifty-two Pīṭhas (*Hārḍapīṭha*), as Sati's heart fell at this place. In the *Uttara Purāṇa* cited by Franklin in his *Site of Ancient Palibothra*, p. 21, Baidyanātha is called Pampāpurī or Palu-gāon, which is perhaps a corruption of Paralipura or Parali-grāma of the *Śiva Purāṇa*. For a description of the temples of Baidyanātha or Deoghar, see *JASB.*, 1883, p. 164—'On the temples of Deoghar' by Dr. R. L. Mitra. In the *Mahā-Liṅgeśvara Tantra* in the 'Hundred Names of Śiva', it is mentioned that Baidyanātha and Vakreśvara Mahādevas are situated in Jhārakhaṇḍa, Siddhinātha and Tārakesvara Mahādevas in Rāḍha, Ghaṭeśvara Mahādeva on the banks of the river Ratnākara (now called Kānā-nadi in the district of Hooghly), and Kapāleśvara Mahādeva on the banks of the Bhāgrathī. Rāvaṇa, while he was carrying Mahādeva from Kailāsa, felt a very uneasy sensation when he came to Haritakivana, the ancient name of Baidyanātha, as Varuṇa, the god of the waters had entered his belly. In order to relieve himself he placed the god in the hand of Viṣṇu disguised as a Brāhman, and retired to the north-eastern corner of Deoghar called Hārājūḍī (a corruption of Haritaki-vana) to relieve himself, and the result was the Karmanāsā rivulet flowing by the north of Hārājūḍī. In the meantime, Viṣṇu put down Mahādeva at Deoghar and disappeared (*Śiva P.*, Baidyanātha Māhāt., ch. 4). The Trikūṭa hill, 6 miles to the east of Baidyanātha, contains a spring of water. The Tapovana hill where Rāvaṇa performed asceticism (*Śiva P.*, Bk. I, ch. 55; *Byākat Śiva P.*, II, 20) and which is about the same distance, contains a natural cave.

Chitrakūṭa—Kāmpatānāth-giri in Bundelkhand: it is an isolated hill on a river called the Paisunī (Payasvinī) or Mandākinī, where Rāma dwelt for some time during his exile (*Rāmāyaṇa*, Ayodh. K., ch. 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

Chitrakūṭā—Same as Payasvinī (2): the river Paisunī (*Vāmana P.*, ch. 13, v. 26).

Chitrarathā—The river Chitrarathī, a tributary of the Northern Pennar (*Mbh.*, Bhishma, ch. 9).

Chitropalā—The river Mahānadi in Orissa below its junction with the Pyri (*Mbh.*, Bhishma, ch. 9 and *Asia. Res.*, Vol. XV; *Brahma P.*, ch. 46). But it appears to be the Chittutola (Chitrotpalā), a branch of the Mahānadi (see Hamilton's *Gazetteer*, s. v. Mahanuddy).

Chitrotpalā—Same as *Chitropalā* (*Mārkaṇḍeya P.*, ch. 57; *Arch. S. Rep.*, vii., 153; xvii., 70). The river Mahānadi in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitāmṛta*, Pt. II, ch. 16).

Chittambalam—Chidamvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasabhapati, the name of Mahādeva. The celebrated Śaṅkarāchāryya is said to have been born at Chidamvaram (Ānanda Giri's *Śaṅkaraviṇaya*) and he died at Kāśchīpura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalatī on the Pūrṇā in Kanara (see Kerala) and to have died at Kedārnath in Garwal. It is now certain that Śaṅkara was born at Kalatī or Kaladi in Kerala during the reign of Rājasekhara (Mādhavāchāryya's *Śaṅkaraviṇaya*).

Choaspes—The Kunar or Kamah river which joins the Kophen (modern Kabul river) at some distance below Jalalabad. But according to Prof. Lassen, Choaspes or Eusapia is the Seesha (of Elphinstone's map) which falls into the Kabul river (*JASB.*, IX, 1840, p. 472).

Choes—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kabul river (*JASB.*, 1840, p. 472).

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinākinī river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pudukottai. Its capitals were Uraiyur on the Kāverī (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A. D., and Kāñchipura, Combaconum and Tanjore (Tanjepur) in the eleventh century (*Epigraphia Indica*, Vol. III, p. 283). Chola was also called Drāviḍa (*Padma P.*, Ādikhaṇḍa, ch. 6), and is said to have derived its name from Chola, king of Kāñchipura (*Ibid.*, Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pāñḍya kingdom and continued so for 570 years (Wilson's *Madras Collection*; Intro., p. 51).

Chora—Same as Chola. In the Asoka Inscription at Girnar, Chola is mentioned as Choḍa (*JASB.*, 1848, p. 169).

Chyavana-ārama—1. Chausā in the district of Shahabad in the province of Bengal: the hermitage of Ṛishi Chyavana (*Skanda P.*, Avantī Kh., ch. 57). 2. The hermitage of the Ṛishi was also situated on the Satpura mountains, near the river Payoshai or modern Pūrṇā (*Padma P.*, Pātāla Kh., ch. 8). 3. Dhosi, six miles south of Narnol in the Jaipur territory, where the Ṛishi's eyes are said to have been pierced by a princess of Anūpadeśa, whom he afterwards married. 4. Chilanla on the Ganges in the Rai Bareilly district: it was the abode of the Ṛishi who was restored to youth by the twin Aśvinī-kumāras.

D

Dāhala—Same as Chedi (Dr. Bühler's *Vikramāśka-charita*: Introduction).

Dākinī—Bhīma-śaṅkara at the source of the Bhīmā, north-west of Poona (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 379; Fergusson's *Cave Temples of India*, p. 367). The temple of Mahādeva Bhīmaśaṅkara is a celebrated place of pilgrimage, and the god is one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I., chs. 38, 40; Fergusson's *Cave Temples of India*, p. 367). In the *Śiva Purāṇa* Dākinī is said to be situated on the Western Ghats (Sahyādri). See Amareśvara.

Dakṣiṇa-Gaṅgā—1. The river Godāvari (*Revā Māhāt.*, ch. 3). 2. In the *Nṛsiṅha P.*, ch. 66, the Kāverī is called the Dakṣiṇa-Gaṅgā. 3. The Nerbada is called the Dakṣiṇa-Gaṅgā in the *Skanda P.*, (*Revā Khaṇḍa*, ch. 4). 4. The Tuṅgabhadra is called the Dakṣiṇa-Gaṅgā in Bilhana's *Vikramāśka-devacharita*.

Dakṣiṇagiri—1. Dakṣiṇagiri of the *Mahāvamsa* (ch. xiii): its capital was Chetiya (see Chetiya-giri): Daśārṇa of Kālidāsa is evidently a corruption of Dakṣiṇa-giri. See Daśārṇa. 2. The kingdom of Bhopal. 3. The name of a village in Ekanāla in Magadhā, not yet identified; in this place Buddha delivered the *Kāśibharadvāja-Sutta*.

Dakṣiṇa-Kedāra—Beligāmi in Mysore. It contains a celebrated temple dedicated to Kedāranātha. Beligāmi is also called Ballipura and Balligāmi (Rice's *Mysore Inscriptions*, pp. 90, 94, 102).

Dakṣiṇa-Kotāla—See Kotāla-Dakṣiṇa.

Dakṣiṇa-Mathurā—Madura on the river Kpītamālā in the province of Madras (*Chaitanya-charitāmṛita*, Madhya, ch. 9). It was also called Mathurā and Mīnākṣī. It was the

capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 52 Pīṭhās where Sati's eyes are said to have fallen (*Bhāgavata*, X. 79 and *Mahāvamśa*, ch. 7). It was called Dakṣiṇa-Mathurā in contradistinction to Uttara-Mathurā or Mathurā of the United Provinces (Upham's *Rājatarāṅgarī*). Madura was a province of the kingdom of Vijayanagar till the middle of the sixteenth century when Viśvanātha, the founder of the Nayak dynasty, became its independent ruler, and Trimula, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Minākshi with its thousand-pillared hall was built by Arya Nayak in 1550.

Dakṣiṇā-Patha—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Nerbada. It is the Dakhinabades of the Greeks. (*Matsya P.*, ch. 114 and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. I; Rājasekhara's *Bālarāmāyaṇa*, Act VI; Apte's *Rājasekhara: his Life and Writings*, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvari (*Vinaya Pīṭhaka*, I, 195, 196; II, 298).

Dakṣiṇā-Pinākinī—Same as Pāpagnī.

Dakṣiṇa-Prayāga—Triveṇī on the north of Hūgli in Bengal (*Bṛhat-Dharma Purāṇa* Pūrva Kh., ch. VI; *JASB.*, Vol. VI, 1910, p. 613).

Dakṣiṇa-Sindhu—The river Kali-Sindh, a tributary of the Chambal (*Mbh.*, Vana P., ch. 82). It is the Sindhu of the *Maghāśāṭa* (Pt. I, ch. 30).

Dakṣiṇāṭya—The Deccan: that part of India which lies to the south of the Vindhya range (*Rāmāyaṇa*, Bāla K., ch. 13). See *Maharāṣṭra*.

Dakṣiṇa-Badarikāśrama—Mailkote, twelve miles to the north of Seringapatam in Mysore, where the principal Maṭh of Rāmānuja, the founder of the Śrī sect of Vaiṣṇavas is situated. It is also called Yādava-giri (see Yādava-girl).

Dalabhya-Āśrama—Dalmau on the Ganges in the Rai Bareilly District (*JASB.*, Vol. LXIX, p. 84).

Damalīpta—A corruption of Tāmralīpta: it was the capital of *Sumha* (*Hema-kosha*). See *Sumha*.

Damila—Same as *Kerala*: the Malabar coast (*Akitta-Jātaka* in the *Jātakas*, IV, 150)* or South Malabar (Burnell's *South Indian Palaeogeography*, p. 51). It is the Limurike of Ptolemy which, according to Dr. Caldwell, was a mistake for Damir-ike (see McCrindle's *Ptolemy*, p. 49), "ike" in Tamil meaning a country. It was near Nāga-dvīpa or Ceylon, and a Damila dynasty reigned there. Dhātusena (459-477 A. D.), defeated the foreign usurpers and restored the national dynasty (*Mahāvamśa*, ch. 38; *S.B.E.*, X: Intr. XV). This shows that Damila was close to Ceylon.

Damodara—The river Dāmudā in Bengal (*K. Ch.*).

Danḍaka—Same as *Danḍakāranya* (*Brahma P.*, ch. 27).

Danḍakāranya—Same as *Maharāṣṭra* (*Rāmāyaṇa*, Āraṇya, ch. I, and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. II) including Nagpur. Rāmachandra lived here for a long time. According to the *Rāmāyaṇa*, it was situated between the Vindhya and the Saibala mountains; a part of it was called Janasthāna (Uttara K., ch. 81; *Uttara-Rāmācharita*, Act II). According to Mr. Pargiter, Danḍakāranya comprised all the forests from Bundelkhand to the river Kṛishṇā (*The Geography of Rāma's Exile in JRAS.*, 1894, p. 242). Bhavabhūti places it to the west of Janasthāna (*Uttara Rāmācharita*, Act I).

Danapura—Same as *Udanapura*.

Dantapura—The ancient capital of Kaliṅga (*Dāṣṭadhātuvamśa*, Turnour's *Account of the Tooth-relic in Ceylon*—*JASB.*, 1837, p. 860). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadatta, King of Kaliṅga, shortly after the death of the former. According to the *Dāṣṭadhātuvamśa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pāṭaliputra in the fourth century A. D., by Guhasiva, king of Kaliṅga. The tooth is said to have worked many miracles at Pāṭaliputra to confound the Nigranthis or Jains at whose instigation it was ordered to be taken there. Rājā Paṇḍu got the tooth from Dantapura (*JASB.*, 1837, pp. 863, 1059.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiradhāra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamālā and her husband Dantakumāra, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirttikīri Meghavarmā (A. D. 298–326) who guarded the relic at Anurādhāpura; see *Anurādhāpura* (Tennent's *Ceylon*; Turnour's *Tooth-relic of Ceylon*; *Dāṣṭadhātuvamśa* translated by Mutu Coomara Swami; and Turnour's *Dāṣṭadhātuvamśa* in *JASB.*, 1837, p. 866). It is now kept at Kandy Śrīvardhanapura in the Maligawa temple. For the procession of the tooth-relic at Kandy see *Mahāvamśa*, ch. 85. It has been variously identified with Danton in the district of Midnapore and with Rājmahendri on the Godāvari. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛishṇa was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Viṣṇu "to form the image of Jagannātha and put into its belly these bones of Kṛishṇa" (Garrett's *Classical Dictionary of India* under *Jagannātha*; Ward's *History of the Hindoos*, I, 206).

Dantura—It is evidently a corruption of Dantapura; see *Dantapura*. (*Bṛhat-saṃhitā*, xiv, 6.)

Darada—Dardistan, north of Kāśmīra on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez (*Mārkaṇḍeya P.*, ch. 57). It was a part of the ancient country of Udyāna (see Monier Williams' *Buddhism*). Dr. Stein says "Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bāinji to the Kishangāgā valley in the immediate north of Kashmir" (Dr. Stein's *Rājatarāṅgiṇī*, Vol. I, p. 47).

Darbhavatī—Dabhoi in Guzerat, thirty-eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawar and Kachh*, p. 218, and *Ep. Ind.*, Vol. I, p. 20). Führer (*M.A.I.*) identifies Darbhavati with Dibhai, twenty-six miles south-west of Bulandshahr. Dibhai was the Radoph of the Greeks.

Darddura—The Nilgiri hills in the Madras Presidency (*Raghuvamśa* IV; *Bṛhat-saṃhitā*, ch. 14; *JRAS.*, 1894, p. 262). In some editions of the *Raghuvamśa* it is mentioned as *Darddara*. Same as *Durddura*.

Darsanapura—Disa on the river Banas in Guzerat (*Bṛhat-saṃhitā*, xiv, 6).

Dāru-vana—See *Chamatkārapura* (*Kārma P.*, II, chs. 37, 38). Same as *Deva-dāru-vana*. Dāru or Dārukā-vana, which contains the temple of Nāgeśa, one of the twelve Great *Liṅgas* of Mahādeva (*Siva P.*, I, 38) has been identified with Aundha in the Nizam's

territory (*Arch. S. Lists, Nizam's Territory*, xxxi, 21, 79,) but the *Śiva P.*, (I, 56) places Dārūkā-vana close to the Western Ocean.

Dārūkā-vana—See **Dāru-vana**.

Darva—The country of the Dārvas, a tribe living with the Abhisāras between the Vitastā and the Chandrabhāgā (*Mahābhārata*, Vana, ch. 51; Dr. Stein's *Rājatarāṅgiṇī*, Vol. I, p. 32; Vol. II, p. 432).

Dārvabhisāra—The whole tract of the lower and middle hills between the Vitastā and the Chandrabhāgā; it included the hill-state of Rājapuri; it was subject to Kāśmīra (Dr. Stein *Rājatarāṅgiṇī*, I, 32). See **Darva**.

Dasanagara—Same as **Dasapura**.

Dasapura—Mandasor in Malwa (*Bṛīhat-Saṃhitā*, ch. 14; *Meghadūta*, Pt. I, alk. 48).

For an explanation how Dasapura was changed into Mandasor, see Dr. Fleet's note in the *Corp. Ins. Ind.*, Vol. III, p. 79. It is called Dasor by the people of the neighbouring villages.

Dasarha—Dwarka in Guzerat (*Mbh.*, Vana P., chs. 12 and 13).

Dasārpa—The name means "ten forts; *ṛpa* = a fort." 1. The *Mahābhārata* mentions two countries by the name of Dasārpa, one on the west, conquered by Nakula (*Sabbā P.* ch. 32) and the other on the east, conquered by Bhīma (*Sabbā P.*, ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Dasārpa, the capital of which was Vidisā or Bhīlā (Dr. Bhandarkar's *History of the Deccan*, sec. III). It is mentioned in Kālidāsa's *Meghadūta* (Pt. I, vs. 25, 26). Its capital at the time of Asoka was Chaitiyagiri or Chetiyagiri. Eastern Dasārpa (the Dosarene of the *Periplus*) formed a part of the Chhastisgarh ("thirty-six forts") district in the Central Provinces (Prof. Wilson's *Vishṅu P.*, Hall's ed., Vol. II, p. 160, note 3) including the Native State of Patna (*JASB.*, 1905; pp. 7, 14). 2. The river Dasan which rises in Bhopal and falls into the Betwa (*Mārkaṇḍeya P.*, ch. 57); Garrett identifies the river with "Dhossun" in Bundelkhand (Garrett's *Classical Dictionary*). It is the Dosaran of Ptolemy.

Dāseraka—Malwa (see *Trikaṇḍaśeṣa*).

Dehall—See **Indraprastha**.

Devabandara—Diu in Guzerat. In the 7th century A. D., the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A. D. (*Bomb. Gaz.*, IX, Pt. II, pp. 183 ff; XIV, pp. 506—536; *Journal of the Bom. Br. of the R. A. S.*, I, p. 170).

Devadāruvana—Same as **Dāruvana**, where Liṅga-worship was first established. It was situated on the Ganges near Kedar in Garwal (*Kāśmīra P.*, Pt. II, chs. 37, 38; *Śiva P.*, Bk. IV, ch. 13, v. 16; *Rāmāyaṇa*, Kishk., ch. 43). Badarikāśrama was situated in this Vana (Ānanda Bhaṭṭa's *Bullāla-charita*, II, 7).

Devagaḍa—Same as **Dharaḡaḍa**.

Devagiri—1. Dowlatabad in the Nizam's territory. It is mentioned in the *Śiva P.* (*Jñāna Saṃhitā*, ch. 58). See **Maharāshṭra** and **Sivalaya**. 2. Part of the Aravali range. 3. A hill situated near the Chambal between Ujjain and Mandasor (*Meghadūta*, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.

Devaka—Śrīpāda: Adam's Peak in Ceylon (Turnour's *Mahāvamsa*). See **Sumapa-kāta**.

Devala—Tatta in Sindh.

Deva-parvata—Same as Devagiri (*Śiva P.*, I, 58).

Devapattana—Same as Prabhāsa (*Epigraphia Indica*, vol. I, p. 271). According to Dr. Fleet, it is the ancient name of modern Verawal (*Corp. Ins. Ind.*, vol. III, p. 91, *Introduction*).

Devapura—Rajim on the confluence of the Mahānadi and the Pairi in the Raipur District, Central India : 24 miles south-east of the town of Raipur. It was visited by Rāmachandra (called also Rājvalochana, whence the name Rajim) to save his brother Śatrughna from death (*Padma P.*, Pātāla, ch. 27, vs. 53, 59). The temple of Rāmachandra contains an inscription of the eighth century A.D.

Devarāshtra—The Maratha country : it was conquered by Samudra Gupta at about 340 A. D.

Devikā—1. The river Devā in Oudh. It is another name for the Sarajā or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol. II, pp. 120, 252, map). The southern portion of the Sarajā is called Devikā or Devā, whereas the northern portion is called Kālīnadi after its junction with that river in Kumaun. But the Devikā is mentioned as a distinct river between the Gomati (Gumti) and the Sarajā (*Kālikā P.*, ch. 23). The junction of the Gaydak, (Devikā) Sarajā, and the Ganges forms the Trivenī, where the fight between the crocodile and the elephant took place (*Vardha P.*, ch. 144 and *Mbh.*, Ādi P., ch. 29). See *Vishāla-chhatra*. The Sarajā now joins the Ganges at Singhi near Chapra. 2. A river in the Punjab : it appears to be an affluent of the Ravi (*Vāmana P.*, chs. 81, 84; *Mbh.*, Vana P., ch. 82; *Matsya P.*, ch. 113). This river flowed through the country of Sauvira (*Agni P.*, ch. 200), which, according to Alberuni, was the country round Multan : see *Sauvira*. It has its source in the Maināka (Sewalik) range (*Kālikā P.*, ch. 23, vs. 137, 138). It also flowed through the country of Madra (*Vishānu-dharmottara Purāṇa*, Pt. I, ch. 167, v. 15). Mālasthāna (Multan) was situated on the Devikā (*Skanda P.*, Prabhāsa Kh., Prabhāsa-Kahetra-Māhāt., ch. 278). It has been identified with the river Deeg, a tributary of the Ravi on its right bank (*Pargiter's Mārkaṇḍeya P.*, ch. 57, p. 292), and this identification appears to be confirmed by the *Vāmana P.*, chs. 84, 89.

Devikoṭa—Same as Śonitapura.

Devi-pāṭana—Forty-six miles north-east of Gonda in Oudh : it is one of the fifty-two Pīṭhas where Śaṭi's right arm is said to have fallen.

Dhanakataka—Dharāṇikoṭ in the Krishna or Guntur District in the Madras Presidency. It is one mile to the west of the small town of Amarāvati (Amaraoti) and eighteen miles in a direct line to the west of Bejwada, on the south bank of the Krishna (Cunningham's *Geography of Ancient India*, p. 530). Fergusson identifies it with Bejwada (*JRAS.*, 1880, p. 99), but this identification does not appear to be correct. Dhanakataka or Dharāṇikoṭ is a place of considerable note from at least 200 B. C. It was the capital of that dynasty of kings who were the Andhrabhrityas of the Purāṇas and Śātakaṛṇis of the inscriptions and who were popularly known as the Śātavāhanas or its corruption Śālivāhanas (Hemachandra's *Prākṛita Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuka, Śiṅuka and Sīpraka, who ascended the throne in B. C. 73 after subverting the Kanva dynasty of the Purāṇas. Though the capital of the Andhrabhrityas was Dhanakataka, which is called Dhanakataṭheka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Paṭhān on the Godāvarī, while the elder ones reigned at Dhanakataka. When the throne at the principal seat became vacant, the Paṭhān

princes succeeded. Thus while Gautamiputra Śātakaṇi, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A. D., his son Pulamāyi reigned at Paithān from 130 to 154 A. D., and after his father's death at Dhanakataka for four years (see *Kośala-Dakṣiṇa*) Gautamiputra and Pulamāyi overthrew the Śaka king Nahapāna or his successor who reigned at Jirpanagara and after that, they defeated the Śaka king Jayadāman, son of Chashtana, who was at first a Kshatrapa and then a Mahākshatrapa and occupied Ujjayini, his capital (Dr. Bhandarkar's *Early History of the Deccan*). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism, in the first or second century A. D. (For Buddhist Universities, see *Nālandā*). Dhanakataka is a corruption of Sudhanya-kataka (see Havell's *Ancient and Medieval Architecture of India*, p. 140).

Dhanapura—Joharganj, twenty-four miles from Ghazipur.

Dhanushkoṭi-tīrtha—Same as Dhanu-tīrtha.

Dhanu-tīrtha—On the eastern extremity of the island of Rāmeśvaram in the Palks' Strait, ten or twelve miles from the temple of Rāmeśvara. It was caused by Lakshmana piercing the water with his bow. It is called Dhanushkoṭi Tīrtha in the *Skanda Purāṇa* (Setubandha-khaṇḍa). Cape Kory of Ptolemy, where the island of Rāmeśvaram terminates, is the Sanskrit word Koṭi or Dhanuḥ-koṭi meaning the tip or corner of a bow (see McCrindle's *Ptolemy*, p. 60). Its identification with the Paumben passage is not correct.

Dhānyavatīpura—Same as Dhanakataka.

Dharagara—Dowlatabad in the Nizam's territory: the Tagara of the Greeks. It has been variously identified by various writers with Junir, Kulbarga, Kolhapur and Dharur (in Nizam's territory). See *Tagara*.

Dhārānagara—Dhar in Malwa, the capital of Rājā Bhoja. The Deogarh inscription shows that he flourished in the ninth century. For the history of Rājā Bhoja and his ancestors, see *Epigraphia Indica*, vol. I, p. 222; Merutuṅga Āchāryya's *Prabandhachintāmaṇi*; *JASB.*, 1961, p. 194. In his court flourished Kālidāsa, the author of the *Nalodaya*, Jayadeva, the author of the drama *Prasanna Rāghava* and others (*Bhoja prabandha*).

Dharmapattana—1. Śrāvastī, or the present village of Sahet-mahet: it was the capital of North-Kośala. (*Trikāṇḍaśeṣha*). 2. Calicut (Sewell's *Sketch of the Dynasties of Southern India*, p. 57).

Dharmapīṣṭha—Same as Dharmāranya, four miles from Buddha-Gayā.

Dharmapura—Dharampur, north of Nasik.

Dharmāranya—1. Four miles from Buddha-Gayā in the district of Gayā. It is the Dharmāranya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p. 64; *Garuḍa Purāṇa*, ch. 83; *Mbh.*, Vana, ch. 84). A temple sacred to Dharmmeśvara exists at the place. It contains the celebrated place of pilgrimage called Brahmasara (*Mbh.*, Vana, ch. 84). 2. By some it is considered to have comprised portions of the districts of Balia and Ghazipur (Dr. Führer's *MAI., Padma P., Svarga*, ch. 6 and *Arch. S. Rep.*, vol. XXII). See *Bhṛigu-āśrama*. 3. Moharapura or ancient Moherakapura, fourteen miles to the north of Vindhyāchala (town) in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Ahalyā (*Skanda P., Brahma kh. (Dharmāranya kh.)*, 35-37). 4. On the Himalaya, on the

southern bank of the river Mandākinī (*Kāśya P.*, ch. 14). 5. Kaṇva-āśrama near Koṭā in Rajputana was also called Dharmāraṇya (*Mbh.*, Vana, ch. 82). See **Kanva-āśrama**. **Dharmodaya**—The river Dāmudā in Bengal.

Dhavalagiri—The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed, Dhavala or Dhavali is five miles from the Khaṇḍa-giri range which is situated four or five miles to the west of Bhuvaneśvara, containing many caves of the Buddhist period. But it is difficult to ascertain how the name of Dhauli has been derived by some authorities from Dhavali. In the last tablet of the Dhauli inscriptions, it is mentioned that "the Dubalahi tupa," or in other words, the stūpas for the *Durbala* or weak, were founded for undisturbed meditation. Hence the name of Dhauli appears to have been derived from Durbala or Dublā monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription), and Tosala has been identified with "Tosālā-Kosalā" of the *Brahmaṇḍa Purāṇa* (ch. 49) or simply Kosala of the *Bṛhat Saṃhitā* (see *Examination of the Inscription at Dhauli in Cutack* by J. Prinsep in the *JASB.*, 1833, pp. 448-452). The Girnar and Dhauli inscriptions of Asoka are identical in substance: in fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASB.*, 1838, pp. 158, 160, 219, 276-279). For the inscriptions on the Khaṇḍagiri hill, see *JASB.*, 1837, p. 1090.

Dhundhra—Āmer, the ancient capital of Jaipur. Kuvalāśva, the great-grandfather of Nikumbha and one of the ancestors of Rāmachandra of Ayodhyā, killed the demon Dhundhu and was therefore called Dhundhumāra: the whole country of Jaipur, especially Āmer, was called Dhundhra after his name. It was included in Marudhanva (*Mbh.*, Vana, chs. 201-203).

Dhatapāpā—1. *Dhopāp* on the Gumti, 18 miles south-east of Sultanpur in Oudh: see *Dhopāp* in Pt. II (*Brahmaṇḍa P.*, ch. 49). 2. A tributary of the Ganges in Benares (*Skanda P.*, Kāśī kh., uttara, ch. 59).

Dipavati—The island of Divar on the north of the island of Goa, containing, at old Narvem on the bank of the Pañchagaṅgā, the temple of Mahādeva Sapta-Koṭiśvara established by the Sapta Rishis (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, III, 1874, p. 194).

Dirgha-pura—Deeg, in the territory of Bharatpur. See Thornton's *Gazetteer*, s. v. *Deeg*.

Dramila—Most probably, it is the same as *Damila* [Hemchandra's *Sihavirāvalīcharita* (Jacobi's ed.) XI, 285]. But according to Dr. Fleet, *Dramila* was the Drāviḍa country of the Pallavas on the east coast: Kāñchi was its capital (*Bom. Gaz.*, vol. I, pt. II, p. 281).

Draviḍa—Same as *Drāviḍa*.

Drāviḍa—Part of the Deccan from Madras to Seringapatam and Cape Comorin: the country south of the river Pennar or rather Tripati (*JRAS.*, 1846, p. 15). Its capital was Kāñchipura (*Manu*, ch. X, and *Daśakumāracharita*, ch. 6). It was also called Chola (Bühler's *Intro. to Vikramādikadeva-charita*, p. 27, note 7). At the time of the *Mahābhārata* (Vana, 118) its northern boundary was the Godāvari.

Drishadvati—The Cagar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB.*, VI, p. 181). General Cunningham has identified it with the river Rakshi which flows by the south-east of Thaneshwar (*Arch. S. Rep.*, vol. XIV). It formed the southern boundary of Kurukshetra (see *Kurukshetra*). The *Drishadvati* has been identified with the modern Chitrang, Chautang, or Chitang, which runs parallel to the Sarasvati (*Imperial Gazetteer of India*, p. 26 ;

- Rapson's *Ancient India*, p. 51). This identification appears to be correct (*JRAS.*, 1893, p. 58). The river flows through Phalaki-vana (*Vāmana P.*, ch. 36).
- Dronachala**—The Doonagiri mountain in Kumaun (*JASB.*, XVII, p. 617; *Devi Purāṇa*, ch. 39); see Kūrmāchala.
- Dudh-gaṅgā**—The river Dauli in Garwal, a tributary of the Mandākinī or Mandāgni.
- Durdūra**—Same as **Dardūra** (*Markāṇḍ. P.*, ch. 57).
- Durgā**—A tributary of the Sābarmatī in Gujarat (*Padma P.*, uttara, ch. 60; *Brahmāṇḍa P.*, ch. 49).
- Durjayaliṅga**—Darjeeling, which contains a temple of the Mahādeva called Durjaya-Liṅga. Darjiling is a corruption of Durjayaliṅga. But some derive the name from Dorjeling, a cave of the mystic thunderbolt or "Dorje" on Observatory Hill (Dr. Waddell's *Among the Himalayas*, p. 50).
- Durjjayā**—Same as *Maṇimatipuri* (*Mbh.*, Vana, ch. 96; Nilakanṭha's commentary).
- Durvāsā-āśrama**—1. The hermitage of Ṛishi Durvāsā is pointed out on the highest peak of a hill called the Khallī Pāhād (Khaḍī Pāhād : Martin's *Eastern India*, vol. II, p. 167), a limestone rock which is worked for chalk. It is two miles to the north of Colgong (Kahalgāon or Kalāhagrāma from the pugnacious character of the Ṛishi) in the district of Bhagalpur and two miles to the south of Pātharghāṭā, the name of a spur of the Colgong range jutting into the Ganges, about twenty-five miles from Bhagalpur. The Pātharghāṭā hill (ancient Śilā-saigama or properly speaking Bikramasīlā Saṅghārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hiuen Tsiang when he visited Champa in the seventh century. Figures of the Buddhist period are scattered in the court-yard of the temple of Baṭesvaranātha Mahādeva just by the side of one of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB.*, 1909, p. 10. See Colgong in pt. II. 2. Durvāsā's hermitage was also at Dubāur, in the hills, seven miles north-east of Rajauli, in the sub-division of Nowadah in the district of Gayā (Grierson's *Notes on the District of Gaya*).
- Dvaipāyana-hrada**—Same as **Rāma-hrada**. The lake was called Dvaipāyana-hrada on account of an island in its middle: this island contained a sacred well called Chandrakūpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon.
- Dvaita-vana**—Deoband, about fifty miles to the north of Mirat in the Saharanpur district, United Provinces, 2½ miles to the west of the east Kāli-nadī and about 16 miles from Muzaffarnagar, where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gaming table (*Mahābhārata*, Vana, ch. 24; *Calcutta Review*, 1877, p. 78, note). Half a mile from the town is a small lake called Devī Kuṇḍa, the banks of which are covered with temples, ghāṭs and Sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol. IV). Dvaita-vana is the birth-place of Jaimini, the founder of the Mīmāṃsā school of philosophy.
- Dvārakā**—Same as **Dvārikesvari**.
- Dvārāsamudra**—Halebid, the capital of Mysore in the twelfth century.
- Dvāravātī**—1. Dwarka in Gujarat. Kṛishṇa made it his capital after his flight from Mathurā when he was harassed by Jarāśindhu, king of Magadha. 2. Siam (Phayre). According to Dr. Takakusu, Dvāravātī represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Itsing's Record of the Buddhist Religion*, p. 11). 3. Dora-samudra or modern Halebid in the Hassan district of Mysore: see Chera (Rice's *Mysore and Coorg*, II, 17, 18).

- Dvarikā**—1. Dwarka in Gujarat. Same as **Dvārāvati**. It is said to have been destroyed by the ocean just after the ascent of Śrī-Kṛishṇa to heaven. It contains the temple of Nāgela, one of the twelve Great Liṅgas of Mahādeva (see **Amareśvara**).
 2. The capital of Kamboja (Rhys Davids' *Buddhist India*, p. 28).
Dvārikēsvari—The river Dalkisor near Bishnupur in Bengal, one of the branches of the **Rupnārāyaṇa** (K. ch.).

E

- Ekachakrā**—Dr. Führer (*MAI.*) has identified it with Chakarnagar, sixteen miles south-west of Itawah, (*Mbh.*, Ādi P., ch. 158). Its identification with Arrah by General Cunningham (*Arch. S. Rep.*, vol. III, 1871-72) is incorrect.
- Ekāmṛakāṇana**—Bhuvaneśvara on the river Gandhavarī, twenty miles from Cuttack in Orissa (*Brahma P.*, ch. 40). The building of the temple at Bhuvaneśvara was commenced by Yayāti Keśari, the founder of the Keśari dynasty, who ascended the throne of Orissa after expelling the Yavanas or Buddhists in 473 A. D., and was completed about a century after by Lalāṇḍu Keśari. Under the name of Kaliṅga-nagarī, Bhuvaneśvara was the capital of Orissa from the sixth century A. D. to the time of Yayāti Keśari in the middle of the fifth century A. D. (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 62). Same as **Harakshetra**. It appears, however, that the place was covered with jungle before Yayāti Keśari commenced building the temples at Bhuvaneśvara towards the close of his reign; he died in 526 A. D. At the time of Lalāṇḍu Keśari (623-677 A. D.), it again became the capital: it contained seven Sāhis and forty-two streets. The temples of Bhuvaneśvara (a Hari-hara image), Mukteśvara, Gauri and Paraśurāma, which still exist, contain much workmanship of great artistic value. The tank called Devī-pāda-harā, having 108 small temples of Yoginis on all its sides, is said to have been the place where Bhagavati crushed down the two demons Kṛitti and Vāsa with her feet (*Bhuvaneśvarī Māhatmyā*). The Bindu Sarovara is the most sacred tank in Bhuvaneśvara dug by the queen of Lalāṇḍu Keśari. The ruins of the ancient palace of Yayāti Keśari still exist by the side of the road leading from the Railway Station near the Rāmeśvara temple. Lalāṇḍu Keśari is said to have erected a palace to the south of the temple of Bhuvaneśvara (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 83; Stirling's *Orissa* in *JASB.*, 1837, p. 756).
- Elapura**—Elur or Ellora. The cave temple of Kailāsa was constructed on the hills by Kṛishṇa Rāja of the Rāshtrakūṭa dynasty of Bādāmi, who reigned between 753 and 775 A. D. (Dr. Bhandarkar's *Early History of the Deccan*). General Cunningham (*Ancient Geography of India*) identifies Elapura with Veraval in Gujarat, but this identification does not appear to be correct. Elapura is evidently a corruption of Ibalapura. See **Ibalapura**.
- Embolima** (of the Greeks)—The fort of Amb, near Balimah, sixty miles above Attock, opposite to Darbund on the Indus, conquered by Alexander the Great.
- Eraṇḍapalla**—Khandes; it was conquered by Samudra Gupta.
- Eraṇḍī**—The river Uri or Or, a tributary of the Nerbuda in the Baroda State [*Padma P.*, Svarga (Ādi), ch. 9] near the junction of which, Karnali is situated. The junction is a sacred place of pilgrimage.

G

- Gabidhumat**—Kudarkote, twenty-four miles to the north-east of Itawah and thirty-six miles from Sankisa in the district of Furrakabad. It was governed by Hari Datta at the time of Śrīharsha or Śīlāditya II of Kanauj (*Ep. Ind.*, vol. 1, p. 180).

Gādhipura—Kanauj. It was the capital of Gādhi Rājā, the father of the Rishi Viśvāmitra.

Gajāsāhaya-nagara—Same as *Hastināpura* (*Bhāgavata*, ch. X, p. 68).

Gajendra-moksha—1. Sonapur, at the confluence of the Ganges and the Gaṇḍak, where the fight took place between the elephant and the alligator (see *Vibhāṣa* and *Haribara-kshetra*). 2. A place of pilgrimage on the bank of the Tāmraparā, twenty miles to the west of Tinnevely, visited by Chaitanya (*Chaitanya-charitāmṛta*, II, 9). The *Vāmana Purāṇa* (ch. 84) places it at the Trikūṭa mountain.

Gālava-āśrama—1. The hermitage of Rishi Gālava, three miles from Jaipur; 2. On the Chitrakūṭa mountain (*Bṛhat-Siṃha P.*, I, ch. 83).

Gallikā—Same as *Gaṇḍakī* (*Padma P.*, Uttara, chs. 44, 52).

Gambhīrā—The river Gambhīrā, a tributary of the river Sipra in Malwa, mentioned by Kālidāsa in his *Meghadūta* (I, 42).

Gana-muktesvara—Gaṇ-Muktesvara on the Ganges in the district of Mirat. It was a quarter of the ancient Hastināpura where Gaṇeś worshipped Mahādeva [*Asia. Res.*, XIV, p. 457 (Wilford)].

Gadā-kshetra—See *Birajā-kshetra*.

Gaṇḍakī—The river Gaṇḍak. It rises in the Sapta Gaṇḍakī or Dhavalāgiri range of the Himālaya, which is the southern boundary of Central Tibet, the remote source being called Dāmodarakuṇḍa, and enters the plains at a spot called Trivenī Ghāṭ (see *Sapta-Gaṇḍakī*). The river is said to have been formed from the sweat of the cheeks (Gaṇḍa) of Vishnu who performed austerities near its source and hence the river is called Gaṇḍakī (*Varāha P.*, ch. 144). The source of the river is not far from Śālagrāma, which was the hermitage of Bharata and Pulaha. The temple of Muktinātha (an image of Nārāyaṇa) is on the south of Śālagrāma. Hence the river is called the Śālagrāmī and Nārāyaṇī (*Varāha P.*, ch. 144). See *Muktinātha*. The river now joins the Ganges at Sonapur in the district of Muzaffarpur in Bihar where the celebrated fair is held (see *Vibhāṣa* *Gajendramoksha*, *Haribarakshetra* and *Trivenī*).

Gandahasti-stūpa—Bakrur on the Phalgu, opposite to Buddha-Gaya, visited by Hiuen Tsiang. Mātāṅgi, which is a corruption of Mātāṅga Liṅga appertained formerly to Gandha-hasti stūpa (Mātāṅga meaning an elephant). This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Mātāṅga-āśrama and it now contains a *liṅga* of the Mahādeva called Mātāṅgeśa and a tank called Mātāṅga-vāpi. See *Gayā*.

Gandhamādāna—A part of the Rudra Himālaya, and according to Hindu geographers, it is a part of the Kailāsa range (*Vikramorvasī*, Act IV). It is on the southern side of the Kailāsa mountain (*Kālikā P.*, ch. 82). At the plantain forest of this mountain, Hanumāna resided. Badarikāśrama is situated on this mountain (*Varāha P.*, ch. 48 and *Mbh.*, Vana P., chs. 145, 157; *Śānti P.*, ch. 335). The portion of the mountains of Garwal through which the Alakānandā flows is called Gandhamādāna (*Mārkaṇḍeya Purāṇa*, ch. 57; *Skanda P.*, Vishnu Kh., III, 6). Gandhamādāna is also said to be watered by the Mandākinī (*Vikramorvasī*, Act IV). A fragment of this mountain, said to have been brought by Hanumāna, is pointed out near Rāmeśvaram in Southern India.

Gāndhāra—The country of Gāndhāra lies along the Kabul river between the Khospees (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab. Its capitals were Purushapura now called Peshawar, and Takshashīla,

the Taxila of Alexander's historians. Ptolemy makes the Indus the western boundary of Gandari. In the Behistun inscription which was inscribed by the order of Darius, king of Persia, in 516 B.C. in the fifth year of his reign, Gadara or Gandhara is mentioned among the conquered countries of Darius (for a copy of the inscription, see Rawlinson's *Herodotus* vol. III, p. 590). The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (*Herodotus* VII, 6). It is the Kiantolo of Hiuen Tsiang, the *Kundara Gandaridæ* of Strabo and other ancient Greek geographers. In the *Ain-i-Akbari*, it forms the district of Pukely, lying between Kāsmīr and Attock [*JASB.*, vol. XV (1846)]. Gandhara not only comprised the modern districts of Peshawar and Rawalpindi, but also Swat and Hoti Murdan or what is called the Eusofzai country, that is the country between the Indus and the Panjkora, where at Ranigat, Sanghao and Nuttu, discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka, i.e., of the first century of the Christian era, through the labours of Major Cole (*Memorandum of Ancient monuments of Eusofzai*). Ancient sculptures have also been discovered at Jamal Giri in the Eusofzai Pargana of the Peshawar district, Jamal Giri being thirty miles distant from Peshawar [*JASB.*, (1852) p. 606]. The Eusofzai country is bounded on the north by Chitral and Yasin, on the west by Bojawa and the Swat river, on the east by the Indus, and on the south by the Kabul river (*Arch. S. Rep.*, vol. V). Pushkarāvati or Pushkalāvati (Pukely) was its most ancient capital, which the *Rāmāyaṇa* placed in Gandharva-deśa. The *Kathā-sarit-sāgara* (ch. XXXVII) calls Pushkarāvati the capital of the Vidyādhara. Gandhara of the *Mahābhārata* and of the Buddhist period, therefore, is the corruption of Gandharva-deśa of Vālmīki (*Rāmāyaṇa*, Uttara kh., chs. 113 and 114). Major Cole says that the Corinthian style of architecture reproduces itself all over Eusofzai, the Doric in Kāsmīr, and the Ionic at Taxila or Shahderi between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for 1882-83*, p. cxvi). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C., (*Mahāvamsā*, ch. XII). Gandhara was included in the kingdom of Chandra Gupta and Asoka, and it seems that Agathocles conquered the country and expelled the Mauryas. According to Col. Rawlinson, the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A. D. (*Herodotus*, vol. I, p. 675, note).

Gandharva-deśa—Gāndhāra, which is evidently a corruption of Gandharva-deśa (see Gāndhāra)

Gandhavati—A small branch of the Sipra, on which the temple of Mahākālā in Ujjain is situated (*Meghadūta*, pt. I, v. 34).

Gaṅgā—The Ganges (*Ṛig-Veda*, X, 75; *Āitareya Brāhmaṇa*, VIII, 14, 4). The course of the Ganges is described with some detail in the *Bṛihad-dharmma P.*, (Madhya kh., ch. 22). The main stream of the river originally passed southwards, after leaving Jahnu-āsrama at Sultanganj, through the channel of the Bhāgirathi which with the Jellinghi forms the river Hūgli from Shibganj above Boalia. There are six Jahnus which are allegorical representations of changes in the course of the Ganges: 1st, at Bhairavghāṭi below Gangotri at the junction of the Bhāgirathi and Jāhnavī (Fraser's *Himala Mountains*, p. 476; *Rām.* I, 43; 2nd, at Kānyakubja or Kanauj (*Viṣṇu-dharmottara P.*, I, ch. 28); 3rd, at Jahngira in Sultanganj on the west of Bhagalpur (*Arch. S. Rep.*, XV, p. 20; *Bṛihad-dharmma P.*, Purva kh., ch. 6; *JASB.*, XXXIII, 360); 4th at Shibganj above Rampur-Boalia; 5th, at Gour near Malda (Martin's *Eastern India*; Hamilton's *East India Gazetteer*, s. v. Gour, III, 81; 6th, at Jānnagar (Brahmanpāl) 4 miles to the west of Nadia, (*Navadvīpa-Parikramā*; Chunder's *Travels of a Hindu*, vol. I); see my pamphlet entitled *Early Course of the Ganges* forming chapter VIII in Major Hirst's *Report on the Nadia*

Rivers, 1915, ch. viii. The Ganges after flowing past Triveṣī, Chagda, Gurīā, Baruipur, Rajganj and Diamond Harbour through Ādigāṅgā or Tolly's Nālā falls into the sea near Sāgar Island [Rev. J. Long's *Banks of the Bhāgīrathī in Calcutta Review*. vi. (1846 p. 403; Cotton's *Calcutta, Old and New*]. See Kauśāli.

Gāṅga—It is the name of the country of Rājha as well as of its capital Saptagrāma which is called Gāṅgē by Ptolemy and the "Port of the Ganges" in the *Periplus of the Erythraean Sea* in the province of Bengal. Gāṅgē is mentioned in Ptolemy as the capital of the Gangarides who were evidently the people of Rājha which was situated on the western side of the Ganges (see McCrindle's *Ptolemy and his Commerce and Navigation of the Erythraean Sea*, p. 146). Gāṅga as a country is mentioned in the Karhad Plate Inscription of Kṛishṇa III (see *Epigraphia Indica*, vol. IV, p. 278) and also in the Harihara and Belur inscriptions (Rice's *Mysore Inscriptions*, pp. 70, 222). In the first mentioned inscription, Gāṅga is placed between Kaljuga and Magadha. Mr. Schoff in his notes on the *Periplus of the Erythraean Sea*, p. 255, says "the name (Ganges) is applied in the same paragraph to district, river, and town" and according to him, by the district is meant Bengal. But considering the situation of the town Gāṅga, the district must mean Rājha, as Saptagrāma (the town Gāṅga), in the first and second centuries of the Christian era was the chief town of Rājha and not of the whole Bengal (*JASB.*, 1910, p. 599). See Rājha. Perhaps Gāṅga was the Gāṅgāyāni of the later Vedic period, of which the king was Chitra (*Kaushitaki Upanishad*, I, 1). The Gāṅgā dynasty ruled over the south of Mysore (see Talakāḍa) and Coorg, with Salem, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A. D.: Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos. 151—157 and pp. 70, 222, 262). A branch of the family ruled over Orissa (*Ibid.*, Intro., XLVII) who evidently conquered Rājha or the present districts of Hūgli, Midnapore, &c., and from them, i. e., the Gāṅgā dynasty, as well as from its situation on the western bank of the Ganges, it was called Gāṅga. Chorasagā killed the Mandāra king on the bank of the Ganges after his conquest of Utkala, and Mandāra has been identified by some with Suhma or Rājha (*JASB.*, 1895, p. 139, note; 1896, p. 241). Hence there can be no doubt that Rājha was ruled over by the Ganga kings of Orissa in the 12th century. Gāṅga was perhaps the country of Gāṅga or Gāṅgya of the *Kaushitaki Upanishad* (I, 1), of which the king was Chitra, who was called Gāṅgyāyāṣī being the son of Gāṅgya (variant Gāṅga), i. e., king of Gāṅgya or Gāṅga.

Gāṅgādvāra—Haridvār (see Māyāpurī).

Gāṅgāsāgara—Same as Sāgarasāgama (*Mbh.*, Vana, ch. 113).

Gāṅgotri—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asia Res.*, vol. XIV). There is a temple of Gāṅgā Devī. One *kos* from Gāṅgotri and two *kos* from Meani-ki-Gaḍ there is a spot called Patangiri, which is said to be the place where the five Pāṇḍavas remained for twelve years worshipping Mahādeva and where perhaps Drupadī and four of the Pāṇḍavas died (*Mbh.*, Mahāprasthānika P., ch. 2). After that Yudhisṭhira left this place and ascended Svargārohinī, a peak of the sacred hill whence the Ganges flows. The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burrampuri, Bissenpuri, Udgurrikanta and Svargārohinī (the western and nearest peak). These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp. 466, 470, 471; Martin's *Indian Empire*, vol. III, pp. 11, 21). See Sumeru-parvata.

Garga-Asrama—1. Gagason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Bareilly district, opposite to Asni, across the Ganges. 2. The Lodh Moona forest in Kumaon is also said to be the hermitage of the Rishi: the river Gugas rises in this forest and falls into the Dhaulī. See *Karmachala* (*JASB.*, XVII, p. 617).

Garjapura—Ghasipur (according to General Cunningham, *Anc. Geo.*). This part of the country was visited by Fa Hien in the fifth century. General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghasipur and hence his identification is faulty. It formed a part of the ancient Dharmarajya (Führer *MAI.*). See *Dharmarajya* and *Ghasipur* in Pt. II of this work.

Gauda—1. The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (see *Lakshmapāsvatī*). It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve miles. It was the capital of Deva Pāla, Mahendra Pāla, Ādisura, Ballāla Sena, and the Muhammadan rulers from 1204 up to about the close of the sixteenth century. It is said to have been founded in A. D. 848 when Bengal became independent of the Magadha kingdom, the former capital of Bengal being Puṇḍravarddhana. James Prinsep supposes that Gauda was founded in 1066 (*JASB.*, vol. V), but it is mentioned by Bāṇa in the *Harsacharita*. For further particulars, see *Gour* in Pt. II. All the country south of Atga to the sea was called Gauda (*The Literary Remains of Dr. Bhau Daji*). 2. Uttara Kosala the capital of which was Śrāvastī, was also called Gauda or Northern Gauda (*Ārma P.*, Pt. I, ch. 20; *Līlā P.*, Pt. I, ch. 65). Gonda, a sub-division of Uttara Kosala, forty-two miles south of Śrāvastī, is a corruption of Gauda (according to General Cunningham, *Anc. Geo.*, p. 408). The tradition respecting the famous tooth-brush trees (danta-dhavana) of Buddha still exists at Gonda (Führer's *MAI.*). Gauda may also be a corruption of Gonardda. See *Gonardda*. 3. Gondwana was the Western Gauda. 4. The Southern Gauda was the bank of the Kāverī (*Padma P.*, Pātala, ch. 28).

Gauda-parvata—The Gaigotri mountain, at the foot of which Bindusāra (q. v.) is situated (*Matsya P.*, I, ch. 121).

Gauri—The river Panjkora (the Goursios or Gursus of the Greeks) which unites with the river Swat to form the Landoi, an affluent of the Kabul river [*Mbh.*, Bk. VI; *Alexander's Exploits on the Western Banks of the Indus*, by M. A. Court in *JASB.* (1839), p. 307; and McCrindle's *Invasion of India*, p. 66]. The Panjkora rising in Gilgit, flows between the Khonar (Choes of Arrian, called also Khameh) and the Swat [*JASB.* (1839), p. 306]. Panjkora is evidently a corruption of Pañchagauda from the name of a town of that name situated on the bank of this river [*JASB.* (1852), p. 215]. See *Pañchakarpata*.

Gaurikunda—1. A holy place at a very short distance below Gaigotri, where the Kedār-Gaigā debouches into the Bhāgirathī (Fraser's *Himala Mountains*, p. 466). Below Gaurikunda, there is a small temple dedicated to the goddess Gaigā. The temple is situated precisely on the sacred stone on which Bhagīratha performed asceticism to bring down the goddess (*Ibid.*, p. 468). 2. A sacred lake on the Kailāsa mountain, which is the source of rivers Sindhu and Sarajā (Rāmānanda Bhāratī's *Himāraṇya*). 3. There is another sacred pool known by the name of Gaurikunda which is one day's journey from Kedārnāth (Fraser's *Himala Mountains*, p. 301), or about eight miles to the south of the latter, containing a spring of hot water. 4. A hot spring on the bank of the Kāl-gaigā on the boundary of Nepal and the British district of Almora.

Gauri-saṅkara—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr. Waddell, *Among the Himalayas*, p. 37). Captain Wood's measurement has proved that Gauri-Saṅkara of the Nepalese cannot be Mount Everest (Dr. Waddell's *Lhasa and its Mysteries*, p. 76).

Gauri-śikhara—Same as Gauri-saṅkara (*Varāha P.*, ch. 215).

Gautama-āśrama—1. Ahalyāsthāna in the village of Abiari, pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. 2. Godnā (Godāna) near Revelganj, six miles west of Chhapra on the Saraju; the Ganges once flowed by the side of this village. The Gautama-āśrama at Godnā, which is said to have been the hermitage of Rishi Gautama, the author of the Nyāya-darśana, derived its name, however, according to Dr. Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pāṭaliputra by the gate which was afterwards called the Gautama gate [*JASB.*, vol. LXIX (1900), pp. 77, 78—Dr. Hoey's *Identification of Kuśināra Vaidik &c.*]. But Patna is four miles to the south-east of Godnā; hence it is not probable that Buddha crossed over the river at this place. 3. Ahiroli near Buxar (*Bṛhat Nāradya Purāṇa*, ch. IX). 4. Tryambaka near the source of the river Godāvari (*Śiva P.*, Bk. I, ch. 54). The *Rāmāyaṇa*, however, places the hermitage of Rishi Gautama near Janakpur.

Gautamī—1. The river Godāvari (*Śiva P.*, Bk. I, ch. 54). 2. The northern branch of the Godāvari is also called Gautamī (*Ep. Ind.*, vol. III, p. 60). It is called Gautamī-gaṅgā and Nandā in the *Brahma P.*, ch. 77.

Gautamī-gaṅgā—Same as Gautamī.

Gayā—It is situated between the Rāmsilā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu. The town comprises the modern town of Shahabganj on the northern side and the ancient town of Gayā on the southern side. In the southern portion of the town, called Chakrabeda in the Chaitanya-Bhāgavata (ch. 12) is situated the celebrated temple of Viṣṇupada, which was erected some two hundred years ago by Ahalyābāi, the daughter-in-law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple: the Viṣṇupada had been set up prior to Fa Hian's visit. The temple of Maṅgalā Gaurī, one of the fifty-two Pīṭhas, where Satī's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhāsnāth (Devī-Bhāgavata, Pt. VII, chs. 30 and 38). For the sacred places in Gayā, see *Vāyu Purāṇa*, II, chs. 105 ff. which from the *Gayā-māhātmya*. Buddha Gayā (see *Uravilva*) is six miles to the south of Gayā. The Barabar hills contain four caves dedicated by Asoka to the Ajivakas, a sect which followed the doctrine of Maṅkhaliputta Gosāla, and the three caves on the Nāgārjuni hills were dedicated by Asoka's grandson Daśaratha to the same sect: for Daśaratha's and other inscriptions in the Nāgārjuni hill, see *JASB.*, 1837, pp. 676—680. Gayā was one of the first places which received the doctrine of Buddha during the life-time of the saint, and became the head-quarters of his religion. But it appears that it passed from the Buddhists to the Hindus between the second and fourth centuries of the Christian era, and in 404 A. D., Fa Hian found that "all within the city was desolate and desert"; and when Hsuen Tsiang visited it in 637 A. D., he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brāhmaṇas, all descendants of a single Rishi", who were evidently the "Gayālis." The story of Gayāsura of the *Vāyu Purāṇa*, according to Dr. R. L. Mitra (*Buddha-Gayā*, p. 17), is an allegorical representation of the expulsion of Buddhism from Gayā, which was the

head-quarters of the Buddhist faith. From Vishnupada, Dharmāranya, including Mātanga-vāpi, now called Maltangi, is six miles, Brahmasara one mile south-west, Godārola one mile south near Mārappur, and Uttara-Mānasa one mile north. Dakṣiṇa-Mānasa is near Devaghāt (*Māh.*, Vana, ch. 84; *Agni P.*, ch. 115). The temple of Jagannātha at Umanganagar (Umga), and those of Śrīrya at Deo (Deota Śrīrya) and Kūch near Tikari in the district of Gayā are old, containing inscriptions (*JASB.*, 1847, pp. 656, 1220). For further particulars, see *Gayā* in Pt. II.

Gayānābhi—Jāipur in Orissa. Gayāsura, a demon overthrown by Viṣṇu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jāipur and his feet at a place called Piṣhāpur, forty miles from Rājmahendri. A well or natural fountain at Jāipur is pointed out as the centre of the navel (*Stirling's Orissa*).

Gayāpāda—Piṣhāpur, forty miles from Rājmahendri where Gayāsura's feet rested when he was overthrown by Viṣṇu.

Gayāśirsha—1. Gayā. 2. The mount Gayāśirsha, called Gayāsisa in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his "Fire-sermon" called the Āditya paryāya-Sūtra (*Mahāvagga*, I, 21). Gayāśirsha is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayā (R. L. Mitra's *Buddha Gayā*; and *Mahāvagga*, Pt. 1, ch. 22). It is mentioned as a place of pilgrimage in the *Agni Purāṇa* (ch. 219, v. 64) along with other places of pilgrimage at Gayā.

Gayāsisa—See *Gayāśirsha*.

Gehamura—Gahmar (E. I. Railway) in the district of Ghazipur. It was the abode of Mura, a *daiṭya*, who was killed by Kṛiṣṇa (*Führer's MAI.*, and *Arch. S. Rep.*, Vol. XXII, p. 88). The scene of the battle is placed at Śveta-dvīpa (*Vāmana P.*, chs. 60, 61).

Ghārāpurī—The island of Elephanta, six miles from Bombay; it is also called Purī (*Fergusson's Cave Temples of India*, p. 465). It was a celebrated place of pilgrimage from the third to the tenth century A. D.

Ghargharā—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarajā (*Padma P.*, Bhūmi kh., ch. 24; *Asia. Res.*, XIV, 411).

Giri—1. A river which rises in the Chur mountains of the Himalayas and falls into the Yamuna at Rājghāt (*JASB.*, Vol. XI, 1842, p. 364). It is mentioned in the *Purāṇas* and Kālidāsa's *Vikramorvaiṣ*, Act IV. 2. The river Landai on which Pushkalāvati (*g. v.*) is situated (*Asv. Kalp.*, ch. 32).

Girikarnikā—The river Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 52).

Girinagara—Girnar, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jainas as containing the temples of Nemināth and Pārsvanāth (Tawney: *Prabandhachintāmaṇi*, p. 201). The name of Girinagara is mentioned in the *Bṛhat Saṃhitā* (XIV, 11), and in the Rudradāmana inscription of Girnar [*Ind. Ant.*, VII, (1878), p. 257]; for a description of the hill and the temples, see *JASB.*, (1838) pp. 334, 879-882. It was the hermitage of Rishi Dattātreyā. In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings: "Antiyoko" or Antiochus (Theos of Syria), "Turamāya" or Ptolemy (Philadelphus of Egypt), "Antikini" or Antigonos (Gonatus of Macedon), "Maka" or Magas (of Cyrene), and "Alikasudara" or Alexander (II of Epirus). Girnar is situated in Bastrāpatha-kṣetra. The *Prabhāsa Khaṇḍa* (*Bastrāpatha-māhātmya*, chs. I, XI) of the *Skanda Purāṇa* gives an account of its sanctity.

The river Palāsini, known as Svarṇarekhā flows by the foot of the hill. Ariṣṭanemi or Neminātha, the twenty-second Tīrthāṅkara of the Jains, was worshipped by the Digambara sect: he was born at Sauryapura or Sauripura or Mathurā and is said to be a contemporary and cousin of Kṛishṇa, being the son of Rājimatī, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the *Śaṅkhā* or Conch-shell (*Uttarādhyāyana* in *SBE.*, XLV, p. 112). He was the *guru* or spiritual guide of king Dattātreyā, who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175; *Bṛīhaṭ-Saṃhitā*, ch. 14). Junagar itself was called Girinagara: this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian viceroy (Kshatrapa), who early in the second century A. D., became independent of the Saka king of Śakastāna or Sistan, which means "the land of See" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dāman inscription contains an account of Rudra Dāman's ancestors (*JASB.*, 1883, p. 340). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Gurudatta-charaṇa* which is said to have been left there by Kṛishṇa. It was visited by Chaitanya [Govinda Dās's *Kaṇṇḍa (Diary)*]. It was also called Raivataka mountain. It is described in the *Sūyopālavadhā* (C. IV).

Girivrajapura—1. Rājgir in Bihar, the ancient capital of Magadha at the time of the *Mahābhārata* (*Sabdhā*, ch. 21), where Jarāśindhu and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE.*, X, 67): it was generally called Rājagṛīha. It is sixty-two miles from Patna and fourteen miles south of Bihar (town). It was founded by Rājā Vasu and was therefore called Vasumatī (*Rāmāyaṇa*, Ādi, ch. 32). It is surrounded by five hills called in the *Mahābhārata* (*Sabdhā*, ch. 21) Baihāra, Barāha, Bṛishabha, Ṛishi-giri, and Chaityaka, but they are now called Baihbhāra-giri, Bipula-giri, Ratnakūṭa, Girivraja-giri, and Ratnāchala. In the Pāli books, the five hills are called Gijjhakūṭa, Isigili, Vebhāra, Vepulla, and Pāṇḍava. Baihāra has been identified by General Cunningham with Baihbhāra-giri, the Vebhāra mountain of the Pāli annals; Ṛishi-giri with Ratnakūṭa (also called Ratnagiri), the Pāṇḍava mountain of the Pāli annals; Chaityaka with Bipula-giri—the Vepulla mountain of the Pāli annals; and Barāha with Girivraja-giri. A part of this hill is called Gijjhakūṭa; hence Bṛishabha may be identified with Ratnāchala. Girivraja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south-eastern corner, and Sona-giri is between Udaya-giri and Girivraja-giri. Girivrajapura is the Kusumapura or Rājagṛīha of the Buddhist period. It is bounded on the north by Baihbhāra-giri and Bipula-giri (the former on the western side and the latter on the eastern side); on the east by Bipula-giri and Ratnagiri or Ratnakūṭa; on the west by a portion of the Baihbhāra-giri called Chakra and Ratnāchala; and on the south by Udaya-giri, Sona-giri, and Girivraja-giri. Girivraja-pura had four gates: first, between Baihbhāra-giri and Bipula-giri on the northern side, called the Sūrya-dvāra (Sun-gate); it was protected by Jarā Rākshasi; second, between Girivraja-giri and Ratnāchala called the Gaja-dvāra (elephant-gate); third, between Ratnagiri (or Ratnakūṭa) and Udaya-giri; fourth, between Ratnāchala and Chakra, a portion of the Baihbhāra hill. The river Sarasvatī flows through the hill-begirt city and passes out by the side of the northern gate. The river Bān-gaṅgā is on the south of

Rājgir. At the time of the *Rāmāyaṇa* (see *Ādi*, ch. 32) the river Sone flowed through the town. Jarāśindhu's palace was situated on the western side of the valley in the space between Baibhāra-giri and Ratnāchala. The Rangbhūm or the wrestling ground of Jarāśindhu is at the foot of the Baibhāra hill, a mile to the west of the Sonbhāṇḍār cave. Bhīma Sen's Ukhara or the *Malla-bhūmi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhīma and Jarāśindhu wrestled and the latter was killed after a fight of thirteen days. The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestlers. Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [*JASB.*, (1847) p. 559]. Traditionally the princes were confined by Jarāśindhu at the foot of the Sona-giri. Six miles from Rājgir is situated the Giriyaḥ hill containing the celebrated tower called Jarāśindhu-kā-Baiṭhak formerly called the *Hansa stūpa* (see *Indrasila-guhā*). The Pañchāna river flows by the side of this hill. Bhīma, Arjuna, and Kṛishṇa crossed the Pañchāna river and entered Jarāśindhu's town in disguise by scaling the Giriyaḥ hill, a spur of the Bipula or Chaityaka range (*Imperial Gazetteer of India*, Vol. V, p. 85). There is, however, a pair of foot-prints within a small temple on the slope of the Baibhāra hill on its northern side which are pointed out as the foot-prints of Kṛishṇa, and are said to have been left by him when he entered Rājgir. They reconnoitred the town from Goratha hill, which is now called the Bāthāni-kā-Pāhād, appearing from a distance to have three peaks, five or six miles to the west of Rājgir and north of Sandol Pahaḍ, a hill larger than the Bāthāni hill (*MBA*, *Sabha P.*, ch. 20). At the foot of the Baibhāra hill on the north and at a short distance from the northern gate, there are seven Kuṇḍas or hot springs called Vyāsa, Mārkaṇḍa, Sapta-Rishi or Saptadhāra, Brahma, Kaśyapa-rishi, Gaṅgā-Yamunā, and Ananta. At a short distance to the east of these Kuṇḍas, there are five hot springs called Sūrya, Chandramā, Gaṇeśa, Rāma and Sītā. To the east of this latter group of Kuṇḍas is a hot-spring called Śrīṅgi-rishi-kuṇḍa now called Makhdum-kuṇḍa after the name of a Muhammadan saint Makhdum Shah, called also Sharfuddin Ahmad, at the foot of the Bipula hill on its northern side. Close to the side of this spring is Makhdum Shah's *Chilwa* or a small cavern for worship. Just over the entrance to the *Chilwa*, there is a huge slanting rock said to have been rolled down by two brothers Rāol and Lātā to kill the saint, but it was arrested in its course by his look. This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks. There are the temple of Jarā Devī near the northern gate and Jaina temples of Mahāvīra, Pārasnātha, and other Tirthaṅkaras on the Baibhāra, Bipula, Udaya, and Sona-giri hills. Buddha resided in a cave of Pāṇḍava-giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rājagṛha [*Sutta-nipāṭa*, 'Pabbajjasutta', *SBE.*, vol. X; *JASB.* (1838), p. 810]. Here he became the disciple of Ārāḍa first and then of Rudraka; but dissatisfied with their teachings, he left Rājagṛha (*Aśvaghosha's Buddha-charita*). While he was residing in a cave called Kṛishṇasīlā on the eastern side of Pāṇḍava-giri, he was visited by king Bimbisāra (*Mahāvagga*, 'Pabbajjasutta', 12; and *Lālita-vistara*, ch. 16). The Sonabhāṇḍār cave on the southern face of the Baibhāra hill within the valley or the ancient town of Rājagṛha (incorrectly identified by General Cunningham with the Saptaparvī cave where the first

Buddhist synod was held) [*Arch. S. Rep.*, vol. III; Fergusson's *Cave Temples of India*, p. 49] has been identified by Mr. Beglar with the "Stone Cavern" of Fa Hian, where Buddha used to sit in profound meditation. At a short distance to the east is another cell where Ānanda practised meditation. When Ānanda was frightened by Māra, Buddha through a cleft in the rock introduced his hand and stroked Ānanda on the shoulder and removed his fear (*Arch. S. Rep.*, vol. 3). There are still thirteen socket holes in front of Buddha's cave (the Sonbhāṇḍār cave) indicating that a hall existed there where Buddha "delivered the law" as Fa Hian calls it. In the curve formed by the Bipula and Ratnagiri hills, near the northern gate, was situated a mango-garden formerly belonging to Ambapālī and then to Jīvaka, the court-physician to king Bimbisāra, in which the latter built a *vihāra* and gave it to Buddha and his 1250 disciples (*SBE.*, vol. XVII; *Sāmaññaphala Sutta*, and Fa Hian's *Fo-kuo-ki*). Cunningham also places Devadatta's house within the curve (*Arch. S. Rep.*, vol. III), but the location is very doubtful. Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (*Legge's Fa Hian*, p. XXX). It can be easily identified with Makhdum Shah's *Chāhū* which was formerly called *Śrīgī-ṛishi's kuṣṭha*. Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka. It was he who instigated Ajātasatru to kill his father (Rhys David's *Buddhist India*; Spence Hardy's *Manual of Buddhism*; Saṅgha-Jātaka in the *Jātakas*, vol. I). The Beḡvana Vihāra called also Karaṇḍa Beḡvana Vihāra, which was given by Bimbisāra to Buddha and where Buddha usually resided when he visited Rājgir, was situated at a distance of three hundred paces from the extreme east toe of the Baibhāra hill (i. e. outside the valley and on the northern side of the Baibhāra hill). In this Vihāra, Śāriputra, whose real name was Upatishya, (Kern, *Saddharma-piṇḍarika*, *SBE.* XXI, p. 89), and Maudgalāyana (called also Kolita) became Buddha's disciples, having learnt first the doctrines from Aśvajit in the celebrated couplets which mean, 'Tathāgata has explained the cause of all things which have proceeded from a cause, and the great Śramaṇa has likewise explained the cause of their cessation.' They had been formerly the disciples of Saṅjaya Vairatṭhi Putra of Rājgir. Near it was the Pippala cave where Buddha used to sit in deep meditation (*Dhyāna*) after his midday-meal. This cave is at a short distance from the Jaina temple on the top of the Baibhāra hill, down a narrow ledge on the west. The Saptaparṇī (called also Saptaparṇa and Sattaparṇī) caves have been identified by Mr. Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baibhāra hill, where the first Buddhist synod was held after the *Nirvāṇa* of Buddha under the presidency of Mahākāśyapa (*Vinaya Texts*, pp. 370-385; *SBE.*, vol. XX; *Arch. S. Rep.*, vol. VIII). The Smatānam or cemetery was two or three *li* to the north of Beḡvanavihāra, in a forest called Sītavana (*Memoirs of the Asiatic Society of Bengal*, vol. I; *Avadāna Kalpalatā*, ch. 9, ślk. 19), which may be identified with *Vasu-Rājā-kā-Gad*, Vasu Rājā being the grandfather of Jarāsinḍhu and father of Bṛhadratha. Bimbisāra, in accordance with his promise that in whichever house a fire occurred through negligence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Rājgir in the valley as it caught fire and went to reside at the cemetery; but apprehending an attack from the king of Vaisālī, or according to some account, from Chanda Pajjota, king of Ujjayinī, in this unprotected place which was not at all fortified, he commenced to build the new town of Rājagṛha, which is at a distance of one mile to the north of old Rājagṛha and was completed by his son Ajātasatru. Near the

western gate of the new Rājgir was situated the Stūpa which was built by Ajātasatru over the relics of Buddha obtained by him as his share Legge's *Fa Hien*, ch. 28). Thus the old Rājgir was abandoned, and new Rājgir became the capital of Magadha for a short period. Buddha died in the eighth year of the reign of Ajātasatru. The seat of government was removed to Paṭaliputra in the reign of Uḍāyi or Udayāśva, the grandson of Ajātasatru, who reigned from 519—503 B.C. The celebrated Bīkramasīlā Vihāra was according to General Cunningham, situated at Śilāo, a village six miles to the north of Rājgir on the river Pañchāna where a high mound still exists, but this identification does not appear to be correct (see Bīkramasīlā Vihāra). Baḍgāon or ancient Nālandā, the celebrated seat of Buddhist learning, is seven miles to the north of Rājgir. It still contains the ruins of the Buddhist Vihāras and Stūpas. Nīgrantha Jñātiputra (Nīgrantha Nāṣhaputta), who resided at Rājagriha in the Chaitya of Guṇasīla (*Kalpasūtra*, Samacharita) at the time of Buddha with five other Tīrthaṅkaras named Purāṇa-Kassapa, Makkhaliputta Gosāla, Ajitakesakambala, Sañjaya Belatthaputta and Pakudha Kaccchāyana (*Mahāvagga*, ch. VI, p. 31), has been identified with Mahāvīra, the twenty-fourth or the last Tīrthaṅkara of the Jains. It was at his instigation that Śrīgupta, a householder of Rājagriha attempted to kill Buddha in a burning pit and with poisonous food (*Avadāna Kalpalatā*, ch. 8). Gosāla Makkhaliputta was the founder of the Ājīvika sect (Dr. Hoernle's *Uvasagadāsao*, introduction, p. xlii and Appendix, 1, 2). Pārāpuri, where Mahāvīra died, is at a distance of ten miles to the south-west of Rājgir. Buddha, while in Rājgir, lived at Gṛidhrakūṭa, Gautama-Nyagrodha-ārāma, Chauraprapāta, Saptaparnī cave, Kṛishṇa-sīlā by the side of Rishi-giri, Saptasāṇḍika cave, in the Sitavana-kuñja, Jīvaka's Mango-garden, Tapoda-ārāma and Mṛigavana of Madrakukhi (*Mahāvagga Sutta*, ch. 3). For further particulars, see Rājgir in Pt. II of this work.

2. Rājgiri, the capital of Kekaya, on the north of the Bias in the Punjab (*Rāmāyaṇa*, Ayodhya K., ch. 68). Cunningham identifies Girivraja, the capital of Kekaya with Jālālgur, the ancient name of which was Girjak (*Arch. S. Rep.*, II); this identification has been adopted by Mr. Pargiter (*Markandeya P.*, p. 318 note).

Giriyek—An ancient Buddhist village on the Pañchāna river, on the southern border of the district of Patna (see *Indrasīlā-guhā*). Across the Pañchāna river is the Giriyek-hill which is the same as Gṛidhrakūṭa hill, the Indrasīlā-guhā of Hīnen Tsiang (Cunningham's *Arch. Geo.*, p. 471). The Pañchāna river is perhaps the ancient Sappini (Sarpini) mentioned by Buddhaghosha in his commentary on *Mahāvagga*, ch. 11, p. 12. The Sappini is said to have its source in the Gṛidhrakūṭa mountain (see *Pañchānanda*). Giriyek is the "Hill of the Isolated Rock" of Fa Hien, but Mr. Broadley has identified it with the "rocky peak at Bihar" (*Ind. Ant.*, I, 19).

Godā—The Godāvari river (*Halāyudha's Abhidhānavatnamālā*, III, 52, Aufrecht's ed.).

Godavari—The river Godāvari has its source in Brahmagiri, situated on the side of a village called Tryamvaka, which is twenty miles from Nasik (*Saura P.*, ch. 69; *Brahma P.*, chs. 77, 79). Brahmagiri was visited by Chaitanya (*Chaitanya-Charitamṛita*). Some suppose that the river has its source in the neighbouring mountain called Jaṭāphatkā. In Tryamvaka, there is a tank called Kuśāvarṭta, under which the Godāvari is said to flow after issuing from the mountain. The portion of the Godāvari on which Tryamvaka is situated is called Gautamī (see *Gautamī*). Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank

and worshipping Tryambakeśvara, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I, ch. 54; *Varāha P.*, chs. 79, 80); see **Amareśvara**. Rāmachandra is said to have crossed the river on his way to Laṅkā at Bhadrāchalam in the Godāvarī district where a temple marks the spot.

Godhana-giri—Same as *Garatha Hill* (Bāna Bhaṭṭa's *Harṣacharita*, ch. VI).

Gokarna—1. Gendia, a town in the province of North-Kanara, Karwar district, thirty miles from Goa between Karwar and Kumta. It is a celebrated place of pilgrimage (*Mbh.*, *Ādi P.*, ch. 219; *Raghuvamśa*, VIII; *Śiva P.*, Bk. III, ch. 15). It contains the temple of Mahādeva Mahābāleśvara established by Ravana. It is thirty miles south of Sadāśheogaḍ which is three miles south of Goa [Newbold: *JASB.*, vol. XV (1846), p. 228]. Here, Saṅkarāchāryya defeated in controversy Nilkaṇṭha, a Śaiva (*Saṅkaravijaya*, ch. 15). 2. Bhāgīratha, king of Ayodhyā, is said to have performed austerities at Gokarna to bring down the Ganges (*Rāmāyaṇa*, Bala K., ch. 42). This Gokarna is evidently the modern Gomukhī, two miles beyond Gaṅgotrī. 3. According to the *Varāha Purāṇa* (ch. 170), Gokarna is situated on the Sarasvatī-saṅgama or confluence of the river Sarasvatī.

Gokula—Same as Vraja or Mahāvana (*Padma P.*, Pātala, ch. 40; *Ādi P.*, chs. 12, 15), or Purāṇa-Gokul where Kṛishṇa was reared up. Nanda, the foster-father of Kṛishṇa removed from Gokula to Brīndāvana to escape molestations from the myrmidons of Kamsa (*Ādi P.*, ch. 3). Mahāvana or Purāṇa-Gokula is six miles from Mathurā, and contains places associated with the early life of Kṛishṇa. Vallabhāchāryya, who was a contemporary of Chaitanya and known also by the name of Vallabha Bhaṭṭa of Āmbali-grāma (q. v.), and who founded the Ballabhāchārī sect of Vaiṣṇava, built new Gokula in imitation of Mahāvana, where, in the temple of Syāma Lāla, Yaśodā, wife of Nanda, is said to have given birth to Māyā Devī, and where Nanda's palace was converted into a mosque at the time of Aurangzeb (*Chaitanya Charitāmṛta*, II, 19; also Growse's *Mathurā*): see **Braja**. The village of new Gokula is one mile to the south of Mahāvana on the eastern bank of the Jamuna [Lochana Dās's *Chaitanyamaṅgala* (Aṭul Gosvāmī's ed.) III, p. 181].

Gomanta-giri—1. An isolated mountain in the Western Ghats, where Kṛishṇa and Balarāma defeated Jarāśindhu (*Harivaṃśa*, ch. 42). There is a Tirtha called Goraksha on the top of Gomanta-giri. The mountain is situated in the country about Goa i.e., the Konkana, called the country of Gomanta (*Padma P.*, *Ādi Kh.*, ch. 6). The *Harivaṃśa* (chs. 98 and 99) locates a mountain Gomanta-giri in North Kanara. 2. The Raivata hill in Gujarat was also called Gomanta (*Mbh.*, *Sabhā*, ch. 14).

Gomati—1. The river Gumtī in Oudh (*Rāmāyaṇa*, Ayodhyā, ch. 49). Lucknow stands on this river. 2. The river Godāvarī near its source where the temple of Tryambaka is situated (*Śiva P.*, Bk. I, ch. 54). It is also called Gotamī, from Rishi Gautama who had his hermitage at this place (*Ibid.*, ch. 54). 3. A river in Gujarat on which Dvārakā is situated (*Skanda P.*, *Avantī Kh.*, ch. 60). 4. A branch of the Chambal in Malwa on which Rintambur is situated (*Meghadūta*, Pt. I, v. 47). 5. The Gomai river in Arachosia of Afghanistan (*Rig Veda*, X, 75 and Lassen *Ind. Alt.*). It falls into the Indus between Dera Ismael Khan and Pāhāpur. 6. A river in the Kangra district, Punjab (*Ind. Ant.*, XXII, p. 178).

Gomukhi—According to Capt. Raper (*Asiatic Researches*, vol. XI, p. 506) and Major Thorne (*Memoir of the War in India*, p. 504), it is situated two miles beyond Gañgotri. It is a large rock called Cow's Mouth by the Hindus from its resemblance to the head and body of that animal. But see Fraser's *Himala Mountains*, p. 473. Go-mukhi is perhaps the Go-karṣa of the *Rāmāyaṇa*, I, 42.

Gonanda—Same as **Gonarḍḍa** (2). (*Brahmāṇḍa P.*, ch. 49; cf. *Matsya P.*, ch. 113.)

Gonarḍḍa—1. The Punjab, so called from Gonarḍḍa, king of Kāśmīra, who conquered it. 2. Gonda in Oudh is a corruption of Gonarḍḍa, the birth-place of Patañjali the celebrated author of the *Mahābhāṣya*: hence he was called Gonarḍḍīya. See **Gaṇḍa**. He lived in the middle of the second century before the Christian era, and was a contemporary of Pushpamitra, king of Magadha, and wrote his *Mahābhāṣya* between 140 and 120 B.C. During his time, Menander, the Greek king of Sākala in the Punjab, invaded Ayodhyā (Goldstücker's *Pāṇini*, pp. 234, 235; *Matsya P.*, ch. 113; Bhandarkar, *Ind. Ant.*, II, 70). 3. A town situated between Ujjayinī and Vidiśā or Bhīlā (*Sūta-nīpāṭa*; *Vatthugāthā*).

Gopāchala—1. The Rohtas hill [*JASB.* (1839), p. 696]. 2. Same as **Gopādrī** (2) [*JASB.* (1862), p. 409]. Gwalior.

Gopādrī—1. Takht-i-Sulaiman mountain near Srinagar in Kāśmīr (Dr. Stein's *Rājataranginī*, I, p. 51 note). See **Śaṅkarāchārya**. 2. Gwalior (Dr. Kielhorn, *Ep. Ind.*, vol. I, pp. 124, 154; *Devī P.*, ch. 75). 3. The Rohtas hill: same as **Gopāchala**.

Gopakavana—Goa. It was also called Gopakapattana or Gopakapura. It was ruled by the Kadamba dynasty (Dr. Bühler's *Introduction to the Vikramādikadeva-charita*, p. 34 note).

Goparāshtra—Same as **Govarāshtra**. The Igatpur sub-division of the district of Nasik (*Mbh.*, Bhishma, ch. 9; *Ind. Ant.*, vol. IX). According to Garrett it is the same as Kuva: Southern Kōṅkana (Garrett's *Class. Dic.*).

Gopratāra—Guptāra, a place of pilgrimage on the bank of the Sarajā at Fyzabad in Oudh, where Rāmachandra is said to have died (*Rāmāyaṇa*, Uttara K., ch. 110). Near the temple of Guptāra Mahādeva, a place is pointed out where Rāmachandra is said to have breathed his last.

Goratha Hill—Bāthāni-kā-pāhād, a small isolated hill about five or six miles to the west of the valley of old Rājagṛīha, appearing from a distance to have three peaks, from which Bhīma, Arjuna, and Kṛishṇa reconnoitred the beautiful capital of Magadha (*Mbh.*, Sabhā P., ch. 20). It is on the north of Sandol hill which is larger than the Bāthāni-kā-pāhād.

Gopīnaga parvata—1. A mountain near Nishadhabhūmi (Narwar) in Central India (*Mahābhārata*, Sabhā, 31). Same as **Gopādrī** (2). 2. Kohmari Spur, near Ujat in Eastern Turkestan, visited by Hiuen Tsiang, 13 miles from Khotan. It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arhat resided (Dr. Stein's *Sandburied Ruins of Khotan*). 3. The Gopuchohha mountain in Nepal near Katmandu upon which the temple of Svayambhunātha is situated (*Svayambhu Purāṇa*, ch. I).

Govarāshtra—Govarāshtra is evidently a corruption of Goparāshtra of the *Mahābhārata* (Bhishma P., ch. IX). It is the Kauba (Gova) of Ptolemy. See **Goparāshtra**. The

shrine of *Septa-Koṭīśvara Mahādeva* was established by the *Septa Rishis* at *Narvem* in the island of *Divar* (*Dīpavati*) on the north of *Goa Island* proper (*Ind. Ant.*, III, 194).

Govarddhana—1. Mount *Govarddhana*, eighteen miles from *Brindāvan* in the district of *Mathurā*. In the village called *Paitho*, *Kṛishṇa* is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by *Indra* (*Mbh.*, *Udyoga*, ch. 129). See *Vraja-maṇḍala*. 2. The district of *Nasik* in the *Bombay Presidency* (*Bhandarkar's Early History of the Dekkan*; *Mahāvastuavadāna* in *Dr. R. L. Mitra's Sanskrit Literature of Nepal*, p. 160). See *Govarddhanapura*.

Govarddhana-maṭha—One of the four *Maṭhas* established by *Śaṅkarāchāryya* at *Jagannātha* in *Orissa* (see *Śpilāgiri*).

Govarddhanapura—*Govardhan*, a village near *Nasik* in the *Bombay Presidency* (*Mārkaṇḍeya P.*, ch. 57; *Dr. Bhandarkar's Early History of the Dekkan*, p. 3).

Govāsana—It is evidently the *Kiu-pi-shwong-na* of *Hiuen Tsiang*, which has been restored by *Julien* to *Govisana*: it is 400 li to the south-east of *Matipura* or the present *Mundore*, a town in *Western Rohilkhand* near *Bignor* (*Mbh.*, *Bhīṣma P.*, ch. 17).

Gridhrakūṭa-parvata—According to *General Cunningham* it is a part of the *Śaila-giri*, the *Vulture-peak* of *Fa Hian* and *Indrasīlā-guhā* of *Hiuen Tsiang* (see *Indrasīlā-guhā*). It lies two miles and a half to the south-east of new *Rajgir*. *Śailagiri* is evidently a spur of the *Ratnakūṭa* or *Ratnagiri*, but the name of *Śailagiri* is not known to the inhabitants of this place. *Buddha* performed austerities here for some time after leaving the *Pāṇḍava-giri* cave, and in his subsequent sojourn, he delivered here many of his excellent *Sūtras*. *Devadatta* hurled a block of stone from the top of this hill to kill *Buddha* while he was walking below (*Chullavagga*, Pt. vii, ch. 3, but see *Girivraja-pura*). *Buddha* resided in the garden of *Jivaka*, the physician, at the foot of the mountain and here he was visited by the king *Ajātasatru* and by his minister *Varshākara*, which led to the foundation of *Pāṭaliputra* (*Cunningham's Stupa of Bharhut*, p. 89 and *Mahā-parinirvāṇa Sutta*). It is also called *Giriyek hill*.

Guhyeśvari—The temple of *Guhyeśvari*, which is claimed both by the *Hindus* and *Northern Buddhists* as their own deity, is situated on the left bank of the *Bāgmati*, about a quarter of a mile above the temple of *Paśupati-nātha* and three miles north-east of *Kātmāṇḍu* (*Wright's Hist. of Nepal*, p. 79; *Dev-Bhāgavata* vii, 38). See *Nepāla*.

Gunamati-vihāra—The *Gunamati* monastery, which was visited by *Hiuen Tsiang*, was situated on the *Kunva* hill at *Dharawat* in the sub-division of *Jahanabad* in the *District of Gayā*. The twelve-armed statue of *Bhairava* at that place is really an ancient *Buddhist* statue of *Avalokītesvara* (*Grierson, Notes on the District of Gayā*).

Guptahari—Same as *Gopratāra* (*Skanda P.*, *Ayodhyā-Māhāt.*, ch. vi).

Gupta-kāśī—1. *Bhuvaneśvara* in *Orissa*. 2. In *Śoṇitapura* (see *Śoṇitapura*).

Gurjjara—*Gujarat* and the greater part of *Khandesh* and *Malwa* (*Conder's Modern Traveller*, vol. x, p. 130). In the seventh century, at the time of *Hiuen Tsiang*, the name was not extended to the peninsula of *Gujarat*, which was then known only by the name of *Saurāṣṭra*. The modern district of *Marwar* was then known by the name of *Gurjjara*. It appears from the *Periplus* that the south-eastern portion of *Gujarat* about the mouth of the *Nerbudda* was called *Ābhira*, the *Aberia* of the *Greeks*. *Gujarat* was

called "Cambay" by the early English travellers. For further particulars, see *Guzerat* in Pt. II of this work. For the Chalukya kings of Gujarat from Mularāja to Kumārāpāla, see the Baṇnagar Inscription in *Ep. Ind.*, Vol. I, p. 293.

Gurupāda-giri—Gurpa hill in the district of Gaya, about 100 miles from Bodh-Gaya, where Mahākāśyapa attained Nirvāṇa (Legge's *Fa Hian*, ch. xxxiii). It is also called Kukkuṭapāda-giri [see *An account of the Gurpa Hill* in *JASB.* (1906), p. 77]. By "Mahā-Kāśyapa" is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kāśyapa Buddha who preceded Śākyasiṃha (Legge's *Fa Hian*, ch. xxxiii). But see Kukkuṭapāda-giri. This hill is called Gurupādaka hill in the *Divyāvadānamālā* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 308; *Divyāvadāna*, Cowell's ed., p. 61) where Maitreya, the future Buddha, would preach the religion.

H

Haihaya—Khandesh, parts of Aurangabad and South Malwa. It was the kingdom of Kārttaviryārjuna, who was killed by Paraśurāma (see *Tamasa*). Its capital was Māhishmatī, now called Maheshvara or Chuli-Maheshvara (*Rāmāyaṇa*, Uttara, ch. 36). Same as Anupadeśa (Mbh., Vana, 114, *Skanda P.*, Nāgara kh., ch. 66), Mahesa and Mahishaka.

Haimavata-varsha—The name of India before it was called Bhāratavarsha (*Līnga P.*, Pt. I, ch. 45). See Bhāratavarsha.

Haimavati—1. Same as Rishikulyā (*Hemakosha*). 2. The river Ravi in the Panjab (*Matsya P.*, ch. 115). 3. The original name of the river Sutlej, which flew in a hundred streams at the sight of Vasiṣṭha, and since then it is called Śatadru (*Mbh.*, Ādi P., ch. 179). 4. The river Aīrāvati (Irāvati) in the Panjab (*Matsya P.*, chs. 115, 116).

Hamsavati—Pegu, built by the two brothers Samala and Bimala [*JASB.*, (1859), p. 478.]

Hamsadvāra—Same as Krauñcha-randhra (*Meghadūta*, pt. I, v. 58).

Hamsa-sōpa—Jarāsindhu-kā-Baithak in Giriyeek near Rajgir in Bihar, visited by Hiuen Tsiang. It is a dagoba [*Dehagopa* or *Dhātugarbha* or *tope (stūpa)*] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikṣus of the Hīnayāna school. There was formerly an excellent road which led up to the mountain-top. This road was constructed by Bimbisāra when he visited Buddha at this place; the remains of the road still exist.

Haradvāra—Same as Haridvāra.

Hārahaura—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch. S. Rep.*, vol. v, p. 79, and *Bṛīhat-saṃhitā*, xiv, 33).

Harakela—Baṅga or East Bengal (Hemachandra's *Abhidhāna-chintāmaṇi*).

Harkshetra—Bhuvaneśvara in Orissa. It was the site of a capital city founded by Rājā Yayāti Keśari, who reigned in Orissa in the latter part of the fifth century. Same as Ekāmraśānana.

Haramukta—The mount Haramuk in Kāśmīra, twenty miles to the north of Śrinagar (Dr. Stein's *Rājatarangīni*, II, p. 407).

Hārddapitha—Baidyanātha in the Santal Parganas in Bengal. It is one of the fifty-two Pithas where Satī's heart is said to have fallen, though there is no memento

of any kind associated with the occurrence [Dr. B. L. Mitra, *On the Temples of Deoghar* in *JASB.* (1883), p. 172; *Tantra-chudāmaṇi*].

Haridvāra—*See* Kanakhala. It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalik hills and debouches upon the plains nearly two hundred miles from its source. It is in the district of Shahranpur and was situated on the eastern confines of the kingdom of Śrughna. It is also called Gaṅgādvāra which contains the shrine of Nakuleśvara Mahādeva (*Kārma P.*, II., ch. 42).

Hariharakhetra—1. Hariharakhetra or Sonapur at the junction of the Gaṇḍak and the Ganges (*Varāha P.*, ch. 144). *See* Bīṣālā-chhetra. 2. Harihara at the junction of the rivers Tuṅgabhadra and Haridra in Mysore (Rice's *Mysore Inscriptions*, p. 71). *See* Hariharanāthapura.

Hariharanātha-pura—Harihara or Kuḍalur at the junction of the river Haridra with the Tuṅgabhadra; a celebrated place of pilgrimage (*Padma P.*, Uttara, ch. 62; Rice's *Mysore Inscript.*, Intro.). It was visited by Nityānanda, the celebrated disciple of Chaitanya.

Harikshetra—Harikāntam Sellar on the river Pennar, a place of pilgrimage visited by Chaitanya (*Chaitanya-Bhāgavata*, ch. 6).

Hārīta-śrama—Ekaliṅga, situated in a defile about six miles of Udaipur in Rajputana. It was the hermitage of Rishi Hārīta, the author of one of the Saṃhitās.

Haritakivana—A part of Baidyanātha in the Santal Parganas in Bengal now called Hariā-jūḍi (*Baidyanāthamāhātmya*); *see* Chitābhūmi.

Harivarsha—It included the western portion of Thibet (*Kālikā P.*, ch. 82; *Mbh.*, Sabhā P., ch. 51). Same as Uttara-kuru (*Mbh.*, Sabhā, ch. 28).

Haryo—Hassan-Abdul in the Punjab; it was also called Haro.

Hastaka-vapra—Hāthab, near Bhavnagar in Gujarat; it is the "Ashtacampra" of the *Periplus of the Erythraean Sea*, and Astakapra of Ptolemy (*see* *Bomb. Gaz.*, vol. I, pt. 1, p. 539).

Hastimati—The river Hautmati, a tributary of the Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 55).

Hastināpura—The capital of the Kurus, north-east of Delhi, entirely diluviated by the Ganges. It was situated twenty-two miles north-east of Mirat and south-west of Bijnor on the right bank of the Ganges. Nichakshu, the grandson of Janamejaya of the *Mahābhārata*, removed his capital to Kauśāmbī after the destruction of Hastināpura (*Viśākṣa P.*, pt. IV, ch. 21). Gaḍmuktesvar, containing the temple of Muktesvara, Mahādeva was a quarter of ancient Hastināpura. *See* Gaṇamuktesvara.

Hastisomā—The river Hastu, a tributary of the Mahānadi [*Padma P.*, Svarga (Ādi), ch. 3].

Hāṭaka—1. Undes or Hūṇadeśa where the lake Mānasasarovara is situated (*Mbh.*, Sabhā P., ch. 27). The Guhyakas (perhaps the ancestors of the Gurkhās) lived at this place. 2. A Kṣhetra or sacred area in the district of Ahmedabad in which was situated Chamatkārapura, once the capital of Anartta-deśa, seventy miles to the south-east of Sidhpur (*Skanda P.*, Nāgara kh). *See* Chamatkārapura.

Hatyaharāṇa.—Hattiahāran, twenty-eight miles south-east of Hardoi in Oudh. Rāmachandra is said to have expiated his sin for killing Rāvaṇa, who was a Brāhman's son, by bathing at this place.

Hayamukha.—Cunningham has identified this with Daundiakhara on the northern bank of the Ganges, about 104 miles north-west of Allahabad (*Jaimini-Bhārata*, ch. 22; Cunningham's *Anc. Geo.*, p. 387). Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 229). It was visited by Hiuen Tsiang.

Hemakūṭa.—1. Called also Hemaparvata. It is another name for the Kailāsa mountain which is the abode of Kuvera, the king of the Yakshas (*Mōh.*, Bhishma P., ch. 6; *Kurma P.*, I, 45). This appears to be confirmed by Kalidāsa (*Śakuntalā*, Act vii). 2. The Bāndarpuchchha range of the Himalaya in which the rivers Alakānandī, Ganges and Yamunā have got their source (*Varāha P.*, ch. 82). It should be observed that the Kailāsa, and Bāndarpuchchha ranges were called by the general name of Kailāsa. See Kailāsa.

Hidamba.—Cachar, named after a Rājā of Kāmrupa in Assam, who built a palace at Khaspur at the foot of the northern range of hills [*Bengal and Agra Guide and Gazetteer* (1841), vol. 11, p. 97].

Himādri.—The Himalaya mountain.

Himālaya.—The Himalaya mountain (see *Himavān*).

Himavān.—Same as *Himālaya* (*Mārkaṇḍeya P.*, chs. 54, 55). According to the Purāṇas Himavān or the *Himālaya* range is to the south of Mānasa-sarovara (*Varāha P.*, ch. 78).

Himavanta.—Majjhima, Kassapagotta, and Dundubhissara were sent as missionaries to Himavanta by Asoka (*Mahāvastu*, ch. xii). Their ashes were found in a tope at Sanchi (Cunningham, *Bhilsa Tope*, p. 287). By some, it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p. 17).

Hingulā.—Hinglāj (*Devī-Bhāgavata*, vii, 38), situated at the extremity of the range of mountains in Beluchistan called by the name of Hingulā, about twenty miles or a day's journey from the sea-coast, on the bank of the Aghor or Hingulā or Hingol river (the Tomeros of Alexander's historians) near its mouth. It is one of the fifty-two pīṭhas or places celebrated as the spots on which fell Sati's dismembered limbs. Sati's *brahmarandhira* is said to have fallen at this place (*Tantra Chudāmaṇi*). The goddess Durgā is known here by the name of Mahāmāyā or Kōṭṭari. According to Captain Hart, who visited the temple, it is situated in a narrow gorge, the mountains on each side of which rise perpendicularly to nearly a thousand feet. It is a low mud edifice, built at one end of a natural cave of small dimensions, and contains only a tomb-shaped stone, called the goddess Mātā or Mahāmāyā [*Account of a Journey from Karachi to Hinglaj* in *JASB.*, IX (1840), p. 134; *Brief History of Kalat* by Major Robert Leech in *JASB.*, (1843), p. 473]. Sir T. Holdich considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nana (now identified with Siva by the Hindus)" which, Assurbanipal (Sardanapalus of the Greeks) king of Assyria, removed from Susa in 645 B.C. to the original sanctuary at Urakh (now Warka in Mesopotamia), the goddess being Assyrian. (*The Greek Retreat from India* in the *Journal of the Society of Arts*, vol. XLIX;

Rawlinson's *Five Great Monarchies*, IV, p. 344). The temple is said to be a low mud edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol. XVII). The *ziarat* is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin. The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol. xiii, p. 142). The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Khelat. The name given to the stream above the peak in the Hara mountains is Hingool. It is called Aghor from the mountains to the sea. On the way from Karachi, between the port of Soumeanes and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kāpa. The village nearest to Hinglaj is Urmura or Hurmura, situated on the coast at a distance of two days' march (*JASB.*, IX, p. 134).

Hiranyavati—1. A river in Kosala, probably at its western extremity (*Vāmana P.*, ch. 64). 2. A river in Kurukshetra (*Mbh.*, Udyoga, ch. 158).

Hiranyavāhu—The river Sona, the Erannobos of the Greeks (*Amarakosha*). See **Sona**. The modern Chāndan was erroneously identified by Major Franklin with Erreen Bhowah; it runs south of Bhagalpur and joins the Ganges to the west of Champānagar. Chāndan was also called Chandrāvati (see Franklin's *Site of Ancient Palibothra*, p. 20, and *Uttara Purāṇa* quoted by him). The name of Chāndan however has some connection with Chānd Sadāgar (see **Champāpurī**).

Hiranyavindu—1. A celebrated place of pilgrimage at Kalinjar (*Mbh.*, Vana, ch. 87). 2. A place of pilgrimage in the Himālaya (*Ibid.*, Ādi, ch. 217).

Hiranya-parvata—Monghir (see **Mudgala-giri**).

Hiranyapura—Herdoun or Hindaun in the Jeypur state, seventy-one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nṛsiṅha Dev and killed Hiraṇyakaśipu, the father of Prahlāda (*Padma P.*, Śrīṣṭi, ch. 6). But see **Mulasthānapura**.

Hiranyavati—The Little (Chhoṭa) Gaṇḍak, same as Ajitavati near Kusinārā or Kusinagara (*Mahāparinirvāṇa Sūtra*). It flows through the district of Gorakhpur about eight miles west of the Great Gaṇḍak and falls into the Gogrā (Sarayū).

Hisadru—The river Sutlej in the Punjab.

Hladini—The river Brahmaputra (Wilford, *Asiatic Researches*, vol. XIV, p. 444). But this identification does not appear to be correct. It is described as situated between Kekaya on the west and the river Śatadru (Sutlej) on the east. Bharata crossed this river on his way to Oudh from Kekaya (*Rāmāyaṇa*, Ayodh., ch. 71).

Hrishiketa—Rishikes, a mountain twenty-four miles to the north of Hardwar, which was the hermitage of Devadatta (*Varāha P.*, ch. 146). It is situated on the bank of the Bhāgīrathī on the road from Haridwar to Badrināth.

Huṇa-deta—1. The country round Sākala or Sealkot in the Punjab, as Mihirakula, a Hun, made it his capital. 2. The country round Mānasa-sarovara.

Hupian—The capital of Parsusthāna, the country of the Parsus, a warlike tribe mentioned by Pāṇini. Hupian is the present Opian, a little to the north of Charikar at the entrance of a path over the north-east of the Paghman or Pamghan range (Cunningham's *Anc. Geog.*, p. 20). It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the Mahāvamsa and the birth-place of Menander (the Milinda of the Buddhist writers), the celebrated Bactrian king (McCrindle's *Invasion of India*, p. 332). Opian is perhaps a corruption of Upaniveśa or properly Kshatriya-Upaniveśa, a country situated on the north of India (*Matsya P.*, 113).

Hushkapura—Uskur on the left bank of the Vitastā opposite to Bāramāla in Kāśmīra. It was founded by king Hushka, the brother of Kanishka. Uskur is also called Uskara (Cunningham's *Anc. Geog.*, p. 99).

Hydaspes—The Greek name of the river Jhelum in the Punjab.

Hydroates—The Greek name of the river Ravi in the Punjab.

Hypanis—The Greek name of the river Bias in the Punjab.

Hypasis—The Greek name of the river Bias in the Punjab.

I.

Ikshu—1. The river Oxus; it flowed through Śākadvīpa [*Viśṣṇu P.*, II, ch. 4; *JASB.*, (1902), p. 154]. 2. An affluent of the Nerbuda (*Kārma P.*, pt. II, ch. 39).

Ikshumatī—The river Kālinadi (East) which flows through Kumaun, Rohilkhand, and the district of Kanauj (*Rāmāyaṇa*, Ayodhyā, ch. 68).

Ilvalapura—Ellora, seven miles from Daulatabad in the Nizam's Dominions and 44 miles from Nandgaon on the G. I. P. Railway. It is said to have been the residence of the Daitya Ilvala whose brother Bātāpi was killed by Rishi Agastya at Bātāpipura while on his way to the south. It is the same as Elapura, which is evidently a corruption of Ilvalapura. See Elapura. The Viśvakarmā Cave (Chaitya) at Ellora, and the vihāras attached to it are supposed by Fergusson to belong to a period from 600 to 750 A. D. when the last trace of Buddhism disappeared from Western India. The Kailāsa temple which is the "chief glory" of Ellora, was caused to be carved by Kṛishṇa I, king of Bādāmi, on the model of the Virūpāksha temple at Pattadakal to celebrate his conquests in the 8th century A. D. (Havell's *Ancient and Medieval Architecture*, p. 193). It is the same as Deva-Parvata (or giri), and Śivālaya of the *Siva P.* (I, ch. 58). For its sanctity, see Śivālaya.

Indrāpi—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K.* ch. 195).

Indraprastha—Old Delhi. It is also called Brīhaasthala in the *Mahābhārata*. The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotla of Firoz Shah, and Humayun's tomb, about two miles south of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shah-jahan's Delhi, just outside the fort close to Selimgaḍ, and the temple of Nīlāchatri said to have been erected by Yudhishṭhira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital. It was also called Khāṇḍava-prastha, and formed part of Khāṇḍava-vana (see Khāṇḍava-vana). The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort *Purāṇa. Kīlā*, which is still pointed out as the fort of Yudhishṭhira and his brothers. The fort was repaired or built on the original Hindu foundations by Humayun and was called Dinpānnā (*Arch. S. Rep.*, vol. IV). It now contains the Keślā Koni

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall. Indraprastha was the capital of Yudhishtira, who became king in the year 653 of the Kali era, called also the Yudhishtira era. According to Āryabhaṭṭa and Varāhamihira, the Kali age began in 3101 a.c. A large extent of land between the Delhi and Ajmer gates of modern or 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. Just after leaving the Delhi gate, there is Firoz Shah's Kotila containing a pillar of Aśoka [for the inscription on the pillar see *JASB.* (1837), p. 577], which is one of the few remnants of Firoz Shah's capital Firuzabad. Another Aśoka pillar is on the ridge in a broken condition. The next place is Indrapat or Yudhishtira's Indraprastha. Just outside the fort is a gate called Lal Darwāzā, the ancient Kābuli Darwāzā of Sher Shah's Delhi, which now gives entrance to an ancient mosque. At some distance is Humayun's tomb built by Akbar, containing also the tomb of Hamida Banu Begum, and also those of Jehandar Shah, Farrukhsiyar, Alamgir II, Rafi-ud-Daula, Rafi-ud-Dijarat, and Dara. Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Ghiasuddin Tughlak. The village contains a *baoli* (well), the beautiful marble tombs of Nizamuddin Aulia, Mahomed Shah, Jahanara Begum, the poet Khusrū and Prince Mirza Jahangir, son of Akbar II. These tombs are enclosed with beautiful marble fret-work screens, one of which is provided with a marble door. There is also a mosque called Jumat Khana built by the Emperor Alaaddin. Beyond Nizamuddin Aulia is Chausath Khamba containing the tomb of Akbar's foster brother and General Mobarak called Aziz Khan. The Mausoleum of Safdar Jung, the son of Sadat Khan, Nawab of Oudh and Vizir of Ahmad Shah, was erected by his son Shuja-ud-Daula. Tughlakabad contains the ruins of a big fort built by Ghiasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tughlak just outside the southern wall of the city. Besides, there is the Kutub Minar, the tower of victory, with Prithvi-Rājā's Yajñasālā in the neighbourhood converted into a mosque, in the courtyard of which stands the celebrated Iron Pillar. This and the Lālkoṭh with Yogamāyā's temple, the Butkhana and Altamash's tomb are within the Delhi of Prithvi-Rāj. Close to the Kutub Minar is the Alai Darwāzā or the gateway of Allaaddin, perhaps, of his capital, and near it is the marble tomb of Imam Zemin, the spiritual guide of Humayun. Near the Ajmer gate is the Yantar-Mantar or the Observatory of Jai Singh of Jaipur. Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewan-i-Am Rang-Mahal, Mamta-Mahal, Shahpur palace, and the Pearl Mosque. The Jumma Masjid was constructed by Shahjahan. The Sonari Mosque (Mosque of Raushan-ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi. For further particulars, see *Delhi* in Pt. II, of this work.

Indrapura—Indore, five miles to the north-west of Dibhai in the Anupashahar subdivision of the Bulandshahr district, United Provinces. It is mentioned in an inscription of the time of Skandagupta, the date being 465 A. D. (*Corp. Ins. Ind.*, III, p. 70). Perhaps this Indrapura is mentioned in the *Śaṅkaravijaya* of Ānanda Giri by the name of Indraprasthapura.

Indrasila-guhā.—Mr. Laidlay has identified it with the Giriyeś hill, six miles from Rājgir, which is evidently a corruption of Gairik-giri, a large portion of the stones of this hill being of red (*gairik*) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (*JASB.*, XVII, p. 500). The Panchān or Pañchānan river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyeś. It has two peaks; on the lower peak on the east is situated the celebrated brick-tower called Jarāsandha-kā-Baiṭhak which was the Haṃsa-stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretension to be dated before Asoka's reign (Fergusson's *Cave Temples of India*, p. 33). In front of it there are the remains of a monastery (*Saṅghārāma*), a dry well, two tanks and a garden. The western peak which is connected with the Haṃsa-stūpa by a pavement is the higher of two; to this peak the name of Giriyeś properly belongs; it contains the remains of a viḥāra. It is the "Hill of the isolated rock" of Fa Hien. It was on this hill that Indra brought the heavenly musician Pañcha Śikhā to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge's *Fa Hien*, p. 80). According to the Buddhist account, the cave was situated in the rock Vēdi, at the north side of the Brāhman village Ambasanda, on the east of Rājagṛīha (Spence Hardy's *Manual of Buddhism*, p. 296).

Irān.—Persia, which was so-called from its colonisation by the ancient Aryans, the ancestors of the modern Persis, who settled there after they left the Punjab; see *Ariana* (*JASB.*, 1838, p. 420).

Irana.—The Runn of Cutch, the word Runn or Ran is evidently a corruption of Iraṇ, which means a salt land (*Amara-kosha*). It is the Eirion of the *Periplus of the Erythraean Sea*.

Iravati.—1. The Ravi (Hydraotes of the Greeks). 2. The Rapti in Oudh (*Garuḍa P.*, ch. 81). Rapti is also said to be a corruption of Revatī.

Isalia.—Kesariya, in the district of Champāra, where Buddha in a former birth appeared as a Chakravartī monarch. A stūpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Lichchhavis when he parted with them (*Fa Hien*, and *Arch. S. Rep.*, XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā-deorā, Rājā Bena being one of the Chakravartī kings of ancient time.

J

Jahnavi.—Same as Gaṅgā (*Harivaṃśa*, I, ch. 27). See **Jahnu-Asrama**.

Jahnu-Asrama.—The hermitage of Jahnu Muni is at Sultanganj (E. I. Railway) on the west of Bhagalpur. The temple of Gaibinātha Mahādeva, which is on the site of the hermitage of Jahnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gaṅgā) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagiratha, hence the Ganges is called Jāhnavī or the daughter of Jahnu Rishi. It is the Zanghera of Martin (*Indian Empire*, vol. III, p. 37 and *Eastern India*, vol. II, p. 37), or Jahngira which is a contraction of Jahnu-giri according to Dr. R. L. Mitra (*JASB.*, vol. XXXIII, p. 360), and of Jahnu-griha according to General Cunningham (*Arch. S. Rep.*, vol. XV, p. 21). The Paṇḍas of Gaibinātha Mahādeva live in the village of Jahngira which is at a short distance from the temple. The hermitage of Jahnu Muni is

also pointed out at Bhairavaghâti below Gaigotri in Garwal at the junction of the Bhagirathi and the Jâhnavi, where the Ganges is said to have been quaffed by the rishi (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jahnu [see Gaigâ and my *Notes on Ancient Aiga* in *JASSB.*, vol. X (1914), p. 340]. There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajâhuti—Same as **Jejabhukti**. Its capital was Kajurâha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jajâtipura—Jajpur (see **Yajânapura** and **Yajâtipura**).

Jalandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab; same as **Trigarita**. (*Hemakosha*). The name is derived from its founder, the Asura Jalandhara, the son of the Ganges by the Ocean (*Padma P.*, Uttara, ch. 51). It is the head-quarters of the district called Jalandhara Doab or Jalandharapîṭha lying between the Bias and the Sutlej. It is the Kulindrina of Ptolemy; but see **Kulinda-deśa**.

Jalpa—See **Japyesvara**. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kālikā P.*, 77). The name of Jalpaiguri is evidently derived from this Tirtha.

Jamadagni-âsrama—1. Zamânia, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zamânia is a corruption of Jamadagniya. 2. The hermitage of the Rishi is also pointed out at Khairâ Dih in the Ghazipur district opposite to Bhagalpur. 3. At Mahâsthânagaḍ, seven miles north of Bogra in Bengal (*Kathâ-sarît-sâgara*, II, 1; *Skanda P.*, Brahma Kh., ch. 5, vs. 147, 150). It is also called **Parasûrama-âsrama**.

Jambudvîpa—India. The ancient name of India as known to the Chinese was Shin-tup or Sindhu (Legge's *Fa Hien*, p. 26). See **Sindhu** and **Bhâratavarsha**.

Jambukesvara—Tiruvanaikâval between Trichinopoly and Srîraṅgam (*Devî P.*, ch. 102) see **Srîraṅgam**.

Jambumârḡa—Kalinjar (*Prof. H. Wilson's Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see *Mbh.*, Vana, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumârḡa between Pushkara and Mount Abu, and mentions Kâlâñjara separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (*Skanda P.*, Arbuda Kh., ch. 60).

Jamunotri—See **Yamunotri**. A sacred spot in the Bândarpuchehha range of the Himalaya considered to be the source of the river Yamunâ (Jamunâ) near the junction of three streams. The particular spot which obtains the name of Jamunotri is a little below the place where the various small streams, formed on the mountain-brow by the melting of snow, unite and fall into a basin below. Jamunotri is eight miles from Kursali. At a short distance from the latter is a celebrated hot spring, issuing from the bed of a torrent which falls into the Jamunâ at a place called Banas; it is considered by the Hindus to be exceedingly holy (*Martin's Indian Empire Illustrated*, vol. III, pp. 11-20; Fraser's *Tour through the Himala Mountains*, ch. 26).

Janasthâna—Aurangabad and the country between the Godâvarî and the Krishnâ; it was a part of the Daṇḍakâraṇya of the *Râmâyana* (*Aranya*, ch. 49). Pañohavaṭi or Nasik was included in Janasthâna (*Ibid.*, Uttara, ch. 81). According to Mr. Pargiter, it is the region on both banks of the Godâvarî, probably the country around the junction of that river with the Pranhita or Wainganga (*JRAS.*, 1894, p. 247).

Japyeśvara—Japyeśvara of the *Liṅga P.* (pt. I, ch. 43), and Japyeśvara of the *Śiva P.* (pt. IV, ch. 47) are the Jalpīśa (q. v.) of the *Kālikā P.* (ch. 77). Nandi, the principal attendant of Śiva, performed asceticism at this place. In the *Kālikā P.* (ch. 77), it has been placed to the north-west of Kāmarūpa in Assam with the five rivers called Pañcha-nada (q. v.) in the *Liṅga P.* (pt. I, ch. 43). But the *Kārma P.* (Uttara, ch. 42) places it near the Ocean (sāgara). See, however, Shaḍāraṇya and Nandigiri. The *Varāha P.*, ch. 214 appears to place Japyeśvara near Śleshmātaka or Gokarṇa.

Jasnaul—Bara-Banki in Oudh. Jas, a Raja of the Bhar tribe is said to have founded it in the tenth century (Führer's *MAI*).

Jatā parvata—The Jaṭaphaṭkā mountain in Daṇḍakāraṇya, in which the Godāvari has its source. See Godāvari (*Dewi P.*, ch. 43).

Jatodbhava—The river Jatodā, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar (*Kālikā P.*, ch. 77).

Jaugaḍa—The fort of Jaugaḍa, eighteen miles to the north-west of Ganjam, contains an edict of Aśoka inscribed upon a rock (*Arch. S. Rep.*, vol. XIII; *Corpus Inscriptionum Indicarum*, vol. I). The rock which bears the edict of Aśoka (dating about 250 B.C.), is four miles to the west of Purushottampur in the district of Ganjam, Madras Presidency, on the north bank of the Bishikulyā (*Ind. Ant.*, I, 219).

Javālī-pura—Jabbalpur (Bhagavanlal Indraji's *Early History of Gujarāt*, p. 203; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 161).

Jayanti—1. Jyntia in Assam (*Tantrachudāmaṇi*). 2. Same as Baijayanti (*JRAS.*, 1911, p. 810). See Banavāsi.

Jajabhukti—The ancient name of Bundelkhand, the kingdom of the Chandrātreyas or the Chandels. Its capitals were Mahoba and Kharjurāṣa (*Ep. Ind.*, vol. I, p. 218). Kālījara was the capital of the Chandels after it had been conquered by Yasovarman. The name was corrupted into Jajāhuti (Alberuni's *India*, vol. I, p. 202) and Jajhoti (Cunningham's *Anc. Geo.*, p. 481).

Jetavana-vihāra—Joginibhariya mound, one mile to the south of Śrāvastī. Buddha resided and preached here for some time. The Vihāra was erected in a garden by Sudatta, a rich merchant of Śrāvastī, who for his charity was called Anāthapiṇḍika. He gave it to Buddha and his disciples for their residence. It was a favourite residence of Buddha (*Chullavagga*, pt. VI, chs. 4 and 9). The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anāthapiṇḍika for gold *masurans* sufficient to cover the whole area (amounting to 18 koṭis of *masurans*). It contained two temples called Gandhakuṭi and Kosamba-kuṭi and a sacred mango-tree planted by Ānanda at the request of Buddha (Cunningham's *Stūpa of Bharakut*, p. 86). See Śrāvastī.

Jetuttara—Nāgari, 11 miles north of Chitore. It was the capital of Sivi or Mewar (*Jātakas*, vi, 246; *Arch. S. Rep.*, vi, 196). Jetuttara is evidently the Jattaraur of Alberuni, the capital of Mewar (Alberuni's *India*, I, p. 202). See Sivi.

Jhārakhanda—Chota or Chutia Nagpur; Kokra of the Muhammadan historians. Madhu Sing, Raja of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A.D. 1585. According to Dr. Buchanan, all the hilly region between Birbhum (anciently called Vira-desa, the capital of which was Nagara) and Benares was called Jhārakhanda (Martin's *Eastern India*, I, p. 32). It also included the

Santal Pargana (*Mahā-Liṅgeśvara Tantra*). Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nāgavamśi Rājās of Chota Nagpur, the descendants of the Nāga (snake) Puṇḍarika (Bradley-Birt's *Chota Nagpur*, chs. I, III).

Jirnanagara—Juner in the district of Poona. According to Dr. Bhandarkar (*Hist. of the Deccan*, sec. viii), it was the capital of the Kaśatrapa king Nahapāna whose dynasty was subverted by Pulamāyi, king of Paithān.

Jushkapura—Zakur in Kāśmīra.

Jvālāmukhī—A celebrated place of pilgrimage (*Devī-Bhāgavata*, vii, 38), 22 miles south of Kangra and 10 miles north-west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub-division of the Kangra district, being one of the Pīṭhas where Satī's tongue is said to have fallen *Tantra-chudāmaṇi*. The town is thus described by W. H. Parish in *JASB.*, vol. XVIII: "The town of Jvālāmukhī is large and straggling, and is built at the base of the western slope of the Jvālāmukhī or Chungar-ki-dhar. The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance." The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikā or Maṭeśvari, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch. S. Rep.*, vol. V, p. 171). According to an ancient tradition, the flame issued from the mouth of the Daitya Jālandhara. It is evidently the Bāḍavā of the *Mahābhārata* (Vana. ch. 82). The Jvālāmukhī mountain is 3,284 feet high, the temple being at a height of 1,882 feet.

Jyotirathā—A tributary of the river Sona (*Mbh.*, Vana P., ch. 85). It has been identified with the Johila, the southern of the two sources of the Sona. (*Pargiter's Markandeya P.*, p. 296)

Jyotirlingas—For the twelve Jyotir-līṅgas of Mahādeva, see Amareśhvara.

Jyotirmāṭha—One of the four Māṭhas established by Śaṅkarāchārya, at Badrināth (see Śrīṅgagiri). It is now called Joshimāṭh on the Alakānandā in Kumaun.

Jyotishā—Same as Jyotirathā (*Viśṅu Saṃhitā*, ch. 85).

K

Kabandha—The territory of Sarik-kul and its capital Tashkurgan in the Tagdumbash Pamir. It is the Kie-pan-to of Hiuen Tsang (Sir Henry Yule's *Marco Polo*, vol. I, pp. 154, 163, 166; Dr. Stein's *Sand-buried Ruins of Khotan*, p. 72). See Kupatha.

Kachehha.—1. Cutch; it was called Marukachchha (*Bṛihat-saṃhitā*, ch. XIV) in contradistinction to Kausiki-kachchha. 2. Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay), on the river Betravati (present Batrak). 3. Perhaps Uch (see Śūdraka). 4. Kachar in Assam.

Kailāsa—The Kailāsa mountain; it is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mānas-sarovara beyond Gangri which is also called Darchin, and to the east of the Niti Pass. Batten's *Niti Pass* in *JASB.*, 1838, p. 314.) It is a spur of the Gangri range, and is said to be the abode of Mahādeva and Pārvatī. "In picturesque beauty" says H. Strachy in *JASB.*, 1848, p. 158, "Kailāsa far surpasses the big Gurla or any other of the Indian Himalaya that I have ever seen; it is full of majesty—a king of mountains." Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days. The identification of the Kiunlun range with Kailāsa is a mistake (see Map of Tibet in Dr. Waddell's *Lhasa and its Mysteries*, p. 40). The *Mahābhārata*, Vana (chs. 144, 156) and the *Brahmaṇḍa P.*, (ch. 51) include the mountains of the Kumaun and Garwal in the Kailāsa range (see *Vikramorvaśī*, Act IV; Fraser's *Himala Mountains*, p. 470). Badrikā-śrama is said to be situated on the Kailāsa mountain (*Mbh.*, Vana P., ch. 157). The Kailāsa mountain is also called Hemakūṭa (*Mbh.*, Bhishma P., ch. 6). Four rivers are said to rise from Gangri, from the mountain or the lakes; the Indus on the north is fabled to spring from the mouth of the Lion, the Śatadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [*JASB.* (1848), p. 329]. Sven Hedin says, "The spring at Dolchu is called Langchenkabab, or the mouth out of which the Elephant river (*i.e.*, the river Sulej as called by the Tibetans) comes, just as Brahmaputra's source is the Singi-kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapeha-kamba, the Peacock river or Karnali (Sven Hedin's *Trans-Himalaya*, vol. II, p. 103). For the description of the Kailāsa mountain (see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 51, and H. Strachey's *Narrative of a Journey to Cho Lagan* (Rākhas Tāl) in *JASB.*, 1848, pp. 157, 158). Kailāsa mountain is the Ashtāpada mountain of the Jainas. According to Mr. Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles. The water of the Gaufi-kunḍa, a sacred lake that remains frozen all the year round, has to be touched during the circuit. Darohan is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p. 279). But it is strange that none of the travellers mention anything about the temple of Hara and Pārvatī who are said to reside in the mountain.

Kairamālī—The Kaimur range, which is situated in the ancient Kaira-dēśa, *mālī* being the name of a mountain [*JASB.* (1877), p. 16]. Same as **Kimmritiya**. Kaimur is evidently a corruption of Kairamālī.

Kajjūghara—Same as **Kajughira**.

Kajughira—Kajeri, ninety-two miles from Champā (Beal's *R.W.C.*, vol. II, p. 193 n.). Cunningham identifies it with Kankjöl, sixty-seven miles to the east of Champā or Bhagalpur. Kajughira is a contraction of Kujjāgriha. It may be identified with Kajra, one of the stations of E. I. Railway in the district of Monghyr. Three miles to the south there are many remains of the Buddhist period, and many hot springs.

Kakanāda—Sāñchi in the Bhopal territory, celebrated for its Buddhist topes. Bhagavanlal Indraji first pointed out that the ancient name of Sāñchi was Kakanāda (*Corp. Ins. Ind.*, vol. III, p. 31).

Kakauthā—The small stream Barhi which falls into the Chhota Gaṇḍak, eight miles below Kasia (Cunningham's *Anc. Geo.*, p. 435). Carleyle has identified it with the river Ghāgi, one and half miles to the west of Chitiyaon in the Gorakhpur district. See *Kakushtā* (*Mahāparinibbāna Sutta*, ch. IV and *Arch. S. Rep.*, vol. XXII.) Lassen identifies Kakauthis of Arrian with the Bāgmati of Nepal (McCrindle's *Megasthenes and Arrian*, p. 189 n.).

Kālachampā—Same as Champāpuri (*Mahā-Janaka Jātaka* in the *Jātakas*, vi, 20, 28, 127).

Kaladi—Kaladi or Kalati in Kerala, where, according to the *Śaṅkaravijaya*, Śaṅkarāchāryya was born in the seventh century of the Christian era. See **Kerala**. His father's name was Śivaguru. Guru Govinda Gaṇḍa Padyāchārya, a Vedantist initiated him into Sannyāsihood on the banks of Nerbada. Govindanātha was himself a disciple of Gāṇḍapāda (*Ibid.*, ch. V, v. 105).

Kalahagrāma.—Kahalgaon or Colgong in the district of Bhagalpur in Bengal. The name is said to be derived from the pugnacious character of Ṛishi Durvāsā, who lived in the neighbouring hill called the Khalli-pāhād.

Kalahastī.—In the North Arcot district (*Ep. Ind.*, vol. I, p. 368; vol. III, pp. 116, 240) one mile from the Renugunta railway station. It was a celebrated place of pilgrimage (*Śaṅkaravijaya*, ch. 14) on the river Suvarnamukhari. The great temple contains the *Vāyu* (Wind) image of Mahādeva, which is one of the Bhautika or elementary images. The lamp over the head of this phallic image which is called Ūrṇanābha Mahādeva is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See *Chidambaram*.

Kalakavana.—The Rajmahal hills in the Province of Bihar (Patañjali's *Mahābhāṣya*, II, 4, 10; *Bauddhāyana*, I, 1, 2; Kunte's *Vicissitudes of Aryan Civilization*, p. 380). See *Āryāvartta*.

Kala-Kuṇḍa.—Golkanda in the Nizam's territory, formerly celebrated for its diamond mines. Gowāl-kuṇḍa is a corruption of Kalakuṇḍa. It was the birthplace of Mādhavachārya, the author of the *Sarvadarśanasāra-saṃgraha* and other works.

Kālāñjara.—Kalinjar, in the Badausa sub-division of the Banda district in Bundelkhand (*Padma P.*, *Svarga*, ch. 19, v. 130 and *Śiva P.*, IV, ch. 16). It was the capital of Jejabhūkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yaśovarman (*Ep. Ind.*, vol. I, p. 218). It contains the temple of Nīlakaṇṭha Mahādeva (*Vāmana P.*, ch. 84) and also that celebrated place of pilgrimage called Koṭa-tīrtha within the fort, the erection of which is attributed to Chandra Barmā, the traditional founder of the Chandel family, though the inscriptions mention Nannuka as the founder of the dynasty; see, however, *Mahotsavanagara*. There is also a colossal figure of Kāla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch. S. Rep.* vol. XXI). The *tīrtha* called Hiraṇya-vindu is also situated at this place (*Māh.*, Vana, ch. 87). The hill of Kalinjar is also called Babichitra [*JASB.*, XVII (1848), p. 171]. For the inscriptions of Kalinjar, see p. 313 of the *Journal*.

Kalāpa-grāma.—A village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed asceticism to re-appear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlecchha kingdoms by Kalki, the tenth incarnation of Viṣṇu (*Kalki P.*, pt. III, ch. 4). According to the *Mahābhārata*, (*Mausala*, ch. 7), *Bhāgavata P.* (X, ch. 87, v. 7), and the *Bṛīhat-Nāradya P.* (Uttara, ch. 66), Kalāpa-grāma appears to have been situated on the Himālaya near Badarikāśrama. In the *Vāyu P.* (ch. 91), Kalāpa is placed among the Himalayan countries where Urvasī passed sometime with Purūravā. According to Capt. Raper, Kalāpa-grāma is near the source of the Sarasvatī, a tributary of the Alakānandā, in Badrināth in Garwal (*Asia. Res.*, vol. XI, p. 524).

Kālī.—The Kālī Nadi (west), a tributary of the Hindan; it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (*Matsya P.*, ch. 22).

Kālighāṭa.—Near Calcutta. It is one of the Pīṭhas where the four toes of Sati's right foot are said to have fallen. The name of Calcutta is derived from Kālighāṭ. Golam Husain in his *Riḡuz-us-Salatīn* says that the name of Calcutta has been derived from Kālī-kartā, as the profit of the village was devoted to the worship of the goddess Kālī. In the *Mahā-nāgarāchana Tantra*, it is mentioned as *Kālī-pīṭha*, and as the pilgrims bathed in the Ghāṭ before worshipping the goddess, the place became celebrated by the name of Kālighāṭ. Some derive the name of Calcutta from Kīlkilā of the Purāṇas. See *Kīlkilā*.

Kalika-Saṅgama—The confluence of the Kauṣiki and the Aruṇā (*Padma P.*, Svarga, ch. 19).

Kālī-Nadī (East)—A river rising in Kumaun joins the Ganges (*Vāmana P.*, ch. 13). The town of Saikāśya stood on the east bank of this river. It is also called Kālīnī or Kālindī. Kanauj stands on the western bank of the eastern Kālī-Nadī, 3 or 4 miles from its junction with the Ganges. From its source to its junction with the Dhavālā-gaṅgā, Gaurī and Chandrabhāgā, it is called Kālī-gaṅgā, and after its junction, it is known by the name of Kālī-nadī.

Kalinda-Deśa—A mountainous country situated in the Bāndarapuchchha range of the Himālaya, where the Yamunā has got its source; hence the river is called Kālindī. Same as Kulinda-deśa. The *Kalinda-giri* is also called Yāmuna Parvata (*Rāmāyaṇa*, Kishkindhā K., ch. 40).

Kālindī—The river Yamunā. See **Kalinda-Deśa**.

Kaliṅga—The Northern Circars, a country lying on the south of Orissa and north of Drāviḍa on the border of the sea. According to General Cunningham, it was between the Godāvarī river on the south-west and the Gaoliya branch of the Indrāvati river on the north-west (Cunningham's *Anc. Geo.*, p. 516). It was between the Mahānadī and the Godāvarī (according to Rapson's *Ancient India*, p. 164). Its chief towns were Manipura, Rājapura or Rājamahendri (*Māh.*, Ādi, ch. 213; Śānti, ch. 4). At the time of the *Mahābhārata* a large portion of Orissa was included in Kaliṅga, its northern boundary being the river Baitarani (*Vana*, ch. 113). At the time of Kālīdāsa, however, Utkala (Orissa) and Kaliṅga were separate kingdoms (*Raghuvamśa*, IV). It became independent of Magadha shortly after the death of Aśoka in the third century B.C., and retained its independence at least up to the time of Kanishka.

Kaliṅga-Nagara—The ancient name of Bhuvaneśvara in Orissa. The name was changed into Bhuvaneśvara at the time of Lalāṭendu Keśari in the seventh century A.C. It was the capital of Orissa from the sixth century B.C. to the middle of the fifth century A.C. (R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 62 and *Daśakumāracharita*, ch. 7). It has now been identified with Mukhaliṅgam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep. Ind.*, vol. III, p. 220). It contains many Buddhist and Hindu remains. The temple of Madhukēśvara Mahādeva is the oldest, and that of Someśvara Mahādeva the prettiest. These old temples still bear numerous inscriptions and excellent sculptures. The adjoining Nagarakatakam also contains some interesting remains and a statue of Buddha. But according to the Parlakimedi inscriptions of Indravarman, king of Kaliṅga, Kaliṅga-nagara is Kaliṅgapatam at the mouth of the Barpaśadhārā river in the Ganjam district (*Ind. Ant.*, XVI, 1887, p. 132). The *K.Ch.* (composed in 1577 A.D.) places it on the river Kapṣa which is different from the Kasal. Kaliṅga-nagara, however, appears to have been the general name of the capitals of Kaliṅga which were different at different periods, as Manipura, Rājapura, Bhuvaneśvara, Pishāpura, Jayantapura, Sīphapura, Mukhaliṅga, etc.

Kālīñjara—Kalinjar in Bundelkhand. The fort was built by the Chandel king Kīrāt Brahma; it contains the shrine of Mahādeva Nilakanṭha and the Tīrtha called Koṭa-tīrtha (*Matsya P.*, ch. 180; Lieut. Maisey's *Description of the Antiquities of Kalinjar* in *JASB.*, XVII, p. 171). See **Kālāñjara**.

Kālī-Pīṭha—Same as *Kālīghāṭa* (*Tantrachudāmaṇi*).

Kalki—Tutikorin at the mouth of the river Tāmraparṇī in Tinnevely; it is the Sosikoursai of Ptolemy (McCrindle's *Ptolemy*, p. 57). It was formerly the capital of Pāṇḍya (see *Kolkai*).

Kalyāṇapura—Kaliṇi Kalyāṇa, thirty six miles west of Bidar in the Nizam's territory. It was the capital of Kuntala-deśa (see *Kuntala-deśa*). In the beginning of the seventh century A.D., the Chalukyas were divided into two main branches,—the Western Chalukyas in the Western Deccan and the Eastern Chalukyas in that part of the Pallava country which lies between the Kṛishṇā and the Godāvarī (Rapson's *Indian Coins*, p. 37). Ahavamalla or Someśvara, one of the later Chalukya kings of the Deccan, founded this city in the eleventh century and removed his seat of government from Mānyakheta (Mālikhet) to this place (Dr. Bhandarkar's *History of the Dekkan*, sec. xii; but see *Indian Antiquary*, vol. I, p. 209). Vijāñeśvara, the author of the *Mitāksharā*, flourished in the court of Tribhuvanamalla Vikramāditya II, the second son of Someśvara I, who reigned from 1076 to 1126 A.D., and who was the most powerful monarch of the Chalukya dynasty (Dr. Burnell's *South Indian Palaeography*, p. 56). Bilhana also flourished in the court of this king in the eleventh century. He was the author of the *Vikramānkadeva-charita* which was written about 1085 A.D. (Dr. Bühler's *Introduction to the work*, p. 23). The kings of Kalyāṇa were also called kings of Karpāta. According to the *Vāsava Purāṇa* Bijala Rāya, the last king of Kalyāṇa, was a Jaina. He persecuted the followers of Vāsava, who was his minister, and was the founder of the Liṅgait or Jaṅgama sect of Śaivas. Bijala was assassinated in his own palace by Jagaddeva, a Liṅgait, at the instigation of Vāsava. After the death of the king Kalyāṇa was destroyed by internal dissension (see Garrett's *Classical Dictionary of India*, s. v. *Vāsava Purāṇa*; Wilson's *MacKenzie Collection*, pp. 311-320). But it appears that Kalyāṇa ceased to be the capital on the fall of the Kalachuris.

Kāma-Āsrama—Kāron, eight miles to the north of Koranṭeḍi in the district of Balla. Mahādeva is said to have destroyed Madana, the god of love, at this place with the fire of his third eye in the forehead (*Rāmāyaṇa*, Bāla, ch. 23). It was situated at the confluence of the Sarayu and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Slūghi, eight miles to the east of Chapra in Saran. The place contains a temple of Kāmeśvaranātha or Kauleśvaranātha Mahādeva. It is the same as Madana-tapovana of the *Raghuvamśa* (ch. II, v. 13). But according to the *Skanda P.*, (Avanti Kh., Avanti-kshetra-māhātmya, ch. 94), the incident took place at Deva-dāruvana in the Himālaya.

Āma-Giri—See *Kāmākhyā* (*Devī-Bhāgavata*, viii, 11).

āmākhyā—1. In Assam (*Bṛihat-Dharma P.*, I, 14); see *Kāmarūpa*. 2. In the Punjab, it is a place of pilgrimage (*Padma P.*, Svarga, ch. 11) on the river Devikā. 3. Same as *Mdyāpurī* (*Bṛihat-Sīva P.*, I, ch. 16).

Kāmakoshthī (*Kāmakoshṇī*)—1. Kumbhaconam in the province of Madras. It was the ancient capital of Chola (*Bhāgavata*, bk. X, ch. 79; *Chaitanya-charitāmṛita*, Madhya, ch. 9; *Life of Chaitanya*, p. 43 in the journal of the Buddhist Text Society). But this identification is doubtful. 2. Same as *Kāmākhyā* (*Bṛihat-Dharma P.*, Pūrva, ch. 14).

Kamalāṅka—Comilla; it was the capital of Tipārā in the sixth century. Most probably, it is the Komalā of the *Vāyu P.*, (II, ch. 37, v. 369) and Kiamolongkia of Hiuen Tsang.

Kāmarūpa—Assam; on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lākhyā and Bāga, and included Manipur, Jayantiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's *Account of Rangpur* in *JASB.*, 1838, p. 1). It included also Rangpur which contained the country-residence of Bhagadatta, king of Kāmarūpa (*Ibid.*, p. 2). The modern district of Kāmrup extends from Goalpārā to Gauhati. Its capital is called in the *Parāśas Prāgyiṣṭa* (*Kālikā P.*, ch. 38) which has been identified with Kāmākhyā, or Gauhati (*JRAS.*, 1900, p. 25). Kāmākhyā is one of the Pīṭhas, containing the temple of the celebrated Kāmākhyā Devī on the Nīla hill or Nīlakūṭa-parvata (*Kālikā P.*, ch. 62); it is two miles from Gauhati. Rājā Nīlādhvaja founded another capital Komotāpura (the modern Kamatapur in Cooch-Bihar, *Imp. Gaz.*, s. v. *Rangpur District*). On the opposite or north side of the river Brahmaputra is situated a hill called Aśva-kṛāntā-parvata where Kṛishṇa is said to have fought with Narakāśura (*Bṛihat-Dharma P.*, Madhya Kh., ch. 10 and *Bṛāhma P.*, ch. 51; *JRAS.*, 1900, p. 25). Bhagadatta, son of Naraka, was an ally of Duryodhana (*Mahābhārata*, Udyoga, ch. 4). The *Yoginī-Tantra* (Pārva Kh., ch. 12) has preserved some legends about the successors of Naraka. For the stories of Mayanāvati's son Gopichandra and his son Gavachandra, see *JASB.*, 1838, p. 5. The Ahom kings came into Assam from the east at the beginning of the thirteenth century. The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapha fixed himself in Assam, Kublai had just established himself in China (*JASB.*, 1837, p. 17). The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakāśura were called (*Kālikā P.*, ch. 39). For the later history of Kāmarūpa under the Muhammadans, see *Asiatic Researches*, vol. II. The temple of Tāmreśvarī Devī or the copper temple, called by Buchanan the eastern Kāmākhyā, on the river Dalpani, is situated near the north-eastern boundary of the ancient Kāmarūpa (*JASB.*, XVII, p. 462).

Kamberikhon—According to Ptolemy, it is the third mouth of the Ganges; it is a transcription of Kumbhīrakhātām or the Crocodile-channel. It is now represented by the Bangara estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges* in the *Indian Antiquary*, 1921).

Kāmboja—Afghanistan, at least its northern part (*Mārkaṇḍeya P.*, ch. 57 and *Manu*, ch. X). According to Dr. Stein (*Rājatarāṅgī*, vol. I, p. 136), the eastern part of Afghanistan was called Kāmboja. The name of "Afghan," however, has evidently been derived from Aśvakān, the Assakenoi of Arrian (McCrindle's *Megasthenes and Arrian*, p. 180). It was celebrated for its horses (*Mbh.*, Sabhā P., chs. 26 and 51). Its capital was Dvārakā, which should not be confounded with Dwarka in Gujarāt (Dr. Rhys Davids' *Buddhist India*, p. 28). See *Loha*. The Shiaposh tribe, which now resides on the Hindukush mountain is said to have descended from the Kāmbojas. In the Girnar and Dhauli inscriptions of Aśoka, Kāmboja is mentioned as Kambocha, and according to Wilford, Kāmboja was classed with the mountain of Ghazni (*JASB.*, 1833, pp. 252, 267).

Kambyson—According to Ptolemy, it is the name of the westernmost mouth of the Ganges. It is evidently a corruption of Kapilāśrama (see my *Early Course of the Ganges* in *Ind. Ant.*, 1921.)

Kāṅkāli—1. One of the fifty-two Pīṭhas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Birbhum in Bengal. The name of the goddess is Kāṅkāli. 2. For Kāṅkāli Tīlā, see Mathurā.

Kāmpilya—Kāmpil, twenty-eight miles north-east of Farrakhabad in the Farrakhabad district, United Provinces. It is situated on the old Ganges, between Budaon and Farrakhabad. It was the capital of Rājā Drupada, who was king of South Pañchāla, and was the scene of Draupadi's svayamvara (*Mbh.*, Ādi P., ch. 138; *Rāmāyaṇa*, Ādi, ch. 23). Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gaṅgā. Its identification with Kāmpil by General Cunningham (*Arch. S. Rep.*, I, p. 255) and by Führer (*MAI.*) appears to be correct and reasonable.

Kāṁśavati—The river Kāsā in Bengal. But see **Kāplā** (river). It is perhaps the Kōśā of the *Mahābhārata* (Bhishma, ch. 9). Kāṁśavati and Kāsā are separately mentioned in *E. Ch.*, p. 197.

Kāmyaka-vana—The Kāmyaka-vana of the *Mahābhārata* was situated on the bank of the Sarasvatī (Vana P., ch. 5; *Vāmana P.*, ch. 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (*Vāmana P.*, ch. 34, v. 4), where at Kāmōda, six miles to the south-east of Thanesar, Draupadi-kā-bhāṇḍār is pointed out as the place where Draupadi cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhishtira lost his kingdom by gambling with the Kurus (*Arch. S. Rep.*, vol. XIV).

Kanaka—Travancore. Same as *Mushika* (*Padma P.*, Svarga, Ādi, ch. 3; Garrett's *Class. Dic.*).

Kanakavati—Kāṅkoṭah or Kanak-kot, sixteen miles west of Kosam on the southern bank of the Yamunā near its junction with the river Paisuni. (Dr. Hoey's *Identification of Kusināra*, *etc.* in *JASB.*, 1900, p. 85; *Av. Kalp.*, ch. 106).

Kanakhala—It is now a small village two miles to the east of Hardwar at the junction of the Ganges and Nīladhārā. It was the scene of *Dakṣa-yajña* of the *Purāṇas* (*Kūrma P.*, Uparibhāga, ch. 36; *Vāmana P.*, chs. 4 and 34). The *Mahābhārata* (Vana P., ch. 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvāra (*Mbh.*, Śalya, ch. 281). The *Līlā P.*, says that Kanakhala is near Gaṅgā-dvāra, and Dakṣa performed his sacrifice at this place (*Līlā P.*, pt. I, ch. 100).

Kāñchīpura—Conjeveram (*Mbh.*, Bhishma, ch. IX), the capital of Drāviḍa or Chola (*Padma P.*, Uttara, ch. 74), on the river Palar, forty-three miles south-west of Madras. The portion of Drāviḍa, in which it is situated, was called *Topḍa-maṇḍala*. The eastern portion of the town is called Vishṇu-Kāñchī and the western portion Śiva-Kāñchī, inhabited by the worshippers of Vishṇu Varadā Rāja and Śiva called Ekāmranātha (with his consort Kāmākshī Devī) respectively (*Padma P.*, Uttara, ch. 70; Wilson's *Mackenzie Collection*, pp. 146, 191). See **Chidambaram**. Śaṅkarāchārya constructed the temple of Vishṇu called Vishṇu-Kāñchī at Kāñchī (Ānanda Giri's *Śaṅkaraviḷaya*, ch. 67). At Śiva-Kāñchī exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākshī Devī. The town contains the celebrated Tīrtha called Śiva-Gaṅgā. It possessed a University (see *Nālandā*). The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drāviḍa. Kāñchīpura is said to have been founded by Kulottuṅga Chola on the site of a forest called Kurumbar-bhūmi (*Mackenzie Manuscripts* in *JASB.*, vii, pt. I, pp. 399, 403), which was afterwards called *Topḍa-maṇḍala*.

Kanhagiri—Kanheri in the Province of Bombay. It is the Krishna-sāla of the Kanheri inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro., p. xxxiii).

Kanishkapura—Kanikhpur or Kāmpur, ten miles to the south of Srinagar. It was founded by Kanishka, who in 78 A.D., convened the last Buddhist synod, which gave rise to the Śaka era.

Kanṭaka-Dvīpa—See **Kaṭadvīpa**.

Kanṭaka-Nagara—Katwa in the district of Burdwan in Bengal. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Madhya, ch. 26). See **Kaṭadvīpa**.

Kanṭaraka—See **Āraṇyaka**.

Kāntipuri—1. Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Skanda P.*, Nāgara Kh., ch. 47; *Arch. S. Rep.*, vol. II, p. 308). 2. According to Wright (*Hist. of Nepal*, pp. 9, 154), Kāntipura or Kāntipuri is one of the ancient names of Katmandu in Nepal. 3. The *Viśṣṇu P.* (pt. IV, ch. 24) places it on the Ganges near Allahabad.

Kaṇva-Ārama—1. On the bank of the river Mālinī (the river Chukā) which flows through the districts of Shaharanpur and Oudh; it was the hermitage of Kaṇva Muni who adopted the celebrated Śakuntalā as his daughter (Kālidāsa's *Śakuntalā*). The hermitage of Kaṇva Muni was situated 30 miles to the west of Hardwar, which is called Nāḍapit in the *Satapatha-Brāhmaṇa*, xiii, 5, 4, 13 (*SBE.*, xlv, p. 399). 2. On the river Chambal, four miles to the south-east of Kota in Rajputana (*Mbh.*, Vana, ch. 82; *Agni P.*, ch. 109). This Kaṇva-ārama was also called Dharmāraṇya. 3. On the banks of the Nerbuda (*Padma P.*, Uttara, ch. 94).

Kānyakubja—1. Kānanj, on the west bank of the Kālpinādi, about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces. It was the capital of the second or Southern Pañchāla during the Buddhist period (Dr. Rhys Davids' *Buddhist India*, p. 27) and also in the tenth century (Rājasekhara's *Karpāramajjīrti*, Act III). It was the capital of Gādhī Rājā and birth-place of Viśvāmitra (*Rāmāyaṇa*, Bāla K.). Buddha preached here on the instability of human existence. It was visited by Fa Hien and Hsien Tsiang in the beginning of the fifth and the middle of the seventh centuries respectively. Harshavardhana or Śūlāditya II was the reigning sovereign, when it was visited by Hsien Tsang in 636 A.D.; he inaugurated the Varsha era in 606 A.D., but according to Max Müller, Harshavardhana reigned from 610 to 650 A.D. He was the contemporary of Muhammad, whose flight from Medina in 622 A.D. gave rise to the Hijira era. In his court flourished Bāṇabhaṭṭa, the author of the *Kādambarī* and *Harshacharita*, Dhāvaka, the real author of the *Nāgānanda*, and Chandraditya, the versifier of the *Vessantara-Jātaka*. The celebrated Bhavabūti was in the court of Yaśovarmana of Kānanj (Stein's *Rājatarāṅginī*, I, p. 134); he went to Kāśmīra with Lalitāditya (672 to 728 A.D.) after the conquest of Kānanj by the latter. Śrīharsha wrote the *Naiṣadha-charita* at the request of Jayachandra. For the ancestors of Jayachandra, see copperplate grant in *JASB.*, 1841, p. 98. Kānanj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from Thāneśvara to this place. The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha, were situated to the south-west of the town in what is now called Lalā Misar Tolā (Cunningham: *Arch. S. Rep.* I, p. 292). A celebrated temple of Vāmana existed at Kānyakubja (*Padma P.*, Śrīṣṭī, ch. 35; Uttara, ch. 53). The Rang-mahal of the ancient Hindu palace is situated in the south-west angle of the triangular shaped

fort, the remains of which still exist; the palace is said to have been built by Ajaya Pāla who was killed in 1021 A.D., and it was perhaps from this palace that Prithvī Rāj carried off Samyuktā (*Bhaviṣya P.*, Pratisarga P., pt. III, ch. 6). 2. That part of the Kāverī, on which Urugapura (Uraiyur), the capital of Pāṇḍya, was situated (see Mallinātha's commentary on *Raghuvamśa*, canto vi, v. 59) was called Kānyakubja-nadī.

Kaśyā-Tīrtha—1. In Kurukshetra. 2. On the Kāverī. 3. Same as Kumārī.

Kapāla-Mochana-Tīrtha.—1. In Bārāṇasī or Benares (*Śiva P.*, I, ch. 49). 2. In Māyāpura (*Padma P.*, Uttara, ch. 51). 3. In Tāmralipta or Tamluk. 4. On the river Sabarmatī in Gujarāt (*Padma P.*, Uttara, ch. 53). 5. On the river Sarasvatī called also Anśanasa Tīrtha in Kurukshetra (*Mbh.*, Śalya, ch. 40). General Cunningham places the holy tank of Kapāla-Mochana on the east bank of the Sarasvatī river, ten miles to the south-east of Sadhora (*Arch. S. Rep.*, vol. XIV, pp. 75, 77).

Kapilā—1. The portion of the river Narbada near its source which issues from the western portion of the sacred Kuṣṭha, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhārā (Cousen's *Archæological Survey List of the Central Provinces*, p. 59; *Padma P.*, Svarga, ch. 22). 2. A river in Mysore (*Matsya P.*, ch. 22, v. 27).

Kapiladhārā—1. Twenty-four miles to the south-west of Nasik; it was the hermitage of Kapila. 2. The first fall of the river Narbada from the Amarakantaka mountains. The Kapilā-saṅgama is near the shrine of Amareśvara on the south bank of the Narbada. See **Kapilā**.

Kapilsarama—1. The hermitage of Kapila Rishi in the island of Sāgara near the mouth of the Ganges (*Bṛhat-Dharma P.*, Madhya Kh., ch. 22). The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sāgara is divided by creeks and rivers. See **Sāgara-saṅgama**. 2. Same as **Siddhapura** (2).

Kapilavastu—The birth-place of Buddha. It has been identified by Carleyle with Bhulla in the North-western part of the Basti district, about twenty five miles north-east of Fyzabad. He places Kapilavastu between the Ghagrā and the Gandak, from Fyzabad to the confluence of these rivers (*Arch. S. Rep.*, vol. XII, p. 108). General Cunningham identifies it with Nagarkhās on the eastern bank of the Chando Tāl near a large stream named Kohana, a tributary of the Rāptī, and in the northern division of Oudh beyond the Ghagrā river; and he supposes that Mokson is the site of the Lumbini garden, where Buddha was born. But Dr. Führer, on the suggestion of Dr. Waddell, has discovered that Kapilavastu lies in the immediate neighbourhood of the Nepalese village called Nigliva, north of Gorakpur, situated in the Nepalese Terai, thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. The Lumbini garden has been identified with the village Paderia, two miles north of Bhagabanpur. The birth of Buddha occurred under a Sal tree (*Shorea robusta*) in the Lumbini garden when Māyā Devī, his mother, was travelling from Kapilavastu to Koli. He was born according to Prof. Max Müller (*History of Ancient Sanskrit Literature*, p. 298) in 557 B.C., during the reign of Bimbisara of the Śiśunāga dynasty of Magadha, and died in 477 B.C., but according to Prof. Lassen, and the Ceylonese chronology, he was born in 623 and died in 543 B.C. The ruins of Kapilavastu, according to Dr. Führer, lie eight miles north-west of Paderia. P. C. Mukherji has explored the region and identified Kapilavastu with Tilaura, two miles north of Taulīva which is the head-

quarters of the provincial government of the Tarai, and three and half miles to the south-west of Nigliwa. The town of Kapilavastu comprised the present villages of Chitra-dei Ramghat, Sandwa and Tilaure, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bāngāgā, which has been identified with the Bhāgirathī, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini-vana with Bummin-dei which is a corruption of Lummini-devi, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Aśoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as "Lummini-gāma" and contains a temple of Māyā Devī. He has identified also Śarakūpa (Arrow-well) with Piprava, which also contains the stupa in which the Śākya of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kanaka-muni or Kanagamana-Buddha's birth-place Sobhāvatnagara with Araura, a yojana to the east of Tilaure, and Krakuchandra's birth-place Khemavatnagara with Gutiva, four miles to the south of Tilaure. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudan, which is one mile to the east of Gutiva, and one and a half miles west of Tauliva, and has also identified the place of massacre of the Śākya by Virūdhaka with Segarwā, two miles to the north of Tilaure-kot (Mukherji's *Antiquities in the Terai, Nepal*, ch. 6). Buddha, when he revisited Kapilavastu at the request of his father Suddhodana who had sent Udāyi (called also Kaludā) to invite him, dwelt in the Nyagrodha garden, where he converted his son Rāhula and his step-brother Nanda. It was also in this Nyagrodhārāma Vihāra that he refused to ordain his step-mother Prajāpati and other Śākya princesses, though at the request of Ānanda, he ordained them afterwards in Vaiśālī. The names of the twenty-four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahāvamsa* by Turnour. The Śākya, including the Koliyans, had republican form of government like the Vajjians and Licchavis of Vaiśālī and the Mallas of Kusināra and Pava. They elected a chief who was called Rājā and who presided over the State. They carried on their business, in a public hall called the Mote Hall (Santhāgāra). Suddhodana, Buddha's father was an elected president (Dr. Rhys Davids' *Buddhist India*, p. 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Croesus in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Æsop Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Psammetichus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists*, Introduction, p. xxx).

Kapīśā—1. Kushan, ten miles west of Opian, on the declivity of the Hindu-kush, in short, the country to the north of the Kabul river was Kapīśā, the Kipin of the Chinese travellers. Julien supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal's *R. W. C.*, I, p. 55 n). It is the Kāpīś of Pāṇini. Ptolemy places Kapīśā two and half degrees northwards from Kabura or Kabul (*JASB.*, 1840, p. 484). According to Sir R. G. Bhandarkar, Kapīśā was North Afghanistan—the country to the north of the Kabul river (*Ind. Ant.*, I, 22). According to Prof. Lassen, Kapīśā is the valley of the Gurbad river (*JASB.*, 1839, p. 146). The town of Kapīśā was once the capital of Gandhāra (Rapson's *Anc. Ind.*, p. 141). It has been identified with Afghanistan (*Ind. Ant.*, I, 1872, p. 22). 2 The river Subarnarekha in Orissa

(Raghuvamśa, IV, v. 38; Lassen's *Ind. Alt.*, Map), but Mr. Pargiter correctly identifies Kapiśā with the river Kāśā which flows through the district of Midnapur in Bengal (*Ancient Countries in Eastern India in JASB.*, vol. LXVI, pt. I, 1897, p. 85; *K. Ch.*, p. 197).

Kāpisthala—It is called Kavital by Alberuni (Alberuni's *India*, I, p. 206) which has been corrupted into Kaithal. Kāpisthala of the *Bṛhat-saṃhitā* (xiv, v. 4) is the Kambistholoi of Arrian, Kaithal is situated in the Karnal district, Punjab. It is said to have been founded by Yudhishthira. In the centre of the town is an extensive lake.

Kapisthala—Same as Kāpisthala.

Kapītha—Identified by General Cunningham (*Anc. Geo.*, p. 369), following Hiuen Tsiang's description, with Sankisa or Sāṅkāśya, forty miles south-east of Atrangi and fifty miles north-west of Kanauj. See Sāṅkāśya.

Kapivati—The Bhaigu, a branch of the Rāṅgaṅgā (Lassen's *Ind. Alt.*, II, p. 544; *Rāmāyaṇa*, bk. II, ch. 71).

Kārā—The hermitage of Agastya, said to be situated in the Southern Ocean; it may be identified with Kolai, the Kael of Marco Polo on the mouth of the Tāmrāparāi in Tinnevely (Speyer's *Jātakamālā*—the story of Agastya).

Kārāhātaka—Kārāḍa, in the district of Satara in the Province of Bombay on the confluence of the Krishṇā and the Koiṇā, about forty miles north of Kolhapur; it was conquered by Sahadeva, one of the Pāṇḍavas (*Mbh.*, Sabhā, ch. 31; *Ep. Ind.*, vol. III, p. 232; Bhandarkar's *Early History of the Dekkan*, sec. III). It was the capital of the Silahāra kings and the residence of the Sinda family who claimed to belong to the Nāga-vamśa, being the descendants of Vāsuki; for their history, see *Ep. Ind.*, vol. III, p. 231. Vikramāditya II, king of Kalyāṇa, married Chandralakhā, the daughter of a Silahāra prince of Karahātaka (*Vikramādikadeva-charita*, vii). Karahātaka was the capital of the country called Kārāśṭra (*Skanda P.*, Sahyādri kh.).

Karakalla—Karachi, in Sindh; Krokala of Megasthenes.

Karāpatha—Kārābagh, or Kālābagh, or Bāghān, as it is now called, on the right or west bank of the Indus, at the foot of the Salt range locally called Nili hill in the Bannu district. It is mentioned in the *Raghuvamśa* (XV, v. 90) as the place where Lakshmapa's son Aṅgada was placed as king by his uncle Rāmachandra when he made a division of his empire before his death. It is the "Carabat" of Tavernier. But the distance he gives from Kandahar does not tally with its actual distance from that place (Tavernier's *Travels*, Ball's ed., vol. I, p. 91). But it should be observed that there is a town called Kārābagh on the route from Kandahar to Ghazni, 35 miles south-west from the latter place. The surrounding district called also Kārābagh is remarkably fertile (Thornton's *Gazetteer of the Countries Adjacent to India*). It is called Kārūpatha in the *Rāmāyaṇa* (Uttara K., ch. 115). The *Padma P.* (Uttara, ch. 93), however, says that Lakshmapa's sons were placed in the country of Madra, which is evidently a mistake for Malla of the *Rāmāyaṇa* (Uttara, ch. 115). It is perhaps Kailavata of the *Bṛhat-saṃhitā* (ch. 14). For a description of Kālābagh or Bāghān, see *JASB.*, 1838, p. 25.

Kārāśṭra—The country was situated between the Vedavati on the south and the Koiṇā or Koyanā on the north (*Skanda P.*, Sahyādri Kh.). It included the district of Satara; its capital was Karahātaka (*Ind. Ant.*, V, 1876, p. 25).

Karaskara—The country of the Kāraskaras is in the south of India (*Mbh.*, Karṇa, 44; *Bauddhāyana*, I, 1, 2; *Matsya P.*, 113). Perhaps it is Kārakal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage.

Karatoya—1. A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata* (*Vana*, ch. 85): see *Sadānūra*. It flowed through the ancient Pupdra (*Skanda P.*). It is called Karatoyā and Kuratī. 2. A river near the Gandhamādana mountain (*Mbh. Anuś.*, ch. 25).

Kāravāna—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north-east of Miyagam railway station. Nakulīśa, the founder of the Pāsupata sect of Saivism, flourished between the 2nd and 5th century A.D. His chief shrine of Śiva called Nakulīśa or Nakuleśvara (see *Devī P.*, ch. 63) was at Kārvān. The special holiness attached to the Narbada and its pebbles as Līngas is probably due to the contiguity of this shrine of Kārvān (Bhagavanlal Indraji's *Early History of Gujarat*, pp. 83, 84). Same as Kāyāvarohana.

Karavirapura—1. It has been identified with Kolhapur in the Province of Bombay (Madhura Kavisarmā's *Archavatāra-sthala-vaiṣṇava-darpanam*; *Padma P.*, Uttara Kh., ch. 74; Rāmdās Sen's *Ātīthāsika Rahasya*, 3rd ed., pt. II, p. 276). It is locally called Kārvir. Kṛishṇa met here Parāsurāma, and killed its king named Śrigāla. Same as *Padmavati* on the river Venṇa, a branch of the Kṛishṇā (*Hārivaṃśa*, ch. 9). The temple of Mahā-Lakṣmī is situated at this place (*Devī-Bhāgavata*, vii, chs. 30, 38; *Matsya P.*, ch. 13). In the eleventh century it was the capital of the Silahāra chiefs. For the genealogy of the Silahāra dynasty of Kolhapur, see *Ep. Ind.*, vol. III, pp. 208, 211, 213. It appears from an inscription that Keshullakapura is another name for Kolhapur (*Ep. Ind.*, vol. III, p. 209). 2. The capital of Brahmāvarṭta; it was situated on the river Drishadvatī (*Kālikā P.*, chs. 48, 49).

Karddama-tārama—Sitpur or Siddhpur (Siddhapura) in Gujarāt, the hermitage of Rishi Karddama and birth-place of Kapila. The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Viṣṇu (*Bhāgavata P.*, bk. III, ch. 21). The town itself is situated on the north bank of the river Sarasvatī in the Kadi district of the Baroda State, sixty-four miles north of Ahmedabad.

Karkotaka-Nagara—1. Karra, forty-one miles north-west of Allahabad. It is one of the Pithas where Sati's hand is said to have fallen (*Führer's MAI.*). 2. Perhaps Arakan (Rakia) on the "opposite side of Tāmralipta across the eastern sea," i.e., the Bay of Bengal (*Kathā-sarīt-sāgara*, pt. I, ch. 18; Tawney's trans., vol. I, p. 136).

Karmanāsā—1. The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Triśaku, the protégé of Rishi Viśvāmitra (*Vāyu P.*, ch. 88, v. 113). The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces. It issues from a spring situated in a village called Sarodak (Martin's *Eastern India*, vol. I, p. 400). 2. A small rill in Baidyanātha (see *Chitābhumi*).

Karmamanta—Kamta, near Comilla, in the district of Tipārā, Bengal. It was the capital of Samatāṣa at the time of the Khaḍga kings (*JASB.*, 1914, p. 87).

Karṇa-Gaṅgā—The river Pendar, a tributary of the Alakānandā in Garwal.

Karṇāli—A town on the Narbada. It is mentioned as Karṇikā in the *Bṛhat-Saṁhitā* P., I, ch. 75. It is perhaps the modern Karnali near the junction of the Narbada and the Uri; see *Eraṇḍī* and *Bhadrakarṇa* (I).

Karṇakubja—Janāgād in Kāthiawād; it is situated in Antargra-kshetra (*Skanda P.*, Prabhāsa Kh.).

Karṇapura—Near Bhagalpur, now called Karṇagaḍ (*see* Champāpurī). According to Yule, Karṇagaḍ is the Kartinagar of Ptolemy (*JASB.*, vol. XVIII, p. 395).

Karna-Suvarṇa—Kānsonā, now called Rāṅgāmāṭi in the district of Murshidabad, on the right bank of the Bhāgirathī, six miles south of Berhampur, in Bengal (*Kubjikā Tantra*, ch. 7; *JASB.*, XXII, 281). It was the former capital of Bengal at the time of Ādisura. It was at the request of Ādisura that Bira Siṃha, king of Kanauj, sent five Brāhmaṇas, Bhaṭṭanārāyaṇa, Dakṣha, Śrīharṣa (the author of the *Naishadha-charita*), Chhāndada, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhaṭṭanārāyaṇa, the author of the drama *Veṇṣ-saṃhāra*, is considered by some to have flourished at the court of Dharma Pāla of the Pala dynasty. Even the name of Kānsonā has become antiquated, and the town is now known by the name of Rāṅgāmāṭi. Captain Layard says that Rāṅgāmāṭi was anciently called Kānsonāpurī, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (*JASB.*, vol. XXII, 1853, p. 281). Karṇa-suvarṇa was also the capital of Saśāṅka or Narendra, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Rājyavarddhana, elder brother of Harsha Deva or Śīlāditya II of Kanauj, as related in the *Harsha-charita*. The kingdom of Karṇa-suvarṇa was situated to the west of the Bhāgirathī and included Murshidabad, Bankura, Burdwan, and Hugli. The earth of Rāṅgāmāṭi is red, and the tradition is that Bibhishana, brother of Rāvaṇa, being invited to a feast by a poor Brahman at Rāṅgāmāṭi, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhagirathī* by Rev. J. Long in *Col. Review*, vol. VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, etc. (*K. Ch.*, pp. 189, 223). Dr. Waddell identifies Karṇa-suvarṇa with Kāñchannagar (Kānson-nagara) near Burdwan in Bengal (Dr. Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p. 27).

Karṇāṭa—Part of the Carnatic between Ramnad and Seringapatam. It is another name for Kuntaladeśa, the capital of which Kalyānapura; see *Kuntala-deśa*. According to the *Tārā Tantra*, it was the same as Mahārāshtra, and extended from Bāmanātha to Śrīraṅgam. Dvāra-samudra was the capital of Karṇāṭa. The kingdom of Vijayanagar was also called Karṇāṭa (*Imperial Gazetteer of India*, vol. IV). But see *Imperial Gazetteer*, vol. VII, p. 377 (1886), in which Kanara is said to be Karṇāṭa-deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karṇāṭaka (*JRAS.*, 1912, p. 482).

Karṇāvati—1. The river Kane in Bundelkhand (*Arch. S. Rep.*, vols. II and XXI). But this name does not appear in any *Purāṇa*. See *Śyenī* and *Śuktimati*. 2. Ahmedabad in Gujarāt. It was built by Rājā Karṇa Deva of the Solanki race of Anahillapattana or Pattana in Gujarāt in the eleventh century (Tawney: *Merutubga's Prabandhakintāmaṇi*, pp. 80, 97n.). Ahmad Shāh made it his capital after conquering it. It was also called Srinagar. It is the Rājanagara of the Jains (*Antiquities of Kathiawad and Kachh* by Burgess; H. Cousen's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. III).

Karūka—The Coleroon, a branch of the Kāveri. Both these rivers surround Śrīraṅgam (*Padma P.*, Uttara, ch. 62).

Kartipura—The kingdom of Kartipura included Kumaun, Almorah, Garwal and Kangra (*JRAS.*, 1898, p. 198). It was conquered by Samudra Gupta. Mr. Prinsep supposes it to be Tripura or Tippera (*JASB.*, 1837, p. 973). Same as **Katipura**.

Kārttikasvāmī—See **Kumārasvāmī**.

Kārttikeya-Pura—Baijnāth or Baidyanāth, in the district of Kumaun, about 80 miles from Almora. It is also called Kārttikapura (*Def P.*, ch. 9; also Dr. Führer's *Monumental Antiquities and Inscriptions*).

Karupatha—Same as **Karāpatha**.

Karura—See **Korura**.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1. Same as *Adhirdja*, the kingdom of Dantavakra (*Harivamsa*, ch. 106). In the *Mahābhārata* it has been named between Matsya and Bhoja (*Bhishma P.*, ch. 9). In the *Purāṇas*, it is mentioned as a country on the back of the Vindhya range. According to Mr. Pargiter, Karusha lay to the south of Kāśī and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewā (*JASB.*, 1895, p. 255; *JRAS.*, 1914, p. 271; Pāṇini's *Sūtra*, IV, I, 178). Same as **Kārusha**. 2. A portion of the district of Shahabad in Bihar (*Rāmāyaṇa*, I, ch. 24). According to tradition, the southern portion of the district of Shahabad between the river Soṇa and Karmanāsā was called Karukh-dēśa or Karushadēśa (Martin's *Eastern India*, vol. I, p. 405). Vedagarbhapurī or modern Buxar was situated in Karusha (*Brahmāṇḍa P.*, Pūrva Kh., ch. 5). 3. It was another name for Puṇḍra (*Bhāgavata*, X, ch. 60).

Karusha—Same as **Karusha**; Rewā.

Kāshṭha-Maṇḍapa—Kāśmāṇḍu, the capital of Nepal, founded by Rājā Guṇakāmadeva in 723 A.D. at the junction of the Bagmati and Vishnumati rivers. It was anciently called Mañju-Patan (see *Mañjupatan*), after Mañjuśrī, who is said to have founded it. Mañjuśrī was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p. 62). According to the *Suvarṇabhū Purāṇa*, he was an historical personage who introduced Buddhism into Nepal. Kāśmāṇḍu is also called Kāntepura (Wright's *History of Nepal*, p. 9).

Kāśī—Benares. Kāśī was properly the name of the country, of which Benares was the capital (*Fa Hian*; also *Apannaka Jātaka* in the *Jātakas* (Fausbøll's ed.), p. 98; *Mbh.*, Bhishma, ch. 9; *Rāmāyaṇa*, Uttara, ch. 48). At the time of Buddha, the kingdom of Kāśī was incorporated with the kingdom of Kośala (Lohiccha Sutta in the *Dialogues of the Buddha*, pp. 291, 292). See **Bārāṇasī**.

Kāśmīra—Kāśmīr (*Brahma P.*, ch. 54). It is said to have been originally colonised by Kāśyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Śrinagar. But see **Kāśyapapura**. He gave his name to Kasgar and Kashmir, and to the people originally called Kāsas or Kassias. Vishṇu is said to have incarnated in Kāśmīra as the fish (*Matsya-avatāra*), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Panjal range: hence this peak is called *Naubandhana-triṭha*. It is the Nāvaprabhramāṇa of the *Ātharva-Veda* and the Manoravasarpāna

of the *Śatapatha-Brāhmaṇa* (Macdonell's *Hist. of Sanskrit Literature*, p. 144). At the foot of this peak is the Kramasara lake (now called Konsarnāg) which marks a foot-step (Krama) of Viṣṇu (*Śatapatha-Brāhmaṇa* in *SBE.*, XII; *Mbh.*, Vana, ch. 186; Dr. Stein's *Rājatarāṅgī*, II, p. 392). Viṣṇu is also said to have incarnated as the boar (*Varāha-avatāra*) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitastā (see *Śūkara-kṣhetra*). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (*Mahāvamsa*, ch. XII). For the history of Kāśmīr, see Kalhaṇa's *Rājatarāṅgī*. It appears from the Jātaka stories that Kāśmīr once formed a part of the kingdom of Gandhāra (*Jātakas*, Cam. Ed., vol. III, pp. 222, 229).

Kāśyapapura—Wilson supposes that the name of Kāśmīr is derived from Kāśyapapura, the town of Rishi Kāśyapa, the Kaspapyros of Herodotus. Dr. Stein, however, is of opinion that Kāśmīr was never called Kāśyapapura, but it was always called Kāśmīra (Dr. Stein's *Ancient Geography of Kasmir*, pp. 11, 62). Kaspairia of Ptolemy has been identified with Multan. For the legend how the lake Satisara was desecrated and Kāśmīra was created by Kāśyapa, see *Rājatarāṅgī* (Dr. Stein's *Rājatarāṅgī*, vol. I, p. 5). 1. The hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar. 2. Multan was also called Kāśyapapura, the Kaspeira of Ptolemy, being founded by Kāśyapa, the father of Hiranyakaśipu (Alberuni's *India*, I, p. 298).

Kāśyapī-Gaṅgā—The river Sabarmati in Guzerat (*Padma Purāṇa*, Uttara, ch. 52).

Kāṭadvīpa—Kāṭwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 187; Wilford in *Asia. Rev.*, V, p. 278). It is a sacred place of pilgrimage to the Vaiṣṇavas, where Chaitanya at the age of 24 embraced Daṇḍiam after leaving his father's home, being initiated into its rites by a Gosain named Keśava Bhāratī. The hairs cut off from his head on the occasion have been preserved in a little temple. Kāṭwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad. The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas, was situated on a tongue of land between the Ajai and the Bhāgirathī (Bholanauth Chunder's *Travels of a Hindoo*, vol. I; *Chaitanya-Bhāgavata*, Madhya Kh.). Chaitanya's autograph is preserved in a village called Dadur, 14 miles to the south of Katwa. Same as *Kaṇṭakanagara* and *Kaṇṭaka-dvīpa*, the gradual corruptions of which are Kāṭa-dvīpa, Kāṭādia, and Kāṭwā. Kṛishṇadās Kavirāj, the author of the *Chaitanya-charitāmṛta* lived at Jhāmātpur, 4 miles to the north of Kāṭwā; Nānnur, 16 miles to the south-west of Kāṭwā in the district of Birbhum, was the birth-place of the Vaiṣṇava poet Chaṇḍidās.

Kāṭripura—Tripura or Tipara (Allahabad Inscription); but Mr. Oldham supposes that the kingdom of Kāṭripura included Kumaun, Almora, Garwal, and Kangra (*JRAS.*, 1898, p. 196). Same as Kāṭripura.

Kaulam—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol. II, p. 313 note).

Kauninda—See Kuninda.

Kauśāmbi—Kosambi-nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad. It was the capital of Vamsadeśa or Vatsyadeśa, the kingdom of Udayana, whose life is given in the *Bṛikāt-Kathā* and *Kathā-sarit-sāgara*, II, ch. I. The *Ratnāvalī*, a drama by Harsha Deva, places its scene at Kauśāmbi (see *Hastinapura*). Buddha dwelt in the Ghosita-ārāma of Kauśāmbi (*Chullavagga*, pt. I, ch. 35). Udayana or Udena, as he was called by the Buddhists, was the son of King Parantapa; he married Vāsuladattā or Vāsava-dattā, daughter of Chaṇḍa Prajñota

called also Mahāsena (Śrīharsha's *Prigadarsikā*, Acts I, III), king of Ujjayini. He was converted to Buddhism by Piṅgola (Dr. Rhys Davids' *Buddhist India*, p. 7), and it was Udayana who first made an image of Buddha who was his contemporary. The image was of sandal-wood, five feet in height. The second image was made by Prasenañjit, king of Kośala, who was also a contemporary of Buddha. It was made of gold (Dr. Edkins' *Chinese Buddhism*, p. 49), but according to Fa Hian, Prasenañjit's image was also made of Gośirsha Chandana (sandal-wood). The *Vāsavadattā* by Subandhu, probably written at the beginning of the 9th century A. D., relates the story of Vāsavadattā and Udayana. Vararuchi, called also Kātyāyana, the author of the *Vārtikas*, is said to have been born at Kauśāmbi and became the minister of Nanda, king of Pāṭaliputra (*Kathā-sarit-sāgara*, I, ch. 3).

Kauśiki—1. The river Kusi (*Rāmāyaṇa*, Ādi, ch. 34; *Bardha P.*, ch. 140). According to tradition, the Kusi in remote ages passed south-east by the place where Tajpur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padmā, and the old channel of the Bhāgīrathī from Songli (Suti) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p. 15). This junction must have taken place at some period between the third century A. D., when the Sultanganj Jāhnu was established, and the 7th century A. D. At Jot-narahari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p. 84). 2. A branch of the Drishadvatī (Chitang) in Kurukshetra (*Vāmana P.*, ch. 34).

Kauśiki-Kachchha—The district of Purnea.

Kauśiki-Saigama—1. The confluence of the Kusi and the Ganges on the opposite side of Kahalgau and to the north of Pātharghātā in the district of Bhagalpur in Bengal. 2. The confluence of the rivers Drishadvatī and the Kauśiki (*Padma P.*, Svarga Kh., ch. 12). The confluence is near the village of Balu on the Rakshi river 17 miles to the south of Thansevar. (*Arch. S. Rep.*, vol. XIV, p. 88).

Kautalakapura—Same as Kuntalakapura (*Jaimini-Bhārata*, ch. 53).

Kāveri—1. The Kaveri, a river in southern India which rises from a spring called Chandra tīrtha (*Kūrma P.*, II, ch. 37) in the Brahmagiri mountain in Coorg (*Skanda P.*, Kāveri Māhāt., chs. 11-14; Rice's Mysore and Coorg, III, pp. 8 and 85). The Kaveri-fall at Śivasamudra is one of the most picturesque sights in southern India. 2. The northern branch of the Nerbuda near Māndhātā (Omkananātha) mentioned in the *Parāyaṇa* (*Padma P.*, Svarga Kh., ch. 8; *Matsya P.*, ch. 188). The junction of the Nerbuda and the Kaveri is considered to be a sacred place.

Kayabaroḥaṇa—Same as Kārāvana (*Skanda P.*, Prabhāsa Kh., I, ch. 79).

Kedāra—Kedāranātha, situated on the southern side of the junction of the Mandākinī and the Dudhgaṅgā. The temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahāpanthā in the district of Garwal, United Provinces (see *Amareśvara*). A sacred stream called Mandākinī or the Kālī-gaṅgā has its rise about two days' journey from Kedārnātha from a lake which is said to produce blue lotus, and it joins the Alakānandā at Rudraprayāga. It requires eight days to go from Kedāra to Badrinath, although the distance along a straight line between them is short. It is 15 or 16 days' journey from Haridvāra to Kedāranātha.

The peak of Kedāranātha is said in the *Śiva Purāṇa* (Pt. I, ch. 47) to be situated at Badarikā-śrama. The worship of Kedāranātha is said to have been established by the Pāṇḍavas (see *Pañcha-kedāra*). Close to the temple is a precipice called Bhairab Jhāmp, where devotees committed suicide by flinging themselves from the summit. (Dr. Führer's *MAI.; Imperial Gazetteer*, vol. VIII, s.v. *Kedarnath*). Śaṅkarāchārya died at this place (Mādhavāchārya's *Śaṅkaraviṇaya*, ch. 16). Near the temple is a Kuṇḍa called Reta-Kuṇḍa where Kārttika is said to have been born. (*Skanda P.*, Mahatvara Kh., I, 27; II, 29). Ushi-maṭh is 32 miles lower; it contains the images of Māndhātā and the five Pāṇḍavas.

Kekaya—A country between the Bias and the Sutlej. It was the kingdom of the father of Kaikeyī, one of the wives of Daśaratha, king of Ayodhyā (*Rāmāyaṇa*, Ayodhyā, ch. 68). See *Girivraja* (II).

Kerala—The Malabar coast (Wilson's *Malatt and Mādava*). It comprised Malabar, Travancore, and Kanara (*Rāmāyaṇa*, Kishk., ch. 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p. 164 and *Indian Coins*, p. 36; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s.v. *Chera*). Śaṅkarāchārya, the celebrated reformer, was born at Kāladi on the bank of the river Pūrjā at the foot of the mountain called Briha in Kanara (Kerala); his father was Śivaguru and his grandfather was Vidyādirāja. See *Chittambalam*. In the Mackenzie Manuscripts, the capital of Keraladesa is said to be Ananta-sayanam. Paraśurāma is said to have caused Brāhmaṇas to inhabit this country (*JASB.*, 1838, pp. 183, 128). Gibbon says "Every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A.D., is a modification of the Saptarshiera (*Ind. Ant.*, vol. XXVI, p. 118).

Keralaputra—See *Keṭalaputra*.

Keśavati—The Vishṇumatī river in Nepal, a tributary of the Bāgmati (Wright's *Hist. of Nepal*, pp. 81, 89). It forms four out of the fourteen great Tirthas of Nepal by its junction with four rivers. The names of the four Tirthas are Kāma, Nirmala, Akara, and Jugana. But according to the *Suzyambhu Purāṇa* (ch. iv), its junction with the rivers Bimalāvatī, Bhadrānadi, Svarṇavatī, Pāpanāsinī, and Kanakavatī form the sacred Tirthas called Manoratha, Nirmala (or Trivenī), Nidhana, Jñāna and Chintāmaṇi respectively.

Keśakivana—Baidyanāth in the Santal Parganas (Dr. R. L. Mitra's *On the Temples of Deoghar* in *JASB.*, 1883, p. 172).

Keṭalaputra—Same as *Kerala* or *Chera* (Aśoka's Girnar Inscription; Bhandarkar's *Early History of the Dekkan*, sec. III, p. 10). It comprised the Malabar Coast, south of the Chandragiri river (V. A. Smith's *Early History of India*, p. 164); it was also called Keralaputra.

Ketumala-Varsha—Turkestan and the lands watered by the river Chaksu or Oxus (*Vishnu P.*, ch. 2; *Mārkaṇḍeya P.*, ch. 59). In oriental history, Turkestan is called Deshti Kiptchak from the Kiptchaks who are the primitive Turkish race. It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana. Up to the time of Zenghis Khan's conquest in 1225, Bokhara, Samarkhand, Merv, Karschi (Naksheb), and Balkh (Um-ul-Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khorasan (the district of the sun as it was then called) was under Bagdad (Vamberg's *Travels in Central Asia*, ch. XII, and pp. 339, 367).

Khajjurapura—Khajraha, the capital of the Chandels, in Bundelkhand.

Khalatika-Parvata—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Sātgharā and Nāgārjuni caves of the time of Aśoka and his grandson Daśaratha. It is about 7 miles east of the Bela station of the Patna-Gaya Railway. Khalatika is evidently a corruption of Skhalatika or Slippery (*Corpus Inscriptionum Indicarum*, vol. I, p. 32). Some of the inscriptions on the cave show that Daśaratha gave certain cave-hermitages to the Ājivakas (a sect of naked ascetics). The Ājivakas are also mentioned in the seventh pillar-edict of Aśoka issued in the twenty-ninth year of his reign (Bühler's *Indian Sect of the Jainas*, p. 39). For a description of the Barabar Hill Caves, see *JASB.*, 1847, pp. 401 and 594 (Nāgārjuni cave). To the south and near the foot of the hill are the seven rock-cut caves called the Sātgharā. Out of these seven caves, three are on the Nāgārjuni hill. There is also a sacred spring called Pātālagāṅgā. Not far from it, is the Kawāḍol hill (see *Śīlabhadra Monastery*).

Khaṇḍava-Prastha—Same as *Indraprastha*; old Delhi (*Mbh.*, Ādi P., ch. 207).

Khaṇḍava-Vana—Mozuffarnagar, at a short distance to the north of Mirat included in ancient Kurukshetra. It is one of the stations of the North-Western Railway. Arjuna, one of the Pāṇdavas, appeased the hunger of Agni, the god of Fire, at this place (*Mbh.*, Ādi, ch. 225). The name was applied to a great portion of the Mirat division from Bulandshahr to Saharanpur (*Hardwar in the Cal. Review* of 1877, p. 67). Khaṇḍava-vana was situated on a river called Asvathā (*Mbh.*, Vana, ch. 160). According to the *Padma P.* (Uttara, ch. 64), Khaṇḍava-vana was situated on the Jamuna, and Indra-prastha, called also Khaṇḍava-prastha, was a part of it.

Kharki—Aurangabad.

Kharosthra—Kashgar (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 404). The ancient alphabets called Kharosthi were introduced from this country into India. It is situated in that part of Turkestan which is called Lesser Bucharla. It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai; it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Marco Polo*).

Khaśa—The country of the Khaśas was on the south of Kāśmīr, and extended from "Kastvar in the south-east to the Vitastā in the west", and it included the hill states of Rājapuri and Lohara. The Khaśas are identical with the present Khakha (Dr. Stein's *Rājatarāngīnī*, vol. II; *Ancient Geography of Kāśmīr*, p. 430; and *Mārkaṇḍeya P.*, ch. 57).

Khaṭṭāṅga-Prapata—The celebrated water-fall of the river Sarasvatī in Kanara near Hunabar, not far from Mangalore. The sound of the fall is terrible.

Khemavatinagara—The birth-place of the Buddha Krakuchehhanda or Krakuchandra (*Śvayambhū P.*, ch. 4). It was also called Khema (*Dipavaṇśa* in *JASB.*, 1838, p. 793). It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P. C. Mukherji's *Antiquities of Terai, Nepal*, pp. 49, 55). According to Fa-hian, Krakuchandra's birth-place was Napeikea or Nabhiḡa.

Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravati (present Vatrak) in Guzerat, described in the *Padma P.*, (Uttara Kh., ch. 51; *Dasakumāracharita*, ch. 6 and Cunningham's *Anc. Geo.*, p. 492). See Kachchha. For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol. II, p. 156. It contains a Jaina temple.

Khiragrama—Twenty miles north of Burdwan in Bengal. It is one of the Pithas, where a toe of Sati's right foot is said to have fallen. The name of the goddess is Jogādhyā.

Khorasan—Khorasan in Central Asia; it was celebrated for its fine breed of horses (*Aivachikitsitam* by Nakula ch. 2; see also Ward's *History of the Hindoos*, 2nd ed., vol. I, p. 558).

Kikāṣa—Magadha (*Vāyu P.*, ch. 105; *Rig-Veda*, III, 53, 14). According to the *Tārā Tantra*, the name of Kikāṣa was applied to the southern part of Magadha from Mount Varāṇa to Gridhrakuṣa (Ward's *History of the Hindoos*, vol. I, p. 558).

Kūlikā—Kilagila, the capital of Konkana (Garrett's *Classical Dictionary s. v. Kallakila*). See **Bakataka** and **Kalighaṭa**.

Kimṛṣṭiya—The Kaimur range, between the rivers Sone and Tons. This range is part of the Vindhya hills (Hooker's *Himalayan Journals*, vol. I, p. 28). It commences near Katāṅgi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar. Same as **Kaifā-māli**. Perhaps the names of Kimṛṣṭiya and Kaimur are derived from Kumāra-rājya, a kingdom which was close to Chedi (*Mbh.*, Sabhā, ch. 30).

Kimpurusha-Deva—Nepal.

Kiragrama—Bairnath in the Punjab; it contains the temple of Baidyanātha, a celebrated place of pilgrimage (*Śiva P.* cited in the *Arch. S. Rep.*, vol. V, pp. 178, 180) 30 miles to the east of Kot Kangra (*Ep. Ind.*, I, p. 97). Twelve miles to the south-west of Bairnath is the temple of Āṣṭpurī Devī, situated on the top of a lofty hill.

Kirāta-Deva—Tipārā. The temple of Tripurāśvari at Udaipur in Hill Tipārā is one of the Pithas (*Mbh.*, Bhīṣma, ch. 9; *Brahma P.*, ch. 27; *Viṣṇu P.*, pt. 2, ch. 3). It was the Kirrhadia of Ptolemy, and included Sylhet and Assam (see *Rājamālā or Chronicles of Tripura* in *JASB.*, XIX, 1850, p. 536, which contains the history of the Tipārā Rāj). The title of Mānikya was conferred upon the Rājā named Ratnāfah by the king of Gauḍ, shortly after 1297 A.D., which title they have retained ever since. The Kirāta also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p. 243). They lived in the region from Nepal to the extreme east (*JRAS.*, 1908, p. 326).

Kirīṭakona—One of the Pithas, situated four miles from Pāhāpādā in the district of Murshidabad. Sati's crown (*kīrti*) is said to have fallen at this place (*Tantrachūḍamāni*; P. C. Mazumdar's *Musnad of Murshidabad*). Mr. Beveridge says that it is three miles from Murshidabad (*Old Places in Murshidabad* in the *Calcutta Review*, 1892, p. 208).

Kishkindhā—"About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanugger, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation. The Brahmins aver it to be the ashes of the bones of giant Walli or Bali, an impious tyrant slain here by Rāma on his expedition to Laṅkā (Ceylon)." — *JASB.*, vol. XIV, p. 519. It appears from the accounts of pilgrims that the ancient Kishkindhā is still called by that name and also by the name of Anagandī. It is a small hamlet situated in Dharwad on the south bank of the river Tuṅgabhadra near Anagandī,

three miles from Bijayanagara (Sewell's *Arch. Surv. of Southern India*, I, p. 322) and close to Bellary (*J.R.A.S.*, 1894, p. 257). About two miles to the south-west of Kishkindhā is the Pampā-sarovara, and to the north-west of Pampā-sarovara is the Añjana hill, where Hanumāna was born; Śavari's hermitage was 60 miles to the west of Kishkindhā. Rāma killed Bālī, the brother of Sugriva, and gave the kingdom of Kishkindhā to the latter (*Rāmāyaṇa*, Kishk., ch. 28). Kishkindhā comprises the hills on the opposite side of the valley that separates it from Humpi, which are wild congeries of fantastic naked granite rocks with narrow valleys between. In one of these is shown the place where the body of Rājā Bālī was burnt; it is a bed of very white carbonate of lime (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 70).

Kiyāna—The river Kane or Ken in Bundelkhand (Lassen). It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khajuraha in the western half and the great forts of Kalinjar and Ajayagadh in the eastern half (*Arch. S. Rep.*, vol. XXI, p. 78). See Śyeni, Karpāvati and Śuktimati. The name of Kiyāna is not mentioned in any of the *Purāṇas*.

Klisoboras (of the Greeks)—Growse identifies it with Mahāvana, six miles to the south of Mathurā on the opposite bank of the Yamunā (Growse's *Mathurā*, p. 279). General Cunningham identifies it with Brindāvana (Cunningham's *Anc. Geo.*, p. 375). Vajra founded many towns after the name of his grandfather Kṛishṇa, e.g., Kṛishṇapura. Wilkins restores the name to Kalsapura, now called Mugu-nagar by the Mussalmans (*Asia. Res.*, vol. V, p. 270). See *Ind. Ant.*, VI, p. 240 note. It is the Caresobara of Megasthenes.

Koḍagu—Coorg, a country on the Malabar Coast (Caldwell's *Drav. Comp. Gram.*, p. 32). Same as Kolagiri [Koragiri of the *Viṣṇu P.*, (ch. 57)].

Kodaṅgalura—Cranganore, a town of Malabar; it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar.

Koll—Aligarh in the United Provinces. Balarāma is said to have killed here the demon Kol.

Kokākshetra—The tract of land to the west of the river Kauśiki, or Kusi, including the western portion of the district of Purnea in Bengal (*Varāha P.*, ch. 140, vs. 53 and 72). It included the Barāha-kshetra at Nāthpur below the Trivenī formed by the junction of the three rivers Tāmbra, Aruṇa, and Suna Kusi.

Kokāmukha—Barāha-kshetra in the district of Purnea in Bengal on the Trivenī above Nāthpur, where the united Kosi (the Tāmbra, the Aruṇa, and Suna) issue into the plains. See Mahākauśika and Barāhakshetra (*Varāha P.*, ch. 140; *Nṛsiṅgha P.*, ch. 65).

Kokilā—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As. Res.*, XIV, p. 405).

Kolāchala—It has been identified with the Brahmayoni hill in Gaya. It is considered to be the same as Kolāhala-parvata. But it appears that Kolāchala and Kolāhala are two distinct mountains, and Kolāchala may be identified with the Kaluhā-pāhād (see Makula-parvata).

Kolagiri—Same as Koḍagu (*Mbh.*, Sabhā, ch. 30; Pargiter's *Mārkand. P.*, p. 364).

Kolāhala-Parvata—1. The Brahmayoni hill in Gaya (*Vāyu P.*, I, ch. 45; Dr. R. L. Mitra's *Buddha Gayā*, pp. 14, 15), including the hill called Muṇḍa-prishṭha which contains the impression of Gadādhara's feet (*Ibid.*, II, ch. 50, v. 24). 2. A range of hill in Chedi (*Mbh.*, Ādi, ch. 63). It has been identified by Mr. Reglar with the Kāvā-kol range in Bihar

(*Arch. S. Rep.*, vol. VIII, p. 124). But this identification does not appear to be correct; it is the Bandair range on the south-west of Bundelkhand in which the river Ken (the ancient Suktinadi) has its source (*Mbh.*, Ādi, ch. 63).

Kolāhalāpura—Kolar, in the east of Mysore where Kārtavyāryārjuna was killed by Paraśurāma. It was also called Kolālapura, evidently a contraction of Kolāhalāpura (*Rice's Mysore Inscriptions*, Intro. xxviii).

Kola-parvatapura—Its contraction is Kolapura, at present called Kulia-Pāhādapura or simply Pāhādapura (*Kavikāṅkṣa Chandro*, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragari (ancient Samudragati or 'Entrance into the Sea'), which according to tradition as preserved in the *Navadōṣa-Parikramā* (p. 40) of the Vaishnava poet Narahari Chakravartī, was the place where Gaṅgā (the Ganges) united with Samudra (the Ocean) in ancient time.

Kolāpura—See **Karavīrapura** (*Chaitanya-charitāmṛta*, II, ch. 9).

Kolhāpura—Same as **Kolāpura** (*Padma P.*, Uttara, ch. 62).

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohinī; its capital was Devadaha. Koli was the kingdom of Suprabuddha or Añjanarāja, whose two daughters Māyā Devī and Prajāpati *alias* Gantamī were married to Buddha's father Suddhodana. It was also the kingdom of Daṇḍapāni, the brother of Buddha's mother Māyā Devī, whose daughter Gopā or Yaśodharā was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Basti in Oudh, comprising a sacred place called *Baṛāhachhātra* (Upham's *Mahāvamsa*, ch. I). P. C. Mukherji has identified the Rohinī with the rivulet Rohin between Rummindei and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal*, p. 48). Same as **Vyāghrapura**.

Kolkai—The capital of Pāṇḍya at the mouth of the river Tāmraparnī in Tinneveli, now five miles inland; it is the Kael of Marco Polo. It is identified also with Tuticorin (see *Kalki*). It is evidently the Kara of the Buddhist Birth-Story *Agastya Jataka*. It is the Kolkhoi Ptolemy. For an account of Kolkhoi (see Yule's *Marco Polo*, vol. II, p. 309 n., and Dr. Caldwell's *Dravidian Comparative Grammar*, 3rd ed., p. 12).

Kollāga—A suburb of Vaiśālī (Besar) in the district of Mozaffarpur (Tirhut) in which the Nāya-kula Kshatriyas resided. Mahāvīra, the Jaina Tīrthankara, belonged to this class of Kshatriyas. See **Kuṇḍagāma**.

Koluka—Same as **Kulūta**.

Kolvagiri—Same as **Kolagiri** (*Agni P.*, ch. 109): Coorg.

Komalā—Same as **Kamlūkā** (*Vāyu P.*, II, 37, v. 369).

Koṇāditya—Kanarak (Koṇarka) or Chandrabhāgā in Orissa (*Brahma P.*, ch. 27). See **Padmakshetra**. Same as **Koṇārka**.

Koṇārka—Same as **Padmakshetra** and **Koṇāditya**.

Koṅga-deśa—The modern Coimbatore and Salem (*Mackenzie Manuscripts in JASB.*, 1838, p. 105; *Rice's Mysore Inscriptions*, Intro., p. xli) with some parts of Tinnevely and Travancore (Wilson's *Mackenzie Collection*, p. 200).

Koṅgama-deśa—Koṅkan (*JASB.*, 1838, p. 187).

Kongu-deśa—Same as **Koṅga-deśa**.

Koṅkaṇa—Same as **Parasurāma-kshetra** (*Bṛīhatsaṃhitā*, ch. 14). Its capital was **Tāna** (Alberuni's *India*, vol. I, p. 203). It denotes properly the whole strip of land between the Western Ghāts and the Arabian Sea (*Bomb. Gaz.*, vol. I, pt. II, p. 283 note).

Koṅkanapura—Anagandi on the northern bank of the Tuṅgabhadra. It was the capital of the Koṅkaṇa (Cunningham's *Anc. Geo.*, p. 552). Da Cunha identifies it with Bassein (*Da Cunha's Hist. of Chaul and Bassein*, p. 129).

Kori—Same as **Urtyur** (Caldwell's *Drav. Comp. Gram.*, p. 13).

Korkai—See **Kolkai**.

Korura—1. Between Multan and Loni in the district of Multan, where the celebrated Vikramāditya, king of Ujjain completely defeated the Sakas in a decisive battle in 533 A.D. (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol. II, p. 6). It is also written **Karur**. According to Mr. Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramāditya and became king of Ujjain, but according to others, Yaśodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramāditya after defeating the Scythians at Karur. 2. Karur, the ancient capital of Chera, in the Coimbatore district situated near Oranganore on the left bank of the river Amaravati, a tributary of the Kāveri (Caldwell's Introduction to *Drav. Comp. Grammar*). It is the Karura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra). It was also called **Vaṅgi**, and it is the **Tāmra-chūḍa-kroṇa** of the *Maṇikā-māṇḍa* of Daṇḍi.

Kośa—See **Kapsavati**.

Kośala—Oudh (see **Ayodhya**) ; it was divided into two kingdoms called North Kośala (Bahraich district) and Kośala (*Rāmāyaṇa*, Uttara K., ch. 107; *Padma P.*, Uttara, ch. 68; *Avadāna Śāṭaka* in the *Sanskrit Buddhist Literature of Nepal* by Dr. R. L. Mitra). The capital of the latter was **Kuśāvati** founded by **Kuśa**, and the capital of the former was **Śrāvastī**. At the time of Buddha, that is, in the fifth and sixth centuries B.C., Kośala was a powerful kingdom which included Benares and Kapilavastu ; its capital was then Śrāvastī. But about 300 B.C. it was absorbed into the Magadha kingdom, the capital of which was **Pāṭaliputra** (Patna).

Kośala (Dakṣiṇa)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P.*, ch. 27). Same as **Mahā-Kośala**. At times, its boundaries extended much to the south and west. Its capital was **Ratanapura** in the eleventh or twelfth century. Its former capital was **Chirāyu** [see *Kaṭhā'saritsāgara* (Tawney's trans., vol. I, p. 376) in which the story of Nāgārjuna and king Sadvaha, called also Chirāyu, is given; cf. Beal's *R. W. C.*, II, p. 210]. Nāgārjuna's *Suḥillekha* (letter to a friend) was dedicated to his old friend Dānapati named Jin-in-ta-ka (Jetaka), a king in a great country in southern India, who was styled Sadvāhana or Sātavāhana (I-tsing's *Record of the Buddhist Religion*, p. 159, translated by Takakusu). As the Sātavāhanas were the Andhrabhṛitya kings of Dhanakataka, and as there was no particular person by the name of Sātavāhana, the king referred to must be a king of Dhanakataka (Jin-in-ta-ka) ; the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sātakarṇi or his son Pulamāyi, most probably the former, who reigned in the second century of the Christian era when Nāgārjuna is said to have flourished (see *Dhanakataka*). It is, however, possible that Yajña Sātakarṇi, was meant, as he made a gift of the Śrīśaila mountain to Nāgārjuna containing a Buddhist library. Nāgārjuna was the founder of the Mahāyāna school and editor of the original *Sūtrā*. According to Prof. Wilson, Sātavāhana is a synonym of Śālivāhana. The Śaka era, which

begins in 78 A.D. is also called the Śālivāhana era, but this is a mistake (see Pañchanada). Bidarbha or Berar was called, in the Buddhist period, Dakshina Kosala (Cunningham's *Arch. S. Rep.*, XVII, p. 68). Dakshina Kosala is mentioned in the *Ratnavali* (Act IV) as having been conquered by Udayana, king of Vatsa. Gondwana is the Gaḍ Kaṭanga of the Muhammadan historians; it was governed by Durgavati, the queen of Dalpat Shah, and heroine of Central India. Dakshina-Kosala is the Tosali of Asoka's Inscription at Dhauli (see Tosali). The ancient name of Lahnji was Champanattu, that of Ratanpur Manipur, that of Maṇḍala Mahikamati. These towns were the capitals of the Haihayas of Gaḍa-Maṇḍala. For the history of Gaḍa-Maṇḍala, see the *History of the Garha-Maṇḍala Rājās* in *JASB.*, 1837, p. 621.

Koteśvara—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb. Gaz.*, V, p. 229). It is the Kie-tsi-shi-fa-lo of Hiuen Tsiang.

Kota-tirtha—A holy tank situated in the fort of Kalinjar (*Arch. S. Rep.*, vol. XXI, p. 32; Lieut. Maisey's *Description of the Antiquities of Kalinjar* in *JASB.*, 1848). It is now called Karoḍ-tirtha.

Kotigama—Same as Kuṇḍagama (*Mahā-parinibbāna-sutta*, ch. II, 5).

Koṭi-tirtha—1. In Mathurā. 2. A sacred tank in Gokarna. 3. In Kurukshetra (*Vāmana P.*, ch. 36). 4. A sacred Kuṇḍa in the court-yard of Mahākāla at Ujjayini (*Skanda P.*, Avantī Kh., ch. 22; *Padma P.*, Svarga (Ādi), ch. 6). 5. Same as Dhanushkoṭi-tirtha (*Skanda P.*, Brahma Kh., Setu-māhāt., ch. 27). 6. On the Narmadā (*Matsya P.*, ch. 190).

Krathakailāka—Same as Payoshni; the river Pūrṇā in Berar. 2. Same as Bidarbha, from Kratha and Kailāka, two sons of king Vidarbha (*Mbh.*, Sabhā, ch. 13).

Krauñcha-Parvata—That part of the Kailāsa mountain on which the lake Mānasa-sarovara is situated (*Rāmāyaṇa*, Kishk., ch. 44). It included *Krauñcha-randhra*.

Krauñchapura—Same as Banavāsi (*Harivaṇṣa*, ch. 94), which has been placed by Dr. Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradā, an affluent of the Tungabhadra. It was founded by Rājā Sārasa. See *Baijayanti*.

Krauñcha-randhra—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (*Meghadūta*, pt. I, v. 58). The passage is said to have been opened with an arrow by Paraśurāma in the Krauñcha Mountain.

Krishṇa—See Kṛishṇaveṇi (*Padma P.*, Svarga Kh., ch. 3, v. 29).

Krishṇa-giri—The Karakorum mountain or the Black Mountain (*Vāyu P.*, ch. 36; Breischneider's *Mediaeval Researches*, vol. I, p. 256). It is also called Mus-togh.

Kṛishṇaveṇi—1. The united stream of the Kṛishṇa and Vepā rivers. Bilvamaṅgala, the author of the *Kṛishṇakarnāmṛita*, lived on the western bank of this river (Kṛishṇa Das's *Sārasa-raṅgadā*, a commentary on the work, MS., Sansk. Col., Calcutta). 2. The river Kṛishṇa (*Agni P.*, ch. 118; *Rāmāyaṇa*, Kishk., ch. 4). It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahādeva, is considered to be a sacred spot visited by numerous pilgrims. It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.

Kṛitamālā—The river Vaiga, on which Madura (Dakshina Mathurā) is situated; it has its source in the Malaya mountain (*Chaitanya Charitāmṛita*; *Mārkaṇḍeya P.*, ch. 57; *Viśṇu P.*, pt. II, ch. 3).

Kṛitavati—The river Sabarmati in Gujarāt (*Padma P.*, Uttara, ch. 52).

Krivi—The old name of Pañchāla (*Mbh.*, Ādi P., ch. 138).

Kroḍa-deśa—Coorg; same as Koḍagu (*Skanda P.*, Kāveri Māhāt., ch. 11; Rice's *Mysore and Coorg*, vol. III, pp. 88, 91, 92).

Krokala—Same as Karakalla.

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (*Rig Veda*, X, 75—*Nadistuti*); it is also called the Kamah river. It has been identified also with the Koram river (McCrindle's *Ptolemy*, p. 95). See **Kuramu**. According to Drs. Macdonell and Keith, it is the river Kurum (*Vedic Index*, vol. II) which joins the Indus near Isakhel.

Kshatri—The country of the Kathaldi who lived between the Hydraotes (Ravi) and the Hyphasis (Bias), their capital being Saṅgala (McCrindle's *Ptolemy*, p. 157).

Kshatriya-Kuṇḍa—Same as Kuṇḍapura (*Śabdakalpadrūma*, s. v. *Tirthaṅkara*).

Kshemavati—The birth place of Krakuchandra, a former Buddha. It has been identified by P. C. Mukherji with Gaṭiṇi in the Nepalese Terai (P. C. Mukherji's *Antiquities in the Terai, Nepal*, p. 55). See **Kapilavastu**.

Kshetra-Upaniveśa—Its contracted form is Upaniveśa. See **Huplan**.

Kshipra—Same as Śipra (*Brahma P.*, ch. 43; *Vāmāna P.*, ch. 83, v. 19).

Kshira-Bhavan—12 miles from Srinagar in Kashmir. The goddess is within a Kuṇḍa or reservoir of water which assumes different colours in different parts of the day.

Kshiragrāma—See **Khiragrāma**.

Kshudraka—Same as Śudraka; called also Kshudra (*Padma P.*, *Svarga Kh.*, ch. 3) and Kshaudraka (Pāṇini's *Aṣṭādhyāyī*).

Kubhā—1. The Kabul river, the Kophen or Kophes of the Greeks, which rises at the foot of the Kohl Baba from a spring called Sir-i-Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB.*, 1842, p. 125). 2. The district through which the Kophes (Kophen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kubhā. It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII, ch. I, sec. 27) and Kophen of Arrian (McCrindle's *Megasthenes and Arrian*, p. 191). The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhud, the Gandamak, the Kurrussa, the Chiprial, the Hisaruk, the Kote, the Momunddurrah, the Koshkote, and the Kabul river (*JASB.*, 1842, p. 117).

Kubja—A tributary of the Narbadā (*Padma P.*, *Bhūmi*, ch. 63).

Kubjagriha—Same as Kajughira.

Kubjāmra—It has been identified by some with Hrishikeśa but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of Hrishikeśa, sacred to Vishnu. The *Māhātmya* of Kubjāmra and Hrishikeśa has been treated separately in the *Vardāna P.*, chs. 126 and 146 (*Archavatāra-sthala-saibhavadarpanam*, p. 108). It was the hermitage of Raibhya Rishi. It is also called Kubjāmra. According to the *Kūrma P.*, Kubjāgrāma or Kubjāmra is identical with Kanakhala (*cf. Kūrma P.*, *Upari*, ch. 34, v. 34, and ch. 36, v. 10).

Kuhu—The Kabul river. The Vedic Kubhā appears to have been corrupted into Kuhu during the Pauranic period. The river Sindhu (Indus) is said to pass through the country of the Kuhus, who are mentioned just after the people of Gāndhāra and Urasā in the *Matsya P.* (ch. CXX, v. 46 and ch. CXIII, v. 21). It is evidently the Koa of Ptolemy which has been identified by McCrindle with Kophen (McCrindle's *Invasion of India by Alexander*, p. 61). But according to Prof. Lassen, Koa or Koas of Ptolemy is not the Kophen or Kabul river. Ptolemy says that Koas is the most western river of India, but the westernmost part of India was the country of the Lampakas, who lived near the sources at the Koas. (*JASB.*, 1840, p. 474).

Kukkutapāda-giri—Kurkihar, about three miles north-east of Wazirganj, which is fifteen miles east of Gaya (Grierson's *Notes on the District of Gaya* and Cunningham's *Anc. Geo.*, p. 461). Dr. Stein has identified it with Sobhnāth Peak, the highest point of the Moher Hill in Hasra Kol (*Ind. Ant.*, 1901, p. 88). The three peaks situated about a mile to the north of Kurkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahā Kāśyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kāśyapa Buddha who preceded Buddha Śākyasiṃha (Rockhill's *Life of Buddha*, p. 161). But Gurupāda-giri of Fa Hian has been considered to be the same as Kukkutapāda-giri, so called from its three peaks resembling the foot of a chicken (Legge's *Travels of Fa Hian*, ch. XXXIII; *JASB.*, 1906, p. 77). Hence Kukkutapāda-giri is not Kurkihar but Gurpā hill (see Gurupāda-giri; for a description of the place, see *JASB.*, XVII, 235).

Kukubha—A mountain in Orissa (*Deś-Bhāgavata*, VIII, ch. 11; Garrett's *Class. Dic.*, s.v. *Kukubha*).

Kukura—A portion of Rajputana, of which the capital was Balmer, the Pi-lo-mi-lo of Hsien Tsiang. Kukura is the Kiu-chi-lo of the Chinese traveller (*Bṛhat-saṃhitā*, ch. xiv, v. 4; Burgess' *Antiquities of Kathiawad and Kachh*, p. 131; Dr. Bhandarkar's *Early History of the Dekkan*, p. 14 n.). East Rajputana (*Bomb. Gaz.*, vol. I, pt. I, p. 36, note; *Padma P. Svarga*, ch. 3). Same as **Daśārha** (*Trikāṇḍaśeṣa*, II). The Kukuras were a tribe of Yādavas (Visvanath Deva-Varma's *Rukmiṇīpariṣaya*, VI, 30).

Kukushtā—Same as *Kakautā* or *Kakutthā* of the *Mahāparinibbāna Sutta*. Buddha crossed this river on his way from Pava to Kuśinagara (*Mahāparinibbāna Sutta* in *SBE.*, XI, p. 74). Kukushtā has been identified with a small stream called Barhi, which flows to the Chhotā-Gaṇḍak, 8 miles below Kasā (see Cunningham's *Anc. Geo.*, p. 435).

Kulinda-deśa—Garwal including the district of Shaharanpur, north of Delhi (*Mahābhārata*, Sabhā, ch. 26). The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindrini of Ptolemy. Cunningham places Kulinda-deśa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham's *Arch. S. Rep.*, vol. XIV). Same as **Kalinda-deśa**. According to McCrindle, the region of lofty mountains, wherein the Vipāśā, the Satadru, the Yamunā, and the Ganges have their sources, was the Kyindrine of Ptolemy (p. 109). The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS.*, 1908, p. 326).

Kulūta—The sub-division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north-east of Kangra (*Bṛhat-saṃhitā*, ch. XIV; *Arch. S. Rep.*, 1907-8, p. 260). It formed a part of Kulinda-deśa. Its capital was Nagarkot. Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunath, situated at the confluence of the Serbulli or Serbari, a small stream, with the Bias river (*JASB.*, 1841, p. 3; Fraser's *Himala Mountains*, p. 291). There is a celebrated place of pilgrimage in this sub-division called Trilokanāth (Trailokyanāth), situated on a hill in the village of Tānda on the left bank of the Chandra-bhāgā (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhāgā. It contains an image of Avalokiteśvara with six hands, worshipped as an image of Mahādeva (*JASB.*, 1841, p. 105; 1902, p. 35).

Kumara—Perhaps the corruption of Kumāra is Kaira (see **Kaira-māl**) which was situated very close to Rewa (*Mbh.*, Sabhā, ch. 29).

Kumarasvami—1. This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S. M. Railway, on the river Kumāradhārā which rises in the Bisli Ghāt below the Pushpagiri or Subrahmanya range of the Western Ghats. 2. The temple of Kumārasvāmī or Kārttikasvāmī is situated about a mile from Tiruttani, a station of the Madras and S. M. Railway, on a hill called Krauñcha-parvata. See **Subrahmanya**. It was visited by Śaṅkarācārya (Ānanda Giri's *Śaṅkaravijaya*, ch. II, p. 67; *Skanda P.*, Kumārikā Kh., Kumārasvāmī-māhāt., ch. 14). It is briefly called Svāmī-tīrtha.

Kumāravana—Same as *Kūrmavana* or *Kūrmāchala*; Kumaun (*Vikramorvaś*, Act IV). See **Kedāra**.

Kumārī—1. Cape Comorin (*Mbh.*, Vana, ch. 88). It contains the celebrated temple of Kumārī Devī (Ziegenbalg's *Genealogy of South-Indian Gods*, Rev. Metzger's trans., p. 39, note). 2. The river Kaorhārī which rises in the Suktimat range in the Bihar subdivision near Rajgir. (*Vishṇu P.*, II, ch. 3, and *Arch. S. Rep.*, Vol. VIII, p. 125). 3. The Kuārī-nadī of Tavernier (*Travels in India*, Ball's Ed., p. 64) which joins the river Sindh, a tributary of the river Yamunā, 12 miles from Dholpur. Same as **Sukumārī**.

Kumbhaghona—Kumbhaconum in the Tanjore district. It was one of the capitals of the Chola kingdom and was a celebrated place of learning. The temple of Śiva in Kumbhaconum is one of the most celebrated temples in the Presidency. There is a sacred tank called Kumbhakarna-kapāla in the *Chaitanya-charitāmṛta* (II, ch. 9) or *Mahā-māgam*, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year.

Kumbhakarna—Same as **Kumbhaghona** (*Chaitanya-charitāmṛta*, II, 9).

Kumbhakona—Same as **Kumbhaghona**.

Kundagāma—It is another name for Vaisālī (modern Besarh) in the district of Mozaffarpur (Tirhut); in fact, Kundagāma (Kundagrāma) now called Basukunda was a part of the suburb of the ancient town of Vaisālī, the latter comprising three districts or quarters: Vaisālī proper (Besarh), Kundapura (Basukund), and Vāṇiagāma (Banī), inhabited by the Brahman, Kshatriya, and Bania castes respectively. Under the name of Kundagāma, the city of Vaisālī is mentioned as the birth-place of Mahāvīra, the Jaina Tīrthānkara, who was also called Vesālī or the man of Vesālī. It is the Koṭigāma of the Buddhists (Prof. Jacobi's *Jaina Sūtras*, Introduction in *SBE.*, XXII, p. xi). It is also said that he was born at Kollaga, a suburb of Vaisālī, where the Nāya or Nāta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalāsa (Dr. Hoernle, *Uvasagadasao*, p. 4; and his *Jainism and Buddhism*). Mahāvīra is said to have been conceived at first in the womb of the Brāhmaṇī Devanandā, but Indra caused the embryo to be transferred to the womb of the Kshatriyā Trisālā who was also with child, through the agency of his deer-headed general Harineyameshi, who is no doubt the same as Naigamesha or goat-headed god of the Brāhmaṇas (*Ep. Ind.*, vol. II, pp. 316, 317; *Kalpasūtra* in *SBE.*, vol. XXII, p. 227). Mahāvīra or Varddhamaṇa was the son of Siddhārtha, a chief or "king" of Kundapura, by his wife Trisālā, who was a sister of Chetaka, king of Vaisālī; Chetaka's daughter, Chellānā, or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātasatru or Kuṇika, who married Vajirā, the daughter of king Prasenajit of Śrāvastī, the brother of his step-mother, the Kośalā Devī, but according to other accounts Ajātasatru was the son of Kośalā Devī. Mahāvīra died at Pāpā (Pāvāpurī) at the age of 72 in B.C. 527, or according to Mr. Prinsep in 569 B.C., at the age of 70 (Prinsep's *Useful Tables*, pt. II, p. 33), i.e., 26 years

before the death of Buddha (see *Papa*). According to Dr. Hoernle, Mahāvira was born in 599 B.C. and died in 527 B.C. at the age of seventy-two (*Jainism and Buddhism*). Mahāvira had a daughter named Anojjā or Priyadarśanā by his wife Yasodā (Jacobi's *Jaina Sūtras* in *SBE.*, XXII, p. 183; Dr. Bühler's *Indian Sect of the Jains*, pp. 25-29). Nigrantha Jñātiputra or Jñātaputra or Nātaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahāvira of the Jains; he also resided at Śrāvastī when Buddha lived there (see *Mahāvagga*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahāvira wandered more than 12 years in Lāṇa in Vajjabhūmi and Subhābhūmi, the Rājha of to-day in Bengal. In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pārśvanātha (Bühler's *Indian Sect of the Jains*, p. 26). The Nigranthas are mentioned in a pillar edict of Aśoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabāhu, who was then at the head of the Jaina Community, emigrated into Karpāṣṭa (or Canarese) country with a portion of the people, and Sthūlabhadra became the head of the portion that remained in Magadha. At the council held at Pāṭaliputra towards the end of the famine, the Jaina books consisting of eleven *Āṅgas* and fourteen *Pūrvas* (which latter are collectively called the twelfth *Āṅga*) were collected. All the Jains wore no clothes before, but during the famine, the Pāṭaliputra Jains commenced wearing clothes. Hence Bhadrabāhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the *Āṅgas* and the *Pūrvas*. The final separation between the two sects as Śvetāmbara and Digambara took place in 79 or 82 A.D. At a council held at Valabhi in Gujārāt under the presidency of Devarddhi, the sacred books were again settled; this took place in 154 A.D. (Hoernle's *Jainism and Buddhism*).

Kuṇḍapura—Same as **Kuṇḍagama**.

Kuṇḍīyapura—Same as **Kuṇḍīnapura**.

Kuṇḍīnapura—The ancient capital of Vidarbha. Dowson identifies it with Kuṇḍapura, about forty miles east of Amarāvati (Dowson's *Classical Dic.*, 4th ed., p. 171 and Wilson's *Mālatī Mādhava*, Act I). It existed at the time of Bhavabhūti (*Mālatī Mādhava*, Act I). Devalavārā, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kuṇḍīnapura (Cunningham's *Archaeological Survey Report*, IX, p. 133). A fair is held here every year near the temple of Rukmiṇī. Ancient Kuṇḍīnapura is said to have extended from the river Wardha to Amarāvati (Amraoti) where the identical temple of Bhavānī, from which she was carried away by Kṛishṇa, is still said to exist. Kuṇḍīnapura was the birth-place of Rukmiṇī, the consort of Kṛishṇa. It has been identified with Kuṇḍāvir in Berar (Dr. Führer's *Monumental Antiquities and Inscriptions*). Kuṇḍīnapura was also called Vidarbhapura (*Harivaṃśa*, II; *Mbh.*, Vana, ch. 73). It appears, however, that Vidarbhapura or Kuṇḍīnapura was on the site of Bidar (see **Bidarbha**). Rukmiṇī was formerly married by Kṛishṇa, after she was carried away from Bidarbha, at Mādhavapur, forty miles to the north-west of Prabhāsa or Somanātha (*Archavatāra*). The *Anarghaḍghavam* (Act VII, 101) places Kuṇḍīnanagara in Mahārāshṭra which, it says, included Bidarbha.

Kuninda—Same as **Kuṇḍa-deśa**. It is the Kauninda of *Bṛhat-Saṃhitā*, ch. XIV, v. 30.

Kuntala-deśa—At the time of the Chalukyas, Kuntala-deśa was bounded on the north by the Nerbada, on the south by the Tungabhadra on the west by the Arabian Sea, and on the east by the Godavari and the Eastern Ghats. Its capitals were Nasik and Kalyāna at different periods (*Ind. Ant.*, XXII, 1893, p. 182; *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr. Bhandarkar's *Hist. of the Dekkan*, sec. xii; *Vāmana P.*, ch. 13). It included the north of the present Mysore country (*JRAS.*, 1911, p. 812). In the *Dasakumāracharita* (ch. 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntaladeśa (Rajasekhara's *Karpura-manjari*, Act I). The later inscriptions called it Karnaṭakadeśa (*Literary Remains of Dr. Bhau Daji* by Ramchandra Gosh, Preface, p. xxxiv). Kuntala was also called Karnaṭa (see Buhler's note at pp. 27, 28 of the *Introduction to the Vikramādikādevacharita* by Bilhana). The *Tārā Tantra* also says that Karnaṭa was the name of Maharashtra (see Ward's *History, Literature, and Religion of the Hindus*, vol. I, p. 558). The *Mārkaṇḍeya P.*, ch. 57, mentions two countries by the name of Kuntala, one in Madhyadeśa and the other in Dākshinātya; see **Kuntalapura**.

Kuntalakapura—Kubattur in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladeśa. It was, according to tradition, the capital of king Chandrahāsa (*Jaimini-Bhārata*, ch. 83; Rice's *Mysore and Coorg*, vol. II, p. 351). It was situated in Kerala. Chandravati was six yojanas or 42 miles from Kuntalakapura. Sarnal, in the Kaira District with which Kuntalakapura is identified (Cousen's *Antiquarian Remains in the Bombay Presidency*, VIII, p. 94) is too far off from Kerala. It was also called Kuntalakapura. See **Surabhi**.

Kuntalapura—1. Same as Kuntalakapura. 2. General Cunningham places it in the Territory of Gwalior (Cunningham's *Arch. S. Rep.*, XX, p. 112). 3. Sarnal in the Kaira district is said to be Kuntalapura.

Kunti-Bhoja—It was also called Bhoja, an ancient town of Malwa, where Kunti, the mother of Yudhisthira and his brothers, was brought up by her adoptive father Kunti-Bhoja, king of Boja (*Mbh.*, Ādi, chs. 111, 112). It was situated on the bank of a small river called Aśvanadi or Aśvarathanadi which falls into the river Chambal (*Mbh.*, Vana, ch. 306; *Bṛihat-Samhitā*, ch. 10, v. 15). It was also called Kunti (*Mbh.*, Bhishma P., ch. 9; *Virāṭa P.*, ch. 1).

Kupatha—Hsien Tsiang's *Kie-pa-lo* should perhaps be restored to *Kupatha*, mentioned among the mountainous countries in the north-west of India (*Matsya P.*, ch. 113, v. 55), and not to **Kabandha** (q. v.).

Kuramu—The river Koram, a tributary of the Indus (*Rig-Veda*, X, 75). Same as **Krumu**.

Kuraṅgapura—Korings, near the mouth of the Godavari.

Kurmāchala—Kumaun [*JASB.*, XVII, 580, quoting *Skanda P.*, Manushkhanda (sic) for Māheśvarakhanda (Kedāra kh)]. It was also called by the names of Kūrmavāna and Kumāravāna, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kūrmāchala (Conder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Trisūl Mountain as its peaks have the appearance of a trident. The celebrated temple of Pūrṇā Devī or Annapūrṇā at Pūrṇagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (*JASB.*, XVII, 573). Viṣṇu is said to have incarnated here near Lohāghāt as Kūrma to support the Mandāra mountain (*Ibid.*, p. 580); see **Mandara-giri**. The Doonagiri mountain is the

Dropāchala of the *Purāṇas*; the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p. 817) and falls into the Dhaulī. The Kūrmāchali Brahmins who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp. 21, 106). See Karttipura, Karttikeyapura and Umavana. For the five Prayāgas, see Pañcha-Prayāga. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagra known as Kālī-nadī and the river Rān-Gaṅgā which divides Garwal from Kumaun (Fraser's *Himala Mountains*, pp. 54, 537). For the history of the kings of Kumaun, see *JASB.*, 1844, p. 887.

Karmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamal Goswami's *Gaurasandara*, p. 188). It is now called Śrīkūma.

Karmavana—Same as Kurmāchala.

Kurujāngala—A forest country situated in Sirhind, north-west of Hastināpura. It was called Śrīkanthadeśa during the Buddhist period; its capital was Bilāspur. It was included in Kurukshetra. In the sixth century, its capital was Thāneśvara. The seat of Government was removed by Harsha Deva (Śilāditya II) to Kanauj (see Śrīkantha). The entire Kurudeśa was called by this name in the *Mbh.* (Ādi P., ch. 201) and *Vāmana P.* (ch. 32). Hastināpura, the capital of the Kurus, was situated in Kurujāngala (*Mbh.*, Ādi, ch. 126).

Kurukshetra—Thaneswar. The district formerly included Sonapat, Amin, Karnal, and Panipat, and was situated between the Sarasvatī on the north and the Drishadvatī on the south (*Mbh.*, Vana, ch. 83), but see Pratap Chandra Roy's edition of the *Mahābhārata*. The war between the Kurus and the Pāṇḍavas took place not only at Thaneswar but also in the country around it. The Dvaipāyana Hraḍa is situated in Thaneswar. Vyāsasthali (Modern Basthali) is seventeen miles to the south-west of Thaneswar. At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Aivattthāmā was defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Abhimanyukshetra. At Amin, Aditi gave birth to Sūrya; at Bhore, eight miles to the west of Thaneswar, Bhuriśravā was killed; at Chakra-tīrtha, Kṛishṇa took up his discus to kill Bhishma; at Nagdu, eleven miles to the south-west of Thāneswar, Bhishma died; at Asthipura [*Padma P.*, Śrīṣṭī (Ādi), ch. 13], on the west of Thāneswar and south of Aujas-ghāt, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch. S. Rep.*, vol. XIV, pp. 86-106). Sonapat and Panipat are the corruptions of Sonaprastha and Pāṇiprastha, which were two of the five villages demanded by Yudhishtira from Duryodhana. Kurukshetra was also called Sthānutīrtha and Sāmantapañchaka (*Mbh.*, Śalya, ch. 54; Vana, ch. 83); the temple of the Mahādeva Sthānu was situated half a mile to the north of Thaneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A.D., especially at the time of eclipse (Alberuni's *India*, vol. II, p. 147; *Matsya P.*, ch. 191).

Kusabhavanapura—Sultanpur on the Gumti in Oudh (*Thornton's Gazetteer*). It was visited by Hiuen Tsiang. Same as Kusapura. It was the capital of Kuśa, son of Rāmachandra. It is called Kuśasthali in the *Vāyu P.* (Uttara, ch. 26). The capital was removed from Ayodhyā by Kuśa when he succeeded his father Rāmachandra, king of Oudh (*Raghuvamśa*, XV, v. 97; xvi, v. 25).

Kusāgarapura—Rajgir, the ancient capital of Magadha. Same as Girivrajapura (Beal's *R.W.C.*, II, p. 149).

Kusāmapura—1. Properly Kusumapura which is the same as Pāṭaliputra (*Mahāvastu*, ch. 5). Kumhrār, the southern quarter of Patna, is evidently a corruption of Kusāmapura (Kusumapura), where the royal palace was situated. It was part of Pāṭaliputra (Upham's *Mahāvastu*, ch. V, p. 46). 2. Kānyakubja.

Kusapura—Same as Kusābhavanapura (Cunningham's *Anc. Geo.*, p. 398).

Kusasthala—Kānauj (*Hemakosha*).

Kusasthali—1. Dwārakā, the capital of Ānartta, in Gujarat. Dwārakā was founded on the deserted site of Kusasthali by Kṛishṇa (*Harivaṃśa*, ch. 112). 2. Ujjayini (*Skanda P.*, Avanti Kh., chs. 24, 31).

Kusāvartta—1. A sacred tank in Tryambaka, twenty-one miles from Nasik, near the source of the Godāvari. 2. A sacred ghāt in Hardwar.

Kusāvati—1. Dwārakā in Gujarat (Nilakanṭha's commentary on v. 54, ch. 160, Vana P. of the *Mbh.*) It was founded by Ānartta, the nephew of Ikshāku. It was also called Kusasthali and was the capital of Ānartta-deśa (*Śiṣya P.*, pt. vi, ch. 60). 2. Kuśāvati, which was situated on the border of the Vindhya hills (*Rāmāyaṇa*, Uttara K., ch. 121), was perhaps the ancient Darbhavati (modern Dabhol), thirty-eight miles north-east of Broach in Gujarat. It was the capital of Kuśa, son of Rāmachandra. 3. Kasur in the Panjab, thirty-two miles to the south-east of Lahore. 4. Same as Kusābhavanapura and **Kusapura**, the capital of Kuśa, son of Rāmachandra (*Raghuvamśa*, c. 15, v. 97); Saltanpur in Oudh. 5. Ancient name of Kuśināra or Kusinagara, where Buddha died (*Mahāparinibbāna Sutta* in *SBE.*, XI, p. 100; *Jātaka*, Cam. Ed., vol. V, p. 141—*Kuśa-Jātaka*). 6. A place on the bank of the Venā or Wain-Gaṅgā which was given by Āryaka, the founder of the Ābhira dynasty, to Ohārudatta after killing Pālaka, the tyrant king of Ujjayini (*Mūrichchhakaṭṭhika*, Act X, 51).

Kusinagara—The place where Buddha died in 477 B.C., according to Prof. Max Müller, but according to the Ceylonese chronology and Prof. Lassen, he died in 543 B.C. (see Goldstücker's *Pāṇini*, pp. 231-233), at the age of eighty in the eighth year of the reign of Ajātasatru. It has been identified by Prof. Wilson with the present village of Kasia, thirty-seven miles to the east of Gorakhpur and to the north-west of Bettia. Buddha died in the upavattana of Kuśināra in the Śāla grove of the Malliana, between the twin Śāla trees in the third watch of the night, resting on his right side with his head to the north (*Mahāparinibbāna Sutta* in *SBE.*, vol. XI, pp. 103, 116). Aśoka erected three stūpas on the scene of his death. It was anciently called Kuśāvati (*Jātaka*, Cam. Ed., V, 141—*Kuśa-Jātaka*). The charcoal ashes of Buddha's funeral pyre were enshrined in a stūpa at Barhi now called Moriyānagara in the Nyagrodha forest, visited by Hīnen Tsiang. The ruins of Anuruddha near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records. The relics (bones) of Buddha were divided by the Brahmin Droṇa into eight parts among the Lichchhavis of Vaiśālī, Śākya of Kapilavastu, Bulayas of Allakappaka, Koliyas of Rāmagrāma, Brāhmanas of Bethadvīpa (perhaps Bethiā), Mallas of Pāvā, Mallas of Kuśināra (Kusinagara), and Ajātasatru, king of Pāṭaliputra, who all erected stūpas upon them. The Brahmin Droṇa built a stūpa upon the pitcher with which he had measured the relics, and the Mauryas of Pipphalavati built another on the charcoal from Buddha's funeral pyre (*Mahāparinibbāna Sutta*, ch. 6). Dr. Hoey identifies Kasia with the place where Buddha

received the *kāshāya* or the mendicant robe after he had left his home (*JASB.*, vol. LXIX, p. 83). Though Mr. Vincent A. Smith doubts the identification of Kusinagara with Kasia, yet the recent exploration by the Archaeological Department has set the question at rest. The stūpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stūpa of Nirvāṇa."

Kuśināra—Same as Kusinagara.

Kustana—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade; hence it is called by the Chinese *Yu* (Jade)-*tien*. It was called by the Chinese *Kū-sa-tan-na* (Bretschneider's *Medieval Researches*, II, p. 48). It was visited by Fa Hian and Hiuen Tsiang. Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr. Stein is called Khotana and Kustanaka. The territory of Khotan was conquered and colonised by Indian immigrants from Takshashilā (Taxila) about the second century before the Christian era. Dr. Stein identified the Buddhist stūpa and the Sa-mo-joh monastery of Hiuen Tsiang with the Dōbe in the cemetery of Sorniya, a mile to the west of Yotkan. Dr. Stein discovered many Buddhist shrines, stūpas, relieves and statues of Buddha and Bodhisattvas in stucco at Dandan-Ulig (ancient Li-sieh), Niya, Endere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan, and exhumed from the ruins many painted panels and documents written in Brāhmi and Kharoshṭi characters on wooden tablets (*Takhtis*), and papers ranging from the third to the eighth century of the Christian era (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 402). Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tri-ratnas*, Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannāth, Balarāma, and Subhadrā. At Ujjayini, at the time of Samprati, Aśoka's successor, the Jainas used to draw a car on which Jivantaswāmī's image was placed (*Sihavirūpāṭi*, Jacobi's ed., XI). The name of Kustana has also been mentioned by It-sing (see *Records of the Buddhist Religion* by Takakusu, p. 20). Same as *Stana*.

Kusumapura—Same as Kusamapura (*Mudrārākṣasa*, Act II).

Kuṭaka—Gadakh, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhāgavata P.*, V, ch. 6).

Kuṭikā—The river Kosila, the eastern tributary of the Rāmgangā in Rohilkhand and Oudh (Lassen's *Ind. Alt.*, II, p. 524, and *Rāmāyana*, Ayodhyā K., ch. 71).

Kuṭilā—Same as Kuṭikā.

Kuṭikoshṭikā—The Koh, a small affluent of the Rāmgangā in Oudh (Lassen's *Ind. Alt.*, vol. II, p. 524 and *Rāmāyana*, Ayodhyā K., ch. 71).

Kuva—Same as Goparashṭra and Govarashṭra; Southern Koṭikapa.

L

Lāḍa—Same as Lāṭa (Southern Gujarat) and Rāḍha (a portion of Bengal).

Lahaḍa—It is the border-land between Kāśmīr and Dardistan (*Bṛīhat-Saṃhitā*, ch. XIV, v. 22; *Ind. Ant.*, XXII, 1893, p. 182—Topographical List of the *Bṛīhat-Saṃhitā* by Dr. Fleet).

Lakragadh—The fort of Lakragadh was situated on the Rajmahal hills in Bengal; it was an old fort. It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records in O. R.*, 1894).

Lakshmanavati—1. Lakhnauti is the corruption of Lakshmanavati. It was another name for Gauḍa (town), the ruins of which lie near Māldā. It was the capital of the

country of Gauda (Tawney: Merutuṅga's *Prabandha-chintāmaṇi*, p. 181). It stood on the left bank of the Ganges. It was the capital of Bengal in 730 A.C. (Rennell's *Memoir of a Map of Hindoostan*, p. 55), which date, however, does not appear to be correct. Lakshmaṇa Sena, the son and successor of Ballāla Sena and grandson of Vijaya Sena, and great-grandson of Hemanta Sena, the son of Sāmanta Sena (Deopārā inscription, *Ep. Ind.*, I, 3), is said to have greatly embellished the city of Gauḍ with temples and other public buildings, and called it after his own name, Laknauti or Lakshmaṇāvati (Martin's *East. Ind.*, III, p. 68). He was a great patron of Sanskrit literature. Jaya Deva of Kenduli,—the author of the celebrated lyric *Gīta Govinda* (*Bhaviṣya P.*, Pratīśarga, pt. IV, ch. IX), Umāpatidhara, the commentator of the *Kalāpa* grammar and minister of Lakshmaṇa Sena (*Prabandha-chintāmaṇi*, p. 181), Govardhana Āchārya, the spiritual guide of Lakshmaṇa Sena and author of the *Ārya-saptajātī*, Sarana, and Dhoyi (who is called Kavi Kshamaṇapati-śrutidhara by Jaya Deva in his *Gīta-Govinda*), the author of the *Purana-dṛṣṭa*, were called the Pañcharatna or five gems of Lakshmaṇa Sena's court in imitation of the Nava-ratna or nine gems of Vikramāditya (*Ind. Ant.*, vol. XIV, p. 183 a.) Halāyudha, the author of a dictionary and the spiritual adviser of the monarch, and Śrīdharadāsa, the author of the *Sadukti Karṇāmṛita* also flourished in his court. Lakshmaṇa Sena founded the Lakshmaṇa Samvat (era) in 1108 A.D. (Dr. R. L. Mitra's *Buddha Gaya*, p. 201), but according to Dr. Bühler, in 1119 A.D. (*Deopārā Inscription of Vijayasena* in *Ep. Ind.*, vol. I, p. 307). Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol. VII, p. 51; *Bhaviṣya P.*, Pratīśarga P., pt. II, ch. 11). For the destruction of Gauda and the transfer of Muhammadan capital to Rājmaḥal in 1592, (see Bradley-Birt's *Story of an Indian Upland*, ch. 2). 2. Lucknow in Oudh. It is said to have been founded by Lakshmaṇa, brother of Rāmachandra, king of Oudh. It was repaired by Vikramāditya, king of Ujjayini. The town was first made the seat of government by Asaf-ud-daulah in 1775 (Conder's *Modern Traveller*, vol. IX, p. 296). See Lucknow in Pt. II of this work.

Lakulisa—See Nakulisa.

Lampaka—Lamghan, on the northern bank of the Kabul river near Peshawar (*Hemakoṣha*; Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB.*, 1840, p. 486; *Brahmaṇḍa P.*, Pūrva, ch. 48). It is also called Murāḍā. It is 20 miles north-west of Jalalabad.

Lampaka—Same as Lampakā (*Mārkaṇḍeya P.*, ch. 57).

Lāṅguli—Same as Lāṅgulini. (*Mbh.*, Sabhā, ch. 9).

Lāṅgulini—The river Lāṅguliya on which Chicaole is situated, between Vizianagram and Kalingapatam (Pargiter's *Mārkaṇḍeya P.*, ch. 57, p. 305). It is also called Naglandi river (Thornton's *Gazetteer*, s. v. Ganjam).

Lankā—1. Ceylon. 2. The town of Lāṅkā or Lāṅkāpatanam is said to be a mountain on the south-east corner of Ceylon; it is described as Trikūṭa or three-peaked in the *Rāmāyaṇa* (Sundara K., ch. I) and was the abode of Rāvaṇa (Lāṅkā Kāṇḍa, ch. 125). It is believed by some to be the present Mantotte in Ceylon, others think it to be a town submerged (Mutu Coomara Swamy's *Dharmapāṇi*, p. 97). There is a place called Nikumbhīlā, about 40 miles from Colombo, where Indrajitā performed his sacrifice (*Buddhist Text Society's Journal*, vol. III, pt. I, appendix). There are some very good reasons to suppose that Lāṅkā and Ceylon are not identical islands: (1) the *Rāmāyaṇa* (Kishk. K., ch. 41) says that one must cross the river Tāmraperṇi and go to the south

of the Mahendra range which abuts into the ocean and cross it to reach Laṅkā, or in other words, the island of Laṅkā, according to the *Rāmāyaṇa*, was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Laṅkā, one is not required to cross the Tāmraparṇī river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam's Bridge (or Setubandha Rāmeśvara); (2) Barāha-mihira, the celebrated astronomer, says that Ujjayinī and Laṅkā are situated on the same meridian, while Ceylon lies far to the east of this meridian; (3) Some of the works of the Pauranic times mention Laṅkā and Siṃhala (the corruption of which is Ceylon) as distinct islands (*Bṛhat-Saṃhitā*, ch. 14 and *Devī P.*, chs. 42, 46). On the other hand, the *Mahāvamśa*, the most ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Laṅkā was called Siṃhala by Vijaya after his conquest, and calls Duṭṭhagāmaṇi and Parākramabāhu kings of Laṅkā or Siṃhala (Geiger's *Mahāvamśa*, chs. VII, XXXI). The *Rājavalī* also mentions the tradition of the war of Rāvaṇa in the island of Ceylon (Upham's *Rājavalī*, pt. I). Dhammakitti, the author of the *Dāṭṭhavaṃśa*, who lived in the twelfth century A.D., in the reign of Parākramabāhu I, king of Ceylon, states that Siṃhala and Laṅkā are the same island. It is called Zeilan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright's *Marco Polo*). For other derivations of the name of Silan, see Col. Yule's *Travels of Marco Polo*, vol. II, p. 254, note.

Lāṭa—1. Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti—the Larika of Ptolemy (*Garuḍa P.*, ch. 55; Dowson's *Classical Dictionary of Hindu Mythology*; Dr. Bhandarkar's *Hist. of the Dehkan*, sec. XI, p. 42). It is mentioned in the *Kāmasūtra* of Vātsyāyana. It comprised the collectorates of Surat, Bharoch, Kheda and parts of Baroda territory (*Antiquities of Kathiawar and Kachh* by Burgess). According to Col. Yule, Lāṭa was the ancient name of Gujarat and Northern Kōṣṭhān (*Marco Polo*, vol. II, p. 302 n). It is the Lāṭhikā of the Dhauli inscription and Rāṣṭrikā (Rāṣṭrika) of the Girnar inscription of Aśoka. According to Prof. Bühler, Lāṭa is Central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach (see Additional Notes, It-sing's *Records of the Buddhist Religion*, by Takakusu, p. 217; Alberuni's *India*, I, p. 205). In the Copperplate Inscription found at Baroda, the capital of Lāṭa or the kingdom of Lāṭeśvara is said to be Elapur (v. II). The inscription also gives the genealogy of the kings of Lāṭeśvara (*JASB.*, vol. VIII, 1839, p. 292). But it is doubtful whether Lāṭa and Lāṭeśvara are identical kingdoms. Lāṭa was also called Lāṭa in the *Biddhasālabhāṣikā*; Ollādeśa appears to be identical with Lāṭa (see Ollā). The Nāgara Brahmins of Lāṭa (Gujarat) are said to have invented the Nagri character. The Devanāgarī character, however, is said to have been derived from the Brāhmī alphabet. 2. Rāḍha—the Lāṭa of Upham's *Mahāvamśa* is a corruption of Rāḍha in Bengal (see Rāḍha).

Latthivana—Same as Yashivana (*Jātaka*, Cam. ed., IV, p. 179; *Mahāvagga*, I, 22).

Lavanā—The Lun (Looni) or Nun Nadi which rises near Panjar and falls into the Sind at Chandpursonari in Malwa (*Mālaṅ-mādhava*, Act IX; *Arch. S. Rep.*, vol. II, p. 308).

Lavapura—Called also Lavakoṭa or Lavavarā afterwards called Lohāwar; Lahore, founded by Lava, the son of Rāmachandra (Tod's *Rajasthan*, I, p. 224). The ruins of the ancient city still exist near the present city of Lahore. In the Jaina Inscriptions at Śatruṅjaya, it is called Lābhapura (*Ep. Ind.*, vol. II, pp. 38, 54).

Lilājana—The river Phalgu, but, in fact, the western branch of the river Phalgu, which joins the Mohanā few miles above Gaya, is called by that name. See Nihājana.

- Lodhra-Kanana**—The Lodh-moona forest in Kumaun (*Rāmāyaṇa*, Kishk., ch. 43); see **Kūrmachala**. It was the hermitage of Garga Ṛishi.
- Lohā**—Afghanistan (*Mbh.*, Subhā, ch. 26). In the tenth century of the Christian era, the last Hindu king was defeated by the Muhammadans, and Afghanistan became a Muhammadan kingdom. See **Kamboja**.
- Lohargala**—A sacred place in the Himalaya (*Vardha P.*, ch. 15). It is perhaps Lohāghāt in Kumaun, three miles to the north of Champāwat, on the river Lohā, as the place is sacred to Vishnu (see **Kūrmachala**).
- Lohita-Sarovara**—The lake Rāwanhrad, which is the source of the river Lohitya or Brahmaputra (*Brahmaṇḍa P.*, ch. 51).
- Lohitya**—1. The river Brahmaputra (*Mbh.*, Bhishma P., ch. 9; *Raghuvamśa*, c. IV, v. 81; *Medint*). For the birth of Lohitya, the son of Brahma, see *Kālikā P.*, ch. 82. Paraśurāma's axe fell from his hand when he bathed in this river owing to the sin of killing his mother. According to Kālidāsa, the river was the boundary of Prāgyotisha or Gauhati in Assam (*Raghuvamśa*, IV, v. 81). For a description of the source of the Brahmaputra, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 43.
- Lohitya-Sarovara**—The source of the river Chandrabhāgā or Chinab in Lahoul or Middle Tibet (*Kālikā P.*, ch. 82). It is a small lake now called Chandrabhāgā.
- Lokapura**—Chanda in the Central Provinces. It contained the temples of Mahākālī and her son Achalesvara who was formerly called Jharpatēvara (*Skanda P.*).
- Lomaśa-Ārama**—The Lomaśgir-hill, four miles north-east of Rajauli in the sub-division of Nowadab, in the district of Gaya; it was the hermitage of Lomaśa Rishi (Grierson's *Notes on the District of Gaya*, p. 27).
- Lonāra**—See Vishnu-Gaya (*Padma P.*, Uttara, ch. 62; Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p. 77).
- Lumbini-Vana**—Rummen-dei in the Nepalese Terai, two miles to the north of Bhagavānpur and about a mile to the north of Paderia. See **Kapilavastu**. The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilavastu where Buddha was born; (2) Bodhi tree in Bodhi-Gaya where he attained Buddhahood; (3) Mṛigadāva in Benares where he preached his law for the first time; (4) Jetavana in Śrāvastī where he displayed miraculous powers; (5) Sāṅkāsya in the district of Kanauj where he descended from the Trayastrimpā heaven; (6) Rājagriha in Magadha where he taught his disciples; (7) Vaiśālī where he spoke to Ānanda about the length of his life; (8) Kuśinagara where he died in a Śāla grove (*Mahāparinibbāna Sutta*, VI, 51-62; in *SBE.*, vol. XI).

M

- Machehha**—Same as *Matsya* (*Aṅguttara Nikāya*, Tika Nipāta, ch. 70, para. 17).
- Maehheri**—Alwar, which formerly appertained to the territory of Jaipur (see *Matsya-deśa*).
- Madana-Tapovana**—Same as *Kāmārama* (*Raghuvamśa*, xi, 13).
- Madguraka**—Same as *Modagiri* (*Matsya P.*, ch. 113).
- Madhumanta**—Same as *Danḍakaranya* (*Rāmāyaṇa*, Uttara, chs. 92, 94).
- Madhumatī**—The Mohwar or Modhwar river which rises near Ranod and falls into the Sind, about eight miles above Sonari in Malwa (*Mālatī Mādhava*, Act IX, and *Arch S. Rep.*, II, 308).
- Madhupuri**—Mathurā; it was founded by Śatrughna, the youngest brother of Rāma, by killing the Rākshasa Lavana, son of Madhu. The town of the demon Madhu has been

identified by Growse with Maholi, five miles to the south-west of the present town of Mathura. In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathura*, pp. 32, 54).

Madhura—Same as Mathura (see *Ghaṭa-Jātaka* in the *Jātakas* (Cam. ed.), IV, p. 50; it is a distortion of the story of Krishna).

Madhuvana—See Mathura.

Madhyadeśa—The country bounded by the river Sarasvatī in Kurukshetra, Allahabad, the Himālaya, and the Vindhya; the *Antarveda* was included in Madhyadeśa (*Manu Smṛiti*, ch. II, v. 21). The boundaries of Majjhimadeśa of the Buddhists are:—east the town Kajaṅgala and beyond it Mahāsāla; south-east the river Salāvati; south the town Setakannika; west the town and district Thuna; north Usiradhva Mountain (*Mahāvagga*, V, 12, 13). Kāmpilya was originally the eastern limit of Madhyadeśa (Weber's *History of Indian Literature*, p. 115, note). The countries of Pañchāla, Kuru, Matsya, Yaudheya, Patachchara, Kuntī and Śūrasena were included in Madhyadeśa (*Garuḍa P.*, I, ch. 55). Madhyadeśa includes Brahmarshi-deśa which again includes Brahmvartta (Max Müller's *Rig-Veda*, vol. I, 45).

Madhyamarāshṭra—Same as Mahakośala or Dakṣiṇa-Kośala (Bhaṭṭa Svāmin's Commentary on Kaṭṭiya's *Arthashastra*, bk. II, Koshādhyaksha).

Madhyameśvara—A place sacred to Śiva on the bank of the Mandākinī (*Kūrma P.*, Pūrva, ch. 33). See Pañcha-Kedara.

Mādhyamika—Nāgarī near Chitore in Rajputana, which was attacked by Menander; he was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Śuṅga dynasty, Agnimitra being the viceroy of Vidiśā (Kālidāsa's *Mālavikāgnimitra*, Act V; Vincent A. Smith's *Early History of India*, p. 199).—Same as Śibi. But according to the *Mahābhārata* (Sabhā P., ch. 32), Mādhyamika and Śibi are two different countries, though their names are mentioned together.

Madhyārjuna—Tiruvidaimarudūr, six miles east of Kumbhaconum and 29 miles from Tanjore, Madras Presidency; it was visited by Śaṅkarācārya (Ānanda Giri's *Śaṅkaravijaya*, ch. 4, p. 16; *Arch. S. Rep.*, 1907-8, p. 231). It is celebrated for its temple.

Madra—A country in the Panjab between the Ravi and the Chinab. Its capital was Sākala. Madra was the kingdom of Rājā Śalya of the *Mahābhārata* (Udyoga, ch. 8), and also of Rājā Aśvapati, father of the celebrated Sāvitrī, the wife of Satyawāna (*Matsya P.*, ch. 206, v. 5; *Mbh.*, Vana P., ch. 292). Some suppose that Madra was also called Bāhika. Bāhika, however, appears to be a part of the kingdom of Madra (*Mbh.*, Karṇa P., ch. 45). Madra was also called Ṭakkadeśa (Hemachandra's *Abhidhāna-chintāmaṇi*).

Magadha—The province of Bihar or properly South Bihar (*Rāmāyana*, Ādi, ch. 32; *Mbh.*, Sabhā P., ch. 24). Its western boundary was the river Sonā. The name of Magadha first appears in the *Atharva-saṃhitā*, v, 22, 14; xv, 2. The ancient capital of Magadha was Girivrajapura (modern Rajgir) at the time of Jarāsandha, who was killed by Bhīma, one of the five Pāṇḍavas. The capital was subsequently removed to Pāṭaliputra, which was formerly an insignificant village called by the name of Pāṭaligrāma, enlarged and strengthened by Ajātasatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vrijjis of Vālsāli. Udayāśva, the grandson of Ajātasatru, is said to have removed the capital from Rājagṛha to Pāṭaliputra (*Vāyu P.*, II, ch. 37, 369). The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singbhum. The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of Magā, which is a corruption of Magadha. In the *Lalitavistara* (ch. 17) Gayāśīrha is placed in Magadha. It was originally inhabited by the Cheras and the Kols, who were considered Asuras by the Aryans. After the Andhrabhṛityas of Pāṭaliputra (see Patna), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A.D., when Mahārāja Gupta ascended the throne, whereas according to Dr. Fleet (*Corp. Insc. Ind.*, vol. III, p. 25), it commenced in 320 A.D., when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Epthalites known in India as the Huns whose leader Laḍih (Lakhan Udayāditya of the coins) had wrested Gāndhāra from the Kushans and established his capital at Sākala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pāṭaliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet, in fact the seat of government was removed to different places at different times.

Magādhi—The river Sone (*Bām.*, I, 32). See **Sumāgadhī**.

Mahābalipura—Same as **Banapura**.

Mahābodhi—See **Uravilva** (*Matsya P.*, ch. 22).

Mahāchina—China was so called during the mediæval period (see **China**).

Mahā-Gaṅgā—The river Alakānandā in the Himālaya (*Viśākṣa Saṃhitā*, ch. 85; *SBE.*, vol. VII, p. 257 note).

Mahākauṣṭhika—It is formed by the seven Kosis of Nepal, which are the Milamchi, the Sun Kosi (Sona Kosi) or the Bhotia Kosi, the Tamba Kosi, the Likhū Kosi, the Dudhā Kosi, the Aruna (*Padma P.*, Svarga, ch. 19; *Mbh.*, Vana, ch. 84) and the Tamor (Tamura of the *Mbh.*, Vana, ch. 84). The union of the Tamor, the Aruna and the Sun Kosi forms the Trivenī, a holy place of pilgrimage. The Trivenī is immediately above Varāha-kshetra in Purnea above Nathpur, at the point where or close to which the united Kosis issue into the plains (*JASB.*, XVII, pp. 638, 647, map at p. 761). See **Varāha-kshetra**. Of the seven Kosis, the Tamba or Tamar, and Likhū are lost in the Sun Kosi and the Barun in the Aruna (*Ibid.*, p. 644 note).

Mahā-Kośala—Mahā-Kośala comprised the whole country from the source of the Narbada at Amarakaṇṭaka on the north to the Mahānadi on the south, and from the river Wain-Gaṅgā on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhatisgar and Rayapur (see Tivara Deva's Inscription found at Rajim in the *Asiatic Researches*, XV, 508). Same as *Dakṣiṇa-Kośala* (Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p. 59; Cunningham's *Arch. S. Rep.*, vol. XVII, p. 68). It was the kingdom of the Kalachuris (Rapson's *Indian Coins*, p. 33).

Mahālaya—1. Same as **Oṣkharanātha** or **Amareśvara** (*Kārma P.*, pt. II, ch. 3). 2. In Benares (*Agni P.*, ch. 112).

Mahānadi—1. The Phalgu river in the district of Gaya (*Mbh.*, Ādi P., ch. 215, v. 7—Nīlakaṇṭha's commentary; Vana, chs. 87, 95). 2. A river in Orissa (*Padma P.*, Svarga, ch. 3).

Mahānai—Same as **Mahānadi** (*K. Ch.*, p. 83, Vāṅavāsi ed.).

Mahānandi—A place of pilgrimage in the Karnul district (*Ep. Ind.*, vol. I, p. 368).

Mahāpadma-Saras—Same as **Aravalo**; the lake derives its name from the Nāga Mahāpadma. The Wular or Valur lake in Kashmir (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 174, note).

Mahārāṣṭra—The Maratha country (*Vāmana P.*, ch. 13), the country watered by the Upper Godāvari and that lying between that river and the Kṛishṇa. At one time it was synonymous with the Deccan. At the time of Asoka, the country was called Mahārāṣṭra; he sent here the Buddhist missionary named Mahādhammarakkhita in 245 B.C. (Dr. Geiger's *Mahāsāṃsa*, ch. XII, p. 85 note). Its ancient name was Āsmaka or Assaka at the time of Buddha (see *Āsmaka*). Its ancient capital was Pratiṣṭhāna (Paithān) on the Godāvari. It was the capital of the junior princes of the Andhrabhṛitya dynasty of the Purāṇas, who were also called Śātakarnis or in the corrupted form of the word Śāli-vāhanas (see *Dhanakajaka*). The most powerful of the Andhrabhṛitya kings was Pulamāyi, who reigned from 130 to 154 A.C. He overthrew the dynasty of Nahapāna who probably reigned at Jirpanagara (Juner). After the Andhrabhṛityas, the Kshatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D., and after them the Ābhīras reigned for 67 years, that is up to 399 A.D.; then the Rāshtrakūṭas (modern Rāthore) called also Rāṭhis or Rāshṭrikas, from whom the names of Mahā-rāṭhis (Mahārāṭhā) and Mahā-rāshṭrika (Mahārāṣṭra) are derived, reigned from the third to the sixth century A.D. Then the Chalukyas reigned from the beginning of the sixth century to 753 A.D. Pulakesi I, who performed the *āśvamedha* sacrifice, removed his capital from Paithān to Bātāpipura (now called Bādāmi). His grandson Pulakesi II was the most powerful king of this dynasty. He was the contemporary of Khusrāu II of Persia. He defeated Harshavarddhana or Śilāditya II of Kanauj. During his reign Hiuen Tsiang visited Mahārāṣṭra (Mo-ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Kirtivarman II of the Chalukya dynasty. Govinda III was the most powerful prince of the later Rāshtrakūṭa dynasty. His son Amoghavarsha or Sarva made Mānyakheta (modern Malkhed) his capital. The Rāshtrakūṭa dynasty was subverted in 973 A.C., by Tailapa of the later Chalukya dynasty. Āhavanalla or Someśvara I, who reigned from 1040 to 1069, removed his capital from Mānyakheta to Kalyāṇa in Kuntala-deśa. His son Tribhuvanamalla Vikramāditya II was the most powerful king who reigned from 1076 to 1126 A.C. In his court flourished Vijñāneśvara, the author of the *Mitāksharā*, and Bilhana, the author of the *Vikramādiśa-śekhara-chaṛita*. The throne was usurped by Vijjala of the Kalachuri dynasty, who had been a minister of Tailapa II, in 1162 A.C., but the dynasty became extinct in 1192, and the Yādavas became the sovereigns of the Deccan. Bhīllama of this dynasty founded the city of Devagiri, modern Daulatābad, and made it his capital in 1187 A.C. Siṅghana was the most powerful king of this dynasty. In his court flourished Chāṇadeva, the grandson of Bhāshkarāchārya (born in Saka 1036—A.D. 1114), and son of Lakshmidhara, who was his chief astrologer. In the reign of Rāmachandra, Hemādri, who was probably called Hemadpant and who was the author of the *Chaturvarga-śikṣāmaṇi*, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples. Vopadeva, the author of the *Mugdhabodha Vyākaraṇa*, flourished also in the court of Rāmachandra. Dr. Bhau Daji, however, is of opinion that there were many persons of the name of Vopadeva: one the author of the *Mugdhabodha*, another the author of the *Dhātupāṭha* or *Kavikalpadruma*, and a third the commentator of Bhāshkarāchārya's *Līlāvatī*, who was the son of Bhīmadēva, while Keśava was the father of the author of the grammatical treatise. According to Bhau Daji, the last flourished in the court of Rāmachandra (Rāmachandra Ghosh's *Literary Remains of Dr. Bhau Daji*, ch. viii, pp. 149, 150). Rāmachandra or Rāmadēva was the last of the independent Hindu sovereigns of the Deccan. Alāuddin Khilji defeated Rāmachandra, killed his son Saṅkara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xv).

Mahāsāla—It is mentioned in the *Padma P.* (Śrīṣṭi Kh. ch. 11), and *Matsya P.* (ch. 22), as a tirtha or a place of pilgrimage on the Godāvari. Śāla is mentioned as a tributary of the Godāvari (*Brāhma P.*, ch. 106, vs. 20-22). It is the Maisolus of the Greeks. As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godāvari which lies between the Pranahita or rather Wain-Gaṅgā and the ocean. See Maisolia. In the *Mahāvagga* (V, 13, 12 in *SBE.*, XVII, 38) Mahāsāla is described as a border country on the east of South India.

Mahāsāra—Masār, a village six miles to the west of Arrah in the district of Shahabad visited by Hiuen Tsiang in the seventh century.

Mahāsthāna—Mahāsthāna-gaḍa in the district of Bagurā in Bengal (*Dev-Bhāgavata*, VII, ch. 33). It contained the celebrated temple of Mahādeva called Ugramādhava at the time of Vallāla Sena, king of Gauḍa (Ānanda Bhaṭṭa's *Vallāla-charita*, ch. VI). It is seven miles to the north of Bogra (town). See Ballālapurī. Its ancient name was Śīla Dhāpa (Śīla Dhātugarbha) and contained four Buddhist stupas, but the name was changed into Śīla-Dvīpa after the revival of Hinduism (*List of Ancient Monuments of Bengal in JASB.*, 1875, p. 183).

Mahatī—The river Mahi, a branch of the river Chambal in Malwa (*Vāyu P.*, I, ch. 45, v. 97).

Mahatnu—The river Argesan in Afghanistan which joins the Gomāl river or Gomatī (*Rig Veda*, X, 75). Same as Mehatnu.

Mahāvana—Same as Braja. See Gokula (*Chaitanya-charitāmṛta*, II, ch. 18).

Mahāvana-Vihāra—1. Pinjkotai, near Sunigram in Buner, about twenty-six miles south of Manglaur or Mangalore, the old capital of Udyāna (Dr. Stein's *Archaeological Tour with the Indian Field Force in the Indian Antiquary* of 1899). It was visited by Hiuen Tsiang. 2. Mahāvana-Kūṭāgāra was situated in the suburb of Vaiśālī; it was also called Mahāvana-vihāra (Spence Hardy's *Manual of Buddhism*, p. 343).

Mahendra—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra-parvata. It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Malai or the hills of Mahendra (*Baghavanāṣa*, IV, vs. 39, 40). It joins the Malaya mountain (*Harsakacharita*, ch. VII). Paraśurāma retired to this mountain after he was defeated by Rāmachandra. The *Rāmāyaṇa* (Kishk., ch. 67; Lakṣā, ch. 4) and the *Chaitanya-charitāmṛta* apply the name specially to the Eastern Ghats, and the hermitage of Paraśurāma is placed by the *Chaitanya-charitāmṛta* at the southern extremity of the range in the district of Madura. The *Baghavanāṣa* (VI, v. 54) places it in Kālāga, so also the *Uttara-Naiṣadha-Charita* (canto XII, v. 24). The name is principally applied to the range of hills separating Ganjam from the valley of the Mahānadi.

Maheśmati-Maṇḍala—Mandala in Central India. It was also called Maheśamanḍala or Maheśmati (*Arch. S. Rep.*, vol. XVII, p. 54). Its capital was Māhishmati (*JRAS.*, 1910, p. 425).

Maheśvara—Maheś or Chuli Maheśvara on the bank of the Nerbuda (*Matsya P.*, ch. 189; *Śāhīrāvalī-charita*, XII); same as Māhishmati.

Māheya—The country which lies between the rivers Mahi and Nerbuda. The Māheyas lived on the bank of the Nerbuda (*Vāyu P.*, II, 45).

Māhi—1. The river Māhi in Malwa (*Mārkaṇḍeya P.*, ch. 57). Near its mouth Andhaka, a daitya, was killed by Śiva in a cavern (*Śiva P.*, I, chs. 38, 43). 2. The river Māhi, a tributary of the Gandak (*Sutta-nīpāta*, I, 2; *Dhanyasutta*; Trenckner's *Milinda Pañña*,

p. 114, *SBE.*, XXXV, p. 171). It rises in the Himalaya and flows into the Great Ganda about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal*, vol. XI (1877), p. 358; *JRAS.*, 1907, p. 45].

Mahisha—1. According to Bhaṭṭa Swāmi, the commentator of the *Arthasastra* (bk. II, Koshādhyaksha), Mahisha was the country of Māhishmatī (*Harivamśa*, I, ch. 14). 2. Same as Māhishaka.

Māhishaka—According to Dr. Bhandarkar, Māhishaka was the name of the country on the Nerbuda, of which Māhishmatī was the capital. (*Early History of the Dekkan*, sec. iii; *Padma P.*, Ādi Kh., ch. 6; *Mb.*, Bhishma P., ch. 9). Griffith identifies it with Mysore (see his *Rāmāyaṇa*, Kishk., ch. 41). The *Padma P.* [Svarga (Ādi), ch. 3] mentions Māhishaka as the country of Southern India, and therefore it is the same as Mahishamaṇḍala which has been identified by Mr. Rice with the Southern Mysore country (Mahishamaṇḍala; see also Wilson's *Viṣṇu P.*, vol. II, p. 178 note). But this identification is incorrect. See Dr. Fleet's *Mahishamaṇḍala and Māhishmatī* in *JRAS.*, 1910, p. 440.

Mahishamaṇḍala—Same as Māhisha and Māhishmatī (see Fleet, *JRAS.*, 1910, p. 429). Mahādeva was sent as a missionary to this place by Aśoka (*Mahāvamśa*, ch. XII; *Ep. Ind.*, vol. III, p. 136). According to the *Dīpavamśa*, Aśoka sent missionaries to Gandhāra, Mahisha, Aparāntaka, Mahārashtra, Yona, Hemavata, Suvarṇabhūmi and Laṅkādīpa (*JASB.*, 1838, p. 932). According to Mr. Rice, Mahishamaṇḍala was the Southern Mysore country, of which Mysore was the principal town (*JRAS.*, 1911, pp. 810, 814), but Dr. Fleet disagrees with this identification. According to the latter, it was also called Mahāmaṇḍala or Mahesha-rāshṭra, where the people called Māhesha lived (*Ibid.*, p. 833).

Māhishmatī—Maheśvara or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indore. It was the capital of Haihaya or Anūpadra, the kingdom of the myriad-handed Kārtiya-vīryārjuna of the Purāṇas, who was killed by Paraśurāma, son of Jama-dagni and Reṇukā and disciple of Subrahmanya (*JASB.*, 1838, p. 495; *Bhāgavata P.*, IX, ch. 15). It was founded by Mahishmān according to the *Harivamśa* (I, ch. 30), and by Mahisha according to the *Padma P.* (Uttara, ch. 75). It is also called Chuli Maheśvara (Garrett's *Classical Dictionary*). It has been correctly identified by Mr. Pargiter (*Mārkandeya P.*, p. 333 note) with Māndhātā on the Nerbuda (*JRAS.*, 1910, pp. 445-6); see Omkāranātha. It is the Māhissati of the Buddhists. The country, of which Māhishmatī (Māhissati) was the capital, was called during the Buddhist period Avanti-Dakṣhināpatha (D. R. Bhandarkar's *Ancient History of India*, pp. 45, 54). Maṇḍana Miśra, afterwards called Viśvarūpa Āchārya, who was born at Rājgir resided here, and it was at this place that he was defeated in controversy by Śaṅkarāchārya (Mādhavāchārya's *Śaṅkaradigvijaya*, ch. 8). The *Anargharāghava* (Act VII, 115) says that Māhishmatī was the capital of Chedi at the time of the Kalachuris. According to the *Mahā-Govinda Sattanta* (*Digha Nikāya*, XIX, 36) Mahissati or Māhishmatī was the capital of Avanti (Malwa).

Māhissati—See Māhishmatī.

Mahitā—Same as Mahi (*Mb.*, Bhishma, ch. 9).

Mahoba—The capital of Jejabhukti or Bundelkhand (see *Mahotsavanagara*). The *Prabodha Chandrodaya* was written during the reign of Kirtti Varman in the second half of the eleventh century A.D. (*Hemakosha*; *Rāmāyaṇa*, bk. I).

Mahodadhi—The Bay of Bengal (*Raghuvamśa*, IV, v. 34; *Vāyu P.*, Pūrva, ch. 47).

Mahodaya—Kansuj (*Hemakosha*; *Rāmāyaṇa*, bk. I, ch. 32).

Mahotsava-Nagara—Mahoba in Bundelkhand. The whole Bundelkhand was anciently called Mahoba from this town. It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225; he built 85 temples and erected the fort of Kālāñjar. The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kiyan or Kane river. It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Kirat Singh, reigned from 800 A.D. to the middle of the sixteenth century. It was in the reign of Kirtti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A.D., that the *Pratodha Chandrodaga Nāṭaka* was composed by Kṛishṇa Miśra (*Arch. S. Rep.*, vol. XXI, p. 80). The town stands on the side of the Madan Sāgar lake, which was excavated in the twelfth century. The Kirat lake is of the eleventh century.

Maināka-Giri—1. The Sewalik range (*Kārmā P.*, Uparibhāga, ch. 36; *Mbh.*, Vana, ch. 135), extending from the Ganges to the Bias. 2. The group of hills near the eastern source of the Ganges in the north of the Almora district (Pargiter's *Mārkaṇḍeya P.*, ch. 57, p. 288). 3. A fabulous mountain situated in the sea, midway between India and Ceylon (*Rāmāyaṇa*, Sundara K., ch. VII). 4. A mountain on the west of India in or near Guzerat (*Mbh.*, Vana, ch. 89).

Malsolia—The coast between the Kṛishṇa and the Godāvarī (*Ptolemy*). It is the Masalia of the *Periplus*. See *Mahāsāla*.

Māgadhi—See Sumāgadhi (*Rāmāyaṇa*, I, ch. 32).

Majjhima-Desa—See Madhyadesa (*Mahāvagga*, V, 12, 13).

Mākandī—See Pañchāla.

Makula-Parvata—Kaluhā-pāhād which is about 26 miles to the south of Buddha-Gaya and about sixteen miles to the north of Chātra in the district of Hazaribagh, is evidently a corruption of the name of the Makula Parvata (see Bigandet's *Life of Gautama*). Buddha is said to have passed his sixth vassa (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilaṇ river, containing a temple of Durgā called Kuleśvari (Kula and śvari). But the place abounds in Buddhist architectural remains and figures of Buddha. On a plateau just in front of the hill on which Kuleśvari's temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation. There are also two impressions of Buddha's feet on the top of the highest peak of a hill on the northern side of the valley called the Ākāśalochana, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure. The large bricks found at this place also attest to the antiquity of the place. The letter "Ma" of *Makula* must have dropped down by lapse of time, and *kula* was corrupted into *Kaluhā*. There can be no doubt that the Brahmins appropriated this sacred place of the Buddhists and set up the image of Durgā at a subsequent period after the expulsion of Buddhism [see my article on the *Kaluhā Hill in the District of Hazaribagh* in *JASB.*, vol. LXX (1901), p. 31], but as Dr. Stein does not approve the above identification (see *Indian Antiquary*, vol. XXX, p. 90), the Kaluhā-pāhād may be, as is locally known, the Kolāchala mountain of the Purāṇas.

Mālā—A country situated to the east of Vidha and north-west of Magadha, and on the north of the Ganges (*Mbh.*, Sabhā, ch. 29), including evidently the district of Chapra,

Malada—A portion of the district of Shahabad (*Rāmāyaṇa*, Bāla, ch. 24). It was on the site of the ancient Malada and Karusha that Viśvāmitra's āśrama was situated; Viśvāmitra-āśrama has been identified with Buxar. It is mentioned among the eastern countries conquered by Bhīma (*Mbh.*, Sabhā, ch. 29).

Malakūṭa—The Chola kingdom of Tanjore; it is mentioned by Hiuen Tsiang and also in the Tanjore inscription (Dr. Burnell's *South Indian Palaeography*, p. 47, note 4; Sewell's *Sketch of the Dynasties of Southern India*, p. 14).

Mālava—1. Malwa (*Brahmaṇḍa P.*, Pūrva, ch. 48); its capital was Dhārā-nagara at the time of Rājā Bhoja. Its former capital was Avantī or Ujjayinī (*Brahma P.*, ch. 42). Before the seventh or eighth century, the country was called Avantī (see *Avantī*). Halāyudha flourished in the court of Muṇja (974—1010 A.D.); Bāgbhaṭa, the author of the celebrated medical treatise called after his name, flourished in the court of Rājā Bhoja (Tawney's *Prabandhachintamapi*, p. 198), and Mayura, the father-in-law of Bānabhaṭa, flourished in the court of the elder Bhoja (*Ind. Ant.*, I, pp. 113, 114). For the origin of the name (see *Skanda P.*, Maheśvara, Kedāra Kh., ch. 17). 2. The country of the Mālavas or Mallas (the Mallis of Alexander's historians) the capital of which was Multan (*Mbh.*, Sabhā P., ch. 32; McCrindle's *Invasion of India by Alexander*, p. 352; Cunningham's *Arch. S. Rep.*, V, p. 129; *Bṛihat-saṃhitā*, ch. 14). The "Mālavarāja" mentioned in the *Harshacharita* (ch. 4) was perhaps the king of the Mallas of Multan (see *Ep. Ind.*, vol. I, p. 70). See **Malla-deśa**.

Malaya-Giri—The southern parts of the Western Ghāṭs, south of the river Kāverī (Bhava-bhūti's *Mahāraṭṭha-charita*, Act V, v. 3), called the Travancore Hills, including the Cardamum Mountains, extending from Koimbatour gap to Cape Comorin. One of the summits bearing the name of Pothigal, the Bettigo of Ptolemy, was the abode of Ṛishi Agastya (McCrindle's *Ptolemy*, VII, ch. 1, sec. 66 in *Ind. Ant.*, XIII, p. 361; *Chaitanya-charita-mṛita*, Madhya, ch. 9); it is also called Agastī-kūṭa mountain or Potiyam, being the southernmost peak of the Anamalai mountains where the river Tāmraparṇī has its source.

Malaya-Khaṇḍam—See **Mallāra**.

Malayālam—Malabar (*Rājāvaṇ*, pt. I). The Malayālam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see **Chera** and **Kerala**). According to some authorities, it was the ancient name of Travancore (Schoff, *Periplus of the Erythraean Sea*, p. 234; Da Cunha's *Hist. of Chaul and Bassin*; Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 16). The entire Malayālam country originally comprised Tuluva, Mushika, Kerala and Kuva. For the history of Malayālam, see Mackenzie Manuscripts in *JASB.*, 1838, p. 132.

Mālīni—1. Champānagar near Bhagalpur (*Hemakosha*; *Matsya P.*, ch. 48). 2. The river Mandākinī. 3. The river Mālīni flows between the countries called Pralamba on the west and Aparāla on the east, and falls into the river Ghagra about fifty miles above Ayodhyā. It is the Erincses of Megasthenes. The hermitage of Kaṇva, the adoptive father of the celebrated Śakuntalā, was situated on the bank of this river (Kālidāsa's *Śakuntalā*, Acts III, VI). Lassen says that its present name is Chukā, the western tributary of the Sarayu (*Ind. Alt.*, II, p. 524; *Rāmāyaṇa*, Ayodhyā K., ch. 68). See **Kaṇva-āśrama**.

Malla-Deśa—1. The district of Multan was the ancient Malla-deśa or Mālava (*q.v.*), the people of which were called Mallis by Alexander's historians and are the Mālavas of the *Mahābhārata* (*Mbh.*, Sabhā P., ch. 32). Its ancient capital was Multan (Cunningham's

Arch. S. Rep., V, p. 129). Lakshmana's son Chandraketu was made king of Malla-deśa by his uncle Rāmachandra (*Rāmāyaṇa*, Uttara K., ch. 115). 2. The country in which the Pāraśnāth hills are situated (McCrindle's *Megasthenes and Arrian*, pp. 63, 139), that is, portions of the districts of Hazaribagh and Manbhum. The *Purāṇas* and the *Mahābhārata* (Bhishma, ch. 9) mention two countries by the name of Malla, one in the west and the other in the east. 3. At the time of Buddha, the Mallas lived at Pāvā and Kuśinagara where he died. The ruins at Anuruddha near Kasia (ancient Kusinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh.*, Sābhā, ch. 29).

Malla-Parvata—The Pāraśnāth hill in Chhota-Nagpur, the mount Maleus of the Greeks (McCrindle's *Megasthenes and Arrian*, pp. 63, 139). See **Samet-sikhara**. Mount Maleus has perhaps been wrongly identified with the Mandāra hill in the district of Bhagalpur in the Bihar province (Bradley-Birt's *Story of an Indian Upland*, p. 24).

Mallāra—Travancore; it is a contraction of Malabar (*Chaitanya-charitāmrita*, pt. II, ch. 9). Travancore is also called Malaya-khaṇḍam.

Mallarāshṭra—Same as *Mahārāshṭra* (Garrett's *Class. Dic.*; *Mbh.*, Bhishma, ch. 9).

Mallāri-Liṅga—Belāpur in the Raichur district, Nizam's territory, where Śiva killed Mallāsura (*Arch. S. Lists: Nizam's Territory*, p. 35). See, however, **Maṇichudā**.

Mallikārjuna—See Śrī-balla (Ānanda Giri's *Śaṅkaraviṇaya*, ch. 55, p. 180).

Mālyavāna-Giri—1. The Anagundi hill on the bank of the Tuṅgabhadra. According to the Hemakosha, it is the same as Prasravaṇa-giri; but according to Bhavabhūti, Mālyavāna-giri and Prasravaṇa-giri are two different hills (*Uttara Rāmācharita*, Act I); see **Prasravaṇa-giri**. Its present name is Phatika (Shphatika) Śila, where Rāmachandra resided for four months after his alliance with Sugrīva (*Rāmāyaṇa*, Aranya, ch. 51). According to Mr. Pargiter, Mālyavāna and Prasravaṇa are the names of the same mountain or chain of hills, but he considers that Prasravaṇa is the name of the chain and Mālyavāna is the peak (*The Geo. of Rāma's Exile in JRAS.*, 1894, pp. 256, 257). 2. The Karakorum mountain between the Nila and Nishadha (q.v.) mountains (*Mbh.*, Bhishma, ch. 6).

Mānasa—1. Lake Mānasa-sarovar, situated in the Kailāsa Mountain in Hūnapadeśa in Western Tibet (*JASB.*, XVII, p. 166; *Rāmāyaṇa*, Bāla K., ch. 24). Its Hunnic name is Cho Mepan. It has been graphically described by Moorcroft in the *Asiatic Researches*, vol. XII, p. 375; see also *JASB.*, 1833, p. 316, and *Ibid.*, 1848, p. 127. According to Moorcroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south). The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Gumbas or guard-houses on the bank of the lake (*JASB.*, 1848, p. 165). On the south of the lake is the Gurla range. Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty. The oval lake lies like an enormous turquoise embedded between two of the finest and most famous mountain giants of the world, the Kailāsa in the north and Gurla Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans-Himalaya*, II, p. 112). There are three approaches from the United Provinces to the Holy lakes and Kailāsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p. 149). 2. Uttara-Mānasa and Dakṣiṇa-Mānasa are the two places of pilgrimage in Gaya (*Chaitanya-Bhāgavata*, ch. 12).

Mānasa-Sarovara—Same as Mānasa.

Māndāgora—Māndād, originally Māndāgaḍa, situated in the Rajapuri creek near Kudem in the Bombay Presidency (McCrindle's *Ptolemy*, VII, ch. I, sec. 7; but see W. H. Schoff's *Periplus of the Erythraean Sea*, p. 201). Bhandarkar also identifies it with Māndād (*Early Hist. of the Dekkan*, sec. viii). It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb. Gaz.*, vol. I, pt. I, 541-546), and with Māndal in Kolaba district (*ibid.*, vol. I, pt. II).

Mandākinī—1. The Kālīgāṅgā or the Western Kālī or Mandāgni, which rises in the mountains of Kedāra in Garwal (*Matsya P.*, ch. 121; *Asia. Res.*, vol. XI, p. 508). It is a tributary of the Alakānandā. 2. Cunningham has identified it with the Mandākin, a small tributary of the Paisuni (Payasvini) in Bundelkhand, which flows by the side of Mount Chitrakūṭa (*Arch. S. Rep.*, vol. XXI, p. 11; *Matsya P.*, ch. 114).

Maṇḍapa-pura—Mandu in Malwa (Lalitpur Inscription in *JASB.*, p. 67). The seat of government was transferred to this place from Dhār by the Mahomedan conquerors of Malwa in the fifteenth century.

Mandāra-Giri—1. A hill situated in the Bāṅkā sub-division of the district of Bhagalpur, two or three miles to the north of Banṣī and thirty miles to the south of Bhagalpur. It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vāsuki which served as a rope for churning the ocean with the hill as the churn-staff, the gods holding the tail of the serpent and the Asuras the head. The groove is evidently artificial and bears the mark of the chisel. Viṣṇu incarnated as the tortoise (*Kārma-avatāra*) and bore the weight of the mountain on his back when the ocean was being churned (*Kārma P.*, I, ch. 1; *Vāmana P.*, ch. 90). There are two Buddhist temples on the top of the hill now worshipped by the Jains. On a lower bluff on the western side of the peak was the original temple of Viṣṇu called Madhusūdana (*Garuḍa P.*, I, ch. 81), now in ruins, on the western side of which is a dark low cave containing an image of Nṛsiṃha carved on the rock, and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring-water called the Ākōṣa-Gāṅgā and a colossal image of Vāmana Deva and a huge sculpture of Madhu Kaitabha Daitya (for a description of the figure, see *JASB.*, XX, p. 272). At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nāth-thān, which was evidently a monastery of the Buddhist period now appropriated by the Hindus. There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill. These ruins are said to belong to the time of the Chola Rājās, especially of Rājā Chhatar Singh (Martin's *Eastern India*, vol. II; Rāshbihārī Bose's *Mandāra Hill* in *Ind. Ant.*, I, p. 46). There is a beautiful tank at the foot of the hill called Pāpā-hāriṇī where people come to bathe from a long distance on the last day of the month of Pausā, when the image of Madhusūdana is brought to a temple at the foot of the hill from Banṣī. This tank was caused to be excavated by Konaḍa-devī, the wife of Ādityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp. Inscrip. Ind.*, vol. III, p. 211). This shows that Aṅga was still under the domination of Magadha. The hill is sacred to Madhusūdana, but the image is now kept at Banṣī, the Bālisa of the *Mandāra-māhātmya*, where the temple was built in 1720 A.D. For the sanctity of the

hill, see *Varāha P.*, ch. 143; *Yoginī Tantra*, pt. II, ch. 4; *Nṛisimha P.*, ch. 65. The *Varāha P.*, (ch. 143) says that Mandāra is situated on the south of the Ganges and on the Vindhya range. 2. A portion of the Himalaya mountain to the east of Sumera in Garwal. The *Mahābhārata* (Anuśāsana P., ch. 19, Vana P., ch. 162), however, does not recognise any other Mandāra except the Mandāra of the Himalaya range (see *Kūrmāchala*). In some Purāṇas, the Badarikā-śrama containing the temple of Nara and Nārāyaṇa is said to be situated on the Mandāra mountain, but in the *Mahābhārata* (Vana, chs. 162, 164), Mandāra mountain is placed to the east and perhaps a part of Gandhamādāna and on the north of Badarikāśrama. Mahādeva resided here after his marriage with Pārvatī (*Vāmana P.*, ch. 44).

Maṅgala—Called also Maṅgali or Maṅgalapura, the capital of Udyāna, identified by Wilford with Maṅgora or Manglora. It was on the left bank of the Swat river (*JASB.*, vol. VIII, p. 311). Cunningham thought it could be identified with Minglaur (*JRAS.*, 1896, p. 656).

Maṅgala-giri—See *Pānā-Nṛisimha* (Wilson's *Mackenzie Collection*, p. 139).

Maṅgalaprastha—Same as Maṅgala-giri (*Devī-Bhāgavata*, pt. VIII, ch. 13).

Maṅgipattana—It has been identified by Dr. Burgess with Pratishthāna, the capital of Śālivāhana (Burgess' *Antiquities of Bidar and Aurangabad*, p. 54). It is also called Muṅgi-Paithān (see *Pratishthāna*).

Maṇichudā—A low range of hills, on the western extremity of which is situated the town of Jejuri, 30 miles east of Poona, where the two Asura brothers Malla and Malli molested the Brāhmins. They were killed by Khandoba (Khande Rao), an incarnation of Śiva (*Brāhmaṇḍa P.*, Khetra K., Mallari-māhat., as mentioned in Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, p. 158, note). See *Mallari-Māga*.

Māṇikapura—Māṇikalya in the Rawalpindi district of the Punjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist tope, where Buddha in a former birth gave his body to feed seven starving tiger-cubs (*Arch. S. Rep.*, vol. XIV, p. 50; *Punjab Gazetteer*, Rawalpindi District, p. 41). Māṇikalya is also called Māṇikiala. The Buddhist story has been transformed into the legend of Rasala. The inscriptions confirm the idea that the "body offering" or "Huta-murta" stupa was at this place. General Cunningham supposes that it owes its ancient name to Manigal, the father of Satrap Jihonia under Kujula Kara Kadphises. The principal tope was built by Kanishka in the first century A.D. (*JASB.*, XVIII, p. 20), and according to some, in the second century B.C. It is six miles from Takhtpuri, and said to contain about eighty houses built upon the ancient ruins (*JASB.*, XXII, 570). For the Indo-Sassanian coins discovered at Māṇikalya, see *JASB.*, 1837, p. 288; *ibid.*, II, 1834, p. 436.

Maṇikarṇā—Manikaran, a celebrated place of pilgrimage on the Pārvatī, a tributary of the Bias in the Kulu valley (*JASB.*, 1902, p. 36; *Bṛīhat-Dharma P.*, I, ch. 6). See *Pārvatī* and *Kuluta*. There are boiling springs within a Kuṇḍa or reservoir, 8 or 10 cubits in diameter, called Maṇikaran or Maṇikarṇikā. The pilgrims get their rice and pulses boiled in this Kuṇḍa. It is a contraction of Maṇikarṇikā.

Maṇikarṇika—1. Same as Maṇikarṇā. 2. A celebrated ghāt in Benares.

Manimahesa—The temple of Mahādeva Maṇimahesa or Maṇamahesa—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chamba (Champā or Champāpuri of the *Rājatarāgiṇī*) in the Punjab on the bank of the Ravi near its source (Cunningham's *Arch. S. Rep.*, vol. XIV, p. 109;

Anc. Geo., p. 141). According to Thornton (see his *Gazetteer of the Countries adjacent to India* s.v. *Ravee* note), Manimahesa or Muni-muhis is a lake in which the river Boodhill takes its rise; it is according to Vigne the real Ravi.

Manimatipuri—Same as Hbalapura (*Mbh.*, Vana, ch. 96).

Manipura—It was the capital of Kaliṅga, the kingdom of Babhravāhana of the *Mahābhārata* (*Śvamedha P.*, ch. 79). Lassen identifies it with Manphur-Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr. Oppert (*On the Weapons of the Ancient Hindus*, pp. 145, 148), who identifies it with Manalūru near Madura (see also Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 102). But the situation of the capital of Kaliṅga as described in the *Mbh.* (*Ādi*, ch. 215), and the *Raghuvamśa* (VI, v. 56) as well as the name accord with those of Manikapattana, a seaport at the mouth of the Chilka lake. See *Kaliṅga-nagari*. It has been identified by Mr. Rice with Ratnapur in the Central Provinces (*Mysore Inscriptions*, Intro., XXIX). But see *Ratnapura*.

Mañjulā—See *Baṇjulā*.

Mañjupātan—Two and half miles from Katmandu; it was the capital of Nepal named after its founder Mañjuśrī (*Svayambhū P.*, ch. 3, p. 152; Smith's *Asoka*, p. 77). The present town of Pātan or Lalita-pātan was founded by Asoka on the site of Mañju-Pātan as a memorial of his visit to Nepal (Smith's *Early History of India*, p. 162). See *Nepāla*. The great temple of Svayambhūnātha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemisphere surmounted by a graduated cone (Hodgson's *Literature and Religion of the Buddhists*). Same as Mañjupattana.

Mañjupattana—Same as Mañjupātan.

Mānyakshetra—Malkhed, on a tributary of the river Bhīmā in the Nizam's territory about 60 miles south-east of Sholapur. Amoghavarsha or Sarba, the son of Govinda III of the later Rāshtrakūṭa dynasty, made it his capital in the ninth century A.D. It was also called Mankir (Bhandarkar's *Hist. of the Dehkan*, sec. XI).

Mārapura—Another name for Pradyumna-nagara, the modern Pāṇḍu in the district of Hughli in Bengal. Pāṇḍu Śākya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Suddhodana, Buddha's father. He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upham's *Mahāvamśa* (ch. VIII), Morapura which is evidently a dialectical variation or mislection for Mārapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahāvamśa*, ch. V). Pāṇḍu appears also to have been called Mahānāma (*Avadāna-kalpalatā*, ch. 11; Spence Hardy's *Manual of Buddhism*, p. 293). See *JASB.*, 1910, p. 611.

Mārava—Marwar; same as Marusthala (*Padma P.*, Uttara Kh., ch. 68).

Mārakaṇḍa—Samarkand; see Śākadvīpa (*Rawlinson's Five Great Monarchies*, vol. IV, p. 56).

Mārkaṇḍeya-Tirtha—At the confluence of the Sarayu and the Ganges where Mārkaṇḍa Rishi performed asceticism (*Padma P.*, Svarga, ch. 16). But the *Mahābhārata* places the hermitage of the Rishi at the confluence of the Gomati and the Ganges (*Vana P.*, ch. 84). According to tradition Mārkaṇḍeya performed asceticism near "the southern ocean" at Tirukkaṇḍavur in the Tanjore district, Madras, and obtained the boon of immortality from Śiva (*Bṛihat-Śiva P.*, Uttara, ch. 33; T. A. Gopinatha Rao's *Iconography*, vol. II, pt. I, p. 158).

Mārttaṇḍa—Bavan (Bhavana) or Martan or Matan, five miles to the north-east of Islamabad in Kashmir. It is the birth-place of Vishnu Sūrya or the Sun (god). About one mile to the north-west of the temple lie the sacred springs of Mārttaṇḍa-tīrtha and among them are the celebrated springs called Vimalā and Kamalā. The temple of Mārttaṇḍa is said to have been built by the Pāṇḍavas, but General Cunningham considers that it was built in 370 A.D. In the *Rājatarāṅgi* it is called Sindhavotsikā. For a description of the temple, see *Matan* in Thornton's *Gazetteer of Countries adjacent to India*.

Mārttikāvata—There were a town and a country of this name. The country was also called Śālva (q.v.). The *Bṛhat-saṃhitā* (ch. 16) places it in the north-western part of India. Its capital was Śālvapura or Saubhanagara now called Alwar. According to Prof. Wilson, it was the country of the Bhojas by the side of the Parṇasā (Banas) river in Malwa (*Vishṇu P.*, IV, ch. 13). It was situated near Kurukshetra (*Mbh.*, Maushala, ch. 7). Marta, Merta, or Mairta in Marwar, 36 miles north-west of Ajmer and on the north-west of the Aravali mountain, was evidently the ancient town of Mārttikāvata. It contains many temples (Tavernier's *Travels*, Ball's ed., vol. I, p. 88). The country of Mārttikāvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mārttikāvata (modern Marta) and Śālvapura (modern Alwar). See *Mrttikāvati*.

Maru—Rajputana, an abode of death, i.e., a desert (Katyāyana's *Vārttika*; Kunte's *Vicissitudes of Aryan Civilization*, p. 378). Same as **Marusthali** and **Marudhanva**.

Marubhūmi—Same as **Marusthali** (*Vishṇu P.*, IV, 24; Wilson's translation, p. 474).

Marudvridha—1. The Chandrabhāgā, the united stream of the Jhelum and the Chinab (Ragozin's *Vedic India*, p. 451 and the *Rig-Veda*, X, 75). 2. The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s.v. *Chenab*).

Marudhanva—1. Marwar (*Bhaviṣya P.*, Pratisarga P., pt. III, ch. 2). 2. The ancient name of Rajputana (*Mbh.*, Vana, ch. 201). It lay on the route between Hastināpura and Dvārakā (*Ibid.*, Aśvamedha, ch. 53).

Marusthala—Same as **Marava** and **Marusthali** (*Padma P.*, Uttara Kh., ch. 68).

Marusthali—The great desert east of Sindh (*Bhaviṣya P.*, Pratisarga P., pt. III). Marwar is a corruption of Marusthali or Marusthan (Tod's *Rajasthan—Annals of Marwar*, ch. 1). It is called Maru in the *Prabandhachintāmaṇi* (Tawney's trans., p. 172). It denotes the whole of Rajputana; see **Maru** and **Marudhanva**.

Matakāvati—Mazaga or Massanagar, twenty-four miles from Bajor, on the river Swat in the Eusofzoi country. It has been identified by Rennell with Massaga of Alexander's historians and the Mashanagar of Baber. It held out for four days against the attack of Alexander (McCordle's *Megasthenes and Arrian*, p. 180 note). According to Arrian, Massaka was the capital of the country of the Assakenoi (*Ibid.*). For the route of Alexander, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Masura-Vihāra—Identified by Mr. Stein with Gumbatoi in Buner, about twenty miles to the south-west of Manglora, the ancient capital of Udyāna.

Mātaṅga—A country to the south-east of Kāmarūpa in Assam, celebrated for its diamond mines (*Yuktikalpataru*, p. 96).

Mātaṅga-Ārama—Same as **Gandha-hastī Stāpa** (*Mbh.*, Vana, ch. 84).

Mathurā—1. Mathurā, the capital of Śūrasena; hence the Jains call Mathurā by the name of Sauripura or Sauryapura (*SBE.*, XLV, p. 112). It was the birth-place of Kṛishṇa. At a place called Janmabhūmi or Kārāgara near the Potara-kunḍa he was born; in the suburb called Malla-pura adjoining the temple of Kṛṣṇa Deva, he fought with

the two wrestlers, Chanura and Mushṭika; at Kujā's well he cured Kujā of her hump; at Kāṃsa-kā-Ṭilā, outside the southern gate of the present city, he killed Kāṃsa; at Bārāṇa ghāt or Bārānti-ghāt (*Vardha P.*, ch. 152) he rested himself after his victory. Kāṃsa-kā-Ṭilā and Kujā's temple are situated on high mounds which are evidently the remains of the three Asoka Stūpas mentioned by Hiuen Tsiang. The Jog-ghāt marks the spot where Kāṃsa is said to have dashed Māyā or Yoganidrā to the ground, but a pair of feet carved on a stone just below the *Baṭ* tree (*Ficus Indicus*) in front of the Kārāgāra where Kṛishṇa was born, points out the place where Kāṃsa attempted to kill her, but she escaped from his hand into the sky. Mathurā was the hermitage of Dhruva (*Skanda P.*, Kāśī Kh., ch. 20); near Dhruva-ghāt, there is a temple dedicated to him. Growse identifies the Kaṅkāli Ṭilā (see *Urumunda Parvata*) near the Kātrā with the monastery of Upagupta, the preceptor, according to some, of Kālāsoka or according to others of Asoka. It was visited by Hiuen Tsiang. The temple of Kaṅkāli Devī, a form of Durgā, is a very small temple built on the land evidently after the destruction of the Buddhist monastery. The temple of Bhuteśvara is identified with the stūpa of Śāriputra, the disciple of Buddha; it is one of the seven stūpas mentioned by Hiuen Tsiang. Within the temple is a subterranean chamber containing the image of Pātāleśvari—a form of Mahiṣamardīnī. The Dandamā mound near Serai Jamalpur is identified with the monkey-stūpa and the Yaśa Vihāra with the temple of Keśava Deva, which has been graphically described by Tavernier as the temple of "Rām Rām" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site. Mathurā was also called Madhupurī (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatraghna, the brother of Rāmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch. 4; *Harivamśa*, pt. I, ch. 54). Inscriptions of Vasudeva were found in Mathura by General Cunningham. He was perhaps the first of the Kapva dynasty of the Purāṇas, which ruled over North-Western India and the Punjab just before and after the Christian era; or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch. S. Rep.*, vol. III, p. 42). Mathurā was also called Madhurā (*Rāmāyaṇa*, Uttara, ch. 108—Bomb. recension); see *Madhurā*. 2. Mathurā (*Padma P.*, Uttara, ch. 95), Madhurā or Madura, the second capital of Pāṇḍya, on the river Vaigai, in the province of Madras; it is said to have been founded by Kula Śekhara. It was called Dakṣhiṇa Mathurā by way of contradistinction to Mathurā of the United Provinces (*Bṛīhat-Sūta P.*, pt. II, ch. 20). It was the capital of Jaṭāvarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Somēśvara of Karpāṭa (*Ep. Ind.*, vol. III, p. 8). It contained the celebrated temples of Minākṣhī Devī and Sundarēśvara Mahādeva (Wilson's *Mackenzie Collection*, p. 226). See *Minākṣhī*.

Matipura—Madawar or Mundore in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Haridwar. It is also called Madyabār. See *Pralamba*.

Matsya-Desa—1. The territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur (*Mbh.*, Sabhā, ch. 30 and Virāṭa, ch. 1; Thornton's *Gazetteer*; *Arch. S. Rep.*, vol. XX, p. 2; vol. II, p. 244). It was the kingdom of Rājā Virāṭa of the *Mahābhārata*, where Yudhisṭhira and his brothers resided incognito during the last year of their banishment. Bairāṭa or Birāṭa is in the Jaipur State of Rajputana. Matsya is the Machohha of the Buddhists, and it was one of the sixteen great kingdoms (*mahā-janapada*) mentioned in the Pīṭakas (*SBE.*, XVII, p. 146 note). Machheri, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur. See *Birāṭa*. 2. Coorg (*Skanda P.*, Kāveri Māhāt.,

chs. 11-14; Rice's *Mysore and Coorg*, vol. III, pp. 88, 89, 91). 3. The eastern Matsya appears to have been the southern portion of Tirhut including *Balsali* (q.v.), the country of the "Monster Fish" of Hiuen Tsiang (Beal's *RWC.*, II, p. 78; *JASB.*, 1900, p. 83; *Mbh.*, *Sabbā*, ch. 30).

Matsya-Tirtha—A small lake situated on a hill 8 or 10 miles to the west of Tirupānan-kundram not far from the river Tuṅgabhadrā, in the province of Mysore (*Chaitanya-charitāmṛta*, pt. II, ch. 9). It is full of fishes which produce a musical sound morning and evening. This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Buttermen off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures, produce a musical sound. Such music was noticed in the statue of the "Vocal Memnon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p. 212).

Mauli—The Rohtas hills.

Maulika—Same as *Mulaka* and *Aśmaka* (*Brahmāṇḍa P.*, ch. 49).

Maulisnāna—Muṭṭan (*Padma P.*, Uttara Kh., ch. 61). It is the *Meu-lo-san-pu-lo* (Maulisnānapura) of Hiuen Tsiang, who visited it in 641 A.D. Same as *Mulasthānapura* (q.v.). It is also called *Mālasthāna* in the *Padma P.* (I, ch. 13). It is the *Malla-deśa* of the *Rāmāyaṇa* (Uttara, ch. 115) given by Rāmachandra to Lakshmana's son Chandraketu. It is the country of the *Mallas* of Alexander's historians. *Maulisnāna* is perhaps a corruption of *Mālava-sthāna* or *Malla-sthāna*.

Māyāpuri—It included Hardwar, Māyāpuri, and Kaṅkhala; (see *Sapta-mokṣadāpuri*). Kaṅkhala is two miles from Hardwar. It was here that the celebrated Dakṣa-yajña of the Purāṇas took place, and Satī, the daughter of Dakṣa, sacrificed her life, unable to bear the insult to her husband Mahādeva by her father (*Kūrma P.*, I, ch. 15). The present Māyāpur is situated between Hardwar and Kaṅkhala (*Matsya P.*, ch. 22). Pilgrims from all parts of India go to bathe at Brahmakunda in the *ghāṭ* called Har-ki-Pairi at Hardwar. In a temple behind the temple of Dakṣeśvara Mahādeva at Kaṅkhala, the Yajña-kunda, where Satī immolated herself, is still pointed out. In the *Mahābhārata* (Vana, ch. 84), Haridvāra is called Gaṅgādāvāra.

Maya-rāshṭra—Mīrat, where the remnant of Maya Dānava's fort is still pointed out, in a place called Andha-koṭa. It is about twenty miles from the Kālī-nadī. The Bīlveśvara Mahādeva is said to have been worshipped there by Mandodarī, the wife of Rāvaṇa and daughter of Maya Dānava. About Andhakeśa (perhaps corrupted into Andha-koṭa) and Bīlveśvara Mahādeva, see *Śiva P.*, bk. I, ch. 41. Maya is the reputed author of *Mayamata*, *Mayasīlpa*, &c., (O. C. Gangoly's *South Indian Bronzes*, p. 7; *Ind. Ant.*, vol. V, p. 230).

Mayarāt—Same as *Maya-rāshṭra*. Mīrat is a corruption of Mayarāt.

Mayūra—Māyāpuri or Hardwar. The present Māyāpuri is situated between the town of Hardwar and Kaṅkhala.

Mayūri—Mahi, a town on the Malabar coast (Caldwell's *Drav. Comp. Gram.*, p. 3).

Medapāta—Mewar in Rajputana (*Ep. Ind.*, vol. II, p. 409).

Medhavi-Tirtha—Near Kāmāñjar in Bundelkhand.

Mega—The second mouth of the Ganges mentioned by Ptolemy. It is perhaps a transcription of *Magrā* (channel), now represented by the Jirmia estuary (see my *Early Course of the Ganges*).

Meghanāda—The river Meghnā in East Bengal. The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghnā.

Meghavāhana—The river Meghnā in East Bengal. Same as **Meghanāda**.

Mehatnu—A tributary of the Krumū, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 180; *Rig-Veda*, X, 75). Same as **Mahatnu**.

Mekala—The mount Amarakantaka, in which the river Nerbuda has its source; hence the Nerbuda is called Mekalakanyakā (*Amarakosha*). It is a part of the Vindhya range.

Melenigeris (of the Greeks)—The town of Mālvā situated in the island called Medha in the Ratnagiri district of the Bombay Presidency. The Channel which separated the island from the mainland has now dried up (*Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 204). Sir R. G. Bhandarkar identifies it with Jayagaḍ (*Early History of the Dekkan*, sec. viii).

Meros Mount—The mountain called Mar-koh near Jalalabad in the Punjab, which was ascended by Alexander the Great (McCrindle's *Invasion of India by Alexander the Great* p. 338). For the route of Alexander the Great when he invaded India, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Meru—See **Sumeru-Parvat** (*Skanda P.*, Viṣṇu Kh., III, ch. 7).

Minākshi—Madura, one of the Pithas where Sati's eyes are said to have fallen. The temple of Minākshi Devi (*Devī-Bhāgavata*, VII, ch. 38), is situated within the town. It is said to have been built by Viṣvanāth, the first king of the Nyak dynasty, in 1520 A.D. (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 364). See **Mathurā**. Human sacrifices were offered to the goddess (*JASB.*, VII, pt. I, p. 379). The Madura temple is one of the largest and most beautiful temples in Southern India. There are golden flag-staffs called *Aruṣastambha* or *Sonār Tālgāchā* (golden palm-tree) in front of every temple in Southern India. The *Aruṣastambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten; it now merely serves as an ornament to the temple.

Misraka—Misrikh, a celebrated Tirtha, in the district of Sītāpur in Oudh, the hermitage of Dadhichi Rishi [*Padma P.*, Svarga (Ādi), ch. 12]. But it appears to be a Kurukṣhētra Tirtha.

Mitanni—See **Mitravana**.

Mithilā—1. Tirhut. 2. Janakpur (see **Bideha**). It was the capital of Bideha (*Bhāgavata*, pt. IX, ch. 13). It is called Miyulu in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p. 196). From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithilā and the sixth of the line was Śiva Siṃha. Vidyāpati flourished at his court (*JASB.*, 1884, p. 76 and colophon to his poems). He gave to the post a village called Bisapi in Pargana Jarail on the Bāgmati in 293 Lakṣmana era or in 1400 A.D. His capital was Gajarathapur. The Mithilā University, which was a Brahminical university, flourished in the 14th century A.D., after the destruction of the Vikramatīlā monastery by Balhītiyar Khilji. Its glory was supplanted by the rise of the university town of Navadvīpa.

Mitravana—1. Multan. Same as **Sāmbapura**. Kanārak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-saṃhitā* (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 146; *Skanda P.*, Prabhāsa Kh., I, 100). 2. Mitanni of the Tel-el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun-worship; modern Mesopotamia (*Bhavishya P.*, I, 72, 4; see Havell's *Hist. of Aryan Rule in India*, p. 41).

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp. *Rig Veda* with the *Avesta*; *Bhaviṣya P.*, I, 139, 83 ff.).

Miyulu—Same as Mithilā.

Modāgiri—Monghyr (*Mbh.*, Sabhā, ch. 29).

Mohana—The southern portion of the Northern Circars, the coastlands situated between the rivers Mahānadi and the Godāvari (*Mbh.*, Vana, ch. 252).

Moharakapura—Moharpur in the district of Mirzapur, U.P. See *Dharmāraṇya* (3).

Mouziris (of the Greeks)—Muyirikkodu or Muyirikotta (Kishan-kotta opposite to the site of Cranganore) on the Malabar coast (Dr. Caldwell's *Drav. Comp. Gram.*, p. 94; Dr. Bannell's *S. I. Pal.*, p. 51 note; McCrindle's *Ptolemy*, VII, ch. 1, sec. 8 in *Ind. Ant.*, vol. XIII, p. 228). The identification of Mouziris or Muziris, as it is also called, with Masura in the Ratnagiri district of the Bombay Presidency does not appear to be correct. It is most probably the Murachipattana of the *Rāmāyaṇa* (Kish., ch. 42) and *Bṛīhat-Saṃhita* (ch. 14) and the Mañjagrāma of the *Mbh.*, Sabhā, ch. 30, conquered by Sahadeva.

Mriga—Margiana, the country about Merv in Turkestan; see *Śākadvīpa* (Rawlinson's *Five Great Monarchies*, vol. IV, pp. 25, 26, note). Murg was the ancient name of Merv, which still exists in Murg-ab, the river of Merv. It is the Maurva of the *Avesta* and Margu of the Achaemenian Inscriptions.

Mrigadāva—Sārnāth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka-pavattana Sutta* in the *Sacred Books of the East*, vol. XI). Mrigadāva was situated in Rishipatana (*Bhadrakalpa-Avadhāna* in Dr. B. Mitra's *Sans. Bud. Lit. of Nepal*). Here Kaundīnya, Āśvajit, Vāshpa, Mahānāman and Bhadrīka became his first disciples. The Buddhist temples and Vihāras and stupas of Sārnāth were destroyed and burnt by the Sivaites in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored. (See *Śāraṅganātha*.) The exploration of 1905 has discovered a pillar of Asoka which marks the site where, according to Hiuen Tsiang, Buddha first "turned the wheel of law". The pillar is so well polished that it is still as "bright as Jade." The Dhamek Stupa, according to General Cunningham (*Anc. Geo.*, p. 438), was the place where Buddha first turned the wheel of law. The Chaukhandi tower, or what is called Lari-kā-Jhānp, is the place where Buddha after his arrival met Kaundīnya, Āśvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them. Akbar built a tower upon it to commemorate the visit of his father Humāyūn. The place where the red sandstone statue of Bodhisattva of the time of Kanishka under an umbrella of the same material has been discovered, was the *chaṅkrama*, mentioned by I-tsing, where Buddha used to walk. Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men; it is in reality the Asoka stupa mentioned by Hiuen Tsiang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men. The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone. The remains of a temple mentioned by Hiuen Tsiang may be identified with the ruins discovered with four porticoes on the four sides on the southern side of the excavated area. The three tanks referred to by Hiuen Tsiang have been identified by General Cunningham with the present tanks named Chandratāl, Sāraṅga-tāl, and Nayā-tāl (*Arch. S. Rep.*, vol. I, pp. 103-129). On the

bank of the Sāraṅga-tāl, there is a small temple of Mahādeva called Śārṇāth. This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe. On the bank of the Nayā-tāl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Hiuen Tsiang. The stone was found by General Cunningham near the village of Barahipur. For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907-08.

Mrigasthālā—See *Paśupatiśākhā* (*Varāha P.*, ch. 215; *Śvayambhū P.*, ch. 4).

Mṛittikāvati—The country of the Bhojas by the side of the Parnāsā (Banas) river in Malwa (Wilson's *Vishṇu P.*, pt. IV, ch. 13; *Harshacharita*, ch. VI). Same as Mārttikāvata (Marta in Marwar). The capital of Mṛittikāvati or Mārttikāvata was Saubhanagara or Śālvapura, which has been identified by General Cunningham with Alwar (*Mbh.*, Vana P., ch. 14, and *Arch. S. Rep.*, vol. XX, p. 120). It was situated near Kurukshetra (see *Mbh.*, Maushala P., ch. 7). It comprised portions of the territories of Jodhpur, Jaipur, and Alwar. See Śālva and Mārttikāvata.

Muchilinda—Buddha-kupda, a tank in Buddha Gaya, to the south of the great temple. Dr. R. L. Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Mucharim (*Buddha-Gaya*, pp. 55-115).

Muchkunda—A lake three miles to the west of Dhoolpur where Kāla-yavana or Gonardda I (Gonandh I according to the *Rājatarāṅginī*, I, v. 48), king of Kashmir, an ally of Jarā-sindhu, was, by the advice of Kṛishṇa, consumed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Vishṇu P.*, pt. V, ch. 13; *Varāha P.*, ch. 158; Growse's *Madhurā*, p. 65). On the site of the lake there was formerly a mountain.

Mudga-giri—Monghyr (see *Mudgala-giri*).

Mudgala-giri—Monghyr in Behar. Mudgalaputra, a disciple of Buddha, converted Śrutavimśatikoti, a rich merchant of this place, to Buddhism. Hence Mudgagiri and Mudgala-giri are contractions of Maudgalya-giri. The hermitage of Maudgala Rishi as he was called, existed near Monghyr (P. Ghoshal's *Bhārat-dharmasā*). The Kashtahārīṇī or Kashtaharapa Ghāt at Monghyr derives its sanctity from Rāma having bathed at this Ghāt to expiate his sin for having killed Rāvaṇa, who though a *rākṣasa* was nevertheless a Brāhmaṇa. Rāmachandra is also said to have expiated his sin for slaying Rāvaṇa by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Gumti at Dhopāp, eighteen miles south-east of Sultanpur in Oudh (Führer's *MAI*). Mudgala-giri is the Hiranya-Parvata of Hiuen Tsiang, which according to General Cunningham, is a form of Harapa Parvata derived from the name of Kashtaharapa Ghāt (*Arch. S. Rep.*, XV, pp. 15, 16; *Anc. Geo.*, p. 476). The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadākpur hills, the Pīrpāhādi hill at Monghyr being the most northern point of Khadākpur hills (*JASB.*, 1852, p. 204). In the 11th century it was called Mun-giri (Alberuni's *India*, I, p. 200).

Mujavant—It is identified with one of the mountains to the south of Kashmir. Soma plants, so necessary for sacrifices, used to grow copiously on this mountain (Drs. Maedonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 169).

Muktaveni—Triveni, north of Hughli in Bengal. Muktaveni is used by way of contrast to Yuktaveni or Allahabad (*Varāha P.*, ch. 152), where the three rivers Gaṅgā, Yamunā, and Sarasvatī unite and flow together; at Muktaveni the three rivers separate and flow in different directions (*Bṛhat-Dharma P.*, Pūrva Kh., ch. 6; *JASB.*, XV, 1847, p. 393; *An account of the temples of Triveni near Hughly* by D. Money). Triveni is mentioned by Pliny and Ptolemy; it formed a quarter of Saptagrāma (*K. Ch.*, p. 196). The temple of the Sapta-Rishis or Seven Rishis near the Triveni Ghāt has now been transformed into the tomb of Zaffar Khan Ghazi, the conqueror of Saptagrāma (*JASB.*, 1910, p. 599). Muktaveni has been alluded to in the *Pavana-dūta* (v. 33) by Dhoyi who flourished in the 12th century A.D.

Muktinātha—A celebrated temple of Nārāyaṇa, situated in Tibet or rather on the border of Nepal, on a small river called Kālī-Gaṇḍakī, in the Sapta Gaṇḍakī range of the Himalaya, not far from the source of the Gandak. It is fifteen or sixteen days' journey from Pālpā, the headquarters of the second governor of Nepal and four days' journey to the north of Bini-sahar, within half a mile of which the Gandak takes the name of Śālagrāmī, the bed of which abounds with the sacred stones called Śālagrāma. About three days' journey beyond Muktinātha is a natural reservoir called Dāmodara-kunḍa (*Hamilton's Gazetteer*) which is considered to be the source of the Gandak (*Thornton's Gazetteer*). From the northern side a snow-covered river from Tibet, which is on the northern side, brings in Śālagrāma stones to the Kunḍa.

Mūlaka—Same as Aśmaka. According to the Buddhists, Mūlaka was a different town from Aśmaka (*MB.*, p. 346; *Viśṇu-dharmottara P.*, pt. I, ch. 9). The countries of Mūlaka and Aśmaka (Assaka) were separated by the Godāvarī (*Paramatthajotikā*, II, pt. II, p. 581).

Mulasthāna-Pura—Multan. It is the Mālava of the *Mahābhārata* (*Sabhā P.*, ch. 31), situated on the west of Hastinapura, Mālava of the *Harshacharita*, and Mallabhūmi of the *Rāmāyaṇa* (*Uttara*, ch. 115)—the country of the Mallis of Alexander's historians. Viṣṇu incarnated at this place as Nṛsiṃha-avatāra, and killed the Asura Hiranyakaśipu, the father of Prahlāda. The temple of Nṛsiṃha Deva in the old fort is still called Prahlāda-puri (*Cunningham's Geography of Ancient India*, p. 230). About fifty miles from Multan, a portion of the Suliman mountain is called Prahlāda's Mount, from which Prahlāda is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakaśipu. The temple of the Sun at Suraj Kunḍa, four miles to the south of Multan is said to have been built by Śāmba, the son of Kṛṣṇa, who was cured here of his leprosy by the god (*Bhaviṣya P.*, Brāhma, ch. 74, *Brahma P.*, I, ch. 140). It is a celebrated place of pilgrimage. The Suraj Kunḍa is 132 feet in diameter and 10 feet deep. Hiuen Tsiang saw the golden image of the Sun when he visited Multan in the reign of Rājā Chach. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians (see *Hiranyapura*). It is the same as Mauli-snāna of the *Padma P.*, (*Uttara*, ch. 61)—the Me-ou-lo-san-pou-lo of Hiuen Tsiang. According to Prof. Wilson the sun-worship at Multan was introduced under Sassanian influence (*Wilson's Ariana Antiqua*, p. 357). This story is supported by the 5th century sun-coins, where the figures of the sun is in the dress of a Persian king, and the priests who performed the sun-worship at Multan were called Magas (*Bomb. Gaz.*, vol. I, pt. I, p. 142). According to the *Bhaviṣya P.*, (Brāhma, pp. 74 ff.) the priests were brought

from Śākadvīpa. Mūlasthāna is mentioned in the *Padma P.*, (I, ch. 13) as being the abode of Śāmba (see *Maulisnāna*). The old city of Multān was situated on either bank of the Ravi.

Mulatāpi—The river Tapti, so called from its source at Multāi, which is a corruption of Mūlatāpi (*Matsya P.*, ch. 22, v. 33).

Muṇḍa—Chhota-Nāgpur, especially the district of Ranchi (*Vāyu P.*, Pūrva, ch. 45).

Muṇḍagrāma—On the river Bāgmati, where Dakṣa's *Muṇḍa* (head) is said to have fallen.

Muṇḍapriṣṭhā—The Brahmayoni hill in Gaya (*Garuḍa P.*, ch. 86; *Agni P.*, ch. 115, v. 44); especially that portion of it which contains the Viṣṇupada temple. See *Kolāhala Parvata*.

Muñjagrāma—See *Mouziris*.

Murachipattana—See *Mouziris*.

Muralā—1. The river Nerbuda (*Trikāṇḍaśeṣa*, ch. I). It is also called Murapdalā. 2. Perhaps the river Mūlā-muthā, which rises near Poona and is a tributary of the Bhīmā (*Raghuvamśa*, IV, v. 55). 3. Same as **Kerala** or **Malabar** (Hall and Tawney's *Kāthā-saritsāgara*, ch. XIX).

Muraṇḍ—Same as **Lampākā**.

Muraṇḍalā—See **Muralā**.

Mūshika—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the Musikanos of Ptolemy; he also identifies Alor with Binagara of Ptolemy. The *Mahābhārata* (Bhishma, ch. 9), however, places the country of Mūshika in southern India, which has been identified by Wilson (*Viṣṇu P.*, p. 474) with Koṅkan in the province of Bombay, infested with pirates; its inhabitants were called Kanakas (see also *Padma P.*, Svarga Kh., ch. 3). In the *Mackenzie Manuscripts*, Mūshika is said to be one of the four districts of Malayālam, namely Tuluva, Kerala, Kuva, and Mūshika (*JASB.*, 1838, p. 183). According to Dr. Fleet, Mūshika, is a part of the Malabar Coast between Quilon and Cape Comorin (*Bom. Gaz.*, vol. I, pt. II, p. 281; Dr. Fleet's *Dynasties of the Kanarese Districts*, pp. 276—584). As Strabo also places the Musikanos in Sindh (McCrindle's *Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper Sindh, and the other on the Malabar Coast, that is, Travancore (see Dowson's Map in *JRAS.*, 1846, facing p. i).

Muziris—Same as *Mouziris*.

N.

Nādevara—Same as **Bindusara** (1) (*Bṛīhat-Nāradya P.*, pt. I, ch. 16).

Nādika—Same as **Kollāga**, a suburb of Bālāli, where the Nāṭa clan resided, for which the place was called Nādika. See **Kuṇḍagrāma** and **Kollāga** (*Mahā-parinibbāna Sutta*, ch. II, 5). Same as **Nāṭika**.

Nāgarada—The Sarik-kul, the lake of the Great Pamir. (Beal's *RWC.*, II, p. 297n.).

Nāganadī—Same as **Achiravati** (I-tsing's *Record of the Buddhist Religion*, p. 185).

Nāgapura—Same as **Hastināpura** (*Mbh.*, Vana, ch. 183).

Nagara—1. Same as **Chamatkārapura**. 2. Same as **Nagarahāra**,—Na-kia-lo-ho of Hiuen Tsiang.

Nagarahāra—Same as Nigarhāra (*Brahmāṣṭa P.*, ch. 49, v. 70). The town was situated at the confluence of the Surkhar or Surkh-rud and Kabul rivers, near Jālālābād (*JASB.*, XVII, 498). McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jālālābād; it is the Nagara or Dionysopolis of Ptolemy, and Nysa of Alexander's historians (*Invasion of India by Alexander the Great*, p. 338). Bābar also writes the name as Nanghenhar (Talbot's *Memoirs of Bābar*, p. 129), and Nekerhar (Erskine's *Memoirs*). Nungnihar, however, is the name of the Kabul valley, and Bābar says that Nungnihara has nine streams (see *Kubhā*). In 1570 the town of Jālālābād was built by Akbar. According to Prof. Lassen, it was the capital of a Greek kingdom, probably of Agathocles and Pantaleon, who exhibit the symbols of Dionysos on their coins (*JASB.*, 1839, p. 145), and it was situated on the southern bank of the Kabul river not far from Jālālābād (*JASB.*, 1840, p. 477). The name of Dionysopolis existed even at the time of Mahmūd of Ghazni, for Alberuni mentions the town of Dinaus as being situated between Kabul and Peshawar. It was also called Udyānapura. At some distance from the ruins of Nagarahāra and on the opposite bank of the river is a mountain called Mar-koh, i.e., Mount Meros of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p. 338). Jālālābād contains some forty topes dating from the commencement of the Christian era to 700 A.D. On the southern bank of the Kabul river, Nagarahāra was the extreme boundary of India (*JASB.*, 1840, p. 486). The inscription found at Guse-rawa, 10 miles to the south-east of the town of Bihar, mentions the name of Nagarahāra, and is there said to be situated at Uttarāpatha (*JASB.*, XVII, p. 492).

Nagarakōṭa—Kaṅgrā or Koṭ Kaṅgrā at the junction of the Mānjhi and the Bān-Gaṅgā rivers in the Kohistan of the Jalandhar Doab, where the temple of Mātā Devī or Vajre-śvarī is situated; this holy shrine was desecrated by Mahmūd of Ghazni. It is a Pīṭha where one of Sati's breasts is said to have fallen. It was the old capital of Kāluta or Trigartta (see Dr. Stein's *Rājatarangīnī*, I, p. 204 note). The fort was considered impregnable; it is now out of repairs. Within the fort are the remains of Hindu temples. About a mile from Kaṅgrā is the populous town of Bhawan built on the northern slope of a hill called Mulkera, containing a Hindu temple with gilded dome (*JASB.*, XVIII, p. 366). Its ancient name was Susarmanapura or Susarmanagara (*Ep. Ind.*, I, 103 note; vol. II, p. 483). Āśāpurī is an isolated hill in the Kaṅgrā valley (*JASB.*, XVII, 287); it is a place of pilgrimage.

Naimishāraṇya—Nimkhāravana or Nimsar, at a short distance from the Nimsar station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur and 45 miles to the north-west of Lucknow. It was the abode of sixty thousand Ṛishis. Many of the *Purāṇas* were written perhaps at this place. It is situated on the left bank of the Gomati (*Rāmāyana*, Uttara K., ch. 91). In the Naimisha forest, there was a town called Nāgapura on the bank of the Gomati.

Nairāṅjana—The river Phalgu (Āsvaghosha's *Buddha-charita*). Its two branches are the Nīlājana and the Mohanā, and their united stream is called the Phalgu. Buddha-Gaya is situated at a short distance to the west of the Nīlājana or Nīrāṅjana, which has its source near Simeria in the district of Hazaribagh.

Nakuleśvara—See *Kāravāna* (*Dev P.*, ch. 63).

Nakulisa—See *Kāravāna* (*Skanda P.*, Maheśvara Kh., Kumārikā, ch. 58).

Nalakālka—See *Neloynda*.

Nalakānana—See *Neloynda*.

Nālandā—Bargāon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A.D. Bargāon is a corruption of Vihāragrāma. Nālandā was a "great city" in which were many horses, elephants, and men. The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,600 feet by 400 feet. These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hiuen Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham's *Anc. Geo.*, p. 470; *Mahā-parinibbāna-sutta* in the *Sacred Books of the East*, vol. XI, p. 12). The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Beal's *Life of Hiuen Tsiang*, p. ix). It was the birth-place of Śāriputra, the famous disciple of Buddha (Bigandet's *Life of Gaudama*; Legge's *Fa Hian*, p. 81). But according to Hiuen Tsiang Śāriputra was born at Kālapināka, four miles to the south-east of Nālandā. According to the *Bhadra-kalpa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 45), Śāriputra was born at Nārada-grāma near Rājagriha; he was the last of the seven sons of Dharmapati by his wife Śāri; but according to the *Mahāvastu-avadāna* (*Sans. Bud. Liter. of Nepal*, p. 148), the birth-place of Śāriputra is located at Alanda which was four miles from Rājagriha. Nārada-grāma and Alanda appear to be variations of Nālandā. Śāriputra also died at Nālandā (*Jātaka, Cam. Ed.*, vol. V, p. 64, but see vol. I, p. 230). Śāṅkara and Mudgaragāmin, two brothers, built the celebrated monastery on the birth-place of Śāriputra (Dr. R. L. Mitra's *Buddha-Gaya*, pp. 238, 242). But according to Hiuen Tsiang, the monastery was built by king Śakrāditya (Beal's *RWC.*, vol. II, p. 168). The celebrated Nāgārjuna, who introduced the Mahāyāna system of Buddhism in the first century, resided at the monastery of Nālandā, making it a seat of Mahāyāna school of Central India (see *Kośala-Dakṣiṇa*). Many Chinese pilgrims, including Hiuen Tsiang, studied at this monastery in the seventh century. The great temple at Nālandā, which resembled the great temple at Buddha-Gaya, was built by Bālāditya who lived at the end of the first century after Christ (Dr. R. L. Mitra's *Buddha-Gaya*, p. 247). Cunningham identifies it with the third mound from the north on the right side of the road. According to some authorities, it was built over the spot where Śāriputra's body was burnt (Legge's *Fa Hian*, p. 81). It was situated to the north-west of the Nālandā monastery containing a big image of Buddha. According to Hiuen Tsiang, ten thousand priests, and according to I-tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I-tsing's *Records of the Buddhist Religion*, p. 65). Hiuen Tsiang and I-tsing resided and studied at the Nālandā monastery for many years. There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargāon, Begumpur, Mustaphāpur, Kapstiah, and Ānandpur, collectively called Bargāon. These high mounds are the remains of the temples attached to the great Nālandā monastery. In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha-Gaya. The image was, as stated before, enshrined at Bālāditya's temple which is the third mound to the south from Bālāditya's *Vihāra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure. Bargāon contains many sculptures of more beautiful design and artistic value than those

of any other place. To the south of the monastery there was a tank where the Nāga (dragon) Nālandā lived. This tank has been identified by General Cunningham with the *Kargidya Pokhar*. Buddha, while on his way to Kusināra, sojourned at Nālandā in the Pāvārika Mango-orchard, afterwards the site of the famous Buddhist University (*Kevaddha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p. 276). Bargāon contains a temple of the Sun and a beautiful Sarāvaka temple of Mahāvīra, the last Tirthaṅkara of the Jains. Mahāvīra passed here fourteen Pajjusanas (Parjushana or rainy season retirement),—Stevenson's *Kalpasūtra*, ch. VI. Bargāon has been identified with Kuṇḍapura, the birth-place of Mahāvīra. But it has been proved by Dr. Hoernle that Kuṇḍapura or Kuṇḍagrāma was a quarter of Vaiśālī (see Hoernle's *Uvasagadasao*; Bühler's *Indian Sect of the Jains*, p. 25; *SBE.*, vol. XXII, p. 223). From this mistaken identification of Bargāon with Kuṇḍapura by the Jains, the Hindus have gone further and changed Kuṇḍapura into Kuṇḍinapura, the birth-place of Rukmiṇī, the consort of Kṛishṇa. Though Nālandā or Bargāon was not Kuṇḍapura, the birth-place of Mahāvīra, yet it appears that he dwelt at Nālandā, perhaps on the site of the present Sarāvaka temple, while Buddha resided in the Pāvārika Mango-orchard. On this occasion Buddha converted to Buddhism Upālī, the favourite disciple of Mahāvīra, a grihapati, not his namesake the compiler of the *Vinaya Piṭaka*. In consequence of this conversion Mahāvīra is said to have left the city of Nālandā and gone to Pāpā (Pāvā) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed., p. 274; Stevenson's *Kalpasūtra*, ch. VI). In the latter part of the seventh century when I-tsing resided at Nālandā, there were more than ten great tanks near the Nālandā monastery where at the sound of a *ghaṇṭā* (bell), hundred and sometimes thousand priests used to bathe together (I-tsing's *Record of the Buddhist Religion*, p. 108). There are still many large tanks surrounding Bargāon, such as Dighi, Pansokhar, Saṅgarkhā, Bhunai pokhar, several of which are now dry and are under cultivation. During the Buddhist period there were six Universities, viz., at Nālandā (Bargāon), Vikramaśīlā (Pātharghātā), Takshaśīlā (Taxila), Balabhi (Wālā), Dhanakāṭaka (Amarāvattī) and Kāśchīpura (Conjeveram); the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively. It also appears that there was a University at Padmapura in Vidarbha in the seventh century A.D. The Universities at Ujjayini, Takshaśīlā, and Benares were Brahmanical. The University of Nālandā was founded in succession to the Takshaśīlā University in the first century B.C., and existed nominally up to the twelfth century A.D., when it was destroyed by the Muhammadans under Balhitiyar Khilji. Kulika (Kelika, according to the *Bhadrakalpa-Avadhāna*, in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya, the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south-west of the ruins of Bargāon (*Arch. S. Rep.*, vol. I, p. 29). Between Rājgir and Nālandā was the village Ambalaṭṭhikā which contained a rest-house (*Chullavagga*, XI, I, 8).

Nalapura—Narwar, on the river Sindhu (Kālsindh), 40 miles south-west of Gwalior. It was the capital of Rājā Nala of the tale of Nala-Damayanti (*Jour. Arch. Soc. of Delhi*, 1853, p. 42; Tod's *Rajasthan*, vol. II, p. 1197). It was the capital of Nishadha.

Nalini—The river Padmā (*Rāmāyana*, Bala K., 43; Nīkhilnath Rai's *History of Murshidabad*, p. 57). But from the *Padma P.* (Uttara, ch. 62), Nalini and Padmā (Padmāvattī) appear to be different rivers. As the Nalini is described to be a considerable stream which

flows to the east from near the source of the Ganges, its identification with the river Brahmaputra appears to be correct (*Rāmāyaṇa*, Ādi, ch. 43 ; Nabin Chandra Das's *Anc. Geo. of Asia*). Nalinī is also called Baṭodakā [*Padma P.*, Swarga (Ādi), ch. 2].

- Nandā**—1. A portion of the river Sarasvatī was called Nandā (*Padma P.*, Śrīṣṭi, ch. 18)
 2. The river Mahānandā, to the east of the river Kusi (*Mbh.*, Vana, P., chs. 87, 190)
 3. The river Mandākinī, a small river in Garwal, which falls into the river Alakānandā (*Brahmaṇḍa P.*, ch. 43) ; Nanda Prayāga is situated at the confluence of these two rivers. In the *Bhāgavata* (IV, ch. 6), Nandā and Alakānandā are said to be situated on the two sides of Alakā in the Kailāsa mountain. 4. The river Godāvari (see *Gotamī*). 5. A lofty snow-clad conical mountain peak in Kumaun called also Nandā Devī, celebrated for its temple of the goddess of that name (*Devī P.*, chs. 38, 93).

Nandā-Devī Parvata—See *Nandā* (5).

Nandākinī—See *Pañcha-Prayāga*.

Nandana-sara—A sacred lake on the north side of Pir Panjal mountain in Kasmir.

Nandana-vana—See *Bana*.

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Śiva and the sources of the five rivers : Northern Pinākinī (Pennar), Southern Pinākinī or Pāpaghni, Chitravatī, Kāṣīranadī (Pālar) and Arkavatī. The Pālar flows out of the mouth of the figure of Nandi cut in the rock (Wilson's *Mackenzie Manuscripts*, p. 136). But in the *Līnga P.* (I, ch. 43, and *Śiva P.*, IV, ch. 47), the names of the five rivers at Nandi's place of austerity are differently given. See *Japyeśvara*.

Nandigrāma—Nundgaon in Oudh, close to the Bharata-kunḍa, eight or nine miles to the south of Fyzabad. Bharata is said to have resided at this place during the exile of his brother Rāmachandra. It is also called Bhādarasā (*Rāmāyaṇa*, Ayodhyā K., ch. 115 ; *Archavatāra-sthala-vaiṣṇava-darpanam*), Bhādarasā being a corruption Bhrāṭṭidarāsana.

Nandikshetra—Twenty-three miles south of Śrinagar in Kasmir near the Haramukh mount, including the Gaṅgābal lake and the sacred lake called Nandisara or Nandkol or Kālo-daka which is said to be the residence of Śiva and his faithful attendant Nandin (Dr. Stein's *Ancient Geography of Kasmir*, p. 91 ; *Kathā-saritsāgara*, IX, ch. 50). The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks ; the temple of Jyeshṭhesvara or Jyeshṭharudra is situated in this valley (Dr. Stein's *Rājatarāṅgī*, vol. I, pp. 8, 21).

Nandikunḍa—See *Sābhramatī* (*Agni P.*, ch. 219).

Nandipura—So called from Devī Nandini, one of the Sotī Pīṭhas situated in the district of Birbhum in Bengal.

Nārāyaṇa-parvata—A mountain in Badarikā-āśrama (q.v.), on the left bank of the Alakā-nandā.

Nārāyaṇasara—A lake at the mouth of the Indus at the western extremity of the Runn of Kachh, eighteen miles south-west of Lakhpat (*Bhāgavata P.*, VI, ch. 5). It is a place of great sanctity and a rival to Dvārakā. The five sacred Sarovaras or lakes are Mānasa on the north, Bindu (in Bhuvaneśvara) on the east, Pampa on the south, Nārāyaṇa-sarovara on the west, and Pushkara in the middle.

Nārāyaṇī—The river Gandak.

Narmadā—The river Nerbuda. It rises in the Amarakantaka mountain and falls into the Gulf of Cambay. The junction of the Nerbuda with the sea is called Narmadā-udadhī-sāgama, which is a sacred place of pilgrimage (*Matsya P.*, ch. 193).

Narmadā-Sindhu Saṅgama—The junction of the Nerbuda with the ocean; it is celebrated as Jamadagni Tīrtha (*Matsya P.*, ch. 193).

Nāsikya—Same as Pañchavaṭī (*Vāyu P.*, Pūrva, ch. 45); Nasik. The name of Nasika is mentioned by Ptolemy.

Nātaka—Same as Lāṭa (*Mbh.*, Sabhā, ch. 30).

Nāṭika—A suburb of Vaiśālī (Besār), where the Jñātrika Kshatriyas resided; to this clan belonged Mahāvīra, the last Tīrthāṅkara of the Jains (Jacobi's *Jaina-sūtras*, Intro. in *SBE*, XXII, p. xi).

Navadevakula—Newal, thirty-three miles south-west of Unao near Bāngarman in Oudh and nineteen miles south-east of Kanauj, visited by Hiuen Tsiang (Führer's *MAI*). It is the same as Ālavī (see *Ālavī*).

Navadvīpa—Nadia, the birth-place of Chaitanya, the last incarnation of Viṣṇu according to the Vaiṣṇavas. The Navadvīpa of Chaitanya was situated opposite to the present Navadvīpa across the river Gangas; the present Navadvīpa is situated on the site of the ancient village of Kulia in the district of Nadia in Bengal. For the names of the original nine dīpās or islets which formed the present Navadvīpa (see the Vaiṣṇava poet Nara-hari Das's *Navadvīpa Parikramā*). Chaitanya was born in Saka 1407 corresponding to 1485 A.D., and he disappeared at Puri in Saka 1455 corresponding to 1533 A.D. See *Utkala*. Chaitanya was the son of a Vaidika Brāhmana; at the age of 24, he was persuaded by Advaita to become a mendicant, to forsake his wife, and go to Benares; he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Vaiṣṇavas. The Gossains are his successors. The era of Chaitanya marked the commencement of the Bengali literature. Navadvīpa was the last Hindu capital of Bengal. Lakshmanīya or Aśoka Sena, the grandson of Lakshmana Sena and great-grandson of Vallāla Sena, held his court at this place, whence he was driven by Bakhtiyar Khilji who made Gaud once more the capital of Bengal. For the Navadvīpa university, see *Mithilā*.

Nava-Gāndhāra—Kandahar, where the begging-pot of Buddha (the four bowls given him by the four guardian-deities after he had attained Buddhahood, and which he caused to appear as a single bowl) was removed from Kanishka's dagoba at Peshawar, the true Gandhāra. The alms-bowl was given by Buddha to the Licchhavis and was kept at Vaiśālī, whence it was carried off by Kanishka in the second century A.D.; and when Gandhāra was conquered by Kitoḷo, it was removed to Kandahar by the Gāndhāris who emigrated there in the fifth century (*Arch. S. Rep.*, vol. XVI, pp. 8-12; Legge's *Fa Hian*, ch. XI, note, p. 35; Rawlinson's *Herodotus*, vol. I, p. 675 note).

Nava-Rāṣṭra—Neusari, the Nosgramma of Ptolemy, in the Baroach district, Bombay (*Mbh.*, Sabhā, ch. 31).

Nava-Tripadī—Naya-Tirupadī, twenty miles to the east of Tiranalavelli (Tinnivelli) visited by Chaitanya (*Archavatāra-sthala-saibhava-darpanam*, p. 64).

Nelcynda—Kottayam in Travancore (*Periplus*, Schoff's trans., p. 208, and his *Two South-Indian Place-names in the Periplus*). It is the Nelkynda of Ptolemy [McCrindle's *Ptolemy*, bk. VII, ch. 1, sec. 9 in *Ind. Ant.*, vol. XIII (1884), p. 329]. It is generally supposed to be Nīlāsvaram on the Malabar Coast (Yule's *Marco Polo*, vol. II, p. 321). Nelcynda or Nelkynda is perhaps the Nalakālīka of the *Brahmaṇḍa P.*, ch. 49, and Nalākānana of the *Mbh.* (Bhishma, ch. 9).

Nepāla—Nepal (*Varāha P.*, chs. 145, 215; *Svayambhū P.*, ch. 1). According to the *Svayambhū P.* (ch. 3), the Nepal valley originally consisted of a lake called Nāga Bāsa or Kālīhrada, the residence of the Nāga Karkotaka. It was fourteen miles in length and four miles in breadth. The lake was desiccated by Mañjuśrī, who came from Paśācha Śirsha Parvata in Mahā-Chinā, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhūnāth or Svayambhū Jyotirūpa or Ādi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kātmāndu, and also the temple of Guhyeśvari (ch. 5), who is the same as Prajñā and Ārya Tārā of the Prajñā Svabhāvikā sect and Prakṛiti of the Brāhmins. It should be observed that Tārā Devī, and not Ārya Tārā, is the wife or Śakti of the fifth Dhyāni Buddha Amoghasiddha, as Vajra Dhātēśvari, Lochanā, Māmukhī, and Pāṇḍarā are the Śaktis of the four Dhyāni Buddhas Vairocana, Akshobhya, Ratnasambhava, and Amitābha respectively (see *Udaṇḍapura* and *Uraṇvīla*). The dried bed of the lake to which he gave the name of Nepāla was originally populated from Mahā China and afterwards from Gaṇḍa-deśa (*Svayambhū P.*, ch. 7), at the time of Rājā Prachanda Deva.

Nibārā—The river Nirā, a tributary of the Bhīmā (*Padma P.*, Svarga, Ādi, ch. 3). It rises in the Western Ghats.

Niehat-Giri—The low range of hills in the kingdom of Bhupal that lies to the south of Bhilsa as far as Bhojapura (Kālidāsa's *Meghadūta*, pt. I, v. 26; compare Cunningham's *Bhilsa Topes*, p. 327). It is called the Bhojapura hills.

Nichāksha—The name of a hill mentioned in the *Dev P.*, ch. 42. Perhaps it is the same as Kālidāsa's "Nichairāksha." See *Niehai-giri*.

Nichehhavi—Same as Tirabhukti (Purushottama Deva's *Triśāṇḍaśeṣa*, ch. 2). Nichehhavi is evidently a corruption of Lichehhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Vaisālī.

Nichulapura—Trichinopoly in the district of Madras (*Archavatāra-sthala-vaibhava-darpaṇam*). Trichinopoly is evidently a corruption of Trisirapalli (*Ep. Ind.*, vol. I, p. 58).

Nigamodbodha—Nigambod-ghāt in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunā mentioned in the *Padma P.* (Uttara Kh., ch. 66).

Nigarhāra—Same as Nagarāhāra (*Brahmāṇḍa P.*, ch. 49, v. 70).

Nikai (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Anc. Geo.*, p. 174). Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab. Nikai is said to have been built by Alexander on the site of the field of battle. Purchas, an early English traveller of the seventeenth century, says that the battle was fought in a city called Detee, where a brass pillar existed as a token of the victory (Purchas's *Pilgrimage*).

Nilāb—The river Sindhu (Indus) of the Muhammadan historians.

Nilāchala—1. A hill at Puri in Orissa on which the temple of Jagannāth is supposed to be situated (*Padma P.*, Pātāla, ch. 9). It is about 20 feet higher than the surrounding plain.

2. A hill at Gauhati in Assam on which the temple of Kāmākhyā Devī was built. 3. The Haridwar hills (*Mbh.*, Anuśāsana, ch. 25).

Nilājana—The upper part of the river Phalgu. It is also called Līlājana. The *Mahāvagga* (pt. I, ch. 1), calls it Nirāñjarā. It passes through a beautiful deep narrow gorge called Khaī-bāneru, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Māudā, situated within a distance of six miles from Chatrā, one of the sub-divisions of the district of Hazaribagh. The

sound of the fall at Māladā can be heard from a great distance. According to Dr. Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya. The eastern and largest arm is called Nilājana and Niringchiya (i.e., Nirāṇjana in Pāli) (Martin's *Eastern India*, vol. I, p. 14).

Nilakanṭha—A celebrated place of pilgrimage in Nepal containing the temple of Nilakanṭha Mahādeva at the foot of the Sheopuri peak (ancient Śatarudra mountain), five miles north of Katmandu (*Bṛhat-Siva P.*, Uttara Kh., ch. 32).

Nilāchana—Same as Nilājana.

Nilā-parvata—1. Nilgiri or Nilāchal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jagannath is situated. 2. A hill near Gauhati in Assam on which the temple of Kāmākhyā Devī is situated. 3. The Nilgiri hill in the Madras Presidency (*SBE.*, vol. VIII, p. 222). 4. The Haridwar hills called Chandī-pāhād situated on the northern side of the Ganges called here Niladhārā between Haridwar and Kankhala (*Mbh.*, Anuśāsana, ch. 25). 5. On the north of Meru. The Kuen-lun range in Tibet (*Brahmāṇḍa P.*, ch. 35, vs. 34-38; *Mbh.*, Bhīṣma, ch. 7; Anuśāsana, ch. 7). See **Uttara-Kuru** and **Harivarsha**.

Nirāhāra—Same as Nagarahāra (*Matsya P.*, ch. 113).

Nirāṇjara—Same as Nilājana.

Nirvindhya—A tributary of the Chambal between the rivers Betravatī (Betwa) and Sindh in Malwa (Meghadūta, pt. I, vs. 30, 31). It has been identified with the river Kālī-sindh in Malwa (*Journal of the Buddhist Text Society*, vol. V, p. 46—Life of Chaitanya; *Meghadūta*, V, v. 29). But this identification does not appear to be correct as Kālidāsa's Sindhu (*Meghadūta*, pt. I, v. 30) appears to be the Kālīsindh; the Nirvindhya should be identified with the Newuj, another tributary of the Chambal between the rivers Betwa and Kālī-sindh (see Thornton's *Gazetteer*, s.v. *Gwalior, Bhopal*). The Newuj is also called Jam-niri (Tod's *Rājasthān*, I, p. 17).

Nischirā—The river Lālājan which joins the Mohanā near Gaya, and their united stream forms the Phalgu (*Agni P.*, ch. 116; *Mārkaṇḍēy. P.*, ch. 57). It is the Nirāṇjara of the Buddhists.

Nishāda-bhūmi—See **Nishādha-bhūmi**.

Nishadha—1. Marwar, the capital of the Nala Raja (Tod's *Rājasthān*, vol. I, p. 140; *Mbh.*, Vana, ch. 53). Narwar is the contraction of Nalapura. It was the kingdom of the nine Nāgas of the *Purāṇas*. It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior. Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north-west of Berar. Burgess also places it to the south of Malwa (Burgess's *Antiquities of Kathiawad and Kachh*, p. 131). 2. The mountains which lie to the west of the Gandhamādana and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush [Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB.*, vol. IX (1840), p. 469 note]. Paropamisos is evidently a contraction of Parvata-Upa-Nishada, or the name perhaps is derived from the Pāripātra (the name of the westernmost peak) of the Nishadha range (*Brahmāṇḍa P.*, ch. 44, v. 9). Pamir is perhaps a corruption of Pāripātra. The Paropamisos, the Hindu-Kush, and the Koh-i-Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

Nishādha-bhūmi—The country of the Nishādas (or Nishādhas) or Bheels, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Māhi, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol. I, p. 452).

Nivṛitti—The eastern half of Puṇḍra-dēśa, comprising Dinajpur, Rungpur, and Koch-Bihar, the principal town of which was Bardhana-kūṭi which has been identified by Westmacott with Puṇḍravardhana (*JASB.*, 1875, p. 188). Gauḍa was also called Nivṛitti (*Trikūṇḍaśeṣa*).

Nysa—Nysatta, on the northern bank of the Kabul river about two leagues below Hastanagar (St. Martin cited in McCrindle's *Megasthenes and Arrian*, p. 180). It has been considered by Mr. McCrindle to be the same as Nagara or Dionysopolis of Ptolemy or ancient Nagarahāra (see **Nagarahāra**).

O

Odantapuri—Same as Udanḍapura.

Oḍra—Same as Udra. Orissa (*Brahma P.*, ch. 27). See Utkala and Śrīkshetra. The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hinduism, as Bhuvaneśvara was done by the Śaivas, Puri by the Vaiṣṇavas, Yājapura by the Śāktas, Koṇārka by the Sauras and Darpaṇa (ancient Vināyaka-kshetra on the Assia range) by the Gāṇapatyas (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 148). For the persecution of the Buddhists by the Hindus, see *Asiatic Researches*, vol. XV, p. 264; Hunter's *Orissa*, vol. I, ch. V; Dr. R. Mitra's *Orissa*, vol. II, p. 58; Mādhavāchārya *Śaṅkaravijaya*, ch. I, v. 93; *Bṛīhat-Dharma P.*, Uttara Kh., ch. 19). Pushpamitra offered 100 dinars for the head of every Buddhist Śramaṇa in Sākala (*Arch. S. Rep.*, 1863, vol. II, p. 41, and vol. XX, p. 103). But Drs. Rhys Davids and Bühler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p. 319). According to *Brahma P.* (chs. 28, 29, 42), Oḍra extended northwards to Braja-maṇḍala or Jāipur, and consisted of three sacred *kṣetras* called Puruṣottama (or Śrī) kshetra, Savita (or Arka) kshetra, and Birajā kshetra through which flows the river Baitarāpi.

Oghavati—The river Apagā, a branch of the river Chitang; its shortest distance from Thansewar is three miles to the south (*Mbh.*, Śatya, ch. 39; *Arch. S. Rep.*, vol. XIV, p. 88). Kuru performed sacrifice on the bank of this river. As, however, according to the *Vāmana P.* (ch. 58), Prithūdaka is situated on the Oghavati (see **Prithūdaka**), and Pehoa (ancient Prithūdaka) is situated near the junction of the Mārkaṇḍa and the Sarasvati (*Punjab Gazetteer*, Ambala District, 1884, p. 5), the Oghavati cannot be identified with the Apagā. It must be the river Mārkaṇḍa.

Ollā—Same as Lāṭa (Rājasekhara's *Viddhaśālā-bhāṣikā*, Acts II and IV). Ollā is a corruption of Ballabhi or Balabhi, and its present form is Wallay or Walā (see **Balabhi**).

Oṃkāra—Same as Oṃkāranātha (*Bṛīhat-Śiva P.*, II, ch. 3).

Oṃkāra-kshetra—Same as Oṃkāranātha (*Bṛīhat-Śiva P.*, II, ch. 4).

Oṃkāranātha—Mādhātā, an island in the Nerbuda where the temple of Oṃkāranātha is situated, 32 miles north-west of Khandwa, seven miles north-east of the Mortaka Railway station, and six miles east of Barwai. Oṃkāranātha is one of the twelve great Liṅgas of Mahādeva (*Śiva P.*, pt. I, ch. 38). On the Birkhala cliffs at the eastern end of the island is the shrine of Kāla-Bhairava to whom human sacrifices were offered (*Imp. Gaz.*). The temple is the oldest of Śiva temples (Caine's *Picturesque India*, p. 397). Same as **Māhishmati**.

Ophir—See Sauvira, Ābhira and Surpāraka (*Bible*, I Kings, 9, 10). But some authorities consider it to have been in Southern Arabia instead of in India.

Orobatis (of the Greeks)—Arbut on the left bank of the Landai near Naoshera, west of Pushkalāvati, through which Hephaestion advanced on his way to the Indus (McCrindle's *Invasion of India by Alexander*, p. 72).

Orukkallu—Warrangal, in the Central Provinces (Dr. Burnell's *South Indian Palaeography*, p. 54 note).

P

Padmagiri—Same as Śrāvāṇa Belligola (S. K. Aiyangar's *Ancient India*, p. 209).

Padmakshetra—Kaṇṇarak (Koṇṇarka), called also the black Pagoda or Chandrabhāgā, twenty-four miles north-west of Puri in Orissa. It contains a temple of the Sun (Sūrya), said to have been established by Śamba, a son of Kṛishṇa, who was cured here of leprosy by the god. According to an account, he was cured at Multan (see *Mālasthānapura*). It appears, however, that this temple was built in 1277 A.D., under the superintendence of the minister Śivai Sāntrā by Lāṅguliya Narasiṅha, the seventh king of the Gaṅgā-vaṇṣi dynasty, who reigned from 1237 to 1282 A.D. (Hunter's *Orissa*). See *Arka-kshetra* and *Koṇṇarka*. For a description of the temple of Kaṇṇarak, see Major Kittos's *Journal of Tour in Orissa in JASB.*, 1838, p. 681.

Padmapura—1. Same as *Padmāvati*; it is the birth-place of Bhavabhūti (*Mālatī-Mādhava*, Acts I, IV, IX). Padmapura is said to have been situated near Chandrapur at a short distance from Amarāvati (Śarat Chandra Śāstri's *Bhārata Bhramāṇa*, p. 244). 2. Pāmpur in Kashmir, on the right or north bank of the Jhelum, five or six miles to the south-east of Śrīnagar. It was built by Padma, the maternal uncle of Bṛhaspati, who reigned in Kashmir in the ninth century A.D. It was celebrated for its cultivation of *Kumkuma* or saffron (*Crocus sativus*) which was largely used as a cosmetic by the ladies of ancient India (Thornton's *Gazetteer of Countries Adjacent to India*).

Padmāvata—The country (*janapada*), the capital of which was Karavīrapura; see *Padmāvati*.

Padmāvati—1. It has been identified by Cunningham with Narwar or Nalapura (*Arch. S. Rep.*, vol. II, pp. 308-318; *JASB.*, 1837, p. 17; *Bhāgavata P.*, bk. XII, ch. 1) in Gwalior, on the river Sindh, 40 miles south-west of Gwalior. But this identification appears to be doubtful. The town was situated at the confluence of the rivers Sindh (Sindh) and Pārā (Pārvati) in Vidarbha (*Mālatī-Mādhava*, Act IV), and therefore, it was perhaps the modern Bijayanagara, which is a corruption of Vidyānagara, 25 miles below Narwar (Thornton's *Gaz.*, s.v. *Sinde*). Padmāvati being celebrated as a place of learning, especially for its teaching in logic in the eighth century at the time of Bhavabhūti who was born at this place (*Mahātīrcharita*, Act I; *Mālatī-Mādhava*, Act I); ancient Bidarbha (Berar) included the whole kingdom of Bhupal to the north of the Nerbuda (Cunningham's *Baileys Topes*, p. 363). 2. Same as *Karavīrapura* (*Harivaṇṣa*, Vishnu P., ch. 94), which has been identified with Kolhapur; it was founded by Padmanava. 3. It is another name for Ujjayini (*Skanda P.*, Avanti Kh., I, chs. 36, 44). It is supposed that the scene of the *Mālatī-Mādhava* is laid at Ujjayini (Wilson's *Hindu Theatre*, vol. II). 4. The river Padmā, a branch of the Ganges in East Bengal (*Bṛhat-Dharma P.*, Madhya Kh., ch. 22; *Chaitanya-Bhāgavata*, ch. 10; *Devī-Bhāgavata*, IX, chs. 6, 7; Gladwin's *Ayeen Akbery*, pt. I, p. 301).

Pahlava—Media (Mada), when it formed a part of the ancient Parthian kingdom (modern Persia), was the "Pahlava country." The Avestā is written in the Pahlavi or Pehlvi character of the Parthian times (Prof. Noldeke in the *Encyclopædia Britannica*). The Pahlavas have been identified with the Parthians (Weber's *History of Indian Literature*, p. 188). It was celebrated for its horses (*Mbh.*, Sabhā P., ch. 32). See *Pārada*,

Pahnava—Same as Pahlava (*Brahmāṇḍa P.*, ch. 51, v. 45).

Palghān—Same as Pratiṣṭhāna.

Pakshi-Tirtha—Tirukkalukkuram (or "Hill of the Sacred Kites"), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras. It is a celebrated place of pilgrimage (*Ep. Ind.*, vol. III, p. 270; *Chaitanyacharitam*, ita, pt. II, ch. 9). According to the *Archāvatāra*, it is seven miles south-east of Chingleput. The sacred spot is situated on a hill which is called Bedagiri, near the temple of Hara (named Vaidyārāja or properly Vedagiriśvara) and Pārvaṭī. By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon. The chief priest who awaits their arrival with offerings of food, feeds them with his own hand. The assembled pilgrims prostrate themselves and devoutly pray when these birds appear, as they are considered to be Śiva and his consort. They fly away after they have taken food and drunk water [*Ind. Ant.*, vol. X (1881), p. 108].

Palēpatmā—It has been identified with Pāl near Mahād (Bhandarkar's *Early Hist. of the Dekkan*, sec. VIII), but Mr. Schoff identifies it with Dābhol, a port in south Konkan (*Periplus*, p. 201).

Palēsimumdu (of the Greeks)—Same as Pārasamudra. Palēsimumdus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name. It has been identified with Galle, but according to Lassen, it is Anarajapur (*JRAS.*, 1861, p. 353).

Palakkada—Pulicat in the province of Madras. Palakkada in Sanskrit means Daśanapura or Tothtown (Dr. Burnell's *S. I. Palao*, p. 36 note; *Ind. Ant.*, vol. V, p. 154).

Palakka-deśa—The district of Nellore in the Madras Presidency. It was conquered by Samudra Gupta. According to Joppen (*Historical Atlas of India*, p. 6), Palakka or Palakha is Palghatcherry.

Palāśini—1. A river which flows near the Girnar hill in Kathiawar. See Girinagara. It is mentioned in the *Mbh.* (Bhishma P., ch. 9) and also in the Rudra-Daman inscription of Girnar. It is described as a water-course with violent torrents (*JASB.*, 1838, pp. 340, 377). 2. The river Paddair which falls into the ocean near Kalingsapatam in Ganjam (*Mārkaṇḍeya P.*, ch. 57).

Pallava—1. The Pallava country was bordered by the Coromandel coast. The Kurambaras lived here before the seventh century A.D. (Rapson's *Indian Coins*, p. 37). See Kāñchipura. 2. Same as Pahlava (*Padma P.*, Uttara, ch. 13).

Pampā—A tributary of the river Tuṅgabhadra; it rises in the Rishyamukha mountain, eight miles from the Anagandi hills, where Rāma met Hanumāna and Sugriva for the first time; it is in the district of Bellary on the north of the town of Hampi (*Bomb. Gaz.*, vol. I, pt. II, p. 369—Dr. Fleet's *Dynasties of the Kanarese Districts*). Near it is a lake called Pampāsarovara (Wilson, *Uttara-Rāma-charita*; *Rāmāyaṇa*, Kishk., ch. 1).

Pampākshetra—On the south of the Tuṅgabhadra in the Bellary district containing the Rishyamukha hill and the Pampā sarovara (*Ind. Ant.*, VI, 1877, p. 85).

Pampāpura—Vindhyāchala (town), five miles to the west of Mirzapur in the United Provinces where the celebrated temple of Bindubāsinī is situated [*Bhaviṣya P.*, Pratisarga P., ch. 9 (p. 341, *Bomb. ed.*); Dr. Fuhrer's *MAI*]. To the east of Vindhyāchala, the remains of a fort and other buildings and statues are still found. Pampāpura was the capital of the Bhars who are perhaps the Bhargas of the *Māhabhārata* subdued by Bhīma (Sherring's *Hindu Tribes and Castes*, pp. 359, 367). 2. Baidyanāth (Deoghar) in the

Santal Parganas in Bengal; one of its ancient names was Paloo-gāon (see *Chitābhūmi*).

Pānā-Nṛisimha—Maṅgala-giri, in the Kistna district in the province of Madras, about 7 miles to the south of Bezvada. On the top of this hill is a temple of Nṛisimha called Pānā-Nṛisimha. It was visited by Chaitanya (*Chaitanya-charitāmṛita*, II, ch. 9). On the widely open mouth of the image, sherbet (pānā) of molasses (guḍ) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a maund given by another votary.

Pañcha-Drāviḍa—Drāviḍa, Karpāṭa, Gujārāṭa, Mahārāshṭra, and Tallaṅga or Andhra (Wilson's *Dict.*). This is not a geographical division, but it is the name of the five classes of Brāhmanas of Southern India (Sherring's *Hindu Tribes and Castes*, p. 19).

Pañcha-Gaṅgā—The five Ganges are Bhāgirathi (Ganges), Gomati (Godāvari), Kṛishna-veni (Kṛishṇā), Pinākinī (Pennar) and Kāveri.

Pañcha-Gauḍa—The Brāhmins of Sārasvata (see Sārasvata), Kānyakubja, Gauḍa, Mithila and Utkala were called Pañcha-Gauḍa (*Ballāla-charitam*, edited by Haraprasād Śāstri, p. 2). This is not a geographical division, it is the name of the five classes of Brāhmanas of Northern India (Sherring's *Hindu Tribes and Castes*, p. 19, but some of the names are differently given there). The Pañcha-Gauḍa of the *Rājatarāṅgiṇī* appears to be the five geographical divisions of the province of Bengal, namely Puṇḍravarddhana, Rājha, Magadha, Tīrabhukti and perhaps Barendra (see Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 163; *JASB.*, 1908, p. 208).

Pañcha-Karpāṭa—The district called Panjkora on the southern slope of the Hindu-Kush, and the town called Panjgaḍa, situated on the river Panjkora, a tributary of the river Swat. Both Panjkora and Panjgaḍa appear to be corruptions of Pañcha-Karpāṭa. See Gauri (*Mbh.*, Sabhā, ch. 32). It was conquered by Sahadeva. Its chief town is Dir.

Pañcha-Kedāra—The temples of Kedārnāth, Tuṅgānāth, Rudranāth, Madhyameśvara and Kalpeśvara, all situated along the Himalayan chain in Garwal, form a peculiar object of pilgrimage, and they are collectively called Pañcha-Kedāra. Mahādeva in the form of Sadāśiva, fled from Arjuna, one of the five Pāṇḍavas, and took refuge at Kedārnāth in the guise of a buffalo, but finding himself hard-pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here. The remaining portions of the god are worshipped at four other places: the arms (*bāhu*) at Tuṅgānāth, the face (*mukha*) at Rudranāth, the belly (*nabhi*) at Madhyameśvara and the hair (*jaṭā*) and head at Kalpeśvara (Führer's *M.H.*; Gauriprasād Mīra's *Kedaranātha Badari-Viśāla Yātrā*).

Pañchāla—Rohilkhand. Pañchāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchāla, separated by the Ganges; the capital of the former was Ahichhatra, and that of the latter was Kāmpilya. South Pañchāla was the kingdom of Rājā Drupada whose daughter Draupadī was married to the five Pāṇḍavas. Mālandi was also the name of another capital of South Pañchāla. South Pañchāla extended from the southern bank of the Ganges to the river Charmanvatī or Chambal (*Mbh.*, Ādi P., ch. 140), and North Pañchāla extended from the Ganges to the Himalaya. Kanauj was also the capital of Pañchāla at the time of Buddha (Rhys Davids' *Buddhist India*, p. 27).

Pañcha-Nada—1. The Panjab,—the country of the five rivers called Śatadru, Vipāśā, Irāvati, Chandrabhāgā and Vitastā (*Agni P.*, ch. 109; *Mbh.*, Karṇa, ch. 45). The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutlej and Bias) and the Trināb (the united stream of the Ravi, Chenab and Jhelam) from their confluence to Methunkote near which the united water joins the

Indus. It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol. IV, p. 433). The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zoilus, Dionysius, Straton, Hippostratus, Diomides, Nicias, Telephos, Hermasus. They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces. These Greek kings reigned from the beginning of the second century B.C. to 78 A.D. when they were conquered by the Sakas. The Saka kings who reigned in the Panjab were (1) Vonones, (2) Spalirises, brother of (1), (3) Azas I, (4) Azilises, (5) Azas II, (6) Maues or Moga. According to Dr. R. G. Bhandarkar and Prof. D. R. Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg. These Indo-Scythian kings reigned from 78 A.D. to 156 A.D. During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo-Parthian dynasty. The Scythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See *Śakadvīpa*). The capital of the successors of Gondophares according to some authorities was at Balkh. The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdagases, nephew of (1), (3) Orthagnes, (4) Arsakes, (5) Pakores, (6) Sanabares. The Pahlava kingdom was overthrown by the Kushan king, Kujula-Kadphises, in 198 A.D. The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS.*, XV, p. 233). These Kushan kings reigned from 198 to 376 A.D. Their kingdom was subverted by the Gupta kings. The Guptas were conquered by the Hunas (Dr. R. G. Bhandarkar's *Peep into the Early History of India* and Prof. D. R. Bhandarkar's *Kushan Stone-inscription and the Question about the Origin of the Saka Era* in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XX, part Ivi, p. 356 f; *JASB.*, 1908, p. 81). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83, v. 16). 3. The five rivers of Japyeśvara (q.v.) are collectively called Pañchanada: they are Jātodaka, Trisrota, Vṛishadvani, Svarṇodaka and Jambunadi (*Liṅga P.*, I, 43). 4. The confluence of five rivers in the Deccan called Dakṣhiṇa Pañchanada, they are the Kṛishṇā, Veṇā, Tuṅgā, Bhadrā, Konā (*Viśṇu Saṁhitā*, ch. 85; *SBE.*, vol. VII, p. 259 note).

Pañchānana—The river Pañchāna which flows by the side of Rajgir in the districts of Patna and Gaya; it is either the old bed of the Sone which according to the *Rāmāyaṇa* flowed by the eastern side of Girivraja or Rājagriha (*Mbh.*, Ādi, ch. 32) or the ancient Sappini (see *Giriyek*).

Pañchapadi—The river Panjah, a tributary of the Oxus, which rises in the Hindu Kush (*Bhāgavata P.*, V, ch. 20).

Pañcha-Prayāga—(1) Devaprayāga at the confluence of the Bhāgirathī and the Alakānandā; (2) Karṇa-prayāga at the confluence of the Alakānandā and the Pindar river called also Karṇa-Gaṅgā. Karṇa is said to have performed austerities near this confluence; (3) Rudraprayāga at the confluence of the Alakānandā and the Mandākinī; (4) Nandaprayāga at the confluence of the Alakānandā and the Nandā or Nandākinī, a small river; (5) Vishṇuprayāga near Joshinātha or Joshimātha at the confluence of the Alakānandā and the Vishṇu-Gaṅgā. The union of these streams forms the river Gangas, which in its upper portion is called the Alakānandā. The Jāhnavī is a tributary of the Bhāgirathī (see the Map in Hodgson's *Physical Geography of the Himalaya* in *JASB.*, XVIII, facing p. 762).

Pañchāpsāra-Tirtha—In the district of Udayapur, one of the tributary states in the Chhota-Nagpur division. Kapu, Bandhanpur, Banjamba and Ponri are supposed to be on the site of the Pañchāpsāra lake of the *Rāmāyaṇa* (*List of Ancient Monuments in the*

Chhota-Nagpur Division). But the *Bhāgavata* (bk. X, ch. 79) places it in Southern India; the *Chaitanya-charitāmṛita* places it at Gokarna. According to Śrīdharaśwāmī, the celebrated commentator, Pañchāpaśara-tīrtha is near Phālguna or Anantapura in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. From the *Mbh.* (Ādi, ch. 217) it appears to be the same as *Pañchā-tīrtha* in the province of Madras.

Pañcha-Tīrtha—1. A collective name given to five pools or basins of water, situated between two hills on the west of Hardwar; their names are Ampita-kunḍa, Tapta-kunḍa, Sitā-kunḍa, Rāma-kunḍa and Sūrya-kunḍa. 2. A place of pilgrimage in the province of Madras mentioned in the *Mbh.* (Ādi P., ch. 217). It was visited by Arjuna. Same as Pañchāpaśara-tīrtha (*Skanda P.*, Kumārikā Kh., ch. I).

Pañcha-Badārī—The five Badaris are Badrinātha, Briddha-Badārī, Bhaviṣhya-Badārī, Pāṇḍukeśvara and Ādi-Badārī (Gauriprasad Mīra's *Kedarnātha Badārī-Vādā Yātra*).

Pañchavaṭī—Nasik, on the Godāvari, where Rāmachandra dwelt with Lakshmaṇa and Sitā during his exile; it was here that Sitā was abducted by Ravana, king of Laṅkā. In the village called Saikhera, at a short distance from Nasik, Rāmachandra is said to have killed Mārīcha who had beguiled him from his hut. Nasik is also one of the Pīṭhas, where Sati's nose is said to have fallen. Surpanakhā's nose was cut at this place by Lakshmaṇa, the brother of Rāmchandra. These two circumstances have given the name of Nasika to the ancient Pañchavaṭī. The Chaitya cave at Nasik is supposed by Mr. Fergusson to belong to the second and third centuries of the Christian era.

Pañcha-vedī—For the five *vedīs* see Prajāpativedī.

Pāṇḍu—Same as Pāṇḍya (Upham's *Mahābhārata*, ch. 76).

Pāṇḍupura—Pāṇḍerpur or Pāṇḍharpur on the southern bank of the river Bhīmarathī or Bhīmā in the district of Satara or Sholapur in the province of Bombay. It contains the celebrated temple of Bīṭhobā Deva or Bīṭhalaṅkha, an image of Kṛishṇa (*Bomb. Gaz.*, XX, pp. 417 f; *Chaitanya-charitāmṛita*, Madhya, ch. 9). Pāṇḍupura is evidently a corruption of Puṇḍarikapura; Puṇḍarīka, who was celebrated for his filial affection, was visited at this place by Kṛishṇa and Rukmīṇī. Same as Puṇḍarīka-kshetra, Tapasārama, Tapasā, and Paṇḍarīka.

Pāṇḍya—The modern districts of Tinnevely and Madura. Its capital at different periods were Uragapura or Uriyur (modern Trichinopoly), Mathura (modern Madura) and Kolkai or Korkai at the mouth of the river Tāmravarṇī, now 5 miles inland. Kolkai (q.v.) is mentioned by Ptolemy in the second century A.D., and by Marco Polo as Kael (Yule's *Marco Polo*, II, p. 305). Porus, who is also called Pandion by Strabo, evidently a king of Pāṇḍya, is said to have sent the first embassy to Augustus Cæsar at Rome in 26 or 27 B.C. (*JRAS.*, 1800, p. 309; Caldwell's *Drav. Com. Gram.*, p. 11). The second embassy was sent to Rome between 41 and 54 A.D. by Chandra Miska Sewa, king of Ceylon (44-52 A.D.) in the reign of Claudius (*JRAS.*, 1861, pp. 349, 350). Roman intercourse with India was at its height during the reign of Severus (third century A.D.), Commodus and the pseudo-Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS.*, 1862, p. 276). It is said to have been founded in the sixth century B.C., and it was overthrown in the middle of eleventh century A.D., and afterwards restored by the Nāyaks. For the colonisation of Pāṇḍya by the Pāṇḍu tribe of Northern India see Prof. D. R. Bhandarkar's *Lectures on the Ancient History of India*, pp. 10, 11.

Pāṇiprastha—Pāṇipat, one of the five villages demanded by Yudhishtira from Duryodhana (see *Kurukshetra*). The five Prasthas or villages are said to be Pāṇiprastha, Śoṇaprastha, Indraprastha, Tilaprastha and Bhāgaprastha, whereas in the *Mahābhārata* (Udyoga, ch. 31) these names are Kuśasthala, Brihasthala, Mākandī, Vāraṇavata and another, but see *Veṅṣaṇḍra-Nāṭaka*, Act I, and *Mbh.*, Udyoga, ch. 72, where for Kuśasthala, Abisthala is mentioned.

Pāpā—Pāvāpurī, about seven miles to the south-east of Bihar (town) and two miles to the north of Giriyeḥ. Mahāvīra, the twenty-fourth Jaina Tīrthāṅkara, died here in B.C. 527 according to the Jainas of Guzerat, and in 569 B.C., according to Mr. Prinsep, at the age of 72 (Jacobi's *Jaina-Sūtras in SBE.*, XXII, p. 269), while he was dwelling in the house of the scribe of king Hastipāla (Böhler's *Indian Sect of the Jainas*, p. 27) or according to Stevenson's *Kalpa-sūtra* (ch. vi) while he was spending the Paryushana (Pajjusanā) at the palace of Shastipāla, king of Pāpā. There are four beautiful Jaina temples in an enclosure which marks the site of his death. Pāpā is a corruption of Apāpapurī. Pāpā or Pāvā has been wrongly identified by General Cunningham with Padraona which is the modern name of ancient Pāvā where Buddha ate food at the house of Chunda. Pāvāpurī is the modern name of the ancient Pāpā or Apāpapurī. See *Apāpapurī* and *Pāvā*. Mahāvīra obtained the Kevalihood below a Śāla tree at Jṛimbhikagrāma on the river Rītuvālikā (Stevenson's *Kalpa-sūtra*, ch. VI). See *Kundagāma*. The annual festival of Dipāvālī (Divālī) was started to commemorate Mahāvīra's death (*SBE.*, XXII, p. 266).

Pāpaghñī—The southern Pennar which rises in the Nandīdoorg mountain (Wilson's *MacKenzie Collection*, p. 137, quoting *Vāyu P.*).

Pāpanāśam—The cataract at Pāpanāśam in Tinnevely is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834. It was visited by Chaitanya.

Parā—Same as Pārā (*Vāyu P.*, Pūrva, ch. 45, v. 98).

Pārā—The river Pārvatī in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brāhmāṇḍa P.*, Pūrva, ch. 48; *Mālatī-Mādhava*, Act IX, and *Arch. S. Rep.*, vol. II, p. 308). It is the Eastern Pārvatī, the western Pārvatī being a tributary of the Chambal (Thornton's *Gaz.*, s.v. *Parbutty* and *Sinde*).

Pārada—Parthia or ancient Persia (*Matsya P.*, ch. 121). The Parthians were the Prithus of the *Rig Veda*. Parthia is mentioned as Pārthva in the Behistun inscription of Darius (Rawlinson's *Herodotus*, vol. II, pp. 590-616). See *Pahlava*. According to Dr. Oppert, the Paradas dwelt in northern Beluchistan (Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, p. 35).

Paralia—See *Purālī*.

Pāralipura—Deoghar in Bengal; it contains the celebrated temple of Baidyanātha, one of the twelve great Liṅgas of Mahādeva. Another Pārligāon situated in the Nizam's dominion is pointed out as the ancient Pāralipura, but Pālcogāon, another name for Baidyanāth (Deoghar), is perhaps a corruption of Pāralipura (see *Chitābhumī*).

Paraloka—See *Purālī*.

Pārasamudra—Ceylon. It is the Palesimundu of the *Periplus* and Simoundou of Ptolemy. See Bhaṭṭa Swāmī's commentary on the word *Pārasamudraka*, a species of agallochum grown in Ceylon mentioned in the *Arthashastra* of Kauṭilya (Bk. II). Ceylon was always famous for its *aguru* (agallochum), as it formed one of the articles of gift presented by Bibhishana to Sahadeva (*Mbh.*, Sabhā, ch. 30).

Pārasika—Persia (*Raghuvamś*, IV, v. 60); the Persians were the Parsus of the *Rig-Veda* and Parsan of the Behistun Inscription (*JRAS.*, vol. XV, pp. 101, 103).

Pāraskara—Thala-Pārskara district in Sindh (*Pāṇini*, *Aṣṭādhyāyī*, IV, 3, 93; VI, 1, 157; see Kunte's *Vicissitudes of Aryan Civilization*, p. 372, and his map).

Parasurāma-kshetra—Koṅkana (see *Surpāraka-tīrtha*), a large territorial division between Surat and Goa, especially the entire sea-coast in the province of Bijāpur. Its capital was Thana (Alberuni's *India*, vol. I, p. 203). Saigameśvara, a town on the Śāstri river in the Ratnagiri district of the Bombay Presidency containing temples built by Parasurāma, was, according to the Sahyādri Khaṇḍa of the *Skanda Purāṇa*, called Rāmākshetra or Parasurāma-kshetra. (It was the headquarters of king Karka of Kolhapur in the seventh century (*Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 291). The name of the town was evidently derived from the Mahādeva Saigameśvara whose temple was situated at the junction of the Krishnā and Vepā (Da Cunha's *Hist. of Chaul and Bassein*, p. 110). Koṅkana is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara, on the west by the Arabian Sea. Vālukeśvara mentioned in the aforesaid *Purāṇa* is the Malabar Hill, and Vānbali is Banavali, which is a tank in the southern part of the territory of Goa (*Ind. Ant.*, III, p. 248). Parasurāma-kshetra comprised seven divisions, viz., Kerala, Tuluṅga, Gaurāshtra, Karahāṭa, Barālāṭā, Barbara and Koṅkana proper. These seven divisions of land correspond to the seven different tribes of Brāhmanas who colonised it, and therefore it was called Sapta Koṅkana (*Skanda P.*, Sahyādri Kh., bk. II, ch. viii; Da Cunha's *Hist. of Chaul and Bassein*, p. 121 note). See *Champāvati*, *Basyā* and *Śrī-sthānaka*.

Parasurāmapura—Twelve miles south-east of Patti in the district of Pratāpgar in Oudh. It is one of the Pīṭhas where a portion of Sati's body is said to have fallen.

Parasusthāna—The country of the Pārśavas mentioned in the *Vāyu Purāṇa* (II, ch. 37, v. 262), the capital of which was Hupian or Oplan, a little to the north of Charikar at the north-east end of the Pamghan range (Beal's *RWC.*, II, p. 285 note). It is also mentioned by Pāṇini (V, 3, 117).

Pārsya—Persia (*Viṣṇu P.*, II, ch. 3). Its chief town according to Hiuen Tsiang was Saurasthāna. Hiuen Tsiang must have visited Persia at the time of the Sassanian kings, when their capital was Ctesiphon on the Tigris. Su-la-sa-t'ang-na of Hiuen Tsiang is not perhaps Saurasthāna or Saurasthāna, but appears to be a transcription of Satarochana, the capital of Persia, now called Shahrud (see *JASB.*, 1911, p. 727).

Pāripātra—1. The western part of the Vindhya range extending from the source of the Chambal to the Gulf of Cambay (*Asia. Res.*, vol. VIII, p. 338); according to Dr. Bhandarkar it is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Dekkan*, sec. III; *Varāha P.*, ch. 85). It comprised the Aravali mountains and the hills of Rajputana including the Pāthar range which is perhaps a contraction of Pāripātra. It appears to have included the countries of Aparānta, Saurāshtra, Śudra, Mālava (Mālava), Malaka and others (*Karma P.*, Pūrva, ch. 47), in short a great portion of the western coast of India. According to the *Rāmāyaṇa*, Pāripātra or Pāriyātra (q.v.) was situated on the western sea (Kishk. K., ch. 42, v. 20). 2. The Hindu Kush and the Pamir (see *Nishadha*).

Pāriyātra—Same as *Pāripātra* (I) (*Vāmana P.*, ch. 13; *Brahmaṇḍa P.*, pt. II, ch. 16).

Parṇasā—1. The river Banas in Rajputana; a tributary of the Chambal (*Vāyu P.*, I, ch. 45; Cunningham's *Arch. S. Rep.*, viii, p. 15). 2. According to Bhagavanlal Indraji, another river of the same name rises near Abu in Northern Guzerat (*Bomb. Gaz.*, I, pt. I,

p. 25), and falls into the Gulf of Kachh. Barāśā is supposed to be a corruption of Parāśā (*Arch. S. Rep.*, vi; *Matsya P.*, ch. 114). The river Parāśā is mentioned in the *Mbh.*, Droṇa, ch. 92. 3. The river Tamāsā or Tonse, a tributary of the Yamunā, the Prinas of Arrian (McCrindle's *Megasthenes and Arrian*, p. 134). But the *Matsya Purāṇa* (chap. 114) mentions both the rivers Parāśā and Tamāsā. 4. A river near the Darddura mountain (*Rāmāyaṇa*, Yuddha, 11).

Parthalis—Parthalis, according to Megasthenes (fourth century B.C.) and the *Natural History* of Pliny (Plinius Secundus—trans. by Philemon Holland, London, 1601—ch. xix, p. 126), was the capital of the Gangacids or the country of Rājha on the Ganges, i.e., the districts of Hughli and Burdwan in Bengal. It is evidently Pārbasthali, now a village in the district of Burdwan on the river Ganges.

Parushpi—The river Ravi (Iravati) in the Panjab (*Rig-Veda*, X, 75). It is also called Purushpi. The great battle of the ten confederate kings in the early part of the Aryan migration was fought on the banks of this river, and Sudāsa, the king of the Tritu and head of one of the confederate parties, obtained victory over Kutsa, the king of the Purus, afterwards known as Kurus, and his allies (Ragozin's *Vedic India*, p. 326 f.) 2. A tributary of the Godavari (*Brahma P.*, ch. 144).

Parvata—1. A country in the Panjab to the north-west of Multan between the Ravi and the Sutlej. It is mentioned in the *Ashtadhyāyī* of Pāṇini and also in the *Mudrārākṣasa* (Act III). 2. Same as *Śrī-śaila* (Ānanda Giri's *Saikhaviyaya*, ch. 55, p. 180).

Pārvaṭi—The river Parba in the Kohistan of the Jalandhar Doab; it falls into the river Beas, a couple of miles above Bajoura. Manikaraṇ, a celebrated place of pilgrimage, is situated on the right bank of the river, about 20 miles above the junction. The place is celebrated for its boiling springs which issue from the ground a few feet above the icy stream of the Parba. The springs are numerous (*JASB.*, XVII, p. 290).

Pārvaṭi-kṣhetra—Same as *Birajā-kṣhetra*.

Pāschimodadhi—The Arabian Sea (*Padma P.*, Svarga).

Pāshāpa—1. The Peshin valley in Southern Afghanistan (see *Pāshāpa Parvata*). 2. See *Bāloksha*.

Pāshāpa Parvata—The Amran mountains on the western boundary of Pishin (Pāshāpa) valley in southern Afghanistan (*Asv. Kalp.*, chs. 59, 56).

Paṣupata—See *Kārāvan* (*Matsya P.*, ch. 22).

Paṣupatinātha—The celebrated temple of Mahādeva in Mrigasthala in Nepal (*Devi P.*, ch. 63; *Suagambhā P.*, ch. 8), on the western bank of the Bagmati in the town of Devipātan which was founded by Asoka's daughter Chārumati, about three miles north-west of Katmandu. It is associated with the story of the fowler and the god, which is recited on the night of the Śiva Chaturdāsi. It is said that the fowler obtained the boon of salvation from Mahādeva at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P.*, *Māhesvara Kh.*, *Kedāra Kh.*, I, ch. 33). On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the Mrigasthali (Wright's *History of Nepal*, pp. 21, 81). But the *Śiva P.* (*Jñāna-saṃhitā*, ch. 74) places the scene of the story in the Arbuda mountain. Paṣupatinātha is also called Paṣupati.

Patachchhara—Patachchhara appears to have comprised a portion of the district of Allahabad and the district of Banda; its capital was situated not far from the Ganges (compare *Jaimini-bhārata*, ch. 15, and *Mbh.*, *Sabha*, ch. 30). It was conquered by Sahadeva, one of the Pāṇḍavas.

Pātāla—1. Tatta in Sindh, mentioned in the *Periplus of the Erythraean Sea* and Arrian's *Indika* (JRAS., vol. I (1834), p. 210; *Mbh.*, Udyōga, ch. 97). Cunningham identifies it with Hyderabad in Sindh (*As. Geo.*, p. 279). It is said to have been governed by the Nāga kings, who, according to Ragozin, were Dravidians (Ragozin's *Vedic India*, p. 308), the serpent (Nāga) being the Dravidian symbol of the Earth. Arrian calls the delta of the Indus, Pātāla. According to Mr. Schoff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythraean Sea*, p. 166); the Usbeks belong to the Min tribe of the Turks (Vamberg's *Travels in Central Asia*). It is said that Egyptian vessels sailed to "Pattala, a sea-port of India" (David Macpherson's *Annals of Commerce*, I, p. 139). Perhaps it is the Pātālagrāma of the *Av. Kalp.* (ch. 57) where a stūpa was built. Near Tatta is the Salilarāja Tirtha or the Vāruṇi Tirtha, Salilarāja being a name for Varuṇa (*Mbh.*, Udyōga, ch. 97). 2. See **Rasātala**.

Pātālapura—The name was originally applied to Aśma of the *Rāmāyana* (Uttara, ch. 23), Oxiana of the Greeks, modern Aksu in Sogdiana situated on the northern side of the river Oxus, a little to the north-east of Balkh. Afterwards Balkh was called by the name of Pātālapura when the seat of Government was removed to it from Aśma (see my *Rasātala or the Underworld* in the *Indian Historical Quarterly*, vols. I-II.).

Pātālāvati—A branch of the Chambal, mentioned by Bhavabhūti in his *Mālavi-Mādhava*, (Act IX). It is perhaps the Polaitah of Tod (*Rājasthān*, vol. I, p. 4).

Pātāliputra—Patna, built in 480 B.C. by Sumidha and Vassakāra, the two ministers of Ajātasatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vaiśālī (*Mahāvastu*, pt. VI, ch. 28). The old capital of Magadha was Girivrajapura or Rājgir, but it was subsequently removed to Pātāliputra by Udayaśiva, who was the grandson of Ajātasatru according to the *Viśākha P.* (IV, ch. 24), but according to the *Sāmaññaphala-sutta*, he was the son of Ajātasatru, but it has been proved that he was the son of Darśaka and grandson of Ajātasatru (*JASB.*, 1913, p. 259). A very small portion of the modern town of Patna is on the site of the ancient Pātāliputra, the greater portion of which was inundated by the rivers Ganges and the Sone in 750 A.D. The name of Pātāliputra, however, existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol. I, p. 200). It was the birth-place of Ārya Bhaṭṭa, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vararuchi, the author of the *Vārttika* and minister of the last Nanda called Mahāhanda, Yogānanda or Dhanananda) and Chāṇakya flourished at this place. It contains the temple of Pātālīdevī or Pātālā Devī, one of the Pīṭhas mentioned in the *Bṛihad-nīlā Tantra*. A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiranyavāhu or the Sone), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates. According to this account, the circumference of the city would be 190 stadia or 23½ miles. When Hiuen Tsiang visited it in 637 A.D., the kingdom of Magadha was under the subjection of the kings of Kanauj. The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it. Dr. Waddell, however, supposes that the site of the ancient Pātāliputra,

still exists. The Sugāṅga palace was situated on the bank of the Ganges (*Mudrārākṣasa*, Act II, written about the eleventh century). It also contained the celebrated Vihāra (monastery) called Kukkuṭārāma where Upagupta, the preceptor of Aśoka resided (*Suvarṇabhū Purāṇa*, ch. I). The Kukkuṭa Vihāra was situated in a garden called Upakaṇṭhikārāma on the right bank of the Ganges (*Aśoka Aradāna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6f.). Dr. Waddell identifies the old palace of Nanda, Chandragupta and Aśoka at Nili with Kumrār, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sevai Lake through Dhanuki on the eastern margin of Kumrār to Mahārāj-khaṇḍa (Emperor's moat) at Tulsi Mundi which means the market place of the king. Dr. Waddell has identified the Āgam-kuān (the fiery or bottomless well) with a portion of Aśoka's "hell" with its fiery cauldrons; the brick mound to the east of the lake Gun-sar or Gaṅgā-sāgara, containing a temple of Mahādeva on the top, with the first and greatest of the 84,000 stūpas built by Aśoka to enshrine the relics of Buddha; the Pañchpāhāri with the five Relic-stūpas, which emperor Akbar ascended to reconnoitre the fort and environs of Patna; the Chhota-pāhāri with Upagupta's (identified with Moggalliputta Tissa) Hermitage Hill built by Aśoka; the Bhikṣā-pāhāri mound with Mahendra's Hermitage Hill; the mound to the east of Rāṇipura with the Āmalaka Stūpa situated within the Kukkuṭārāma monastery; the Jaina temple at Kamaldih with the residence of the "heretics" of Hiuen Tsiang—the temple was built to the memory of Sthūlabhadra, the seventh patriarch after Mahāvīra in the third century B.C., and former minister of Nanda, who died at this place, Sthūlabhadra became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Uvāsagadasāo*, p. viii, Introduction), for the names of the Jaina patriarchs or Sthaviras after Mahāvīra, (see Dr. Stevenson's *Kalpasūtra*, p. 100); the spot which is less than half a mile to the east of Kamaldih with Pāṭaligrāma where Buddha stopped in a Chaitya, preached and left his foot-print on a stone which was removed by Śaśāṅka and which may now be found at Bulinda Bāgh (Dr. Waddell's *Excavations at Pāṭaliputra and Exact Site of Aśoka's Classic Capital of Pāṭaliputra*, p. 38). P. C. Mukherji has identified Pāṭaligrāma with Pāhāri (Baḍa and Chhoṭa). He has identified Baḍa-Pāhāri with the great stūpa of Aśoka; Chhoṭa-Pāhāri with the stūpa of the four past Buddhas; Kumrār with Nili, containing on its western and southern sides the palace of the Nandas and Chandragupta, where Aśoka was born; the spot on the north of Nanda's palace between Kallu Tālāo and Chaman Tālāo at Kumrār with "Kālāsoka's hell" or Jail; the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru; the mounds at Bāhādurpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kālāsoka and not of Aśoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435); Sugāṅga palace with the Killā at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohānipura via Bāhādurpura, Sadalpura and Sevai tank to Mangal Tālāo. He also discovered an oval temple of the Maurya period at Naorattanpur (P. C. Mukherji's *Excavations of the Site of Pāṭaliputra*, pp. 14-18). Aśokārāma, the celebrated monastery, was situated near Pāṭaliputra and not within the town. It was situated on the west of the town, perhaps at Mahārampura, a corruption of Mahā-ārāma-pura. At the time of Fa Hian, Pāṭaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrār, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudrārāk-
shasa*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of
the fourth century of the Christian era, the Guptas became kings of Pataliputra. Samudra
Gupta (326 to 375 A.D.) removed his capital to Ayodhyā, though Pataliputra was still
regarded as the official capital. The last king of the dynasty Kumāra Gupta II was de-
posed and he left Ayodhyā and resided at Śrāvastī (530 to 550 A.D.); and Yaśodharman,
the general of the Guptas who deposed the monarch, removed the seat of government to
Kānyakubja in 590 A.D. and became its king under the name of Vishnudevardhana. Ac-
cording to Dr. Hoernle, he assumed the name of Vikramāditya after defeating the Scy-
thians at Kanur at 533 A.D., which gave rise to the Samvat era, but according to Dr.
Bhandarkar, Mr. V. A. Smith and General Cunningham, Chandragupta II was the cele-
brated Vikramāditya of Ujjayini (see *Ujjayini*). Since that time Pataliputra began to
decline and Kānyakubja increased in splendour and became the capital of India. Hiuen
Tsiang, who visited India in the seventh century, found Pataliputra as an ordinary village.
For further particulars see *Patna* in Part II of this work. The dynasties from Chandra-
gupta which reigned in Pataliputra were (1) the *Mauryas* from Chandragupta (for whose
life see Dr. Rhys Davids' *Buddhist India*, p. 259) to Brihadratha (321 B.C. to 185 B.C.),
Aśoka (272 B.C. to 232 B.C.), the grandson of Chandragupta, ascended the throne on the
death of his father Bindusāra after killing his elder brother Sumana, viceroy of Taksha-
ṣilā, and was formally anointed king in the fifth year (*Dīpāvadāna*, Cowell's ed., chs. 26-28).
In the ninth year he became an Upāsaka, in the eleventh year a Bhikṣu, and in the thir-
teenth year a staunch follower of Buddhism. In the seventeenth year of his reign, the
third Buddhist synod was held at the Aśokārāma-vihāra in Pataliputra under the presi-
dency of Mudgaliputra Tissa, called also Upagupta. Upagupta, however, was the preceptor
and chief adviser of Kālāsoka called Aśoka (see *Mathurā* and *Urumunda Parvata*).
He was asked by Aśoka to point out to him the sites remarkable for some acts of Buddha
on which he could build the stūpas (*Chinese Buddhism*, p. 69); (2) the Śuśgas from
Pushpamitra or Pushyamitra to Devabhūti (185 B.C. to 76 B.C.); (3) the Kānvas from
Vasudeva to Śaśaraman (76 B.C. to 31 B.C.); (4) the Andhra-bhṛityas (Sātakarni or Sāta-
vāhanas of the inscriptions) from Sīprā to Gautamīputra (31 B.C. to 312 A.D.), but ac-
cording to Dr. Bhandarkar the Andhra-bhṛityas reigned from B.C. 50 to 154 A.D.; (5) the
Vāsiṣṭhiputras, according to Fergusson (*History of Indian and Eastern Architecture*, p. 718),
from Puliman, son of Gautamīputra, to Palomāchi, reigned from 333 A.D. to 429 A.D.,
but the Vāsiṣṭhiputras and Gautamīputras were merely metonymies (see V. A. Smith's
Early History of India, p. 186). For the Gupta kings and the change of capital, see
Magadha. Patna is the birth-place of Guru Govind, the tenth Sikh Guru, and the
house where he was born still exists; he died at Abjainagar in the Deccan (for a brief
account of the Sikh Gurus from Nānak to Guru Govind see *JASB.*, 1845, p. 333. and also
the *Vichitra Nāṭaka*, a portion of the Sikh Granth, which is an autobiography of Guru
Govind, in *JASB.*, (vol. XIX, p. 521; vol. XX, p. 487). The exploration at Kumār
in 1913 has disclosed the remains of what is called a "Mauryan Hall" with "8 rows
of monolithic, polished columns, with at least 10 columns in each row" evidently
adorned with "heavy stone sculptures of something over life-size." Dr. Spooner with
remarkable ingenuity has shown that this Mauryan Hall was constructed on the
model of the Hall of a Hundred Columns or the Throne-room of Darius Hystaspes at
Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS.*, 1914 and 1915.

pp. 3f, 495f; *Arch. S. Rep.*, Eastern Circle, 1913-14). But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achaemenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room, of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahābhārata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes, that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahābhārata*, at least that portion of it which relates to the construction of the Throne-room of Yudhishtira (Sabhā P., chs. I f), must have been composed at a much earlier date than the Achaemenian period. So long as this portion of the *Mahābhārata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne-room for their model. Then again it has been assumed that the Hall at Pataliputra was of the Mauryan period. Pataliputra was built when Ajātasatru, the contemporary of Buddha, was reigning at Rājagriha, and the seat of government was removed there by Udāyi, the successor of Ajātasatru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pataliputra might have belonged to an anterior period when the Śiśunāga and Nanda dynasties reigned over Pataliputra, the Mauryas, if the Hall was constructed by them, might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Anc. and Mod. Arch.*, p. 83). Rājgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's "Ancient Pataliputra" in *Journal B. B. R. A. Society*, vol. XXIV (1916-17).

Pathayampuri—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana; it was the capital of the Yādavas at the time of the Muhammadan conquest. It was also called Śrīpatha.

Pāṇchēyya—The western division of India at the time of Buddha, including Kuru, Pañchāla, Avanti, Gāndhāra, Kāmboja, Śūrasena, etc. (*Mahāvagga*, VII, 1, 1—see Dr. Rhys Davids' note in *SBE.*, XVII, p. 146).

Paudanya—Same as **Potana**. It was founded by Āsmaka (*Mbh.*, Ādi, ch. 179, v. 47—P. C. Roy's ed.)

Paundarika—Same as **Pāṇḍupura** (*Padma P.*, Uttara, ch. 95).

Paundra—Same as **Punḍravardhana**. It was also called **Punḍradeśa** after the name of **Punḍra**, a son of **Bālī** (see **Sumha**). It was bounded on the east by the river **Karatoyā**, but according to Mr. Westmacott by the river **Brahmaputra** (*JASB.*, 1875, p. 3), on the west by the river **Kausiki** (Kosi), on the north by the **Hemakūta** mountain of the **Himalaya**, on the south by the **Ganges**. It was the kingdom of **Vāsudeva** who was jealous of **Kṛishṇa** (*Harivamśa*, chs. 281, 282; *Padma P.*, Uttara Kh., ch. 94; *Brahmāṇḍa P.*, Pūrva, ch. 55). **Punḍradeśa** and **Paundra** were the names of the country and **Paundravardhana** was perhaps its capital. It was also called **Karusha** (*Bhāgavata P.*, X, ch. 66). It has been identified with **Pāṇḍuā** in the district of **Malda** in **Bengal**. It was formerly situated on the **Mahānandā** which has now receded four miles to the west. It contains the celebrated **Adinab** mosque and the **Satasagḍ** which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahābhārata* (Sabhā P., ch. 51, and *Bhīshma P.*, ch. 9) considers that **Punḍra** and **Paundra** were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Aūga and Baūga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India* in *JASB.*, 1897, p. 85).

Paundra-Vardhana—See **Pundra-varāddhana** and **Pundra**. It was the name of the capital as well as of the country. Jayapīḍa Vinayāditya who ascended the throne of Kasmir in the Laukika or Saptarishi year 3825 (3825—3075=750 A.D.) visited Paundra-varāddhana and placed Jayanta, his father-in-law, on the throne of Gauḍa by defeating the five chiefs of Pañcha-Gauḍa (Dr. Stein's *Rājatarāṅgīnī*, vol. II, p. 163; *Viśva-kosha*, s.v. *Kuñjina*).

Paunika—Same as **Punaka** (*Vāyu P.*, ch. 45).

Paurava—A country on the eastern bank of the Hydaspes (Jhelam) including the Gujrat district, the original seat of the Purus, the kingdom of Porus who fought with Alexander (*Mbh.*, *Sabha P.*, 27; *Harshacarita*, ch. VI).

Pāvā—1. Identified by Cunningham (*Anc. Geo.*, p. 434) with Padraona, an ancient city on the Gandak, twelve miles north-east of Kusinagara, the last place visited by Buddha before he reached Kusinagara where he died. Dr. Hoey identified Pāvā with Pappaur, about three miles east of Sewan in the district of Chhapra. Pāvā was the capital of the Mallas, Padraona is a dialectic variation of Padaravana. At Pava Buddha ate at the house of Chunda, according to Dr. Hoey, *sūkara* (not hog's flesh) but *sūkara-kanda* (hog's root) which aggravated the illness that terminated his life (*JASB.*, vol. LXIX, p. 80). For the meaning of "Sūkara-maddava" which was eaten by Buddha, see note at p. 244 of the *Questions of King Milinda* (*SBE.*, vol. XXXV) by Dr. Rhys Davids. According to Dharmapala it means the tender top-sprout of the bamboo plant. Buddha himself interdicted the use of meat, "Let no one, O Bhikkus, knowingly eat meat (of an animal) killed for that purpose: whosoever does so, is guilty of a dukkata offence" (*Mahāvagga*, VI, 31, 14). It is not therefore likely that he would have taken meat at Chunda's house. Aśvaghoṣa does not mention the nature of the repast offered (see *SBE.*, XIX, pp. 285, note, 286). But see *Mahā-parinibbāna Sutta*, ch. IV in *SBE.*, XI, p. 71, where "boar's flesh" is mentioned. 2. Same as *Pāpā* or *Pāpāpurī*, seven miles to the east of Bihar town, where Mahāvīra, the Jaina Tirthaṅkara, died (see *Pāpā*).

Pavamāna—The Paghman (or Pamghan) range. It appears to be part of *Pāripātra* (*g.v.*) and therefore of the Hindu Kush (*Devī-Bhāgavata*, VIII, ch. 7).

Pāvani—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvatī and the Ghaggar, which is called by the name of Sarasvatī, the most sacred river in ancient India. The Pāvani, which means the 'Purifier,' is said to be one of the eastern streams of the Ganges (*Rāmāyaṇa*, Ādi, ch. 43). Bharata crossed the river Sarasvatī at its junction with the Ganges (*Ibid.*, Ayodh., ch. 71). Whether the Sarasvatī ever joined the Ganges or not, it is a fact that to the north of Thanesar there is a celebrated Tirtha on the Sarasvatī called *Gaṅgā-tirtha*, where Gaṅgā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch. S. Rep.*, 1863, p. 64; *Panjab Gazetteer*, Ambala District, p. 6), and the Ghaggar or Sarasvatī is situated to the east of the Hlādinī which is also one of the three eastern streams of the Ganges (*Rāmāyaṇa*, Ayodh., ch. 71, and Ādi, ch. 43). The Ghaggar was a very important river before and the Sarasvatī was its affluent instead of being the principal river itself as it is generally supposed (*Panjab Gazetteer*, Ambala District, ch. I, p. 5). 2. Same as *Baidyandhā* or *Chitābhumi* (*Brhat-Śiva P.*, pt. II, ch. 3).

Payasvini—1. The river Pāṇāśinī in Travancore (*Chaitanya-charitāmṛita*: *Garuda P.* I, 55; *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 2. The river Paisani or Pisāni, a tributary of the Yamunā between the Ken and the Tonse near Mt. Chitrakūṭa. 3. The river Chandragiri in South Kanara District, Madras Presidency; it rises in the Western Ghats.

Payoshni—1. The river Pain or Pain-Gaṅgā, a branch of the Wardha in the Central Provinces (*Bhāgavata P.*, V, xix, 17; *Padma P.*, *Uttara*, ch. 41; *Matsya P.*, ch. 22, v. 33; *Garrett's Classical Dictionary of India*). 2. The river Partī in Travancore (*Chaitanya-charitāmṛita*: *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 3. The river Pūrṇā, a tributary of the Tapti (*Mbh.*, *Vana*, ch. 119). 4. The river Tapti and its branch the Pūrṇā (*JRAS.*, 1890, p. 541). But the *Bṛihat Śiva P.* (pt. II, ch. 20) and the *Matsya* (ch. 113) and other Parāṇas mention Payoshni and Tapti as two distinct rivers in the same verse. The *Padma P.* (*Uttara*, ch. 41) mentions "Tāpi, Payoshni and Pūrṇā" in the same verse.

Perimuda—The island of Salsette near Bombay, the Perimula of the Greeks. McCrindle approves Campbell's identification of Perimula with Simylla (*Ptolemy*, p. 201), (but see his *Ancient India as described by Megasthenes and Arrian*, p. 142 note). But according to Da Cunha, the ancient name of Salsette was Shashthi (see *Shashthi*). It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era, and which was visited by Buddhist pilgrims. The cave (chaitya) of Kanheri, which is called Krishnagiri in the inscriptions of the island, is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist. of Indian and Eastern Architecture*, p. 161). The cave temples are scattered over the two sides of a big rocky hill at a many different elevations. The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Heber's *Indian Journal*, vol. II, p. 130).

Petanika—The country about Paṭhān on the Godavari or Mahārāshtra (Asoka's Girnar and Dhauli Inscriptions in Smith's *Asoka*, p. 120; and Bhandarkar's *Early History of the Deccan*, sec. iii; *JASB.*, 1838, p. 267).

Phalakt-vana—In Kurukshetra, where at Pharat on the Oghavati river, 17 miles to the south-east of Thanesar, Śukra Tīrtha is situated (*Arch. S. Rep.*, vol. XIV, p. 101; *Mbh.*, *Vana P.*, ch. 83).

Phalgu—The united stream of the Nīlājana (or Nirañjana) and the Mohanā is called by the name of Phalgu. The Nīlājana is united with the Mohanā near the Mora hill, about a mile below Buddha-Gaya. The Phalgu flows through Gaya, and the whole channel of the river from Brahma-sarovara to Uttara-mānasa is considered holy (*Agni P.*, ch. 219).

Phālguna—See *Pañcāṅgāra-Tīrtha* (*Bhāgavata*, X, ch. 79).

Phenā—Mr. Pargiter doubtfully identifies Phenā with the Pengaṅgā or Pain-Gaṅgā. It was also called Sindhu-Phenā (*Brahma P.*, ch. 129; *JRAS.*, 1911, p. 803). It is a tributary of the Godavari (*Brahma P.*, ch. 129).

Phenagiri—It is near the mouth of the Indus (*Bṛihat-Samhitā*, XIV, v. 18).

Phullagrāma—Chittagong.

Pichehkhilā—A river in Kāmarupa or Assam (*Yoginī-Tantra*, *Uttara-khaṇḍa*, ch. 1; *Mahā-bhārata*, *Bhishma Parva*, ch. 9).

Piḍa—A country mentioned in the second edict of Asoka at Girnar, it is the Pidika of the *Brahmaṇḍa Purāṇa* (ch. 49). It was situated in the Arcot district (*JASB.*, 1838, pp. 160, 406).

- Pinākini**—The river Pennar in the Madras Presidency (*Skanda P.*, Mahes. kh., Aruṇāchala, Māhāt., ch. 2; Sewell's *Arch. Surv. of South India*, vol. I, pp. 123, 129). It was also called Pinākā. It is the Tyana of Ptolemy. It rises among the Nundidroog mountains in the province of Mysore, where on account of its northerly course it is called the Uttara Pinākini (Hamilton's *East India Gazetteer*). The Dakṣiṇa Pinākini is the same as Pāpaghni.
- Pindaraka-Tīrtha**—Near Golagar in Guzerat, sixteen miles to the east of Dwarkā (*Mbh.*, Vana P.) It was at this place that the Bishis cursed Śamba, Kṛishṇa's son, saying that he would give birth to a *Muskala* which would destroy the Yadu race (*Bhāgavata*, XI, p. 1).
- Piṣṭapūra**—Piṭhāpura in the Godavari district, it was conquered by Samudra Gupta. It was the ancient capital of Kālīṅga (Smith's *Early Hist. of India*, p. 284). Same as Gayāpāda.
- Plakshaprasravaṇa**—See *Sarasvatī* (1).
- Polaura**—According to Ptolemy it is the name of a town near the Kambyson mouth of the Ganges (McCrindle's *Ptolemy*, p. 72). Same as Kola-Parvatapūra (see my *Early Course of the Ganges* in *I.A.*, 1921).
- Potali**—Same as *Potana* (*Jātaka*, iii, p. 2).
- Potana**—Paṭhān on the north bank of the Godāvari. It was the capital of Asaka or Asmaka or Mahārāṣṭra (*Mahā-Govinda Sūtranta* in the *Dialogues of the Buddha*, pt. II; *Jātaka*, iii, p. 2). See *Pratishṭhāna*.
- Prabhāsa**—1. Somnath in the Junagar state, Kathiawad. It is also called Devapattana and Berawal; Somnath is properly the name of the temple and the city is called Devapattana (Yule's *Marco Polo*, vol. II, p. 334 note). "The neighbourhood of Pattana" (which contains the celebrated temple of Somnath at the south-western corner) "is esteemed specially sacred by the Hindoos as the scene of Kṛishṇa's death and apotheosis. A small river known to the Hindu devotees as the *Raṇṇākshī*, empties itself into the sea, at the distance of about a mile to the eastward of Pattana. At a particular spot on this river, sacred as that of Kṛishṇa's death, are a ghāt and a few temples" (*JASB.*, vol. VII, p. 809—*Note of a Journey in Gīrnar*). The reservoir called Bhāt-kuṇḍa or Bhālākā-kuṇḍa at a short distance behind Somnath's temple is traditionally the scene of Kṛishṇa's death, which took place on the first day of Kali yuga (*Bhāgavata*, XII, 2); the place where the Yādavas fell fighting with one another is also called Amarāpuri Gopitālā. *Raṇṇākshī* is another name for the river *Sarasvatī* (*Vāmana P.*, ch. 84). Somnath is known to the Jainas under the title of *Chandra Prabhāsa* or *Chandraprabhā-prabhāsa*. It was formerly frequented by a very large number of pilgrims from all parts of India during an eclipse of the moon. Chandra (the moon) is said to have been cured of consumption, with which he was cursed, by bathing in the river *Sarasvatī* and worshipping Mahādeva since known as Somanātha (*Śiva P.*, pt. 1, ch. 45; *Mbh.*, Śalya P., ch. 36). Berawal is two miles to the north-west of the Somanātha temple. The celebrated shrine of Somanātha, which is one of the twelve great Liṅgas of Mahādeva (see *Amareśvara*), occupies an elevated site on the south-western corner of the town of Pattana overlooking the sea and close to the wall. For a description of the temple of Somanātha, see *Notes on a Journey to Gīrnar* in *JASB.*, vol. VII (1838), p. 865. Somanātha, also called Someśvaranātha, was the family god of the Chalukya kings of Guzerat. The wooden temple of Somanātha was replaced by a stone temple by Kumārāpāla, king of Anahillapattana, at the request of Hemachandra, the author of the celebrated grammar called *Siddhakema* and the lexicography called *Abhidhāna-chintāmaṇi* (Tawney—

Prabandhakāśīnīmañjī, pp. 126, 129). 2. Pabhra, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north-west of Kosam Kherāj (Kauśāmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, vol. II, p. 240). There is a rock-cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous Nāga and situated on the south-west of Kauśāmbi but the hill is to the north-west from the fort of Kosam. 3. A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chamasodbheda where the river reappears (*Mbh.*, Vana, ch. 129). It was at this place that Vasudeva, the father of Kṛishṇa, performed a sacrifice (*Bhāgavata P.*, X, ch. 84), and where the re-union of Śrī Kṛishṇa and Rādhikā, the Gopis and the Gopas took place, which is generally known as *Prabhāsa Milana*. The *Brahma-vaisnavita Purāṇa* (Kṛishṇa-janma Kh., ch. 54, vs. 20, 23), however, places the scene of re-union at Siddhāśrama (*q.v.*) (*Ibid.*, ch. 126).

Prabhāsa-Sarasvatī—See *Sarasvatī* (2).

Prāchi-Sarasvatī—See *Sarasvatī* (1).

Prāchya—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakośha*); the Prasii of the Greeks which included Magadha (McCordle's *Megasthenes*, p. 68). According to Dr. Oldenberg, the countries of the Kāśis, Kōśālas, Videhas and perhaps Magadha were called Prāchya (*Buddha*, p. 393 note).

Pradyumna-nagara—Pāṇḍuā in the district of Hooghly (*Mahābhārata* as quoted in the *Gaigāmāhātmya* of Raghunandan's *Prāyāścitta-tatva*). According to tradition, Pradyumna, son of Kṛishṇa, is said to have killed here Śaṃbarāśura, and hence the name of the place was changed from Rikshavanta to Pradyumnanagara or Mārapura (*Harivaṃśa*, ch. 166). Pāṇḍu Śākya made it his capital when he left the Śākya kingdom for fear of falling into the power of Virūdhaka, the paricide usurper of the throne of Kōśāla, and retired beyond the Ganges. His daughter Bhaddakachchānā married Pāṇḍuvāsudeva, a prince of Singhapura, present Singur in the district of Hughly in Bengal, who afterwards succeeded Vijaya on the throne of Ceylon (Turnour's *Mahāvamsa*, ch. VIII). It appears that from the name of Pāṇḍu Śākya, who was Buddha's cousin, being the son of Aniruddha, ancient Pradyumna-nagara is called Pāṇḍuā (see my *History of the District of Hughly* in *JASB.*, 1910, p. 610); see *Mārapura*. It appears that Pāṇḍuā was conquered by the Mahomedans at the end of the thirteenth century; Shah Sufi, who was sister's son to the Emperor Firoz Shah II, was oppressed by the Hindu Rājā of Pāṇḍuā who was called Pāṇḍu Rājā; he obtained assistance from his uncle at Delhi and overthrew the Rājā. The old temple was destroyed and the present mosque was built with its materials. The great tower of Pāṇḍuā, 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory, and it served as a Muazzin's minar for a call to prayer. Pāṇḍuā in the district of Hughly should not be confounded with Pāṇḍuā called Firuzabad near Malda which is identified with Pundravarddhana.

Prāgbodhi Hill—The Mora hill, across the river Phalgu, three miles to the north-west of Buddha-Gayā; from this hill Buddha went to the latter place to perform the penance (*Arch. S. Rep.*, vol. III, p. 105). The hill is washed at its south-western base by the Mora Lake and therefore the hill is called Morā-Tāl-kā-pāṇḍā. The cave reached through the villages Manjhowli and Sahaipura. For a description of the caves see *JASB.*, 1904, pp. 30-35.

Prāggyotishapura—1. Kāmrupa or Kāmākshyā in Assam (see *Kāmarupa*), Gauhati (*JRAS.*, 1900, p. 25). It was the capital of the kingdom of Kāmarupa. 2. There appears to be another Prāggyotishapura on the bank of the river Betwā or Betravatī (*Brahma P.*, ch. 28; *Rāmāyaṇa*, Kishk., ch. 42).

Prāgvijaya—Jyntea in Assam.

Prāhlādapuri—Multan (see *Mulasthānapura*).

Prājāpativedī—A sacred place in Allahabad where Brahmā performed sacrifices; this is the temple of Alopī, which is considered as one of the Pīṭhas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā; at Gayā on the east, Bīrajā (Jājpur) on the south, Pushkara on the west, Samanta-paścāka on the north and at Prayāga in the middle (*Bāmāna P.*, ch. 22). With regard to Samanta-paścāka as Uttara-vedī of Prājāpati, see *Māh.*, Śalya, ch. 54.

Pralamba—Madawar or Mundore eight miles north of Bijnor in western Rohilkhand (*Rāmāyaṇa*, Ayodhyā K., ch. 68). See *Matipura*.

Pranahitā—The united stream of the rivers Wardha and the Waingūṅā is called Pranhit. Same as *Pranītā*.

Pranī—Same as *Pranītā* (*Agni P.*, ch. 219).

Pranītā—Same as *Pranahitā* (*Padma P.*, Uttara Kh., ch. 62). The river Pranhit falls into the Godavari and the confluence is a place of pilgrimage (*Brahma P.*, ch. 161).

Prasravaṇa-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyaṇa*, Aranya K., ch. 64) graphically described by Bhavabhūti in his *Uttara Rāmcharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of these hills dwelt the bird Jātāyu of the *Rāmāyaṇa*. The *Rāmāyaṇa* (Kishk. K., ch. 27) places another Prasravaṇagiri at Kishkindhā near Anagandī on the banks of the Tuṅga-bhadra; it is called also Mālyavāna-giri (see *Mālyavāna-giri*).

Prasthala—The district between Ferozepur, Patiala and Sirsa (*Māh.*, Droṇa, ch. 17; Paragiter's *Mārkaṇḍ. P.*, p. 321 note). *Pūṭhā* (A. Barua's *English-Sanskrit Dictionary*, vol. III, Preface, p. 55).

Pratishthā-Nagara—Same as *Pratishthāna*, the Prakṛita form of which is *Paīṭhāna* (*Dvā-triśatputtalikā*, 1st story; *Vikramorcasī*, Act II).

Pratishthāna—1. Bithoor, where the remains of a fort, which is said to have been the fort of Rājā Uttānapāda, still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place; he practised asceticism in the forests of Mathura. 2. Brahmapuri Pratishthāna, now called Paīṭhān or Pattana or Maṅgila-Pattana or Maṅgi-Pattana (Maṅgi-Paīṭhān), the capital of Aśvaka or Mahārāshtra, in the district of Aurangabad, on the north bank of the Godavari, twenty eight miles to the south of Aurangabad. Paīṭhān is a corruption of Paṭiṭhāna, the Pālī form of Pratishthāna. It was the birth-place and capital of Rājā Śālivāhana who is said to have founded the Śaka era in 78 A.D., (see however *Pañcha-nāda*). It is the Paīṭhāna of the *Periplus of the Erythraean Sea* (p. 195) and Potallī of the Buddhists (*Jātakas*, Cam. Ed., iii, p. 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P.*, Uttara, ch. 62; *Kethāsarit-sāgara*, (Tawney's trans.) I, ch. VI, p. 32; *Antiquities of Bidar and Aurangabad*). See *Mahārāshtra*. It was the capital of ancient Aśvaka, called also Aśaka or Mulaka (*Sutta Nipāta*, *Pārāyanavagga*, I; *History of Bābari* in Spence Hardy's *Manual of Buddhism*). 3. Jhūsi, opposite to Allahabad, across the Ganges; it is still called Pratishthānapura (*Kāma P.*, ch. 37; *Agni P.*, ch. III; *Vikramorcasī*, Act II; *Māh.*, Vana, ch. 85). It was the capital of Rājā Purūravā and other kings (*Līṅga P.*, pt. I, ch. 65; *Bhaviṣya P.*, Pratī-sarga Parva, pt. 2, ch. 2). See *Prayāga*. It was founded by Rājā Ilā (*Rāmāyaṇa*, Uttara, ch. 90). It contains the places of pilgrimage called Hamsaprapatana on its northern side, and on the bank of the Ganges Urvastī-tīrtha and others. 4. Pathankot, the capital of Audumvara, the present Gurudāspur district (see *Audumvara*).

Pratyagraha—Same as *Ahichchhatra* (*Hemakosha* ; *Mbh.*, Ādi, ch. 63).

Pravaśga—It has been identified with *Aiga* (Pargiter's *Mārkaṇḍ. P.*, p. 325).

Pravarapura—Śrinagar in Kashmir named after its founder Pravarasena II; the city was built on the site of the village called Sharitaka; Pravarasena reigned for sixty years (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 20 note). Bilhaga, who gives a description of the town in his *Vikramādhikadeva-charitam* (C. 18), says it was situated on the confluence of the Bitastā (Jhelum) and the Sindhu. Bilhaga flourished in the eleventh century A.D., he is also said to be the author of the *Panchāsikā*, the authorship of which is generally ascribed to poet Chaura (see Bühler's Introduction to the *Vikramādhikadevacharita*, p. 7).

Pravijaya—Same as *Prāgvijaya* (*Mārkaṇḍeya P.*, ch. 57).

Prayāga—Allahabad. It formed a part of the kingdom of Kośala at the time of the *Rāmāyana* and Fa Hian in 414 A.D. The celebrated *Aśhaya Bāṭa* or the undecaying banyan tree, which is still an object of worship and which is now situated within a dark subterranean chamber called *Pātālapura* in the fort of Allahabad built by Akbar in 1581, is thus described by Hsuen Tsiang who visited India in the seventh century: "In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles. According to their records, this place is a noted one for all living beings to acquire merit." He further says, "Before the hall of the temple there is a great tree with spreading boughs and branches, and casting a deep shadow. There was a body-eating demon here, who, depending on this custom (viz., of committing suicide), made his abode here; accordingly on the left and right one sees heaps of bones. Hence when a person comes to this temple, there is everything to persuade him to despise his life and give it up; he is encouraged thereto both by promptings of the heretics and also by the seduction of the (evil) spirit. From very early days till now this very false custom has been practised." (See also *Kūrma P.*, ch. 37; and also the story of king Raṇāditya in *Rājatarāṅgiṇī*, bk. III; *Anargharāghava*, Act VII, 129). Purūravā, the hero of the *Vikramorvaśī* is said to have been the king of the country of Prayāga (Allahabad), the capital of which was Pratiśthāna, now called Jhusi. Nahusa, Yayāti, Puru, Dushmanta and Bharata are said to have reigned in this city (*Brahma Purāṇa*, chs. 10, 11, 12; *Līlā P.*, pt. I, ch. 63). The fort of Allahabad was built by Akbar on the site of an ancient Hindoo fort and within it is one of the celebrated pillars of Aśoka, set up there in the third century B.C., promulgating the necessity of erecting hospitals and other charitable institutions and interdicting cruelty to animals (see *JASB.*, 1837, p. 795). The Khairu Bāgh contains the mausoleum of Khairu, the ill-fated son of Jahangir; it is situated between the mausoleum of his mother, the sister of Mān Singh, and that of his brother Purviz. The temple of Alopi is one of the Pīṭhas, where Satī's back is said to have fallen. The temple of Benimādhava on the confluence of the Ganges and Yamunā is mentioned in the Mādhavāchārya's *Śaṅkaravijaya* (ch. VII).

Pretoddhārīnī—The river Pyri or Pairi which joins the Mahānadi at Rāju (*Asiatic Researches*, vol. XV; Cunningham's *Arch. S. Rep.*, XVII, p. 8). See *Devapura*.

Prishtha-Champā—Bihar (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 41).

Prithūdaka—Pehoa in the Karnal district, Panjab, on the river Sarasvatī where the celebrated Brahmayoni-tīrtha is situated. It is fourteen miles to the west of Thānesvar (*Mbh.*, Vana P., ch. 83; *Bhāgavata*, bk. X, ch. 77; Cunningham's *Ancient Geography of India*, XIV, p. 101; *Ep. Ind.*, vol. I, p. 184). According to the *Bāmāna Purāṇa* (ch. 58, v; 115), Prithūdaka is situated on the Oghavatī. For the Prithūdaka inscription, see *JASB.*, 1853, p. 673.

Pulaha-āśrama—Same as Śālagrāma (*Barāha P.*, ch. 143).

Pulinda-desa—1. It included the western portion of Bundelkhand and the district of Sāgar (*Bāmāna P.*, ch. 76). The *Kathā-sarīt-sāgara* confounds the Sēvaras with the Palindas, and Sēvar is the same as Sāgar (*Arch. S. Rep.*, vol. XVII, pp. 113, 139). According to Ptolemy the town of the Paullitoe (Palindas) was Agara (Sāgara). A branch of this tribe called the Podas lived in Bengal. According to the *Tārā Tantra*, Pulinda lies to the east of Śilahaṭṭa (Syhet) and to the north of Kāmarūpa. 2. A country to the north-west of Hardwar (*Mōh.*, Vans, ch. 139).

Punāhpunā—The river Punpun, a tributary of the Ganges in the district of Patna (*Vāya P.*, ch. 108; *Padma P.*, Srishti, ch. 11).

Punaka—Poona. In the copper plate inscriptions of the 8th century A.D. found at Teligāon, the name of Poona is mentioned as Punaka or Puna, it was then also the headquarters of a district. Same as **Paunika**.

Puṇḍarīka-kṣhetra—Same as **Pāṇḍupura**. It is called Puṇḍarikapura in the *Bṛhat-Nāradya P.* (Uttara, ch. 73) where a Liṅga of Mahādeva was established by Jainini.

Puṇḍariya—The Śatruñjaya mountain in Guzerat; it is one of the five hills sacred to the Jains, see **Samet-Śikhara** (*Antagaḍa-Daśa*, Dr. Barnett's trans., p. 58).

Puṇḍra-desa—Same as **Paṇḍra** and **Puṇḍra-varḍhana**. Same as **Gauḍa** (*Barocah's Dictionary*, vol. III, pp. 109, 110). The name of Puṇḍra first appears in the *Āitareya Brāhmaṇa*. According to Mr. Pargiter Puṇḍra and Paṇḍra were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi, see **Paṇḍra** (*Ancient Countries in Eastern India* in *JASB.*, 1877, p. 85).

Puṇḍra-varḍhana—1. Pāṇḍuā, called Firuzabad in later times, six miles north of Malda and twenty miles north-east of Gauḍ (Sir H. Elliot's *History of India*, vol. III, p. 298; *Gauḍa Purāṇa*, I, ch. 81). It was formerly situated on the river Mahānandā which has now receded four miles to the west. It was the capital of Puṇḍra-desa, or Paṇḍra (see **Paṇḍra**). It contained the temple of Pāṇḍali Devī (*Padma P.*, Uttara, ch. 51). According to Prof. Wilson (*Viśāṅga P.*, II, pp. 134, 170), the ancient kingdom of Puṇḍra-desa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tirhut. According to other authorities the country of Puṇḍra or Puṇḍra-varḍhana was situated between the rivers Mahānandā and the Karatoyā. Mr. Fergusson has shown that the region of Dinajpur, Rangpur and Bogra formed the ancient Puṇḍra-varḍhana; in short, it was North Bengal. Mr. Westmacott identifies it with Pañjara and Barādhankuṭī (or Khettal) in Dinajpur (*JASB.*, 1875, p. 188; see also "Notes on the Geography of Old Bengal" in *JASB.*, 1908, p. 267). Cunningham has identified the capital with Mahāsthānagaḍ on the Karatoyā river in the district of Bogra, twelve miles south of Barādhankuṭī and seven miles to the north of Bogra, and also with Pabna (see **Barendra**). In the *Sumāgadhā-nandāna* in the *Avā. Kalp.* (ch. 93) Puṇḍra-varḍhana is said to be 160 yojanas or 640 miles to the east of Śrāvastī. Whatever may have been the extent of the kingdom of Puṇḍra-varḍhana, there can be no doubt that the district of Malda was included in it. James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB.*, vol. XV) says that in Kēśava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paṇḍraka (see a transcription of the plate in *JASB.*, 1833, pp. 45, 50). In the *Āitareya Brāhmaṇa* (VII, 18), the Puṇḍras are mentioned. According to the *Rājatarāṅgiṇī* (Book IV) Puṇḍravardhana was the capital of Gauḍ in the eighth

century A.D., when it was visited by Jayapida, king of Kashmir, during the reign of Jayanta. Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonargaon (near Dacca) and Western Bengal, the capital of which was Satgaon, in 1352, and the provincial capital was fixed at Pāṇḍuā to which Firoz gave his own name and Ferozabad remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). 2. Same as **Puṇḍra-deśa**.

Purālī—Travancore; the Paralia of Ptolemy and the *Periplus of the Erythraean Sea* (see Schoff's *Periplus*, p. 234). It is a corruption of Paraloka, celebrated for its pearl fishery [Bhoja's *Yukti-Kalpataṛu* (published in Dr. N. Law's *Calcutta Oriental Series*), pp. 111, 112].

Purāṇādhishṭhāna—Pandritan, about four miles to the south-east of Srinagar. It was the ancient capital of Kashmir (*Rājatarāṅgiṇī*, bk. V, v. 266). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

Purī—Jagannāth in Orissa. It was visited by Vajrasvāmin, the Jaina patriarch after Subastin. It was then governed by a Buddhist king (*Śāhvirāṭ*, XII, 334).

Purikā—1. Perhaps Paura, the capital of Gedrosia (*Mbh.*, Śānti, 111; cf. McCrindle's *Invasion of India by Alexander*, p. 172). 2. A country on the Nerbuda (*Bṛhat Saṃhitā*, ch. 14; *Mārk. P.*, ch. 57).

Purnā—1. A branch of the Tapti (*Padma P.*, Uttara, ch. 41); but see **Payoshni**. 2. The river Paura, a branch of the Godavari (*Brahma P.*, ch. 106).

Purnadārba—Keliñjar (*Vāyu P.*, ch. 45).

Purushapura—Peshawar, the capital of Gāndhāra (*Devī Purāṇa*, ch. 46). See **Gāndhāra** and **Nava-Gāndhāra**. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shahji-ki-Dheri outside the Lahore gate of Peshawar (*JRAS.*, 1912, p. 113). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see **Tāmasavana**. It was called Purushavar in the eleventh century A.D. (Alberuni's *India*, vol. I, p. 206). The Buddhist monk Asaṅga lived here in the 6th century A.D. It was also the birth-place of Vasubhandu, Asaṅga's youngest brother (*JRAS.*, 1905, p. 37).

Purushni—Same as **Parushni**.

Purushottama-kshetra—Puri in Orissa (see **Śrikshetra** and **Purī**). Indradyumna, king of Malwa, is said to have caused the image of Jagannāth to be made out of a log of wood which he found floating at Bāṅkimohana, and set it up in a temple built by him. (*Shānda P.*, Viṣṇu Kh., **Purushottamakshetra-Māhāt.**, ch. 1; *Brahma P.*, ch. 51). The image was removed and kept concealed at Sonepur-Gopāli, on the western border of Orissa, when it was attacked by a Yavana named Raktavāhu at the time of Rājā Śiva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavāhu's invasion. The image was recovered several centuries after by Rājā Yayāti Keśari in the sixth century of the Christian era. But the present temple was built by the minister Paramahansa Bājpai at a cost of one crore of rupees by the order of Anāṅga (Ananka) Bhīma Deva. The image was afterwards burnt by a Hindu convert named Rāju, who was called Kālāpāhād, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dāru Brāhma*; Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannāth was made according to the figure of the Buddhist *Tri-ratna*. In fact, the image of Jagannātha, Balarama and Subhadrā

represent Buddha, Dharma and Saṅgha respectively, and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumeru with the lotus and crescent above it (Cunningham's *Bhiles Topes*, p. 355 and *Pūjā-Kāya* quoted in Hodgson's *Literature and Religion of the Buddhists*, p. 105). Fa Hien and Hsuen Tsang speak of the drawing of the cars of Buddha, Dharma and Saṅgha. It has, however, not yet been investigated whether the images of Jagannātha, Balarāma and Subhadrā correspond to the images of Kṛishṇa, Baladeva and the goddess Ekānampā respectively, mentioned by Varāha-mihira in his *Bṛihat-saṃhitā* (ch. 58, v. 37); for the origin and name of Ekānampā or Sāvitrī, see *Vāyu P.*, ch. 25. Mr. Patterson says that the images are the representation of Om (ॐ) (*Asia. Res.*, viii, *Jagannātha*). It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see Dantapura and Śrīkṣhetra). Sākshi-Gopāla, which contains a beautiful image of Kṛishṇa, is ten miles by rail from Puri, and Remunā, which contains the image of Khīrchora-Gopīnātha, is five miles to the west of Balasore.

Parva-gaigā—The river Nerbuda.

Parva-Kosala—Same as Kosala (*Mbh.*, Vana, ch. 19).

Parva-Sarasvatī—A branch of the Gomati (Gunati) which flows through Naimishāranya (*Devī-Bhāgavata*, IV, ch. 8; *Matsya P.*, ch. I, 162).

Parva-sindhu—Same as Dakṣiṇa-Sindhu.

Parvasthāl—See Parthall.

Parva-Videha—See Aparā-Videha (Dr. R. L. Mitra's *Lalitā-vistara*, ch. 3 and his note at p. 52).

Pushkalāvati—Pushkalāvati or Pushkarāvati, the old capital of Gāndhāra, is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Pushkala who was placed here as king (*Rāmāyaṇa*, Uttara, chs. 101, 114; Lassen in *JASB.*, 1840, p. 476). Alexander the Great besieged and took it from Astes (Hasti) and placed Sangoos (Sañjaya) as his successor. It was probably Ashtanagara or Hashtanagara (Charsaddah), eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar. It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north-eastward beyond the Kabul river. See Gāndhāra. The ancient name of Pushkalāvati or Pushkarāvati is said to have been Utpalavati (in the Uttarāpatha) where Buddha in a former birth as Brahmāprabhā, a hermit, gave his body to a famished tigress who was about to eat her two new-born cubs (*Divyāvadāna-mālā* in Dr. R. Mitter's *Sanskrit Buddhist Literature of Nepal*, p. 316).

Pushkara—The Pushkar Lake, six miles from Ajmir. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Mlechchhas called Utsabasaśiketa lived near or about Pushkara (*Sabhā Parva*, chs. 27, 32), and also in the Himalaya (*Raghuvaṃśa*, ch. IV, 78).

Pushkara-dvīpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bhushkara or Bokhara. It was comprised in Scythia of the Greeks.

Pushkara-sarasvatī—See Sarasvatī (1), (*Mbh.*, Salya, ch. 39).

Pushkarāvati—Same as Pushkalāvati.

Pushkarāvati-nagara—Rangoon. It is said to be situated in Ramanya Maṇḍala. Tapusa and Bhaliuka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarāvati-nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, vol. III, p. 110; *JASB.*, 1859, p. 473).

Pushpa-giri—A part of the Malaya range, in which the river Kṛitamālā (Vaiga) has got its source (*Mārkandeya P.*, ch. 57; cf. *Viṣṇu P.*, pt. II, ch. 3).

Pushpapura—Pāṭna. It appears that it was originally the name of a quarter of ancient Pāṭaliputra and inhabited by the rich and the nobles (*Mudrārāksasa*, Act I); from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumrār) where the royal palace was situated. Same as Pāṭaliputra and Kusumapura.

Pushpavati—The river Pāmbai in Travancore (*Bardha P.*, ch. 85).

R

Rāḍha—That part of Bengal which lies to the west of the Ganges (Ānanda Bhaṭṭa's *Ballāla-charitam*, pt. II, ch. 1), including Tamuk, Midnapur (Wilson's *Introduction to Mackenzie Collections*, chaps. 138, 139) and the districts of Hughli and Burdwan. A portion of the district of Murshidabad was included in its northern boundary. It was the native country of Vijaya, who conquered Ceylon with seven hundred followers (Upham's *Rājāvalī*, pt. I; *Rājataranginī*, ch. 2; *Mahāvamsa*, chaps. 6, 47); see **Sipphala**. It is the Lāḍa of the Buddhists and Lāḍa of the Jains. According to the latter, Bajirabhumī and Subbhahumī are the two divisions of Lāḍa where Mahāvīra or Varddhamaṇa, the 24th Tīrthaṅkara, wandered for more than 12 years before he attained Jinahood (Bühler's *Indian Sect of the Jains*) at Jīmbhikagrāma on the river Rājupālīkā near the Pārasnāth hills (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38). Prof. Jacobi supposes that Subbhahumī is probably the country of the Suhmas, who are also identified with the Rāḍhas (Jacobi's *Ācārāṅga Sūtra*, bk. I, ch. 8, sec. 3 in *SBE.*, vol. XXII, p. 84). The ancient name of Rāḍha was Sumha (see **Sumha**) and its name in the mediæval period was Lāḍa or Lāḍa. The Purāṇas call the country by the name of Sumha, excepting the *Devi-Purāṇa* (ch. 39) in which Rāḍha is mentioned. Kālidāsa mentions Sumha in his *Raghuvamśa*, IV, v. 35. Rāḍha is perhaps the Gāṅga of the inscriptions (*Epigraphia Indica*, II, 198; IV, 288). It is the country of the Gangridæ, Calingæ of Pliny and Gangaridai of Megasthenes and Ptolemy. Its capital, according to Ptolemy, was Gāṅge which is identified with Saptagrāma or Sātgaṇ. To account for the names of Gāṅga, Gāṅge and Ganges Regia, either we must suppose that at the beginning of the Christian era the country was either conquered by some monarch of the Gāṅga dynasty of the south (see **Palakāḍa** for the Gāṅga dynasty of Mysore), or that it derived its name from its capital Saptagrāma, called Gāṅgā on account of its situation on the Ganges. See **Gāṅga**. According to Diodorus the Ganges flowed by the eastern side of the country of the Gangaridai. It should be stated that according to Prof. Wilson, Ananta Varma, the first of the line of Gangā-varma kings of Orissa was also called "Kolāhala, sovereign of Gangā-Rāḍhi" (*Mackenzie Collections*, Intro., cxxxviii). Rājasekhara who flourished in the tenth century mentions the name of Rāḍha instead of Sumha (*Karpūra-mañjarī*, Act I). The *Prabodhachandrodaya-Nāṭaka* (Act II) which was written in the eleventh century speaks of Dakṣiṇa Rāḍha, indicating that before that period Rāḍha was divided into Uttara and Dakṣiṇa Rāḍha. The portion on the north of the river Ajaya (including a portion of the district of Murshidabad) is *Uttara Rāḍha* and that on the south is *Dakṣiṇa Rāḍha*. In the *Mahā-*

Lingadevara Tantra in the *Hundred-names of Śiva* the names of Tārakeśvara and Siddhinātha are mentioned and their temples are said to be situated in Rāḍha. Hence the celebrated temple of Tārakeśvara must have been existing before that book was composed. For the history of Rāḍha before the Mahomedan period see my *Notes on the History of the District of Hughly in JASB.*, 1910, p. 599. It should be stated that *Rāḍha* is a corruption of *Rāḣhṛa*, and an abbreviation of Gaṅgā-Rāḣhṛa or Gaṅgā-Rāḍa (the kingdom of Gaṅgā the "district of the Ganges" of the *Periplus* and Gangaride of Megasthenes. Ganga-Rāḍa was contracted into *Gāḍga* mentioned in the *Kauṣītaki Upaniṣad* and in the *Karhad Plate Inscription* of Krishna III, and also into Rāḍa which is further corrupted into Lāḍa and Lāla.

Raibhya-Āsrama—Kubjānra at a short distance to the north of Hardwar; it was the hermitage of Rāhi Raibhya.

Raivata—Mount Girnar near Junagar in Guzerat. It was the birth-place of Neminātha, hence it is one of the five great Tirthas of the Jainas (Tod's *Rājasthāna*, vol. I, ch. 19; *Mk.*, Sabbā, ch. 14); see Samet-Sikhara. For the names of the 24 Tirthaṅkaras of the Jainas, see Śrāvastī. It is the Revayae hill of the Jainas near Bāravai or Dvāravati (*Antagaja-Daśa*, Dr. Barnett's trans., p. 84).

Raivataka—Same as Raivata (*Mk.*, Ādi, ch. 220).

Rājagriha—1. Rājgir (*Agni P.*, ch. 10), the ancient capital of Magadha (see Girivrajapura). The new town of Rājagriha was built by Bimbisāra, father of Ajātasatru, at a distance of about a mile to the north of the old town of Rājagriha or Girivrajapura of the *Mahābhārata* (Aśvaghosha's *Buddha-charita*, in *SBE.*, XLIX). 2. Rājagiri on the north bank of the Bias in the Panjab, the capital of Aśvapati, king of Kekaya and maternal grandfather of Bharata (*Rāmāyaṇa*, Ayodhyā k., ch. 70).

Rājamahendra—The capital of Kālīnga, said to have been founded by Mahendra Deva, but see Rājapura.

Rājanagara—Ahmedabad in Gujerat (*Ep. Ind.*, vol. II, p. 42). See Karāvatī.

Rājapura—The capital of Kālīnga (*Mk.*, Śānti, ch. 4). Perhaps it was the ancient name of Rājamahendri.

Rājapuri—Rajauri, south of Kasmir and south-east of Punach called Puhats by the Kasmiris.

Rāmedāsapura—Amritsar in the Panjab. Rāmdās, the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Bābā Nānak. Rāmdās obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Punjab Gazetteer—Amritsar*). It was also called Chak.

Rāmagaḍ-Gauḍa—Belarāmpur, twenty eight miles north-east of Gorḍa in Oudh.

Rāmāgiri—Ramtege (Ramtek), 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghadūta*, v. 1 note). Traditionally Ramtek was the place where Śambuka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra, hence it may also be identified with the Śaibala-giri (mountain) of the *Rāmāyaṇa*, (Uttara, ch. 88). It contains a temple of Rāmachandra and also a temple dedicated to Nāgārjuna. Kālidāsa places the scene of his story in *Meghadūta* at Rāmāgiri. Rāmāgiri has also been identified with Rāmgaḍ in Sirgūjā, one of the tributary states of Chhota Nagpur. There is a large cavern called Sitā Baḡira cave high up in the rocks, forty-five feet deep and six feet high at the entrance, containing inscriptions of the time of Aśoka. There is also

a natural fissure in the mountain called Hātiphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 55 to 16 feet, and height 108 feet. The cave is said to have been noticed in the *Rāmdyāya* and in the *Raghuvamśa* (*Archaeological Survey Reports*, vol. XIII, p. 41; *Lists of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Rāmagiri with Rāmagāḍ does not appear to be correct. There can be no doubt therefore that the Sītā Baiḡira Cave at Rāmagāḍ in the Sirgujā State is the Riksha-vila of the *Rāmdyāya* (Kishk. k., chs. 51, 52), but there is another Bindhyāchala, see Bindhyāchala (2).

Rāmagrāma—Rampur Deoriya in the district of Basti in Oudh, which once contained a stūpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. S. Report*, vol. XVIII, p. 4; XXII, pp. 2, 111; Upham's *Mahāvamsā*, ch. 31). It was visited by Fa Hien and Hsuen Tsiang.

Rāmahrada—A sacred tank or lake situated on the northern side of Thaneshwar; it is 3546 feet in length from east to west and 1900 feet in breadth from north to south. It was called Dvaipāyanahrada on account of an island in the middle of it, which contained a well called Chandra-kūpa. It was also called Śaryagavant or Śaryagāvata in the *Ṛig-Veda* (I, 84, 14), a small tank situated on the north-eastern side of this tank is still called Sanetsar which is evidently a corruption of Śaryagāvata the two tanks being formerly one. It was also called Brahmasara on account of Brahmā having performed austerities on the bank of this tank. It was likewise called Rāmahrada as Paraśurāma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshatriyas. It was also called Chakra-tīrtha as on the bank of this tank Kṛishṇa attempted to kill Bhīma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see Oghavati). On the bank of this tank Purūravā recovered Uryasi, and Indra killed Vṛitrāsura by a thunderbolt made of the bone of Dadhichi Muni (*Mahābhārata*, Vana, chs. 83, 100, 101; Cunningham's *Anc. Geo.*, pp. 331-335).

Rāmakeli—A village about 18 miles to the south-east of Malda in the district of Rajshahi in Bengal. It contains two tanks called Rāpasāgara and Sanātanasāgara, said to have been excavated by the two brothers Rāpa and Sanātana, the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah, king of Gauḍa. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Antya Kh., ch. IV). A fair is held here every year in the month of Jyāishṭha to commemorate the conversion of the two brothers into Vaiṣṇavism.

Rāmaṇiyaka—A pleonastic form of Rāmaniya, that is Armenia (*Mahābhārata*, Ādi, ch. 26; see my *Rasātala or the Under-world in the Indian Historical Quarterly*, vols. I & II).

Ramaṇya—Pegu and the delta of the Irawadi. It was also called Aramaṇa (Phayre's *Hist. of Burma*, p. 30).

Rāma-tīrtha—Three miles north of Hāngal in Dharwar district, Bombay Presidency (*Padma P.*, Swarga (Ādi), ch. 19; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 137).

Rāmesvaram—Same as *Setubandha* (*Rāmdyāya*, Laṅkā k., ch. 25). The island of Rāmesvara is separated from the mainland of India by the Pumben Passage. It contains the celebrated temple of Rāmesvara said to have been established by Rāmachandra himself. Rāmajharakā, containing the impression of Rāmachandra's feet, is one mile and a half from the Rāmesvara temple, from this place Rāmachandra is said to have supervised the construction of the Adam's Bridge.

Rāmeśvara-saṅgama—The confluence of the river Banas with the Chambal.

Raṅkshu—The Rangit, a tributary of the Tistā in the Darjeeling district (*Mārkaṇḍ. P.*, ch. 57).

Rantipura—Rintambur or Rintipur on the Gomati, a branch of the Chambal. It was the abode of Ranti Deva alluded to by Kālidāsa in his *Meghadūta* (pt. I, śl. 47). The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (Droṇa P., ch. 67).

Rasa—The river Jaxartes, the Ranha of the Avesta (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 209; *Rig Veda*, X, 75).

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Te-le*, the Sanskrit form of which is *Tala*. Rasātala or Pātāla was the general name of the country as well as the specific name of one of its provinces. The seven "spheres" or provinces of Rasātala derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock. (1) Atala derived its name from the A-telites; (2) Bitala from the Ab-telites; (3) Nitala from the Neph-thalites; (4) Talātala from the To-charis (or the Takshakas of the *Mahābhārata* and the *Purāṇas*, see Todd's *Rājasthāna*, vol. I, ch. VI, p. 61 note). The *Viśṣṇu P.* (II, ch. 8) has Gabhastimat instead of Talātala; Gabhasti appears to be the same as the Jaxartes (*ibid.*, ch. 4), especially the upper portion of it; (5) Mahātala from the Hai-talites; (6) Sutala from the Ci-darites or Su tribes who lived in the Upper Jaxartes and the Oxus. They were the Surabhis or cows (Choroemi of the classical writers) and Suparnas or Garuḍas or birds of the *Mahābhārata* (Udyoga, chs. 100 and 101), who lived in the Trans-Caspian District. The names of the several tribes of Suparnas commence with *Su* (*ibid.*, ch. 100). The Garuḍas were Sakas, but they followed the Zoroastrian religion; (7) Rasātala is the valley of the Rasa (*q.v.*) or the Jaxartes. It derived its name from the river Rasa, on the banks of which the Huns and the Scythians (Sakas) resided. They were called Nāgas or serpents. The word *Nāga* is evidently a corruption of Hiung-nu, the ancient name of the Huns, and according to some authority they believed that the Serpent (Nāga) was the symbol of the earth (Ragozin's *Vedic Index*, p. 308). Each name of the serpents of Pātāla as mentioned in the *Mahābhārata* (Ādi, ch. 35) represents a tribe of Nāgas, as Śeśha—the Śeśas of Sogdiana, Vāsuki—the Usunivis, Takshakas—the Tocharis, Aśvatara—the Asis, Tittiri—the Tatars afterwards called Tartars, etc. For the different names of the Huns, or rather of their tribes, see Dr. Modi's *Early History of the Huns* in *JBBRAS.*, vol. XXIV (1916-17), pp. 565, 548. Some of the Scythians also were Hunnic tribes (*ibid.*, p. 563). *Pātāla*, though a general name, is evidently derived from the Eph-thalitas or the White Huns; they were called white in contradistinction to the black or sun-burnt Huns of the North (*ibid.*, p. 565). Rasātala or Pātāla was also the abode of the Dānavas (demons) who were also Turanians. [Dr. J. J. Modi's *Ancient Pātāliputra* in *JBBRAS.*, vol. XXIV (1916-17), pp. 519, 521]. The classical name of the Caspian Sea was Mare Caspium or Hyrcanum, which shows that the name was derived from the two parts of the name of Hiraṇyakaśipu (a *daitya*), the son of Kaśyapa; and the ancient town of Hyrcania near the modern town of Āsterabad to the south-east of the Caspian Sea must have been his capital, the ancient Hiraṇyapura (*Padma P.*, Śṛishti, ch. 6) though tradition places it (*q.v.*) in India. Beli's palace was situated in Sutala or in the Trans-Caspian District (*Harivaṃśa*, ch. 262). Kaśyapa was the progenitor of the aforesaid tribes. The idea of Pātāla being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age, and the association

of the region with the Nāgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garuḍa birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasātala or the Under-World* in the *Indian Historical Quarterly*, vols. I and II.)

Rāstika—See **Lāta**.

Rathasthā—The river Rapti in Oudh (*Mbh.*, Ādi., ch. 172; R. K. Roy's *Mbh.*, p. 206 note)

Ratnadvipa—Ceylon.

Ratnākara-nadi—The Kānā-nadi on which is situated Khānākul-Krishnanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahādeva Ghanṭeśvara (*Mahāliṅgesvara Tantra*).

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakṣiṇa Kośala or Gondwana. It was perhaps the capital of Mayuradhvaja and his son Tāmradhvaja who fought with Arjuna and Kṛishṇa for the sacrificial horse (*Jaimini-Bhārata*, ch. 41). Ratanpura became the capital of the Haihaya kings of Chhatis-garh, where they ruled for fifty generations.

Rāvanahrada—It is supposed to be the Anava-tapta or Anō-tatta lake of the Buddhist works. It is called by the Tibetans Langak-tso and Rakhas-tal. The lake is fifty miles in length and twenty-five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Rāvana, king of Lākṣā. He is said to have bathed every day in this lake, and then worshipped Mahādeva in the Kailāsa mountain at a place called Homa-kunḍa. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 47).

Remunā—Six miles to the west of Balasore in Orissa, containing the temple of Kṣhīrachorā Gopinātha, visited by Chaitanya.

Reṇukā-tīrtha—About sixteen miles north of Nahan in the Panjab (*Padma P.*, Svarga, Ādi., ch. 11). Reṇukā was the mother of Paraśurāma. The *Padma Purāṇa* mentions nine holy places (*varas*) in Northern India; Reṇukā, Śūkara (Sonon on the Ganges), Kāśī (Benares), Kālī (Karra on the Ganges), Śīvara, Kālāṅjara and Mahākālā (Ujjain).

Revā—The river Nerbuda (*Meghadūta*, pt. I, v. 20; *Padma P.*, Svarga, ch. 10), but according to some *Purāṇas* the Revā and the Narmadā are different rivers (*Bāmana P.*, ch. 13, vs. 25, 30; *Bhāgavata P.*, Bk. V, ch. 19).

Revāpura—Same as **Śivālaya**. Ghusrineśa Mahādeva is said to be in Revāpura (*Padma P.*, Uttara, ch. 62); hence Revāpura is identical with Śivālaya.

Revavanti—Revadanda (see **Champāvati**).

Rijupālikā—The river Barākar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing foot-prints of Mahāvira, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupālikā, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrāma which was near the Pārasnath hills (*Kaṭhasūtra* in *SBE.*, XXII, p. 263; Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

Riksha-parvata—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmaṇḍa P.*, ch. 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc., as well as the mountains

of Gondwana in which the river Mahānadi has got its source (*Mbh.*, Śānti., ch. 52) and also the mountains where the rivers Nerbuda, Sone, Suktimati, etc. take their rise (*Barāha P.*, ch. 85; *Skanda P.*, Revā Kh., ch. 4).

Riksha-vila—The Sitā-Bāngira cave at Rāmgāḍ in the Sirguja State of the Chutia-Nagpur division (*Rāmāyaṇa*, Kishk. k., chs. 51, 52; *List of Ancient Monuments in the Chota Nagpur Division*). The latter work wrongly identifies Rāmgāḍ including the Sitā-Bāngira cave and the Hātiphor tunnel with Rāmāgiri of the *Meghadūta*. See *Rāmāgiri*. But this Rikshavila appears to have been situated in the Vindhya-chala of North Mysore (*Rāmāyaṇa*, Kishk., chs. 48, 50) and not of Northern India.

Rishabhā-parvata—The Palni hills in Madura, which form the northern portion of the Malaya mountain (*Mbh.*, Vana P., ch. 85; *Chaitanya-charitāmṛta*, II; *Gaurasundara*, p. 214). The *Mahābhārata* (Vana P., ch. 85) says it is situated in Pāṇḍya. The hills are locally called Barāha Parvata.

Rishikulyā—1. The Rishikailia river on which Ganjam is situated; it rises in the Mahendra hills (*Brahmaṇḍa P.*, Pūrva, ch. 48). It is also called Rasikaila (Thornton's *Gazetteer*, Ganjam). 2. The Kiyul, which rises on the Suktimat mountain in Bihar sub-division not far from Rajgir (*Arch. S. Rep.*, vol. VIII, p. 124).

Rishipattana—Sarnāth near Benares—Isipattana of the Buddhists (*Lalitavistara*, ch. 26).

Rishyamūka—A mountain situated eight miles from Anagandi on the bank of the Tuṅgabhadra. The river Pampā rises in this mountain and falls into the Tuṅgabhadra after flowing westward. It was at this mountain that Rāmachandra met Hanumān and Sugriva for the first time (*Rāmāyaṇa*, Kishk., ch. IV). Mataṅga-vana, where the female ascetic Śavari resided, was near this mountain on the western side of the river Pampā.

Rishyaśringa-āśrama—The hermitage of Rishi Rishyaśringa of the *Rāmāyaṇa* was situated at Rishi-kunḍa, twenty-eight miles to the west of Bhagalpur, and four miles to the south-west of Bariarpur, one of the stations of the East India Railway (*Rāmāyaṇa*, Ādi k., ch. 9). The hermitage was situated in a circular valley formed by the Mairā hill which is evidently the Maruk hill of Captain Thuillier (see the *Kharakpur Hills* in *JASB.*, 1852, p. 204). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi-kunḍa, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi-nadi and falls into the Ganges at a distance of five miles; but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhāṇḍaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablations. A fair is held here every third year in honour of the Rishi Rishyaśringa. Other places as the Singarika or Rishyaśringa Parvata, 8 miles to the south of the Kajra station (*Ind. Ant.*, vol. II, p. 140) also claim the honour of being the hermitage of the Rishi (see *Rohinnāś*), but from the proximity of Rishi-kunḍa to the Ganges, which afforded facility to the public women sent by Romapāda, king of Aṅga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyaśringa and his father Bibhāṇḍaka performed austerities. The Rishi's hermitage is said in the *Mahābhārata* to have been situated not far from the river Kusi (ancient Kausikī) and three yojanas or twenty-four miles from Champā, where the houses of the public women were situated (*Mbh.*, Vana, chaps. 110, 111).

Rishyatrīṅga-giri—Same as Śrīṅgagiri.

Roāśvara—Roāsar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Mandi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north-west of Jvālāmukhī. The lake contains seven moving hills, one of which called Gaurī Devī possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rishī Lomaśa (*JASB.*, 1902, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

Rohana—Adam's Peak in Ceylon; it is also called Sumana-kūṭa (Māra's *Anargharāghava*, Act vii, 99; *Rājatarāṅgi*, iii, v, 72; Upham's *Rājāvalī*).

Rohi—Afghanistan; it was also called Roha. Same as **Loha**.

Rohiṇī—The rivulet Rohin in the Nepalese Terai which separated Kapilavastu from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohiṇī between the Koliyas and the Sakiyas was averted by Buddha (*Jātaka*, Camb. ed., vol. V, pp. 219-221).

Rohinnālā—Lo-in-ni-lo of Hiuen Tsiang. Vivien St. Martin has identified it with Rohinnālā and General Cunningham with Rajaona which is two miles to the north-west of the Lakhisarai station of the E. I. Railway. General Cunningham also surmises that by Lo-in-ni-lo Hiuen Tsiang meant Kiyul (*Arch. S. Rep.*, vol. III). Rohinnālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges; perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit-nālā or Rohinnālā, is five miles to the north-west of Uraṇ in the district of Monghyr. There are many Buddhist and other ancient ruins at Uraṇ (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that "one Rehuānālā was in the dominion of Indradumnya, the last king of Jayanagar, who is supposed by General Cunningham and Buchanan (*Eastern India*, II, p. 26) to have been the last of the Pāla Rājās of Magadha (Bihar), who was defeated by Mukhdum Maulana Bux, one of the chiefs under Bakhtiar Khilji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyatrīṅga's āsrama was situated; it contains several springs and some temples (see **Rishyatrīṅga-āsrama**).

Rohita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort, which is said to have been built (*Harivaṃśa*, ch. 13) by Rohitāśva, son of Rājā Hariścandra of the *Rāmdyāna* and *Mārkaṇḍeya Purāṇa* and ancestor of Rāmachandra of Oudh. It was also called Rohitāśva (*JASB.*, viii, p. 698). The buildings in the fort were repaired and renovated by Man Sing in 1597 A.D. after he was appointed Subedar of Bengal and Bihar. The Rhotas hill is a spur of the Kymore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB.*, 1839, pp. 354, 693.

Rohitaka—Rohtak, forty two miles north-west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, Sahā P., ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

Rohitāśva—Same as **Rohita** (*JASB.*, vol. VIII, p. 695).

Roruva—The capital of Sauvira [*Aditta Jātaka* in *Jātaka* (Cam. Ed.), III, p. 250; *Mahā-Govinda Sutta* in *Digha Nikāya*, XIX, 36].

Rudra-Gayā—In *Kousāpura* (*Padma P.*, Uttara, ch. 62).

Rudrakotī—1. In Kurukshetra (*Padma P.*, Svarga, ch. 11). 2. On the Nerbuda near its source (*Padma P.*, Swarga, Ādi, ch. 6).

Rudrapada—In Mahālaya or O karanātha, where Mahādeva (Rudra) left his foot-mark (*Kūrma P.*, pt. II, ch. 36).

Rurumuṇḍa Parvata—Same as Ūrumuṇḍa Parvata (*Disyācadāna*, Cowell's ed., chs. XXVI, p. 349; XXVII).

S

Sābhramati—The river Sābarmati in Guzerat (*Padma P.*, Uttara kh., ch. 52). It rises from Nandikunḍa (ch. 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay.

Sadānirā—1. The river Karatoyā which flows through the districts of Rungpur and Dinajpur, the ancient Puṇḍra (*Amarakosa*, Pātāla, V; *Tukhātta*, p. 796). The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā. 2. A river mentioned in the *Śatapatha-Brāhmaṇa* as being situated between Videha (Tirhut) and Kośala (Oudh); the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha-Brāhmaṇa*, was composed by Yājñavalkya (see *Śatapatha-Brāhmaṇa*, IX, 4). It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha-Brāhmaṇa* in the *Sacred Books of the East*, vol. XII, p. 104), but in the *Mahābhārata* (*Śabhā P.*, ch. 20), it has been placed between the Gaṇḍaki and the Sarayū, and in the list of rivers Sadānirā is mentioned as a distinct river from the Karatoyā or the Gaṇḍak (see *Mbh.*, Bhishma P., ch. 9). Mr. Pargiter identifies it with the Rapti, a tributary of the Sarayū (see his *Mārkandeya P.*, c. 57, p. 204).

Sāgala—Same as Śākala, the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Milindā Pañha*, vol. XXXV of *SBE.*, p. 1). The Śāṅkheyya monastery was near Sāgala. It was the capital of Madra-deśa (*Jātaka*, vol. IV, p. 144).

Sāgara-saṅgama—A celebrated place of pilgrimage still called by that name or Gaṅgā-sāgara near the mouth of the Ganges, said to have been the hermitage of Rishi Kapila, same as Kapilāśrama. (*Bṛhat-Dharma Purāṇa*, Pārva khaṇḍa, ch. 6; *Mbh.*, Vana, ch. 114). The temple in honour of Kapila Muni in Sāgar Island was erected in 430 A.D., but it was washed away by the sea in 1842. It once contained a population of 200,000 (*JASB.*, 1850, p. 538, note).

Sāhañjana—Same as Sanjān (*Harivamśa*, ch. 33).

Sahasarāma—Sāstram in the district of Shahabad. Aśoka's inscription is on Chandan Pir's hill situated on the east of the modern town. It is ninety miles to the south-west of Patna. Within the town is situated the tomb of Sher Shah in an artificial tank. For Pratāpa Dhavala's inscription of 1173 A.D. and Aśoka's inscription on Chandan Sāhid hill, see *JASB.*, 1839, p. 354.

Sahyādri—The northern parts of the Western Ghats north of the river Kāveri; the portion south of the river Kāveri was called Malaya-giri (see *Mahādeva-charita*, Act V, v. 3).

Sahyādrija—The river Kāveri (*Śiva P.*, *Vidyāśaṅkṣā*, ch. X).

Saibala—Same as Śivālaya (*Bṛhat-Śiva P.*, II, ch. 4).

Saibala-giri—Rāmāgiri or Rāmtēk mountain, 24 miles to the north of Nagpur in the Central Provinces. At the foot of this mountain a Śudra, performed asceticism, on account of which he was killed by Rāmachandra (*Rāmāyana*, Uttara k., ch. 88). See Rāmāgiri and Śambūka-āśrama. It was situated on the southern side of the Vindhya range (*Ibid.*)

Sailodā—The river Jaxartes which flows through the northern extremity of Sogdiana (*Mataya P.*, ch. 120 and *JASB.*, vol. LXXI, p. 156). But the Jaxartes has been identified with the river Sitā (see *Sitā*). The identification of Śailodā with the Jaxartes does not appear to be correct (see *Brāhmadā P.*, ch. 51). The river is said to be situated between the Meru and Mandāra mountains (*Mbh.*, Sabhā, ch. 51) and near Uttara-kuru (*Rāmāyaṇa*, Kishk., ch. 43).

Sairindhra—Sirhind (see *Bṛhat-saṃhitā*, XIV, ch. 29).

Sairishaka—Sirsa in the Panjab (*Mbh.*, Sabhā, ch. 32).

Saitabāhīnī—Same as Bāhūdā (*Amarakośha*).

Śākadvīpa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB.*, vol. LXXI, p. 154). Soy-thia and Seg-dia-na are corruptions of Śāka-dvīpa. According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand. According to Strabo the country lying to the east of the Caspian Sea was called Soythia (see also Ragozin's *Assyria*, ch. 12). In 160 B.C. the Śakas or Sae were expelled from Sogdiana by the Yushis or Yuehchis, a tribe of the Tatars. The Śakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurā, Ujjayini and Girinagara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sae", or Śakas. Meanwhile the five tribes of the Yushis or Yuehchis being pressed from behind conquered Baktia in 126 B.C. (see *Bāhika* and *Śākala* and *Pañchanada*). About a century afterwards the Kushanas one of the branches became predominant. The Kushanas after defeating the Śāka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śāka satrap from Mathurā, and they made Takshashilā their capital of the kingdom extending from Baktia to the Doab of the Ganges, and Mathurā remained their subordinate capital. Kanishka, belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A.D. The resemblance of the following names of the countries, rivers and mountains in Śākadvīpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking:—

Mahābhārata, Bhishma Parva, ch. 11—Ptolemy (McCrindle's translation pp. 283—287).

Śākadvīpa.

Skythia.

Countries (Varshas).

Kumuda	Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes. Komedorum Montes is the Tsung-hing mountain of Huen Tsiang; see Kiun-to in Beal's <i>RWC.</i> , vol. I, p. 41.
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Sukumāra	Komaroi.
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Jalada	Golaktophagoi.
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Jalandhara	Salateroi (p. 268) or the Zaratoi (p. 286).
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Countries (Janapada).

Mriga	Margine or Margiana, present Merv (Bretnhneider's <i>Medieval Researches</i> , vol. II, p. 103).
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Masaka	Massagetai.
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Mandaga	Makhaitegoi.
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Rivers.

Sitā	The Syr-daria or the Jaxartes (<i>daria</i> means river).
Chakshuwarddhana	The Oxos or the Oxus.
Kumāri	The Rha or the Volga.

Mountains.

Meru	Mt. Imaus.
Malaya	Alana mountain.
Śyāma-giri	Kaukasos Mount (including the Belcoortag and the Mustag mountain which means the Black mountain. It is identical with Mount Śyāmaka of the <i>Avesta</i> (Yast. XIX, 5; <i>SBE.</i> , vol. XXIII, p. 288).

Viśva Purāṇa, pt. II, ch. 4 — *Ptolemy* (McCrindle's translation, pp. 282—297).

Countries.

Kusumoda	Inhabited by the Khorasani (p. 282).
Maudādi	Inhabited by the Mardiyeni (p. 281).

River.

Ikshu	The Oxos.
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Mountain.

Asta-giri	Aska-tangka (<i>tangka</i> means mountain, p. 285).
Durga Śalla	The El Burz mountain, as both the words <i>Durga</i> and <i>Burz</i> mean a fort (see my <i>Rasātala or the Under-World in the Indian Historical Quarterly</i> , vols. I ff.).

Town.

Mārkaṇḍa	Samarkand (p. 274), the capital of Sogdo or Sogdians, called Maracanda (Bretschneider's <i>Medieval Researches</i> , II, p. 58; McCrindle's <i>Invasion of India by Alexander the Great</i> , p. 40).
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It should be noted that in Śākadvīpa, the river Hiraṇvatī (the river of gold) mentioned in the *Mahābhārata* (VI, ch. 8), forming the boundary of the country of the Suparnas or Garuḍas, is evidently Zarafshan, the (distributor of gold). It is the river Hātaki-Nadi of *Rasātala* of the *Bhāgavata* (V, ch. 24). It rises in the Fan-tau mountains and falls into Kara-kul lake.

Śākala—The capital of Madradesa (*Mahābhārata*, Sabhā, ch. 32). It has been identified by Cunningham with Sanglawala-Tiba on the Apagā river west of the Ravi in the district of Jhang in the Panjab. But this identification has been proved to be erroneous, it has been identified with Chuniot or Shakkot in the Jhang district. But Dr. Fleet has identified

Śākala with Sialkote in the Lahore division, Panjab (Smith's *Early History of India*, 3rd ed., p. 75; Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rājā Śāl (i.e., Śālya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander,—Milinda of the Buddhists (140—110 B.C.), (see *Bāhika* and *Śākadvīpa*). The *Vāya Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 82 years. Śākala was called Euthydemia by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kalinga-Bodhi Jātaka* in *Jātaka*, Cam. ed., IV, 144). It is the birth-place of Śāvitṛī, the wife of Satyavāna (*Matanga Purāṇa*, ch. 206). Śālya, the brother of Mādri, was king of Madra at the time of the *Mahābhārata*. Mihirakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns, but according to some authorities Mihirakula's grandfather Lakhan Udayāditya established his capital at Śākala (see *Magadha*).

Śākambhārī—1. Sambhāra in Western Rajputana (*Mbh.*, Ādi P., ch. 78; *Ind. Ant.*, VIII, 159; X, 161; *JRAS.*, vol. XVII, p. 29), where a well called Devayāni is pointed out as the identical well in which Devayāni, who afterwards became the queen of Rājā Yayāti, was thrown by the princess Śarmishthā. Śākambhārī was the capital of Sapādakaksha country (*Ep. Ind.*, vol. II, p. 422). See *Sapādakaksha*. 2. The celebrated temple of Śākambhārī is situated in Kumāun on the road from Haridwar to Kedārnāth. The temple of Śākambhārī Devī is situated on Mount Sur-Kot on the north-western part of the Sewaliks (*Calcutta Review*, vol. LVIII (1874), pp. 201 f.; *Devī-Bhāgavata*, VII, ch. 28).

Sakasapura—Same as *Saṅkāśya* (Hardy's *M.B.*, p. 310).

Śakasthāna—Sistan, where the Śakas first settled themselves, though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription; Cunningham's *Bhilsa Topes*, p. 128). It was called Drangiana before it bore name of Śakasthāna, afterwards it was called Sijistan and its modern name is Sistan (Rapson's *Anc. Ind.*, p. 137).

Śāketa—Ayodhyā or Oudh (*Hemakasha*). Its capital was Sujanakot or Sanchankot, the Sha-chi of Fa Hien, thirty-four miles north-west of Unao in Oudh (Dr. Rhys Davids' *Buddhist India*, p. 39) on the river Sai in the Unao district. It appears from the *Mahāvagga* (VII, 1, 1 in the *Sacred Books of the East*, vol. XVII) that the town of Śāketa was six leagues from Śrāvastī. McCrindle identifies it with Ayodhyā, the Sageda of Ptolemy.

Śakra-kumārīkā—Near Reṇukā-tīrtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Panjab. The name of Śakra-kumārīkā was used by way of contradistinction to Kanyā-kumārīkā (*Mahābhārata*, Vana, ch. 82, v. 81).

Śālagrāma—A place situated near the source of the Gaṇḍak, where Bharata and Rishi Pulaha performed asceticism (*Padma P.*, Pātala kh., ch. 78; *Bhāgavata*, sk. V, ch. 7). It was the birth-place of Mārkaṇḍa (*Bṛhat-Nāradya P.*, ch. 5). Jaṇa-Bharata's hermitage was situated on the Kākaveni river on the north of Reḍigrāma, and that of Pulaha in the latter village (*Archavatara-sthala-vaibhava-darpaṇam*). For the description of Śālagrāma and the holy stones called Śālagrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-359; Wilford's *Ancient Geography of India in Asia, Res.*, XIV, p. 414; *Brahma-vaivarta P.*, ii, ch. 13). See *Muktinātha*.

Śālagrāmī—The river Gaṇḍak, especially that portion of it which is within half a mile of Muktinātha, the bed of which abounds with sacred stones called Śālagrāma see; *Muktinātha* (*Barāha P.*, ch. 144). It is also called Kālī.

Sālatura—The birth-place of Pāṇini, the celebrated grammarian (Hüven Tsiang in Beal's *RWC.*, vol. I, p. 114 note, but see Rām Dās Sen's *Pāṇini* in the *Āitiḥāsika Rākāṣya*, and Weber's *History of Indian Literature*, p. 218). It has been identified by Cunningham (*Asc. Geo.*, p. 57) with the village of Lahor (Lahul of G. Bühler's *Brahma Alphabet*, p. 23) to the north-west of Ohind in the Panjab. It was situated within the ancient country of Gandhāra. Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajankānta Gupta's *Pāṇini*). According to Dr. Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era, if not earlier. But in the *Indian Antiquary* (vol. I., p. 302), it is said that Pāṇini lived at the time of Pushyamitra, king of Magadha (178 to 142 B.C.). Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B.C. (*History of Ancient Sanskrit Literature*, pp. 245, 301), but Professor Goldstücker refutes this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini, and Patañjali, the author of the *Mahābhāṣya*, lived later than Kātyāyana. Pāṇini must have preceded Vyādi by at least two generations, the latter was the author of the grammatical work called *Saṅgraha*. Pāṇini was also called Dākshāyana, his mother's name being Dakehi (Goldstücker's *Pāṇini*).

Sāhārāja-tirtha—The place where the Indus falls into the ocean (*Mahābhārata*, Vana, ch. 82; *Padma P.*, Svarga, ch. XI). Sāhārāja is another name for Baruṣa (*Mbh.*, Udyoga, ch. 97).

Sālvāhanapura—Pattana (see *Pratishṭhāna*).

Sālmali-dvīpa—Chaldia. Chal-dia appears to be a corruption of Sālmali-dvīpa. Perhaps the rivers Nivritti and Bitirishā are the Euphrates and Tigris respectively (*Brahmaṇḍa P.*, ch. 53). Mesopotamia or Assyria.

Śālva—It was also called *Mārtikāvata*. It was near Kurukshetra (*Mbh.*, Virāṭa, ch. 1). It was the kingdom of the father of Satyawāna, the husband of the celebrated Sāvitrī (*Mbh.*, Vana P., ch. 282). Its king was Śālva who attacked Dvārāvati. It comprised portions of the territories of Jodhpur, Jaipur and Alwar. See *Mārtikāvata* and *Śālvapura*.

Śālvapura—Alwar (Cunningham, *Arch. S. Rep.*, vol. XX, p. 120; *Mataya Purāṇa*, ch. 113; *Harivaṃśa*, Vishnu, ch. 54). It was also called Saubhanagara, the capital of Rājā Śālva, who was king of the country called Mārtikāvata; he was killed by Kṛishṇa (*Mbh.*, Vana P., ch. 14). See *Mārtikāvati*. The Bhāringis of Pāṇini, the Bolingai of Ptolemy, were a branch of the Śālvas. They lived on the western slope of the Aravali mountain (McCrindle's *Ptolemy*, p. 163).

Samādhi-giri—Same as Samīda-giri.

Sāmālanātha—Same as *Śyāmālanātha* (*Mataya P.*, ch. 22).

Samangaḍ—Same as Samugaḍ.

Sāmānta-kūṭa—Adam's Peak in Ceylon (*Upham's Rājātali*, pt. I).

Samānta-pañchaka—Same as Kurukshetra.

Samatata—East Bengal (*Bṛhat-saṃhitā*, ch. xiv). Lower Bengal (Dr. Bloch's *Arch. S. Rep.*, 1902, in the *Supplement to the Calc. Gaz.*, Sept. 17, 1902, p. 1303; *Devī Purāṇa*, ch. 46). The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p. 249; Cunningham's *Asc. Geo.*, p. 501). It was situated to the east of the Bhāgirathi and south of Puṇḍra. Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB.*, 1915, pp. 17, 18). It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp. Ins. Ind.*, III, p. 1). Its capital was Karmānta, modern Kamta, near Comilla in the district of Tiparā, Bengal (*JASB.*, 1914, p. 87).

Sambalaka—See *Semulapura*.

Śāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Bhaviṣya P.*, Brahma Parva, pt. I, ch. 140, v. 3; and *Arch. S. Rep.*, v, pp. 114 ff.). It was founded by Śāmba, son of Kṛishṇa.

Sambhalagrāma—A village near Moradabad in the district of Rohilkhand, eighty miles to the east of Delhi, where Viṣṇu would incarnate as Kalki, the ninth Avatāra (*Bhāgavata P.*, XII, ch. 2, v. 18; *Kalki P.*, ch. 2; and *Archavatara-sthala-vaibhava-darpanam*). It is the Sambalaka of Ptolemy (McCrindle's *Ptolemy*, p. 133). According to Col. Yule, Sambhal is Northern Rohilkhand (*Ind. Ant.*, III, p. 115).

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakosha*, Pātāla-varga).

Sambūka-āśrama—Ramtek, north of Nagpur in the Central Provinces, where Śāmbūka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra. Hence it may be identified with the Śaibala-giri, a mountain mentioned in the *Rāmāyaṇa* (Uttara, ch. 75). At the time of Kālidāsa, the author of the *Meghadūta*, it was known by the name of Rāmāgiri (*Meghadūta*, pt. I, v. 1). See *Śaibala-giri* and *Rāmāgiri*.

Samet-Śikhara—The Pārasnāth hill in the district of Hazaribagh in the Behar province, two miles from the Isri station in the Grand Chord Line of the E. I. Railway, the holiness of which is held in great estimation by the Jains. It is the eastern country of Jaina worship as Mount Abu is the western one. Pārasvanātha, the twenty-third Tirthaṅkara of the Jains, died here at the age of one hundred years. Pārasvanātha was the son of Aśvasena, king of Benares, by his Queen Bāma. He was born 250 years before Mahāvira at Bhelupurā in Benares. His followers were called the Śvetāmbaras as the followers of Mahāvira, the twenty-fourth and last Tirthaṅkara, were called Digāmbaras (Prof. Jacobi's *Kaṭha-sūtra* in *SBE.*, vol. XXII, p. 271). The hill was the scene of nirvāṇa of no less than nineteen of the twenty-four Tirthaṅkaras. Same as *Samida-giri* and *Malla-parvata*. For the names of the 24 Tirthaṅkaras of the Jains, see *Śrāvastī*. The five holy places of the Jains are Śatruṅjaya, Gīrṇar, Abu, Aśṭāpada (see *Prabhāsa*) and Sametāśikhara, but the *Indian Antiquary* (vol. II, 1872, p. 354) has Chandragiri in the Himalaya instead of Aśṭāpada.

Samida-giri—Same as *Samet-Śikhara*. Perhaps Samidagiri or Sammidagiri is a variation of Samādhi-giri (or Śikhara) as 19 Tirthaṅkaras obtained Nirvāṇa on this hill.

Samugaḍ—Fatehabad, nineteen miles east of Agra (Bernier's *Travels*, p. 43), where Aurangzeb defeated Dara. Samugaḍ is a corruption of Samanagara.

Sāñchi—Same as *Śāntī*.

Sandhyā—The river in Sindh in Malwa, a tributary of the Yamunā (R. K. Roy's *Māh.*, Sabbā, ch. 9, p. 282 n.).

Sāṇḍilya-āśrama—1. Chitai-mandārpur in the district of Faizabad in Oudh was the hermitage of Rishi Sāṇḍilya, the celebrated author of the *Sāṇḍilya-sūtras*. 2. Śārādā (see *Śārādā*).

Saṅgala (of the Greeks)—Same as *Śākala* (Cunningham's *Anc. Geo.*, p. 180). Dr. Bhandarkar (*Ind. Ant.*, I, 22) and McCrindle (*Invasion of India by Alexander the Great*, p. 348), however, identify it with Śākala of Pāṇini (*Sūtra*, IV, 2, 75) and place the country between the Hydraotes and Hypasis, probably in the district of Amritsar and towards the hill. Mr. V. A. Smith is also of opinion that the identification of Saṅgala with Śākala is erroneous; he supposes Saṅgala was in the Gurudāspur district (*Early History of India*, p. 65 note).

Saṅgama-tirtha—Same as Rāmeśvara. See *Setubandha*.

Saṅgameśvara—1. A town in Konkana, about 20 miles north-east of Ratnagiri. It was the capital of a Chalukya prince Somadeva (see *Parasurāma-kshetra*). 2. It is a Līngayet place of pilgrimage on the confluence of the Malaprabhā and the Kṛishṇā (*Bomb. Gaz.*, vol. XXIV, p. 119). Basava, the founder of the Līngayet or Jangama sect, died at this place (Wilson's *Mach. Col.*, pp. 310, 311). 3. A shrine of Śiva at the confluence of the Ganges and Baruṇā in Benares (*Līṅga P.*, I, ch. 92).

Saṅjān—An old village called also Saṅjaya in the Thana district, Bombay Presidency. It is the *Sindan* of the Arab writers. It was also called Shahpur. Shaherjar was the first priest of the Parsis to settle there in 716 A.D. See *Devabandara*. It is evidently the Saṅjayantinagari of the *Mbh.* (*Saṅghā*, ch. 31) conquered by Sahadeva.

Saṅjayanti-Nagari—Same as Saṅjān.

Sāṅkala—See *Saṅgala* (Pāṇini's *Aśṭādhyāyī*).

Saṅkarāchārya—The name of a mountain, at present called Takht-i-Suleiman, near Śrinagar in Kashmir. On the top of the hill Aśoka's son Kunāla (or Jaloka) built a monastery, now converted into a mosque, where the celebrated reformer Śaṅkarāchārya established Śiva worship. See *Gopādri*. The old Hindu name of the hill was Sandhimāna-pārvata. The temple of the Mahādeva Jyeshtha-Rudra (or Jyeshtheśvara) was on the top of the mountain (*Rājatarāṅgi*, bk. I, v. 124).

Saṅkara-Tirtha—In Nepal, immediately below the town of Patan at the confluence of the Bāgmati and the Maṇimati (Maṇirohini). Śiva is said to have performed asceticism at this place for obtaining Durgā (*Saṅgama P.*, ch. 4, p. 298).

Sāṅkāśya—Sankisa or Sankisa-Basantapura, situated on the north bank of the river Ikshumati, now called the Kālī-nadi, between Atranji and Kanauj, and twenty-three miles west of Fategarh in the district of Etah and forty-five miles north-west of Kanauj. In Patañjali's *Mahābhāṣya*, Sāṅkāśya is said to be four *yojanas* from Gabidhumat which has been identified with Kudarkot in the Etwa district of the United Provinces (*Ep. Ind.*, vol. I, pp. 179, 183). It was the capital of Rājā Kuśadhvaaja, brother of Śrādhvaaja Janaka, the father of Sītā of the *Rāmāyaṇa* (*Ādi K.*, ch. 70). It was a famous place of Buddhist pilgrimage, as it was here that Buddha descended from the Trayastriṃśa heaven by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bisari Devi occupies the site of the three staircases (*Arch. S. Rep.*, vol. I, pp. 271 f.). There is also a stūpa of Aśoka at this place. It was visited by Fa Hian in 415 A.D. and by Hiuen Tsiang in 636 A.D. See *Kapitha*.

Sāṅkha—1. The river Sank, a tributary of the Brāhmaṇi in the Chutia-Nagpur division (*Mbh.*, Vana, ch. 83); it is called also Śaṅkhiṇī. 2. A place of pilgrimage on the north bank of the Sarasvati in Kurukshetra near Dvaitavana (*Mbh.*, Śalya, ch. 35).

Sāṅkhiṇī—See *Saṅkha* (1).

Sāṅkhoddhāra—The island of Bati (Beyt), belonging to the province of Guzerat, situated at the south-western extremity of the gulf of Cutch. Vishṇu is said to have destroyed a demon named Śaṅkhāsura at this place and to have delivered the Vedas (*Padma P.*, ch. 71, Hamilton's *East-India Gazetteer*, s.v. Bata Isle).

Sāṅkukarna—The southern portion of Benares (*Bṛihat-Nāradya P.*, pt. II, ch. 48, v. 20).

Sānta-tirtha—At Guṇgeśvari-ghāt in Nepal, where the river Maradārikā joins the Bāchmati or Bāgmati. Pārvati is said to have performed asceticism at this place (*Strayam-Ida P.*, ch. 3, p. 250).

Śānti—Śānti, about six miles to the south-west of Bhilsa and twenty miles north-east of Bhupal (Cunningham's *Bhilsa Topes*, p. 181). It is celebrated for ancient Buddhist topes, constructed according to different authorities in the 5th, 3rd, or 1st century B.C. The great tope was built about 188 B.C. by a king of the Śuṅga dynasty (Sir Monier Williams' *Modern India*, p. 130). One of the topes contained the ashes of Śāriputra and Moggallāna, two of the principal disciples of Buddha (see *Nālandā* and *Śrāvastī*). The railing was constructed in 250 B.C., and the gate in the 1st century A.D. Dr. Fleet, however, considers that the ancient name of Śānti is Kākanāda (*Corp. Ins. Ind.*, vol. III, p. 31). For a description of the Śāntitopes, see Cunningham's *Bhilsa Topes*, p. 183. See **Kākanāda**.

Sapādalakṣha—1. Same as śākambhari, modern Sambhar in Eastern Rajputana (Tawney, *Prabandhachintāmaṇi*, p. 120; *Ep. Ind.*, II, p. 422). 2. There is also a temple of Śākambhari in Kumaun. Sapādalakṣha is the Sanskrit form of the modern Sewalik (*Bom. Gaz.*, vol. I, pt. I, p. 157). The corruption of Sapādalakṣha appears to be Sawālakh (Upham's *Rājāvali*, p. 50), and Sewalik is the corruption of Sawālakh.

Sappini—See *Giriyeś* (*SBE.*, XIII, p. 254 n.; Gooneratne's *Aṅguttara Nikāya*, p. 210).

Sapta-dvīpa—The seven dvīpas or insular continents mentioned in the Purāṇas are Jambu, Plakṣa, Śālmali, Kuśa, Krauñcha, Śaka and Pushkara (*Padma P.*, Kṛīyāyoga-sāra, ch. I).

Sapta-Gaṇḍakī—The seven rivers which unite and form the river Gaṇḍak are the Barigar, the Śālagrāmi or the Nārāyaṇī, the Śveti-Gaṇḍakī, the Marsiāṅgī, the Daramī, the Gaṇḍī and the Trisūla (*JASB.*, XVIII, p. 762 map).

Sapta-Gaṅgā—Gaṅgā, Godāvarī, Kāverī, Tāmraparṇī, Sindhu, Sarayū and Narmadā are called Sapta-Gaṅgā (*Śiva P.*, bk. 2, ch. 13).

Sapta-Godāvarī—A place of pilgrimage mentioned in the Purāṇas situated at Solangipur, sixteen miles from Pithāpura (Pishtapura of Samudra Gupta's inscription), one of the stations of the East Coast Railway, not far from Rājamahendri in the Godāvarī district (*Māh.*, Vana P., ch. 85; *Padma P.*, Svarga, ch. 19). According to some writers the seven mouths of the Godāvarī were called by this name (*Rājatarangīnī*, bk. viii, s. 34449—Dr. Stein's trans., vol. ii, p. 271 note).

Saptagrāma—Sātgāon, an ancient town of Bengal near Magrā in the district of Hughly; it is now an insignificant village consisting of a few huts. It was a great emporium of commerce and the capital and port of Rāḍha at the time of the Romans, who knew it by the name of *Ganges Regia*. It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). It was situated on the Ganges. The recession of the Ganges in 1630 A.D. and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Rāḍha* in *JASB.*, 1910). Formerly Saptagrāma implied seven villages Bānsberia, Kṛīṣṭapura, Bāsudevapura, Nityānandapura, Śibpur, Sambachorā and Baladghāṭī. For the life of Zāfir Khan, the conqueror of Saptagrāma, see *JASB.*, XV (1847), p. 393. Ptolemy says that Gange was the capital of the Gangaridai. The Ganga-ridai were evidently the Gaṅgā-Rāḍhis or the inhabitants of Rāḍha, who lived on the west bank of the Ganges, the eastern boundary of Rāḍha being the Ganges and hence Gange is evidently Saptagrāma; it is the "Port of Ganges" of the *Periplus of the Erythræan Sea*, the sea being then closer to Saptagrāma than it is at present, hence Saptagrāma was the capital of Rāḍha in the 1st or 2nd century of the Christian era (see *JASB.*, for 1810). Saptagrāma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudkawan which he describes as a large place "on the shore of the great sea," but says it was close to the junction of the Ganges and the Yamunā (evidently at Triveni). According to him, Sātgaon was not only a port, but the residence of Fakruddin, the then Sultan of Bengal (*Ind. Ant.*, III, p. 210). Merchants from various parts of India as Kāśīga, Trāṣāga, Gujerat, etc. used to come to Saptagrāma for trade (*K. Ch.*, pp. 196, 229; Schoff's *Periplus*, p. 26; McCrindle's *Ptolemy*).

Sapta-Kauśikā—See *Mahākauśikā*.

Sapta-Koṅkana—The following territories in the Malabar coast were called the seven Koṅkanas: Kerala, Tulu, Govarāshtra, Koṅkana proper, Karahātaka, Barālāṭṭā and Barbara (Wilson, *As. Res.*, XV, p. 47; Dr. Stein's *Rājatarāṅgiṇī*, vol. 1, p. 136). See *Parasurāma-kshetra*.

Sapta-Kulāchala—The seven principal mountains, which are Mahendra, Malaya, Sahya, Suktimāna, Gandhamādana, Bindhyā and Pāripātra. For the Gandhamādana, the *Mataya P.* (ch. 144) has Ākshavāna and the *Agni P.* (ch. 118) has Hema-parvata.

Sapta-Mokṣadāpurī—The seven holy towns are Ayodhyā, Mathurā, Māyā, Kāśī, Kāñchi, Avantī and Dvārāvātī (*Bṛihat-Dharmma Purāṇa*, Madhya kh., ch. 24).

Sapta-Pātāla—See *Rasātala*.

Saptārsha—Satara in Mahārāshtra (*Viśvānu-Saṃhitā*, ch. 83).

Sapta-sāgara—The seven seas are (1) *Lavana* (salt) or the Indian Ocean surrounding Jambu-dvīpa or India (*Padma P.*, *Kṛtyayogasāra*, ch. 1); (2) *Kuśira* (inspissated milk), it is a corruption of Shirwan Sea, as the Caspian Sea was called (Yule's *Marco Polo*, vol. I, p. 59 note), and it formed the northern boundary of Śāka-dvīpa (*Barāha P.*, ch. 86); (3) *Surā* (wine), it is a corruption of the Sea of Sarain which is another name for the Caspian Sea (Yule's *Marco Polo*, vol. II, p. 494), and it formed the southern or south-eastern boundary of Kuśa-dvīpa (*Brahmāṇḍa P.*, ch. 51; the *Barāha P.*, ch. 87, has Kohira Sāgara instead of Surā); (4) *Ghṛita* (clarified butter), it is a corruption of the Erythraean Sea or the Persian Gulf, and it formed the boundary of Śālmala-dvīpa or Chal-dia, that is Assyria (*Barāha P.*, ch. 89); (5) *Ikṣu* (sugarcane juice), Ikṣu is another name for the Oxus (*Viśvānu P.*, pt. II, ch. 4), here the river is taken as a sea. It formed the southern boundary of Pushkara-dvīpa (*Barāha P.*, ch. 89), Pushkara being evidently a variant of Bhushkara or Bokhara; (6) *Dadhī* (curd) or the sea of Aral, Dadhī is the Sanskritised form of Dahi (Dahæ) the name of a Scythic tribe which lived in the Upper Jaxartes (*JBBRAS.*, vol. XXIV, p. 548) and evidently on the shores of this lake, it formed the boundary of Kṛṣṇa-dvīpa (*Barāha P.*, ch. 88); (7) *Svādu*-juice (sweet-water), it is perhaps a corruption of Tchadan, a river in Mongolia, it formed the boundary of or rather flowed through Plaksha-dvīpa. See my *Rasātala or the Under-world* in the *IHO.*, vols. I & II.

Sapta-taila—Yelu-māla, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco-da-Gama in 1498 (Yule's *Marco Polo*, vol. II, p. 321).

Sapta-Sarasvata—1. The collective name of seven rivers: Kāñchanākshī in Naimishāraṇya, Bisālā in Gaya, Manauramā in Kośala, Oghavātī in Kurukshetra, Surepu in Haridvāra, Bimalodā in the Himalaya and Suprabhā in Pushkara (*Mbh.*, Śalya P., ch. 39). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83).

Sapta-Sindhu—The Panjab, where the early Aryans, who were afterwards called the Hīndus, first settled themselves after their migration to India. The seven Sindhus (rivers) are the Irāvātī, Chandrabhāgā, Bitastā, Bipāsā, Śatadru, Sindhu and Sarasvatī or the Kabul. The word Sapta-Sindhu of the *Ṛig Veda* (VIII, 24, 27) is the Hapta Hendu of the *Vendidad*

(I, 73) (*Bhaviṣya P.*, Pratisarga Parva, pt. I, ch. 5 and Max Müller's *Chips from a German Workshop*, vol. I, p. 83). The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurns) who lived on the north of the Rāvi; the Tritsus (called Pañchālas) who lived on the north and south of the Sutlej; Anus; Yadus and Turvasus (Ragozin's *Vedic India*, p. 323).

Sarabhā—Same as Sarayu (*Vinaya-piṭaka*, Chullavagga, 9, 1, 3 and 4 in *SBE.*, XX, p. 301, XXXV, p. 171; *Milindā-pañha*, 4, 1, 35). It is the Saraboo of Ptolemy.

Śārādā—Sardi, on the right bank of the Kissen-Gaṅgā near its junction with the Madhumati near Kauraj in Kasmir; it is one of the Pithas where Sati's head is said to have fallen (Gladwin's *Ayeeen Akbery*, pt. I, p. 396; Dr. Stein's *Rājatarāngiṇī*, vol. II, p. 279; *Skanda P.*, Nagara Kh., ch. 157). Śāṇḍilya Muni performed austerities here. For a description of the temple, see Dr. Stein's *Rājatarāngiṇī*, vol. II, p. 279. Lalitāditya Muktapīḍa, king of Kasmir, having treacherously killed a king of Gauḍa, the Bengalees entered Kasmir on the pretext of visiting the temple of Śārādā, destroyed the image of Rāmasvāmin (Vishnu), mistaking it for that of Parihāsa-keśava left as surety for safety of the king of Gauḍa (Dr. Stein's *Rājatarāngiṇī*, vol. I, p. 152). It is called Sarvajña Pīṭha in the *Śaṅkaraviṇaya* (ch. 16). Śaṅkarāchārya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Śārādā-Maṭha—One of the four Maṭhas or monasteries established by Śaṅkarāchārya at Dvārikā in Guzerat (see Śrīhagiri).

Śāraṅganātha—Its contraction is Sārṇāth; same as *Mṛigadāva* (see *Mṛigadāva*). It was at this place that Buddha after the attainment of Buddhahood, preached his first sermon or what is called "turned the wheel of law" (*Dharmachakra*). The Dhamek stupa, according to General Cunningham, was originally built by Aśoka (*Arch. S. Rep.*, vol. 1, p. 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brāhmins or as it is called "turned the wheel of law". On the north of the Dhamek stupa there are the ruins of a stupa where Buddha predicted about the future Buddha Maitreya; but according to Hsuen Tsiang the site where he first proclaimed the truths is marked by Aśoka's pillar recently discovered, and the Dhamek stupa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Asi, Buddha converted Yasa and his four friends, Purṇa, Bimāla, Gavampati and Subāhu.

Sārasvata—1. The Pushkara Lake near Ajmira (*Varāha P.*, ch. III). 2. Sārasvata or Sārasvatapura was situated on the north-west of Hastināpura (*Hemakosha*). It was the capital of Bīravarmma of the *Jaiminībhārata* (ch. 47).

Sārasvatapura—Same as Sārasvata.

Sarasvatī—1. The river Sarasvatī rises in the hills of Sirnūr in the Himalayan range called the Sewalik and emerges into the plains at Ād-Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a *plakṣha* tree, and hence it was called Plakṣhāvataraṇa or Plakṣha-prasavaṇa and frequented as a place of pilgrimage (*Mbh.*, Ādi P., ch. 172 and *Padma P.*, Svarga, ch. 14; *Rig-Veda*, X, 75). It disappears for a time in the sand near the village of Chalsur and reappears at Bhavānīpura. At Bāḥhappar it again disappears but appears again at Bara Khara; at Urnai, near Pehoa, it is joined by the Mārkaṇḍa and the united stream bearing still the name of Sarasvatī ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatī (*Panjab Gazetteer*, Ambala District, ch. 1).

The Ghaggar or Gaggar is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS.*, 1893, p. 51); see Pāvanī. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chamasodbheda, Śīrodhbheda and Nāgodhbheda (Vana Parva, ch. 82). The Sarasvatī is described in the *Rig Veda* as a flowing river, Manu and the *Mahābhārata* speak about its disappearance in the sand at Bināśana-tīrtha near Sirsa (*JRAS.*, 1893, p. 51). In the Vedic period the Sarasvatī was a very large river and it flowed into the sea (Max Müller's *Rig-Veda Saṃhitā*, p. 46 commentary). The *Rig-Veda* does not even hint about its subterranean course in the Trivepi at Allahabad. The Kurukshetra Sarasvatī is called the Prācī or Eastern Sarasvatī (*Padma P.*, Uttara Kh., ch. 67). The name, however, is specially applied to the Pushkara Sarasvatī, that is the Sarasvatī which with the Looni issues out of the Pushkara Lake (*Padma P.*, Śrīṣṭi Kh., ch. 18). It falls into the Gulf of Kutch. 2. A river near Somnāth in Guzerat now called Raunākshi (see Prabhāsa). It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Koteśvara Mahādeva in the marble hills of Arasoor (Forbes, *Rāsamālā*). It is called Prabhāsa Sarasvatī, and is supposed to be identical with the Prācī-Sarasvatī (*Skanda P.*, Prabhāsa Kh., Prabhāsa-māhāt., chs. 35, 36). On the bank of this river below an aspen tree near Somnath, Kṛishṇa breathed his last. 3. Arachosia or Eastern Afghanistan (the district of Kandahar), Sarasvatī being written as Harakhaiti in the Zendavesta. It is mentioned as Haravati in the Behistun Inscription (Rawlinson's *Herodotus*, II, p. 391). It was also called Saukuta, of which the capital is plausibly identified with Ghazni. Dr. Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rikshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I, 22). 4. The river Helmand in Afghanistan, the Avestan name of which is also Harakhaiti. Hence the *three Sarasvatīs* of the *Ātharva-Veda* are the Helmand, the Indus anciently called Sarasvatī and the Sarasvatī of Kurukshetra (Ragōzin's *Vedic India*). 5. The Arghandav in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 437). 6. A tributary of the Alekhanandā (Gaṅgā) in Garwal (*Agni P.*, ch. 109, v. 17).

Sarasvatī-nagara—Perhaps Sirsa on the Sarasvatī in Kurukshetra, Panjab (*Mbh.*, Maushala, ch. 7).

Saravana—1. The birth-place of Gośālā Maṅkhaliputra near Śrāvastī. He was the head (or founder) of the Ājīvakas (Hoernle's *Udāgaddasā*, Intro., p. xiv; Appendix, pp. 1, 4). 2. Retakuṇḍa the birth-place of Kārttika, near Kedāranātha temple in Garwal.

Śarāvastī—1. Wilford identifies Śarāvastī with the river Bāngāgā which passes through the district of Budaon in Rohilkhand (*Asiatic Researches*, vol. XIV, p. 409; *Padma P.*, Svarga (Ādi), ch. 3). 2. Fyzabad in Oudh (R. L. Mitra's *Lalitavistara*, p. 9), but Śarāvastī appears to be the corruption of Śrāvastī (modern Sahet-Mahet) on the Rāptī (Comp. *Rāmāyana*, Uttara, ch. 121 with the *Raghuvamśa*, canto XV, v. 97). 3. The river Rāptī on which Śrāvastī is situated (*Raghuvamśa*, canto XV). It is the Solomatis of Arrian (McCordle's *Indika of Arrian*, p. 186). 4. The *Divyāvadāna* (Cowell's ed. ch. 1) places Śarāvastī, both the town and the river, to the south-east of Puṇḍravarddhana. The river Śarāvastī was the boundary between the countries called Prācīya and Udīcīya, the former being on its south-eastern side and the latter on its north-western side (*Amarakośha*, Bhūmi-varga).

Sarayu—The Ghagra or Gogra in Oudh. The town of Ayodhyā is situated on this river (*Rāmāyana*, Bāla K., ch. 24). See Kāma-āstama and Śoṇa. It is evidently the Sarabhu

of the *Milinda-pañha*, (4, 1, 35). The river rises in the mountains of Kumaun and after its junction with the Kālī-nadi it is called the Sarayu, the Ghagra or the Dewā. According to the *Mbh.* (*Anuśāsana*, ch. 155) it issues from the Mānasa-sarovara.

Śarikā—One of the fifty-two Pithas where Satī's throat is said to have fallen. The temple of Śarikā Devī is situated on the Hari Mountain, three miles from Śrinagar in Kashmir. It was the hermitage of Rishi Kāśyapa (see **Kāśyapapura**).

Sarkarāvartī—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr. Beglar with the Śuktīmatī (*Arch. S. Rep.*, vol. VIII, p. 124; *Bhāgavata*, V, ch. 19). Sarkarā and Vartī appear to be two distinct rivers (*Devī-Bhāgavata*, VIII, ch. ii).

Sarovara—1. See **Nārāyaṇasara**. 2. The twelve Sarovaras are:—Manda, Achchhoda, Lohita, Mānasa, Śailoda, Bindusara, Śāyana, Vishuṇupada, Chandraprabhā, Payoda, Uttara-Mānasa, and Rudrakāntā (*Brahmaṇḍa P.*, ch. 51).

Sarpaushadhi-vihāra—Adinzai valley in Buner near the fort Chakdarra on the north of the Swat river, visited by Hsien Tsiang (Dr. Stein's *Archaeological Tour with the Buner Force*, p. 31).

Sarpikā—A tributary of the Gomati. According to Lassen it is the same as *Syāndikā* (*Ind. Alt.*, Map). See **Syāndikā**.

Śarvāṇa-śrama—Dohthi or the junction of the two streams Marha and Biswa in the subdivision of Akhbarpura, district Fyzabad in Oudh, where according to tradition, Daśaratha, king of Ayodhyā, killed Rishi Śarvāṇa or Sindhu, the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water. The hermitage of the Rishi was near the confluence. But the *Rāmāyaṇa* (Ayodh. K., ch. 63) places the scene near the Sarayū.

Saryavāṇi—Same as **Rāmahrada** (*Ṛig-Veda*, VII, 2, 5; Dr. Wilson's *Indian Castes*, vol. I, p. 86). It is also written Śaryavāṇi.

Śaśasthali—Antraveda, the Doab between the Ganges and the Yamunā.

Śatadru—1. The river Sutlej; it is also called the Ghaggar or the Ghara, which is the united streams of the Sutlej and the Bias from their junction at Endressa to the confluence with the Chenab. The Ghara is known to the inhabitants by the name of Nai (*JASB.*, VI, p. 179). According to some authorities the Sutlej was not one of the rivers forming the Pañchanad, but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley. According to Mr. G. Campbell, the Ghaggar is the principal tributary of the Sarasvatī (*Ethnology of India*, p. 64; Drs. Macdonell and Keith's *Vedic Index of Names and Subjects*, II, p. 435). See **Sarasvatī**. 2. Sirhind in the Panjab (*Māhātmya P.*, ch. 57; Beal's *RWC.*, I, p. 178).

Satiyaputra—The Tulu country including Mangalore (Asoka's Girnar Inscriptions and Smith's *Asoka*, p. 115). But see **Teliṅgaṇa**.

Śatruṅjaya—The most sacred of the five hills (see **Sametsikhara**) of the Jains in Kathiawar, at the eastern base of which the town of Palitana is situated, 70 miles north-west of Surat and thirty-four miles from Bhowanagar. It is sacred to Ādināth (see **Śrāvastī**). The Chaumukh temple is the most lofty of all the temples on the summit of the hill. The Śatruṅjaya temple was repaired at a cost of one crore and sixty lakhs of rupees by Bāghatadēva in the reign of Kumārāpāla, king of Pattana. The *Śatruṅjaya Māhātmya* was composed by Dhaneśvara Śūri at the request of Śilāditya of Balabhi.

Satyavati—Same as **Kaisukī** (*Vāyu P.*, ch. 91, v. 88). It is mentioned as "Suttewle" in Gladwin's *Ajmeri Akbery* (p. 785).

Saubhanagara—Same as Śālvapura.

Śaukara-kshetra—Same as Śūkara-kshetra.

Saundattī—Same as Sugandhavatī.

Saurāshtra—The Peninsula of Guzerat or Kathiawar, the Syracene of Ptolemy. The name was also applied to the country from Sindh or the Indus to Baroach, that is, Guzerat, Cutch and Kathiawar (*Rāmāyana*, Ādi, ch. 13). Saurājya was a synonym of Saurāshtra (*JASB.*, 1873, p. 105). Its capital was Balabhi (*Dakṣaśāstra*, ch. 6). It was governed by the Satraps under Aśoka and the Maurya kings, then by the Śah kings from the first century B.C. to the third century A.D., and after them by the Senāpatīs under the Guptas of Kanauj. Under the Gupta emperors its capital was Bāmanasthali, modern Bantali, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Kṛishṇa was married to Rukmiṇī. Kṛishṇa met his death at Prabhāsa Patan near Veraval.

Śauripura—The name given by the Jains to the town of Mathurā (*Uttarādhyakṣana* in *SBE.*, XLV, p. 112). The Jaina Tīrthāṅkara Ariṣṭanemi or Neminātha was born at this place and he died on the Summit of Mount Girnar (*Kalpa Sūtra* in the *Sacred Books of the East*, vol. XXII, p. 276). But according to the *Phālasāgara*, a Jaina work, Śauripura and Mathurā are two different towns. Śaurī, who succeeded his father Śūra, king of Mathurā, removed his capital to a newly built city named Śauripurī, while his younger brother Suvira remained at Mathurā.

Saurypura—Same as Śauripura.

Sauvira—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Kambay (*Anc. Geo.*, p. 497). Sauvira was the Sophir or Ophir (q.v.) of the Bible (but see *Surpāraka*) and Sovira of the *Milinda Pañha* (*SBE.*, vol. XXXVI, p. 269) where it is described as a seaport. According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu-Sauvira (*Mbh.*, Bhīṣma, ch. 9; *Rāmāyana*, Ādi, ch. 13). The *Satrahajya Māhātmya* places it in Sindhu or Sindh. It appears from the *Agni Purāṇa* (ch. 200) that the river Devikā and from *Bhāgavata* P. (v. 10) the river Ikshumatī flowed through Sauvira. Dr. Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p. 320, and *Bhāgavata*, V, ch. 10; I, ch. 10, v. 36). Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, vol. I, pp. 300, 302; see also *SBE.*, XIV, p. 148 note). See *Devikā*. Roruka or Roruva was the capital of Sauvira (*Jātaka*, Cam. Ed., vol. III, p. 280—*Aditta Jātaka*). But these identifications are doubtful. In the *Mārkaṇḍeya P.* (ch. 57) Sindhu and Sauvira have been placed in the northern part of India, and mentioned along with Gāndhāra, Madra, etc. Rapson says that the two parts of the compound word Sindhu-Sauvira are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p. 168). Dr. Bhagavanlal Indraji says that Sindhu-Sauvira like Ākarāvanti are usually found together. Sindhu is the modern Sindh and Sauvira may have been part of Upper Sindh, the capital of which was Dattāmitri (*Early Hist. of Gujarat*, p. 36), perhaps from Dattāmitra (Demetrius), king of Sauvira (*Mbh.*, Ādi, ch. 141). The identification of Sauvira by Alberuni with Multan and Jahrawar seems to be correct.

Śeka—The country of Jhaipur, south-east of Ajmir (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 138 note). But the *Mahābhārata* (*Sabhā*, ch. 31) places it to the south of the Charmanvati (Chambal) and north of Avanti (Ujin). It can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pāṇḍavas, with Aparā Śeka which was evidently on the south of Śeka.

Semulapura—1. Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed., II, ch. 13).

2. Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines. It is the Soumelpour of Tavernier.

Semulla—Chaul (Bhandarkar's *Hist. of the Dekkan*, sec. viii).

Senakhaṇḍasela—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 235).

For the transfer of the tooth-relic from Anurādhapura, see Mutu Coomara Swamy's *Dāthavaṃsa*, Intro., XIX.

Serendvīpa—Ceylon.

Śeshādrī—See Trimala and Tripadi. It is also called *Śeshāchala*.

Setavyā—To-wai of Fa Hian. It has been identified by Prof. Rhys Davids with Satiabia (*Indian Buddhism*, p. 72; Spence Hardy's *Manual of Buddhism*, pp. 88, 347). Mr. Vost identifies it with Basedilā, 17 miles from Sahet-Mahet and six miles from Balarampur (*JRAS.*, 1903, p. 513). It was the birthplace of Kaśyapa Buddha.

Setikā—Ayodhyā (Oudh). Setikā is evidently a corruption of Śāketa.

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugrīva for crossing over to Laṅkā. The island of Rāmeśvaram is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmeśvaranātha, one of the twelve great Liṅgas of Mahādeva, said to have been established by Rāmachandra on his way to Laṅkā (*Śiva Purāṇa*, I, ch. 38, and *Rāmāyaṇa*, Laṅkā, ch. 22). Rāmeśvara is also called Saṅgamatīrtha (*Ep. Ind.*, vol. I, p. 368).

Seunadeśa—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xiv). The town of Seunapura was founded by Seunachandra I of the Yādava dynasty.

Shaṭaranya—Nandī was cursed by Śiva to become a stone; he accordingly became a mountain called Nandī-durga or Nandīdroog (Garrett's *Class. Dic.*, s.v. *Nandī*). Viṣṇu interceded on his behalf and Śiva ordered Gaṅgā who was within his matted hair to fall on the mountain and to wash away the fault of Nandī (the river Pālār rises in Nandīdroog). Gaṅgā replied that if she would descend on earth, she wished that Śiva and Viṣṇu should have their shrines on the banks of the river, so that she might run between them to the sea. The request was granted. Śiva came to Kañchīpura, where he was established by six Rishis. There is a temple of Viṣṇu at Vellore on the opposite bank of the river Pālār. The waste country in which these six Rishis dwelt was called Shaṭaranya or "six wildernesses," which in Tamil was called *Aru-cadu*, which in popular language is called Arcot. But *Arcadu* is a Tamil compound of *Ar* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p. 50). See *Jayyesvara*.

Shashṭhī—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc. contained therein (Da Cunha's *Hist. of Chaul and Bassein*, p. 189). See *Perimuda*. It is Shashṭhashṭhī of the inscription (*Bomb. Gaz.*, pt. II, p. 25).

Śālī—Tribikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram mentioned in the *Chaitanya-Charitāmṛta* (*Archavatāra-sthala-vaibhava-darpanam*). It is a corruption of "Śrīkāli: same as Siyālī."

Siār—Nāthadwār on the Banas, twenty-two miles north-east of Udayapur in Mewar, where the ancient image of Keśava Deva was removed from Mathurā by Rānā Rāj Singh in anticipation of Aurangzeb's raid (Tod's *Rājasthān*, vol. I, ch. 19, p. 544; Grower's *Mathura*, ch. 6).

Siddhapura—1. Siddhaur, sixteen miles west of Bara Banki in Ondh. 2. Sitpur (Sīdipur) in the Ahmedabad district in Guzerat, the hermitage of Rishi Karddama and birth-place of Kapila, about sixty-four miles from Ahmedabad (*Devī-Bhāgavata*, IX, 21). Same as Bindu-sara (2).

Siddhāśrama—1. Buxar in the district of Shahabad. Vishnu is said to have incarnated as Vāmana (dwarf) at this place. On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth-place of Vāmana Deva (*Rāmāyana*, Bālakāṇḍa, ch. 29). A fair is held here every year in the month of Bhādra in honour of Vāmana Deva. A fair is also held in honour of Vāmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vāraṇsī Devdāsī*. 2. The hermitage on the bank of the Achehhoda-sarovara in Kashmir (see Achehhoda-sarovara). 3. A sacred place near Dwārakā or in Ānarta or Gujerat, where, according to the *Brahmavaiṣṇava Purāṇa*, the reunion of Kṛishṇa and Rādhikā took place (*Dwārakā-māhātmya*, VIII, ch. 8). See Prabhāsa. 4. A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Namer Bazar (*Rāmāyana*, Kish. K., ch. 43).

Silā—1. The river Gaṇḍak (Wright's *History of Nepal*, p. 130, note 33). 2. A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archavatāra-sihala-vaiṣṇava-darpanam*). 3. The river Jaxartes called Sillas or Silā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p. 35; Beal's *Record of the Western Countries*, vol. I, p. 13 note). See Sitā.

Śilabhadra-Monastery—It was situated on an isolated hill now called Kāvā-dol in the district of Gaya near the Railway station Bela; the monastery was visited by Hiuen Tsiang (*Arah. S. Rep.*, vol. VIII, p. 48 and vol. XVI, p. 47). For a description of the hill, see *JASB.*, 1847, p. 402. Śilabhadra was the head of the Nālandā monastery when it was visited by Hiuen Tsiang in 637 A.D., and the latter studied the *Yoga-Śāstra* under Śilabhadra for fifteen months. See *Khalatika Parvata*.

Śilā-dhāpa—Same as Mahāsthāna (*List of Ancient Monuments in Bengal*).

Śilahaṭṭa—Same as Śrīhaṭṭa (*Tārā Tantra*).

Silā-Saṅgama—Śilā Saṅgama is a corruption and abbreviation of Bikramasīlā Saṅghā-rāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A.D. It was the ancient name of Pātharghātā, six miles to the north of Kāhalgaon (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva Bajeśvaranātha and rock-cut excavations. Two miles and a half to the south-east of Pātharghātā was the capital of Rājā Gandha Mardān called Indrāsana where he built a fort in 88 A.D. (Major Franklin's *Site of Ancient Palibothra*; he quotes *Chaura Pañchāśikā* by Chaura Kavi as his authority). See *Bikramasīlā Vihāra*.

Siphala—Ceylon. The *Dipavaṃsa* relates the conquest of the island by Vijaya, who came from Lāla which has been identified with Rāḍha in 477 B.C. Fergusson identifies Lāla with Lāṣa or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Baṅga, which he identifies with Rāḍha Deśa (Upham's *Rājaraṇākari*, ch. II, and *Rājāvali*, pt. I.), and this identification is correct (see *JASB.*, 1910, p. 599). Mahendra, son of Aśoka, and his sister Saṅgha-mitrā came to Ceylon during the reign of Devānāmpiya-Tiśsa and converted the inhabitants of the island to Buddhism (Upham's *Rājaraṇākari*, ch. II). See Laṅkā. For the Ceylon coins, see *JASB.*, 1837, p. 298, plate 20.

Sinhapura—1. It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep.*, vol. II, p. 191). According to Hiuen Tsiang the country of Sinhapura bordered on the Indus on its western side; it was a dependency of Kashmir in the seventh century. It was conquered by Arjuna (*Mbh.*, Sabhā, ch. 27). It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satī, to which pilgrims resort every year for the purposes of purification (*JASB.*, XVIII, p. 131). There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās. Traditionally Sinhapura is the place where Viṣṇu is said to have incarnated as Nṛsiṃha and killed Hiraṇyakaśipu (but see *Mūlāsthāna-pura*). 2. Siṅgur, in the district of Hughly in Bengal; it was founded by Siṃhabāhu, the father of Vijaya who conquered and colonised Laṅkā. It is situated in Rāḍha, the Lāṭa or Lāṭa of the Buddhists and Lāḍa of the Jains,—the ancient Sumha (see my "Notes on the History of the District of Hughly" in *JASB.*, 1910, p. 599).

Sindhu—1. The river Indus. Above its junction with the Chinab, the Indus was called Sindh (Sindhu); from this point to Aror, it was called Pañchanad; and from Aror to its mouth it was called Mīhran (Alberuni's *India*, I, p. 260; *Cal. Rev.*, vol. CXVII, p. 15). For a description of its source see Sven Hedin's *Trans Himalaya*, vol. II, p. 213. It is the Hidhu of the Behistun inscription, Hoddu of the Bible, and Hendu of the Vendidad. 2. The country of Sindh. According to Ptolemy the Ābhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion. It was the Ābhiras who took away by force the ladies of Kṛishṇa's household from Arjuna while he was bringing them through the Panjab after Kṛishṇa's death (*Brahma Purāṇa*, ch. 212). After the death of Menander (Milinda of the *Milinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Maues the Scythian conquered Sindh and expelled the Greeks from the Panjab. Maues was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep.*, II, p. 54). For the Muhammadan conquest of Sindh and its history and for the downfall of Aler and Brahmanabad (see *JASB.*, 1838, p. 93 and also p. 297; *Ibid.*, 1841, p. 267; *Ibid.*, 1845, pp. 75, 155). 3. The river Kālī-Sindh in Malwa called Dakṣhiṇa-Sindhu in the *Mahābhārata* (Vana P., ch. 82) and Sindhu in the *Meghadūta* (pt. I, v. 30; *Matsya P.*, ch. 113.) The name of India (Intu of Hiuen Tsiang) is a corruption of Sindhu. For other Chinese names of India see Bretschneider's *Medieval Researches*, II, p. 25. According to Mr. Rapson "India" originally meant the country of the Indus (*Ancient India*, p. 185). 4. A river in Malwa, which rising near Sironj falls into the Yamunā (*Mālavi-Mādāva*, Acts IV, IX). It is the Pūrva-Sindhu of the *Devī P.*, ch. 39. 5. Sindhu-deśa was the country of the Upper Indus (Anandaram Barua's *Dictionary*, vol. III, Preface, pp. 20-25).

Sindhuparṇa—Same as *Dakṣhiṇa-Sindhu* (*Barāha P.*, ch. 85). Perhaps it is an erroneous combination of the words *Sindhu* and *Parvāṇā* (see *Matsya P.*, ch. 113, v. 23).

Sindhu-Sauvira—See *Sauvira* (*Matsya P.*, ch. 114).

Sindimana—Schwan on the Indus in Sindh, the Sivisthāna of the Arabs (Cunningham's *Ancient Geography of India*, p. 264).

Siprā—A river in Malwa on which Ujjain is situated.

Sirindhra—Sirhind (*Brahmaṇḍa P.*, Pūrva, ch. 50). It is the Sirindha of the *Bardha Samhitā* (ch. 14). See *Śatadru*.

Śirovana—Talkāḍ, the capital of the ancient Chela or Chera, forty miles to the east of Seringapatam in Mysore, now buried in the sands of the Kāveri (*Archavatāra-sthala viśāhava-darpanam* of Madhura Kavi Śarmā). See *Talakāḍa*.

Śitā—1. According to Mr. Csoma, the Śitā is the modern Jaxartes (*JASB.*, 1838, p. 282). It rises in the plateau south of Issyk-kul lake in the Thjan-shan (McCrindle's *Ptolemy*, p. 280). Jaxartes is also called Sir-Daria, and Sir is evidently a corruption of Śitā and Daria means a river (*Matsya P.*, ch. 120). Śitā is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated. From the names of the places as mentioned in the *Brahmaṇḍa Purāṇa* (ch. 51) through which the Śitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (Bhishma Parva, ch. II) also says that it passes through Śāka-dvīpa. See *Śitā*. 2. The river Chandrabhāgā (Chinab); see *Lohita-sarovara* (*Kālikā P.*, chs. 22, 82). 3. The river Alakānandā, on which Badarikāśrama is situated (*Mbh.*, Vana, ch. 145, v. 49).

Sitadrū—The river Sutlej.

Śitāmbara—Chidambara in the Province of Madras.

Śitāprastha—The river Dhabalā or Budha-Rāpti. Same as *Bāhūdā*.

Śitoda-sarovara—The Sarik-kul lake in the Pamir. See *Chakshu*. (*Mārkand. P.*, ch. 56).

Śivālaya—1. Ellora, Ellur or Berulen, forty miles from Nandgaon, one of the stations of the G.I.P. Railway and seven miles from Daulatabad. It contains the temple of Ghuṛineśa or Ghṛishneśa or Ghusmeśa, one of the twelve great Iḍgas of Mahādeva mentioned in the *Śiva Purāṇa* (I, chaps. 38, 58). See *Amareśvara*. The *Padma Purāṇa* and the *Śiva Purāṇa* (I, ch. 58) place the temple of Ghuṛineśa at Devagiri (Deogiri or Daulatabad). The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see *Ibalapura* and *Elapura*). A sacred Kuṇḍa called Śivālaya, round which the image of the god is carried in procession at the *Śivarātri* festival, has given its name to the place. Abalyābāi, widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kuṇḍa (*Antiquities of Bidar and Aurangabad Districts* by Burgess). The Brahmanical Cave temple at Ellora called Rāvan-kā-Khai contains the figures of the Seven Mātṛikās (divine mothers) with their Vāhanas namely, Chāmundā with the owl, Indrāpi with the elephant, Varāhi with the boar, Vaiṣṇavi or Lakṣmī with Garuḍa, Kaumārī with the peacock, Mahēśvarī with the bull and Brāhmī or Sarasvatī with the goose.

Śiva-paura—The country of the Siaposh (Śiva-pausa), perhaps the letter 'ra' in *paura* is a mistake for 'sa.' See *Ujjānaka* (*Matsya P.*, ch. 120).

Sivi—According to the *Vessantara Jātaka* (*Jātaka*, Cam. Ed., VI, p. 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nāgarī, 11 miles north of Chitore in Rajputana, where many coins were found bearing the name of "Śivi Janapada" (*Arch. Surv. Rep.*, VI, p. 196; *JASB.*, 1887, p. 74). Hence Śivi may be identified with Mewar (see *Jetuttara*); it is the Sivikā of the *Bṛihat-Saṁhitā* (ch. 14). But see *Madhyamika*. According to the *Śivi Jātaka* and *Mahā-Ummagga Jātaka* (*Jāt.*, IV, p. 250; VI, p. 215 respectively) the capital of Śivi was Aritthapura which perhaps was also called Dvārāvati (*Jāt.*, VI, p. 214). The story of Uśinara, king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (Vana, chs. 130, 131). Both Fa Hian and Hsuen Tsiang place the scene of this story in Udyāna now called the Swat valley. But according to the *Mahā-Ummagga Jātaka* the country of Śivi was between the kingdoms of Bideha and Pañchāla. According to the *Mahābhārata* (Anuśās, ch. 32) Śivi

was king of Kāśī. It is also mentioned in the *Dakṣamāra-charita* (Madhya, ch. vi). It was conquered by Nakula (*Mbh.*, Sabha, 32). See *Arishṭhapura*. Jetuttara is called by Spence Hardy as Jayatura (*Manual of Buddhism*, p. 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśinara, king of Śivi, as given in the *Mahābhārata* (Vana, ch. 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi. See also the account of Śivika Rājā by Sung Yun (Beal's *Records of Buddhist Countries*, p. 206). It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Arishṭhapura, and the other is the same as Śivikā of Barāhamihira (*Bṛhat-saṃhitā*, ch. XIV, v. 12) which he places among the countries of the south, Śivikā being a pleonastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattaraur (*India*, I, p. 302) which, according to him, was the capital of Mairwar or Mewar.

Sivika—See *Sivi*.

Sivisthāna—Sewan on the right bank of the Indus.

Siyāli—See *Siāl*.

Skanda-kshetra—Same as *Kumārasvāmī* (*Chaitanya-Charitāmṛta*, pt. II, ch. 9).

Śleshmātaka—Uttara (North) Gokarna, two miles to the north-east of Paśupatinātha (*q.v.*) in Nepal on the Bāgmati (*Śiva P.*, bk. III, ch. 15; *Barāha P.*, chs. 213–216; Wright's *History of Nepal*, pp. 82, 90 note). North Gokarna is used in contradistinction to Dakṣiṇa (South) Gokarna called *Gokarna* (*q.v.*) (*Barāha P.*, ch. 216). The *Linga P.* (pt. I, ch. 92, vs. 134, 135) also mentions two Gokarnas (see also *Saṅgama P.*, ch. 4).

Sobhāvati-nagara—The birth-place of Buddha or Kanakamuni (*Saṅgama P.*, ch. 6; *Buddhavaṃsa* in *JASB.*, 1838, p. 794). It has been identified by P. C. Mukerjee with Araura in the Nepalese Terai (see *Kapilavastu*).

Solomatis—See *Sarāvati* (McCrindle's *Megasthenes and Arrian*, p. 186).

Somanātha—Same as *Prabhāsa* (*Agni P.*, ch. 109). It was also called *Somesvaranātha* (Merutuṅga's *Prabandhachintāmaṇi*, ch. I).

Soma-parvata—1. The Amarakantaka mountain, in which the river Nerbuda has got its source (Amara-kosha). 2. The southern part of the Hals range along the lower valley of the Indus (*Rāmāyaṇa*, Kishk., ch. 42).

Soma-tirtha—1. *Prabhāsa* (see *Prabhāsa*). 2. A place of pilgrimage in Kurukshetra where Tārakāsura was killed by Kārttikēya, the general of the gods (*Mbh.*, Śalya P., chs. 44, 52; *Śakuntalā*, Act I).

Somesvara—See *Somanātha* (*Kārma P.*, ii, ch. 34).

Somesvara-giri—The mount in which the river Bān-Gaṅgā has got its source.

Sona—The river Sone, which has got its source in the Amarakantaka mountain in Gondwana. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East. Ind.*, I, p. 11; McCrindle's *Megasthenes and Arrian*, p. 187 note; *JASB.*, 1843—*Ravenshaw's Ancient Bed of the Sone*). The Sone and the Sarayu now join the Ganges at Siāghi or rather between Siāghi and Harji-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chapra. At the time of the *Rāmāyaṇa* (Ādi, ch. 32) the Sone flowed by the eastern side of Rājagriha, then called Girivraja or Basumatī from its founder Rājā Basu, down the bed of the river Punpun, joining the Ganges at Fatwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch. S. Rep.*, vol. VIII, p. 15).

Sonapraṣṭha—Sonepat (see *Kurukshetra*). It is 25 miles north of Delhi. See *Pāṇipraṣṭha*.

Sonitapura—The ancient Sonitapura is still called by that name, and is situated in Kumaun on the bank of the river Kedār-Gaṅgā or Mandākinī about six miles from Ushāmāṭha and at a short distance from Gupta Kāśī (*Harivaṃśa*, ch. 174). Ushāmāṭha is on the north of Budra-Prayāga, and is on the road from Hardwar to Kedār-nātha. Gupta-Kāśī is said to have been founded by Bāna Rājā within Sonitapura. A dilapidated fort still exists at Sonitapura on the top of a mountain and is called the fort of Rājā Bāna. Sonitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa (*Harivaṃśa*, ch. 175). It was also called Umāvana (*Hemakosha and Trikṣṇa-dāśaka*). Major Madden says that Kotalgāṇ or Fort Hastings of the survey maps situated at Lohool in Kumaun on a conical peak is pointed out as the stronghold of Bānāsura, and the pandits of Kumaun affirm that Sool on the Jheom mountain is the Sonitapura of the Purāṇas (*JASSB.*, XVII, p. 582). The *Matya Purāṇa* (ch. 116) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbuda). A ruined fort situated at Damdamā on the bank of the river Punarbhavā, fourteen miles to the south of Dinajpur, is called "Bāna Rājā's Gaḍ," and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Aniruddha, and various arguments are brought in to prove this assertion. But the route of Kṛishṇa from Dwārakā to Sonitapura as given in the *Harivaṃśa* (ch. 179) and the description of the place as being situated on a mountain near Sumeru do not support the theory that Damdamā was the ancient Sonitapura. An inscription found in the fort proves that it was built by a king of Gaṇḍ of the Kamboja dynasty. Bāna Rājā's fort in the district of Dinajpur is as much a myth as the *Uttara-gog-īha* (northern cowshed) of Rājā Virāṭa at Kāntanagar in the same district. The Assamese also claim Tejpur as the ancient Sonitapura. Devikote on the Kāveri in the province of Madras and also Biana, 30 miles south-west of Agra, claim the honour of being the site of the ancient Sonitapura. Wilford identifies it with the Mañjupattana (*Asiatic Researches*, vol. IX, p. 199).

Sopatma—See Surabhipattana (*Periplus*, p. 46).

Soreyya—Not far from Takshāśilā (Kern's *Manual of Ind. Buddhism*, p. 104; *SBE.*, XX, p. 11). Revata lived here, he presided at the Vaiśālī Council.

Sotthivatt—Same as Suktimatī, the capital of Chedi (the Cheti of the Buddhists).

Sovira—See Sauvira.

Śrāvāṇa-belḡola—Śrāvāṇa-Belḡola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries a.c. On the top of the former is a colossal statue of the Jaina god Gomateśvara. See also *Vindhyā-pāda Parvata*. Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Śrāvāṇa-Belḡola from Ujjayini, where he died in 357 a.c. Hence it is a very sacred place to the Jainas (*Ind. Ant.*, II, pp. 265, 322; III, p. 153; Rice's *Mysore Inscriptions*, Intro., p. lxxxvii). See *Kuṇḍapura*. Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice's *Mysore Gazetteer*, I, p. 287).

Śrāvastī—Sahet-Mahet, on the bank of the river Rāptī (ancient Airavati or Achiravati) in the district of Gorḍa in Oudh. It was the capital of Uttara-Kośala, ten miles from Balarāmpur, 53 miles north of Ayodhyā and 720 miles from Rājgir (*Rāmāyaṇa*, Uttara, ch. 121). The town was founded by Śrāvastā, a king of the Solar race (*Viśākṣa Purāṇa*, IV, ch. 2, v. 13). Rāmechandra, king of Oudh, when dividing his kingdom, gave Śrāvastī to his son Lava (*Vāyu P.*, Uttara, ch. 26). Śrāvastī is the Sāvasthi or Sāvasthipura of the Buddhists and Chandrapura or Chandrikāpuri of the Jainas. At the time of Buddha, Prasenāditya or Prasenjit was king of Uttara-Kośala and his capital was at Śrāvastī; he visited Buddha while the latter was residing at Rājagṛiha (see *Kuṇḍagāma*). Buddha

converted him to his own religion by preaching to him the *Kumāra-dṛṣṭānta-Sūtra*. Prasenajit had two sons Jeta and Virudhaka by two wives. Sudatta, called also Anāthapiṇḍika or Anāthapiṇḍada on account of his liberality, was a rich merchant of Śrāvastī and treasurer to the king; he became a convert to Buddhism while Buddha was residing at Sītavana in Rājgir, where he had gone to visit him. On his return to Śrāvastī he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra*, the construction of which was superintended by Śāriputra (see *Nālandā*). Buddha accepted the gift of the *Vihāra*, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anāthapiṇḍikārāma* or simply *Jetavana-Vihāra*. The *Vihāra* contained two monasteries called Gandha-kuṭi and Kosamba-kuṭi which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Śāriputra who died at Nālandā (see *Nālandā*) were brought to Śrāvastī and a stupa was built upon them near the eastern gate. Viśākhā, the celebrated female disciple of Buddha, built here a *Vihāra* called *Pūrvārāma* which has been identified by General Cunningham with the mound called Ora Jhār, about a mile to the east of Jetavana (see *Bhaddiya*). Buddha resided for 25 years at Jetavana-Vihāra in the *Punyaśālā* erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p. 90; *Arch. S. Rep.*, I, p. 330; *Anc. Geo.*, p. 407). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yaśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Girivrajapūra*). Chīrichā, a young woman, was set up here by the Tirthikas to slander Buddha. The sixteenth Buddhist patriarch, Raḥulātā (see *Tāmasavana*) died at Jetavana-vihāra in the second century B.C. Prasenajit was a friend of Buddha, but his son Virudhaka or Viṇḍabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Vāsabhā Khattiyā or Mallikā was the daughter of a Śākya chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 292, and *Avadāna Kāṣṭhā*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvastī, or as it was called Chandrikāpuri or Chandrapuri, was the birth-place of the third Tirthaṅkara Sambhavanātha and the eighth Tirthaṅkara Chandraprabhānātha of the Jains. There is still a Jain temple here dedicated to Śobhānāth which is evidently a corruption of the name of Sambhavanātha. The names of the 24 Tirthaṅkaras of the Jains with their distinctive signs are as follows; 1. Rishabha Deva or Ādinātha (bull). 2. Ajitanātha (elephant). 3. Sambhavanātha (horse). 4. Abhinandana (monkey). 5. Sumatinātha (Krauñcha or curlew). 6. Padamprabhā (lotus). 7. Supārśva (Svastika). 8. Chandraprabhānātha (moon). 9. Subhīḍhinātha or Pushpadanta (crocodile). 10. Śīṭalanātha (*Śrīvataḥ* or white curl of hair). 11. Śreyāṃśanātha (rhinoceros). 12. Bāsupūjya (buffalo). 13. Bimalanātha (boar). 14. Anantanātha (falcon). 15. Dharmānātha (thunderbolt). 16. Śāntinātha (deer). 17. Kunthunātha (goat). 18. Aranātha (Nandyāvarṭta). 19. Mallinātha (pitcher). 20. Munisuvrata (tortoise). 21. Naminātha (blue water-lily). 22. Neminātha (conch). 23. Pārśvanātha (hooded serpent). 24. Mahāvīra (lion). The name of Sahet-Mahet is said to have been derived from "Mahāseṭṭhi" by which name Sudatta was called, and people still call the ruins of Jetavana as "Set" (*Imperial Gazetteer of India*, vol. XII, p. 127). The inscription of Govindachandra of Kanauj, dated 1128 A.D., sets at rest the question of identity of Śrāvastī with Sahet-mahet, the site of Sahet represents the Jetavana, and that of Mahet the city of Śrāvastī (Dr. Vogel, *Arch. S. Rep.*, 1907-9, pp. 131, 227).

Śrībaikaṇṭha—Same as **Baikaṇṭha** (*Chaitanya-charitāmṛta*, II, ch. 9).

Śrībhōja—Palembang in Sumatra, a seat of Buddhist learning in the seventh century, much frequented by the Chinese pilgrims (Beal's *Life of Hiuen Tsiang*: Introduction; I-tsing's *Record of the Buddhist Religion*: Takakusu's Introduction, p. xlii).

Śrīhaṭṭa—Sylhet (*Yoginī Tantra*, Pt. II, ch. 6).

Śrīkakola—It is a corruption of Śrīkāṅkāli (see Śrīkāṅkāli.)

Śrīkāṅkāli—Chikakol in the Northern Circars. It is one of Pīṭhas where Satī's loin is said to have fallen.

Śrīkaṇṭha—Same as **Kurujaṅgala**. Its capital was Bilāspura, thirty-three miles north-west of Shaharanpura (*Kaṭhāsaurīśāgava*, ch. 40). Bāṇa Bhaṭṭa in his *Harṣacharita* (ch. iii, p. 108) says that Sthānviśvara (modern Thaneshwar) was the capital of Śrīkaṇṭha which was the kingdom of Prabhākara-varddhana, the father of Harsha or Śīlāditya II and of his brother Rājyavarddhana; Harsha Deva removed his seat of government from Sthānviśvara to Kanauj.

Śrīkshetra—1. Puri in Orissa. Anaṅga Bhīma Deo of the Gaṅgā dynasty built the temple of Jagannātha in 1198 A.D. under the superintendence of his minister named Paramahansa Rājapāi at a cost of forty to fifty lacs of rupees. He reigned from 1175 to 1202 A.D. But recently it has been proved that the sanctum of the temple of Jagannāth was built by Chora Gaṅgā Deva, king of Kaliṅga, to commemorate the conquest of Orissa early in the 12th century and Anaṅga Bhīma Deva enlarged the temple, built the Jagamohan and made arrangements for the worship. According to Mr. Fergusson, the temple itself occupies the site where formerly stood the Dagoba containing the left canine tooth of Buddha (Havell's *Hist. of Indian and Eastern Architecture*, p. 429). The town was then called Dantapura and was the ancient capital of Kaliṅga (see Dantapura and Kaliṅga.) The Gaṅgāvaṃśī kings reigned in Orissa after the Keśari kings from 1131 to 1533 A.D., the first king of the dynasty was Churaṅg or Saraṅg Deva generally called Choḍagaṅgā, and the last king was the son of Pratāp Rudra Deva who died in 1532 and who was a contemporary of Chaitanya (Hunter's *Orissa* and Stirling's *Orissa*). See **Utkala**. The temple of Bimalā Devī at Puri is one of the fifty-two Pīṭhas (*Devī-Bhāgavata*, bk. VII, ch. 30) where the two legs of Satī are said to have fallen. Besides the temple of Jagannāth, the other sacred places at Puri are the Indradyuma-sarovara, Guṇḍachikā or Guṇjīkā-bāḍī or Guṇḍirā-maṇḍapa of the Purāṇas (Guṇḍachikā being the name of Indradyumna's wife), Māsī's house; Chandantalāo or Narendra (tank) where the Chandana-yātrā of Jagannātha takes place in the month of Baiśākha every year; the 18 Nālās or the bridge of 18 arches built by Kabira Narasiṅha Deva, king of Orissa, in 1390 A.D. where the pilgrim tax was formerly collected and was the western gate of the town of Puri. Chaitanya-mahāprabhu lived at Kāśī Mīśra's house called Rādhā-kānta's Maṭh. Here in a small room he is said to have lived; in this room are kept his wooden sandals (*khaḍam*), his water-pot (*kamaṣṭhala*) and a piece of quilt (*kānthā*); at Sārvaabhauma's house at a short distance, he used to hear the *Bhāgavata Purāṇa*, the walls of the reading-room still contain the portraits of Sārvaabhauma, Chaitanya and Rājā Pratāpa Rudra Deva in fresco. Near Sārvaabhauma's house is a house where Haridāsa lived; a miraculous *Vakula* tree (*Mimusops Elengi*) grows here forming an arch below which Haridāsa, Chaitanya's disciple, used to sit. Through a crack in the knee of Totā Gopinātha, Chaitanya Deva is said to have disappeared; this temple is in the skirt of the town. For the other places of pilgrimage of Śrīkshetra, see **Puruṣottama-kshetra**. 2. Prome in Burma, or rather Yathemyo, five miles to the east of Prome, founded by Duttabaung 101 years after the *Nirvāṇa* of Buddha (*Arch. S. Rep.*, 1907-8, p. 133).

Śrīmāla—Bhinmal, the capital of the Gurjara from about the 6th to the 9th century A.D., 50 miles west of Abu mountain (*Skanda P.*, Śrīmāla-Māhāt., as cited in *Bomb. Gaz.*, vol. I, pt. I, p. 461). It is the Pilo-molo or Bhinmal of Hiuen Tsiang, a town of Kier-chi-lo or Gurjara (see Bhagavanlal Indraji's *Early History of Gujarat*, p. 3).

Śrinagara—1. The capital of Kashmir, built by Rājā Pravarasena about the beginning of the fifth century of the Christian era (*Rājataranginī*, bk. III, vs. 336—363). The Dal or the celebrated lake containing the floating gardens, mentioned by Moore in his *Lalla Book* (The Light of the Harem) is situated on the north-eastern side of the city. It contains the Shalimar Bag of Jahangir, the Nasim Bag of Akbar and other beautiful gardens. 2. Ahmedabad in Guzerat (see *Karpāvati*).

Śrīngagiri—1. Śiūghari-maṭha, 2. Śrīngapura, 3. Rishyaśringapurī, 4. Śīngeri, 5. Śrīngeri in Kadur district, Mysore, sixty miles to the west of Button-giri which is on the north of Bellor, on the left bank of the river Tuṅga (Mādhavāchārya's *Śaṅkaravijaya*, ch. 12; *Archāvatārasāhita-vaiṣṇava-darpanam*, p. 87). The presiding deity of the Maṭha is Sarasvatī or Saradambā or Saradamma. Śaṅkarāchārya established four Maṭhas or monasteries on the four sides of India for the propagation of the Vaidic religion after the overthrow of Buddhism, and he placed them under the charge of his four principal disciples (Śaṅkarāchārya's *Maṭhamāndya*). On the north, the *Jyotirmaṭha* (Joshi-maṭha) at Badrinātha was placed under the charge of Toṭaka Āchārya who was also known by the name of Ānanda Giri and Pratarāna; on the south, the Śrīngeri-maṭha or *Śrīngagiri-maṭha* in the Deccan was placed under the charge of Prithvidhar Āchārya, son of Prabhākara of Sribeli-kshetra (for Prithvidhar Āchārya see *Śaṅkaravijaya*, ch. 11), called also *Hasāmalaka*, but according to the *Śaṅkaravijaya*, it was in charge of Śaṅkara's principal disciple Sureśvara Āchārya; on the west the *Śaradā-Maṭha* at Dwārikā in Guzerat under Viśvarupa Āchārya, who was also called Maṇḍana Miśra, Sureśvara Āchārya and Brahmasvarupa Āchārya (Mādhavāchārya's *Śaṅkaravijaya*, chs. 8, 10); on the east *Govardhana-maṭha* or *Bhōpavardhanamaṭha* at Jagannātha in Orissa under Padmapāda Āchārya who was also called Sanandana (*Śaṅkaravijaya*, ch. 13). Sanandana was the first disciple of Śaṅkara. According to the *Brahma-yāmala Tantra* there are six Maṭhas: Śaradā-Maṭha, Govardhana-Maṭha, Joshi-Maṭha, Śīngeri-Maṭha, on the west, east, north and south respectively; and the other two Maṭhas are Sumeru-Maṭha and Paramātmā-Maṭha. Śaṅkarāchārya died at the age of thirty-two, according to some in the Kali era 3889 or (3889-3101=) 788 A.D., according to others in the Kali era 2631 or (3101-2631=) 170 B.C. Mādhavāchārya, or as he was called Vidyāranya, was in charge of the *Śrīngeri-Maṭha* in the fourteenth century of the Christian era; he was the author of the Vedantic work called *Pañchadaśī*, *Sarva-darśana-sāra-saṅgraha*, *Nidāna-mādhava*, *Śaṅkara-vijaya* and other works; he was born at Bijayanagara (Golkanda) and was the minister of Bukka Deva of the Yādava dynasty of Bijayanagara of Karpāṭa; his younger brother was Śāyanaāchārya, the celebrated commentator of the Vedas (Dr. Bhanu Daji's *Brief Notes on Mādhava and Śāyana*; in R. Ghosh's *Literary Remains of Dr. Bhanu Daji*, p. 159; Weber's *History of Indian Literature*: Mann's trans., p. 42 note). For an account how Bibhāṇḍaka Munī chose Śrīngeri as his hermitage where he lived with his son Rishyaśringa see *Ind. Ant.*, II, p. 140; Rishyaśringa after his return from Aṅga performed asceticism at Kigga, six miles from Śrīngeri. Śrīngagiri is an abbreviation of *Rishyaśringa-giri* (Rice's *Mysore and Coorg*, vol. II, p. 413). For the succession of the Gurus of Śrīngeri after Śaṅkarāchārya see *Mackenzie Collection*, p. 324.

Śrīngavarapura—Singraur on the river Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda, who was the friend of Daśaratha and Rāma (*Rāmāyaṇa*, Ayodhya, chs. 50, 52). It is also called Rāmachaura.

Śringeri-māṭha—Same as Śringagiri.

Śrīpāṭha—Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV). It was also called Pathayampurī (see Pathayampurī).

Śrīraṅga-kṣetra—Same as Śrīraṅgam.

Śrīraṅgam—Seringham, two miles to the north of Trichinopoly in the province of Madras.

It contains the celebrated temple of Śrī Raṅgam, an image of Viṣṇu. The temple was built by the kings of the Nayak dynasty of Pāṇḍya. It is mentioned as a place of pilgrimage in *Matsya P.* (ch. 22, v. 44) and *Padma P.* (Uttara kh., ch., 90). *Śrīraṅga Māhātmya* forms a part of the *Brahmāṇḍa Purāṇa*, an abstract of which is given in the *JASB.*, 1838, p. 385. Rāmachandra is said to have resided at this place on his way to Laṅkā. Rāmānuja, the celebrated founder of a Vaiṣṇavite sect, lived and died here at the middle of the 11th century. He was born at Śrīperambudur or Śrī Permatoor in the Chingleput district in 1016 A.D. About a mile from the temple of Śrī Raṅgam at a place called Tiruvānaikāval the temple of Jambukeśvara is situated. Jambukeśvara is the *Āpa* (water) image of Mahādeva, being one of the five Bhautika-murtis or elementary images (see *Chidambara*). It is a phallic image around which water is continually bubbling up from the fissures between the tiles on the floor, evidently caused by some artesian well. It was visited by Chaitanya (*Chaitanya-charitāmṛta*). See *Kālahasti*.

Śrīraṅga-paṭṭana—Serīngapatam in Mysore (*Garuḍa P.*, I, 81).

Śrī-kailā—1. It is situated in the Karnal country in the Balaghaut Ceded districts, and on the south side of the Kṛishṇā river, at the north-western extremity of the Karnul territory, about 102 miles W.S.W. of Dharenikoṭa and 82 miles E.N.E. of Karnul and 50 miles from the Krishna station of the G.I.P. Railway. Dr. Burgess found it to be an isolated hill about 1570 feet high, surrounded on three sides by the river Kṛishṇā and on the fourth partly by the Bhīmanakollam torrent. The present temple dates from the sixteenth century and resembles the Hazara Rāma temple of Bijayanagara (*Buddhist Stūpas of Amaravati*, p. 7; Burgess's *Antiquities of Kathiawar and Kachh*, p. 233; Hamilton's *East India Gazetteer, Perwattum*). It is also called Śrī Parvata and Parwattam. It contains the temple of Mallikārjuna, one of the twelve great Liṅgas of Mahādeva and Brahmarambhā Devī (*Borāha Purāṇa*, ch. 83; Mādhavāchārya's *Śaṅkara-vijaya*, ch. 10; *Mālatī-Mādhava*, Acta I, IX). From the name of the goddess, the mountain was called Brahmarambhā-giri or briefly Brahmaraḡiri—the Po-lo-mo-ki-li of Hiuen Tsiang, where Nāgārjuna lived. For a description of the temple see *Asiatic Researches*, 1798. See Amareśvara. Pātāla-Gaigā, which is a branch of the Kṛishṇā, flows past Śrīsaṅgam. King Vema, son of Prola, built a flight of steps and a hall at Śrīsaṅgam in the 12th century A.D. (*Ep. Ind.*, vol. III, pp. 59, 64, 291). 2. A portion or peak of the Malaya or Cardamum mountain which is the southern portion of the Western Ghats. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, II, ch. 9; Śyāmal Goswami's *Gaurasundara*, p. 215).

Śrī-sthānaka—Thāna, in the province of Bombay; it was once the capital of Northern Koṅkaṇa (see Koṅkaṇa). It was the seat of a reigning family called Śilāhara, hence it was called Puri of the Śilāharas (Da Cunha's *Hist. of Chaul and Bassein*, pp. 130, 168).

Śrīvarddhana-pura—Kandy in Ceylon, built by Walgam Abha Mahārājā (Tennant's *Ceylon*, vol. I, p. 414; *Dāśāvaṇṣa*, Introduction, p. xix). But this identification has not been approved by Dr. Rhys Davids who agrees with Mr. K. J. Pohath that Śrīvarddhana-pura is about three and half miles from Damba-deniya in the Kurunegalla district (*The Questions of King Milinda*, p. 303). See Dantapura. Bishop Copleston is also of opinion that Śrīvarddhanapura was not the ancient name of Kandy. Śrīvarddhanapura still exists; it was founded by Parākramabāhu III in the 13th century (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 236).

Śrughna—Kālsī in the Jaunsar district, on the east of Sirmur (Beal's *RWC.*, I, p. 186 note). Cunningham identifies Śrughna with Sugh near Kālsī, on the right bank of the Budhi yamunā, forty miles from Thaneswar, and twenty miles to the north-west of Saharanpur, in the Ambala District, Punjab (*Anc. Geo.*, p. 345). It was visited by Hsien Tsiang in the 7th century. The kingdom of Śrughna extended from Thaneswar to the Ganges and from the Himalaya to Mozuffarnagara including the whole of Dehra Dun, portion of Sirhind, Kyārdā Dun and the Upper Doab (*Cal. Rev.*, 1877, p. 67).

Stambhapura—Same as **Stambha-tīrtha** (*Inscriptions from Girnar*; Merutuṅga's *Prabandha-chintāmaṇi*, Tawney's trans., p. 143). The Astacampura of the Periplus (Mr. Schoff's translation) and the Astakapra of *Ptolemy* (McCrindle, p. 146) appear to be transcriptions of Stambhakapura or Stambhapura. But see **Hastaka-vapra**.

Stambha-tīrtha—Khāmbhat or Kambay in Guzerat (*Ep. Ind.*, vol. I, p. 23). Khāmbhat or Khāmbha is a corruption of Stambha. The local name of Kambay is Tāmbānagari (*Bomb. Gaz.*, vol. I, pt. I, p. 208 note). It is also called *Stambhapura*. The consecration of Hemachandra, the celebrated lexicographer, as a Jaina monk, took place in the temple of Śāligavasahika at Stambha-tīrtha in the reign of Kumārapāla in the 12th century (*Prabandha-chintāmaṇi*, p. 143).

Stana—A country to the north of India (*Garuḍa P.*, I, 55). Same as **Kustana**.

Sthāneśvara—Thaneswar (see **Kurukshetra**). Sthāneśvara, or properly speaking Sthānviśvara, was the place where the Linga worship was first established (*Bāmana Purāṇa*, ch. 44). See **Śrīkaṇṭha**. It is 25 miles south of Ambala on the river Sarasvatī.

Sthānu-tīrtha—Same as **Sthāneśvara** (*Mahābhārata*, Śalya, ch. 13; *Bāmana P.*, ch. 44). King Vena was cured here of his leprosy (*Bāmana P.*, ch. 47).

Strī-rājya—A country in the Himalaya immediately on the north of Brahmapura, which has been identified with Garwal and Kumaun. In the seventh century it was called Suvarṇagotra or the mountain of gold (*Vikramāśkādevacharita*, XVIII, 57; *Garuḍa P.*, ch. 55). It was the country of the Amazons, the queen of which was Pramīlā who fought with Arjuna (*Jaimini-Bhārata*, ch. 22). That an Amazonian kingdom existed in the trans-Himalayan valley of the Sutlej, as stated by Hsien Tsiang, is confirmed by Atkinson's *Himalayan Districts*. He says that the Nu-wang tribe in Eastern Tibet was ruled by a woman who was called Pinchin. The people in each successive reign chose a woman for their sovereign (*Sherring's Western Tibet*, p. 338).

Subhadra—The river Irawadī.

Subhakūṭa—Adam's Peak in Ceylon (Upham's *Rājatarāṅkari*).

Subhavastu—Same as **Suvastu** (Cunningham's *Anc. Geo.*, p. 81).

Subrahmanya—1. Kārttikasvāmī, about a mile from Tiruttani, a station on the Madras and Southern Mahratta Railway, on the river Kumāradhārā, 51 miles from Madras. It was visited by Śaṅkarāchārya (Ānandagiri's *Śaṅkaraviṇaya*, Cal. ed. ch. 11, p. 69). It is also called Kumārasvāmī (see **Kumārasvāmī**). 2. The Subrahmanya hill, now called Pushpagiri, is a spur of the Western Ghāts on the north-western boundary of Coorg in the South Canare district of Madras. 3. See **Suddhapuri**.

Suchakshu—The river Oxus; it was also called Vakshu (*Śiva P.*, *Dharma Saṃhitā*, ch. 33).

Sudāmapuri—Porebander in Guzerat, where Sudāma or Śrīdāma lived (*Bhāgavata P.*, X, ch. 80). It was the port of Chaya.

Sudarśana-dvīpa—Same as **Jambudvīpa** (*Rāmāyaṇa*, bk. IV).

Sudarśana-sara—A celebrated lake in Kathiawar in the valley round the foot of Girnar, made by Pushyagupta, a governor under Maurya Chandragupta, by damming up a stream. The lake was repaired by Chakrapālita, the son of Parṇadatta, the governor of Saurāṣṭra.

at the time of Skanda Gupta, in the Gupta era 137 (*The Rudradāman Inscription of Junagar in JASB.*, vol. VII; *Corpus Ins. Ind.*, III, p. 88). See Girinagara. It was visited by Nityānanda (*Chaitanya-Bhāgavata*, Ādi, ch. VI).

Suddhapuri—Teruparur, in the Trichinopoly district, sacred to the god Subrahmanya (*Skanda P.*, *Saṅkara-Saṃhitā*, *Śiva-Rakṣas*, quoted in Prof. Wilson's *Mackenzie Collection*, p. 144).

Sudhanya-kataka—See *Dhanakataka*. (Havell's *Ancient and Medieval Architecture of India*, p. 140).

Sudhāpura—Soonda in North Canara (Thornton's *Gazetteer*).

Sudharmanagara—Thaton in Pegu, on the river Sitang, about forty miles north of Martaban.

Śūdra—Same as Śūdraka (*Viṣṇu P.*, IV, 24).

Śūdraka—The country of the Śūdrakas of the *Mahābhārata*, Oxydrakai of Alexander's historians and the Sudraki of Pliny, between the Indus and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan (McCrindle's *Invasion of India by Alexander the Great*, p. 236 and Map; and *Mbh.*, *Sabhā*, ch. 32; *Ind. Ant.*, I, p. 23). Their capital was Uch (called Kuchchee in *JASB.*, XI, p. 371).

Sugandhā—Nasik on the Godavari. It is one of the fifty-two Pithas where Satī's nose is said to have fallen (*Padma P.*, Ādi Kh., ch. 32).

Sugandhavartī—Saundatti, in the Belgaum district in the presidency of Bombay. It was the later capital of the Raṭṭa chieftains (Bhandarkar's *Early Hist. of the Deccan*). It was afterwards called Venugrama or Velugrama, the modern Belgaum (Sewell's *Sketch of the Dynasties of Southern India*, p. 894).

Suhma—Suhma has been identified by Nīlakaṇṭha, the celebrated commentator of the *Mahābhārata* with Rāḍha (see *Rāḍha* and *Trikaliṅga*). It was conquered by Pāṇḍu (*Mbh.*, Ādi P., ch. 113). In the *Bṛhat-saṃhitā* (ch. 16), Sumha is placed between Baṅga and Kaliṅga and it is mentioned as an independent country in the *Matsya Purāṇa* (ch. 113) and *Kalki Purāṇa* (ch. 14). Bigandet says in his *Life of Gautama* (see also *Lalitavistara*, ch. 24) that the two merchants Tapusa and Palikat (Bhallika) who gave honey and other articles of food to Buddha, came from Okkalab near Rangoon, but according to Dr. Kern from Ukkala or Utkala. They arrived at a port called Surama where they hired five hundred carts to carry their merchandise. This port has been identified with the port of Tāmralipta (Dr. Satis Chandra Vidyābushana's *Buddha-deva*, p. 143 note); this identification is perhaps correct as Surama may be a corruption of Sumha. In the mediæval period Rāḍha was called Lāṭa, Lāra or Lāla. In the *Daśakumāracharita*, ch. VI, Dāmalīpta or Tamluk is mentioned as being situated in Sumha, though in the *Mahābhārata* (*Sabhā Parva*, ch. 29) and in the *Matsya Purāṇa* (ch. 114), Sumha and Tāmralipta appear to have been different countries. (See the history of Sumha or West Bengal in my *Notes on the History of the District of Hughly or Ancient Rāḍha* in the *JASB.*, 1910, p. 599). There was another country by the name of Sumha in the Punjab conquered by Arjuna. It appears from the *Viṣṇu Purāṇa* (pt. IV, ch. 18) that Bāli, a descendant of Yayāti by his fourth son Anu, had five sons Aṅga, Baṅga, Kaliṅga, Sumha and Puṇḍra, after whom five kingdoms were named. Buddha delivered the *Janapada Kalyāṇi Sutta* while dwelling in a forest near the town of Deśaka in the country of Sumbha as Sumha was also called (*Talapatta-Jātaka* in *Jātaka*, vol. I, p. 232).

Suhmottara—It is the same as *Uttara* (Northern) *Rāḍha* (*Matsya P.*, ch. 113); see *Rāḍha*. Some of the other Purāṇas have got Brahmottara which is evidently a mistake for Suhmottara (*Brahmaṇḍa P.*, ch. 49).

Śukara-kshetra—Soron on the Ganges, twenty-seven miles north-east of Itah, United Provinces, where Hiranyāksha was slain by Vishnu in his incarnation as Varāha (Boar)

who held up the earth with his tusks from sinking (*Barāha P.*, ch. 137). It contains a temple of Varāha-Lakshmi. The river close by is known as Buḍa-Gaṅgā or properly the ancient bed of the Ganges. Tulsi Dās, the celebrated Hindi poet, was reared up at this place during his infancy when he was deserted by his parents. See *Repukā-tīrtha*. For further particulars, see *Soron* in pt. II of this work.

Śukla-tīrtha—Ten miles north-east of Broach in Guzerat, a sacred place near which are also Hupkāreśvara-tīrtha and Ravi-tīrtha (*Padma P.*, Svarga Kh., ch. 9; *Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 102). There is an ancient banian tree at Śukla-tīrtha. Chāṇakya, the celebrated minister of Maurya Chandragupta, is said to have resided at Śukla-tīrtha (*Padma P.*, Svarga, ch. IX; *Matsya P.*, ch. 191, v. 14).

Suktimāna-parvata—The portion of the Vindhya range which joins the Pāripātra and the Riksha-parvata, including the hills of Gondwana, the Chhota Nagpur hills and the Mahendra range (see *Kārma Purāṇa*, ch. 47).

Suktimatī—1. The river Suvarṇarekhā in Orissa. 2. A river which rises in the Kolāhala mountain and flowed through the ancient kingdom of Chedi, modern Bundelkhand (*Mbh.*, Ādi, ch. 63). General Cunningham has identified it with the Mahānadi and Mr. Beglar with the Sakri in Bihar (*Arch. S. Rep.*, vol. XVI, p. 69; vol. VIII, p. 124). Mr. Pargiter has correctly identified it with the river Ken (Kane) (*JRAS.*, 1914, p. 290 and his *Mārkaṇḍ. P.*, ch. 47, p. 285). 3. Śuktimatī was the capital of Chedi (*Mbh.*, Vana, ch. 22). It is the Sotthivatī of the Buddhists (*Chetiya-Jātaka* in the *Jātaka*, Cam. Ed., III, p. 271). See Chedi.

Sukumāri—See *Kumārī*, 3. (*Matsya P.*, ch. 113).

Śulabheda-tīrtha—See *Śulapāṇi*.

Sulakshīpī—The river Gogā which falls into the Ganges.

Śulapāṇi—Sulpan Mahādeo or Makri Fall, a place of pilgrimage near the junction of the Nerbuda and a mountain stream called Sarasvatī. It is also called Śulabheda (*Skanda P.*, Revā kh., ch. 44, 49; Thornton's *Gazetteer*, s.v. *Nerbudda*).

Sulāthika—Sulāthika of the Dhauli inscription of Aśoka has been identified by James Prinsep with Surāstrika (*JASB.*, 1838, pp. 253, 267) or Surāśṭra.

Sulochanā—The river Banas in Guzerat (*Bṛhat-Jyotiṣhāraṇa*).

Sumāgadhī—The river on which Rājagṛīha (Rājgir) in the district of Patna is situated (Prof. Max Duncker's *History of Antiquity*, trans. by Abbott, p. 111). Sumāgadhī is evidently the Sone which flowed through the town of Rājgir in Magadha. It is described in the *Rāmāyaṇa* (Ādi, ch. 32), as "looking beautiful as a garland within the five principal hills." But it should be observed that the Sone formerly flowed through Rājgir through the present bed of the Sarasvatī and was called Māgadhī (*Rām.*, I, ch. 32); see *Girivraja*.

Sumana-kūṭa—Śrīpada; Adam's Peak in Ceylon. The footprint on the peak is worshipped by the Hindus, Buddhists and Mahomedans alike, each claiming it to be that of their own god. It is one of the highest mountains in the island (Muthu Coomara Swamy's *Dāhāvaṃsa*, p. 21).

Sumbha—Same as *Suhma*.

Sumeru-parvata—1. The Rudra Himalaya in Garwal, where the river Ganges has got its source; it is near Baderikā-śrāma (*Mbh.*, Śānti, chs. 335, 336). It is also called Pañcha Parvata from its five peaks: Rudra Himalaya, Vishṇupuri, Brahmāpuri, Udgārikāṇṭha and Svargārohinī (Fraser's *Tour through the Himala Mountains*, pp. 470, 471; Anandale's *Popular Encyclopedia*, s.v. *Himalaya*). Four of the five Pāṇḍavas died at the last mountain (see *Gaṅgotri*). The *Matsya Purāṇa* (ch. 113) says that Sumeru Parvata is bounded on the north by Uttara-kuru, on the south by Bhāratavarsha, on the west by Ketumālā and on the

east by Bhadrāśvavarsha; and the *Padma Purāṇa* (ch. 123) mentions that the Ganges issues from the Sumeru Parvata and falls into the ocean flowing through Bhāratavarsha on the south. The Kedārnātha mountain in Garwal is still traditionally known as the original Sumeru (*JASB.*, XVII, p. 361). According to Mr. Sherring all local traditions fix Mount Meru as lying direct to the north of the Almora district (*Western Tibet*, p. 40). 2. A mountain in Śākadvīpa, called also Meru (*Mbh.*, Bhishma, ch. 11). It is the Mount Meros of Arrian near Mount Nysa or Neshadha of the *Brahmānda P.* (ch. 35); the Hindukush mountain (see McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 180).

Sundha-deśa—Tiparā and Arracan.

Suparnā—1. The Vainateya Godāvari, an offshoot of the Vaisiṣṭhi Godāvari which is the most southerly branch of the Godāvari (*Brahma P.*, ch. 100). 2. Same as the mountain called Yāmuna (*g.v.*) (*Devī-Bhāgavata*, VI, ch. 18; compare *Imperial Gazetteer*, s.v. *Tons*).
urabhi—Sorab, in the north-west of Mysore, which was in the possession of Jamadagni, father of Paraśurāma (*Rice's Mysore Inscriptions*, Intro., p. xxviii). See Kuntalaka-pura.

Surabhipattana—Kubattur, the capital of Surabhi or Sarab in Mysore (*Mbh.*, Sabhā, ch. 30). It is the Sopatma (*g.v.*) of the *Periplus* and Kuntalakapura of the *Jaimini-Bhārat*; it was conquered by Sahadeva.

Śurasena—Mathurā was the capital of the kingdom (*Harivaṃśa*, chs. 55, 91; *Bṛhat-saṃhitā*, ch. xiv, v. 3). Śūra, the father of Vasudeva and Kuntī, gave his name to the country of which he was the king.

Surāshṭra—Kathiāwad and other portions of Guzerat (*Mbh.*, Vana, 88). See *Saurāshṭra*. It has been identified with Surat, though perhaps wrongly as it is not an old town, but founded on the ancient site of Sāryapura. According to some, however, "Surat is a remarkable old city. It abounds in monuments of departed greatness" (*Miss Carpenter's Six months in India*, vol. I, p. 82; *Padma P.*, Uttara, ch. 62). Surāshṭra is the Sulāsthika or Surāshṭrika of the fifth tablet of the Dhauḥi inscription of Aśoka (*JASB.*, 1838, p. 237). For a list of the Sah kings of Surāshṭra, see *Ibid.*, p. 351. Not far from the town of Surat there is a sacred village called Pulpāra on the Tāpti which is visited by pilgrims and *Sannyāsīs* from the most remote parts of India.

Surathādri—The Amarakantaka mountain in which the rivers Nerbuda and Sonā have got their sources (*Mārkaṇḍeya P.*, ch. 57).

Surpāraka—It has been identified by Cunningham with Surat. Dr. R. L. Mitra, evidently following Yule, identifies Surpāraka of the Buddhist period with Sipelar (Sippara of Ptolemy), a seaport near the mouth of the Krishṇā (*Lalita-vistara*, p. 10 note). But these identifications are not correct. The *Chaitanya-charitāmṛta* places it to the south of Kolhapur. McCrindle places it (Sopara of Ptolemy) about one hundred miles to the south of Surat near Paum in his map of *Ancient India* in his *Megasthenes and Arrian*. The *Bṛhat-Jyotiṣhāṇṇava* gives the following boundaries of Surpāraka-kṣhetra: on the east the Sahyādri, on the west the sea, on the north the Baitarāṇinadi, and on the south the Subrahmaṇya. Paraśurāma is said to have resided on the Chaturāṅga-hill of Surpāraka-kṣhetra (*Mbh.*, Śānti, ch. 49). The *Bhāgavata* (X, ch. 79) places it on the north of Gokarna. It has been correctly identified with Supāra or Sopara in the district of Thana, 37 miles north of Bombay and about four miles north-west of Bassein, where one of the edicts of the Aśoka was published (*Smith's Aśoka*, p. 129; *Journal of the Bom. Br. of the Royal Asiatic Society*, vol. XV, p. 272; Bhagawanlal Indraji's

Antiquarian Remains at Sopara and Padana). Burgess also identifies it with Supara in the Koṅkana near Bassein (*Antiquities of Kathiawad and Kachh*, p. 131). It was the ancient capital of Aparānta or the Northern Koṅkana (Dr. Bhandarkar's *History of the Dekkan*, sec. III, p. 9). The Pāṇḍavas rested at this holy place on their way to Prabhāsa (*Mahābhārata*, Vana, ch. 118). It is mentioned in the *Periplus* (2nd century A.D.) as Ouppara; perhaps it is the Ophir or Sophir of the Bible as Sauvira was too much inland. Surpāraka was included in Aparānta-deśa (*Brahma Purāṇa*, ch. 27, v. 58).

Sūryanagara—Srinagar in Kashmir. The Mahomedans changed the name into Srinagar (Bernier's *Travels*, Constable's Ed., p. 397 note).

Saryapura—Surat (*JASB.*, vol. VI, p. 387; J. Prinsep, *Rāsamālā*, I, 61). At Surat, Saṅkarāchārya wrote his celebrated commentary on the *Vedānta*. Dr. Rhys Davids derives the name of Surat from Sauvira (*Buddhist India*, p. 38). Surāshṭra is perhaps wrongly identified with Surat (see *Surāshṭra*).

Susarmapura—The ancient name of Koṭ Kangra (*Ep. Ind.*, I, p. 103 note; II, p. 483). See *Nagarkot*.

Susartu—The name of a river in the *Nadistuti* of the *Rig-Veda* (X, 75); a tributary of the Indus.

Sushoma—The river Sindhu in the Panjab (*Rig-Veda*, X, 75). The Indus. It is perhaps the Zoanes of Megasthenes, the modern Suwan (*Vedic Index of Names and Subjects*, vol. II, p. 461).

śutudrī—The river Sutlej in the Panjab (*Rig-Veda*, X, 75).

Suvahā—The river Banas in Rajputana.

Suvāmā—The river Rāma-Gaṅgā in Oudh and Rohilkhand (Wilford: *Asia. Res.*, XIV, p. 410).

Suvarṇabhūmi—Burma (*Bṛhat-saṃhitā*, ch. xiv, v. 31; *Turnour's Mahāvamsa*, ch. XII). Its classic name in Burmese documents is Sonāparanta, the Chryse Regia of Ptolemy. But Fergusson identifies it with Thaton on the Sitang river, forty miles north of Martaban; it was the Golden Chersonese of the classical geographers (Havell, *Hist. of Indian and Eastern Architecture*, p. 612). It comprised the coast from the Sitang river to the Straits (Gray's *Buddhaghosuppatti*, p. 25). Phayre has identified it with Pegu (Ramanya), of which the capital was Thaton (*JASB.*, 1873, p. 24). The *Mahāvamsa* (ch. XII) relates that after the third Buddhist Synod in 246 B.C., Aśoka despatched two missionaries, Sona and Uttara, to Suvarṇa-bhūmi for proselytising the land. They landed at the port of Golanagara, about 30 miles north-west of Thaton (*JASB.*, 1873, p. 27). The Shwe Dagon Pagoda of Rangoon was built by Bhalluka and Tapusha on the eight hairs presented to them by Buddha (*Asiatic Researches*, vol. XVI; *JASB.*, 1859, p. 473).

Suvarṇagiri—Mr. Krishna Śāstri has identified Suvarṇagiri with Maski, situated to the west of Siddāpur in Mysore, where he has recently discovered a minor rock Edict of Aśoka. The importance of this Edict lies in the fact that it contains the name of Aśoka, whereas the other Edicts mention the name of Piyadasi. Suvarṇagiri was one of the four towns where a Viceroy was stationed by Aśoka, the other three being Taxila, Ujjain and Tosali in Kalinga (V. A. Smith's *Aśoka*, pp. 44, 73, 138). Bühler was inclined to look for Suvarṇagiri somewhere in the Western Ghats.

Suvarnagrāma—Sonārgāon, which is now a collection of insignificant villages, such as Magrā-pārā, Painam, Goāldi and Āminpur in Bikramapura in the Narainganja sub-division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhaleśvārī, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203; it was famous for its fine muslins (Dr. Wise: *JASB.*, 1874, p. 83; Ānanda Bhaṭṭa's *Balāia akāritam*, ch. 1; Taylor's *Dacca*, p. 106; Rennell's *Memoir*, 1785, p. 49). It flourished at the time of Saṅka a Vaiśya (merchant) who migrated to Bengal from Rāngaḍ, forty-five miles to the north-west of Jaipur, in the time of Ādisura, king of Bengal, who conferred on him the title of Suvarṇa Baṅk. According to Mr. Bradley-Birt, the descendants of Lakṣmaṇa Sena, after Bakhtiyar Khilji's easy victory over him in Nadia, fled to Sonārgāon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakṣmaṇa Sena, who submitted to Emperor Balin, when the latter went to chastise his rebel viceroy Tughril Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonā Bibi, the widowed daughter of Chānd Roy, zemindar of Bikrampur, Sonārgāon was the headquarters of Mahomedan rule in Eastern Bengal. (For the history of Sonārgāon, see Mr. Bradley-Birt's *Romance of an Eastern Capital*, ch. III.) On the fall of Sonārgāon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jehangir. In 1704 the capital was removed from Dacca to Murshidabad.

Suvarṇamānasa—The river Sonā-kosī (*Kālikā P.*, ch. 77; *Vivakosha*, s.v. *Kāmāripa*); see *Mahākāvika*.

Suvarṇamukharī—The river Suvarṇamukhī or Suvarṇamukharī on which Kālāhastī is situated (see *Kālāhastī*). The name is mentioned in the *Śiva P.*, II, ch. 10.

Suvarṇarekhā—1. The river Palāśini which flows by the side of the Girnar hill (see *Girinagara*). 2. A river in Orissa, which is still called by that name (see *Kapīśā*).

Suvasṭu—1. The Swat river now called by the name of Sihon-pedra Nadi (*Mahābhārata*, *Bhīṣma*, ch. IX), the Suastos of Arrian. It is the Subhavasṭu of Hiuen Tsiang (see *JASB.*, 1839, p. 307; 1840, p. 474). The united stream of the Panjkoora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pushkalāvati, the capital of Gandhāra or Gandharva-deśa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpalāla. 2. Swat (*Pāṇini's Aṣṭādhyāyī*). Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yusufzais. It was at Swat that Raja Śivi, or properly speaking, Uśinara of the *Mahābhārata* and the *Śivi-Jātaka*, gave his own flesh to the hawk to save the dove. The capital of Śivi of the *Śivi-Jātaka* was Ariṣṭhapura or Arishthapura (*Jātaka*, Cam. Ed., IV, p. 250). Charbag is the present capital of Swat (*JASB.*, 1839, p. 311). See *Śibi*. But according to the *Mahā-Ummagga-Jātaka* (*Jātaka*, VI, p. 215, Cam. Ed.), Śivi was between Bideha and Pañchāla.

Svāmi-tīrtha—1. See *Kumāra-svāmi* (*Kārma P.*, Upārī, ch. 36, vs. 19, 20) 2. In Tirupati in Madras.

Svati—Same as *Svetī*.

Svayambhūnātha—Simbhūnātha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhūnātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisattva who came from Mahā-Chīna to Nepal (Wright's *History of Nepal*, pp. 23, 73). The Chaitya is situated on the Gopuchchhā

mountain, which in the three former Yugas was called Padma-giri, Bajrakūṭa, and Gośrīṅga respectively. It contained a sacred lake called Kāṣṭhhrada, which was desecrated by Mañjuśrī. The *Svayambhū Purāṇa*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhūnātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr. Rājendralāl Mitra its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249). Prachandadeva, king of Gaṇḍa, became a Buddhist Bhikṣu under the name of Śāntikara, and caused the Svayambhūnātha Chaitya to be built (*Svayambhū Purāṇa*, ch. VII; *Vardha P.*, ch. 215, v. 38).

Śveta—See **Śvetī**. (*Śiva P.*, II, ch. 10). See **Kāshṭhamandapa**, **Mañjupātan** and **Nepāla**.
Śveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh.*, *Sabha*, 27; *Matsya P.*, ch. 112, v. 38).

Śvetī—The river Swat in the Panjab (*Rig-Veda*, X, 75; *Śiva P.*, ch. 10). It was also called **Svetā**, the *Suvastu* (q.v.) of the *Mahābhārata*.

Śyāmalanātha—Sāmālji in Mahi Kānthā, Bombay Presidency. The temple of Sāmālji is said to have been built in the fifteenth century in an old city (*Padma P.*, *Srishti*, ch. 11; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See **Sāmālanātha**.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P. N. Ghose's *Travels and Rāmāyaṇa*, Ayodhyā-kāṇḍa, ch. 49).

Syenī—The river Kane or Ken in Bundelkhand (*Matsya P.*, ch. 112, v. 25). See **Karṇāvatī**. It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the Tonse, Paṇṇā, etc. Under phonetic rules Syenī would become Keni or Ken. But see **Śuktimatī**.

T.

Tagara—See **Dharagara**. Dr. Fleet has identified it with Ter (Thair), 95 miles south-east of Paithāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol. X, p. 286). Dr. Bhagavanlal Indraji identifies it with Junnari in the Poona district (*Early History of Gujarat*), and Rev. A. K. Nairne and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. viii, p. 32) with Darur or Dharur in the Nizam's Dominions (*Bom. Gaz.*, vol. I, pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr. Burgess with Roza near Devagiri and Yule with Kulbarga. It has also been identified with Trikūṭa (see **Trikūṭa**).

Tailāga—Same as **Tellāga**.

Tailaparṇī—The river Pennair in the province of Madras on which Nellore is situated.

Taittiri—Tartary (*Bhaviṣya Purāṇa*, *Pratisarga Parva*, pt. iii, ch. 2, p. 35).

Tājika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikitsā*, ch. 2).

Takka-desa—Between the Bipāsā and the Sindhu rivers. The Panjab. It was the country of the Vāhikas (*Rājatarāṅgiṇī*, V, v. 150; *Mbh.*, *Karṇa*, ch. 44). Same as **Mada-desa** (Hemchandra's *Abhidhānachintāmaṇi*), and **Āraṭṭa**.

Takshasīlā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north-east of Kālā-kā-serai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Delmerick's *Notes on Archaeological Remains at Shah-ki-Dheri and the Site of Taxila in J.A.S.B.*, 1870, p. 89; *Arch. S. Rep.*, vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north-west of Shah-dheri. Takshasīlā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyaṇa*, *Uttara*, chs. 114, 201). In the *Divyāvadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadrāsīlā and was known by the name of

Chandraprabhā; he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshasīlā. The *Śāṅkharīyāgāra* (bk. VI, ch. 27, and Tawney's trans., vol. I, p. 235) placed it on the bank of the *Bitastā* (Jhelum). Omphi (Ambhi), king of Taxila, submitted to Alexander when he invaded it. Asoka resided at Takshasīlā, when he was viceroy of the Panjab during the lifetime of his father (*Asoka-avādāna*, in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6 f.). Asoka's elder brother Sumana was the viceroy of this place when Bindusāra died. He lost his life in a battle with Asoka, and the latter became king of Magadha. It was at one time the capital of Gandhāra (*Nandi-viśāla Jātaka* in Dr. Rhys Davids' *Buddhist Birth-stories*, vol. I, p. 266; *Sarambhā Jātaka* in *Jāt.*, Cam. Ed., vol. I, p. 217) and a celebrated place of Buddhist pilgrimage. Takshasīlā contained the celebrated university of Northern India (*Rājovāda-Jātaka*) up to the first century A.D. like Balabhi of Western, Nālandā of Eastern, Kānchīpura of Southern and Dhanakāṭaka of Central India. It was at Takshasīlā that Pāṇini, the celebrated grammarian, (Dr. Satīś Chandra Vidyābhūṣana's *Buddhadeva*, p. 220, Havell's *Ancient and Medieval Architecture of India*, p. 140), and Jīvaka, the celebrated physician in the court of Bimbisāra (*Mahāvagga*, VIII, 1, 7), received their education. Jīvaka was the son of Abhaya by a prostitute named Śālāvati and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rājagriha to study the art of medicine at Takshasīlā, where he was taught by Ātreya. Most probably Chāṇakya was also educated here (Turnour's *Mahāvagga*, Intro., and Hemachandra's *Sūtravārtavaliṅgī*, VIII, p. 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jātaka*, Cam. Ed., I, pp. 137, 148). The Vedas, all the arts and sciences including archery were taught in the university, and people from very distant parts of India came here (*Ibid.*, V, p. 246; II, p. 60). Takshasīlā and Benares (*Ibid.*, IV, p. 149) only possessed Brahmanical universities (for the other universities, see Nālandā). The ruins of this famous city are situated at a distance of 26 miles to the north-west of Rawalpindi and two miles from Kāla-kā-Serai Railway station. The site of this city is now occupied by the villages Sha-dheri, Sirkap, Sir-sukh and Kacchakot (*Arch. Surv. Rep.*, vol. V, p. 66; II, pp. 112, 125; *Panjab Gazetteer*; Rawalpindi district; *Ep. Ind.*, vol. IV). Sirkap is the place where Buddha in a former birth cut off his head (Beal's *BWC.*, vol. I, p. 138). One and a half miles to the east of Sirkap at a village called Karmāl are the ruins of a stūpa where the eyes of Kunāla, Asoka's son by his queen Padmāvatī, were destroyed by the machination of his step-mother Tishyarakshītā (*Kundālavādāna* in *Avadāna Kalpalatā*, ch. 59; *Divyāvadāna*, ch. XXVII). Karmāl is a corruption of Kunāla. At Hasan Abdul, which is 8 miles to the west of Kāla-kā-Serai at the foot of a hill, is the tank of Elapātra Nāga, now called the tank of Baba Wali or Panjā Sahib, surrounded by temples (Cunningham's *Arch. S. Rep.*, II, p. 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshasīlā, where Jīvaka studied the science of medicine. The Maṅgikalya stūpas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C., Takshasīlā became the capital of the Kushans after their expulsion from Bactria (see Śākadvīpa). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p. 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C.; four years later it became part of the Magadha empire under Chandragupta. In 190 B.C. after

the death of Aśoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Bir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Śaka and Palhava kings, and at the time of the Kushans the capital was removed to Sir-Sukh (*Arch. Sur. Rep.*, 1912-13).

Talakāḍa—Talkāḍa, the capital of Chela or Chera on the Kāveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kāveri. Same as **Sirovana**. According to Mr. Rice, the ancient name of Talkāḍ was Tālavānapura (*Ep. Ind.*, vol. III, p. 165). It was the capital of the kings of the Gaṅga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gaṅgavāḍi Ninety-six thousand. The Gaṅga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala-rājya, the capital of which was Dorasamudra (*JRAS.*, 1911, p. 815).

Talavanapura—See **Talakāḍa**.

Tālikāṭa—Same as **Talakāḍa** (*Brahmaṇḍa P.*, ch. 49).

Tamālika—Tamluk, which evidently is a corruption of Tamalikā, and Tamalikā again is a corruption of Tāmraliptika. Same as **Tāmralipti**.

Tamālini—Tamlik. Same as **Tāmralipti**.

Tāmalipta—Same as **Tāmralipti**. Tāmalipta is a corruption of **Tāmralipta**.

Tāmalipti—Same as **Tāmralipti**. Tāmalipti is evidently a corruption of **Tāmralipti**.

Tamasā—1. The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhulia. It flows twelve miles to the west of the Sarayu. The bank of this river is associated with the early life of Vālmiki (*Rāmāyaṇa*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhōti. 2. The river Tonse in Rewa in the Central Provinces (*Matsya P.*, ch. 114; *Rāmāyaṇa*, Ayodhyā K., ch. 46). 3. The Tonse, a river in Garwal and Dehra Dun (*Cal. Rev.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place where Ekavīra called also Haihaya, the progenitor of the Haihaya race and grandfather of Kārttavīryārjuna, was born (*Devī Bhāgavata*, VI, chs. 18-23).

Tāmasavana—It has been identified by Cunningham with Sultanpur in the Panjab. Sultanpur is the capital of Kulu, situated at the confluence of the Bias and the Serbari; it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, vol. XVII, pp. 206, 207; vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-i-Jalandharapitha was covered with a thick jungle, from which the monastery took its name of Tāmasavana (*JASB.*, XVII, p. 479). It was at the Tāmasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (Beal's *Introduction to Fa Hien*). According to Hsuen Tsiang and other authorities, the fourth council was convened at Kundalavanam monastery in Kashmir, near the capital of that country (Smith's *Early Hist. of India*, 3rd ed., p. 269). Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435): their names are Mahā-Kāśyapa, Ananda, Saṅghavāsu, Upagupta, Drikāṭa, Michaka, Vasumitra, Buddhanandi, Buddhamitra, Pārśva, Punayadja, Aśvaghoṣa, Kapimara, Nāgārjuna, Kamādeva, Rāhulātā, Saṅghanandi, Saṅkayasetta, Kumārada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhla-putra, Basiasita Putnomita, Pradijātara and Bodhidharma. For the *Theraparamparā* from

Upāli, see *Dīpaṃśa* in *JASB.*, 1838, p. 928. The date of this convention (78 A.D.) at Tāmāsavana is said to have given rise to the Śāka era, though Kanishka belonged to the Kushan tribe of the Yuetis or Yuechis (see Śākaḍvīpa). According to some authorities the Śāka era was founded by Vonones (see *Pañchanada*). Āśvaghoṣa wrote his *Buddha-chaṛita-kāvya* in the court of Kanishka. Nāgārjuna and his disciples Āryadeva, Pārśva, Charaka and Chandrakīrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p. lix).

Tamolipta—Same as Tāmralipti.

Tāmra—The Tamor (see *Mahā-kaṇṭhika*).

Tāmrahuḍa-kroṇa—It is perhaps the full name of Korura, the capital of Chera or Kerala (Daṇḍi's *Maṇikā-māruṭa*, Ast I); see *Korura*.

Tāmralipta—Same as Tāmralipti.

Tāmralipti—Tamluk, which was formerly on the mouth of the Ganges, is now situated on the western bank of the Rupnārāyaṇa, formed by the united stream of the Silai (Śilavatī) and Dalkisor (Dvārikeśvarī) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see *Sumha*) in the sixth century of the Christian era, and it formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka*, p. 60). A greater portion of the ancient town has now been diluviated by the river. The town is mentioned in the *Mahābhārata* (Bhishma, ch. 9; Saubhā, ch. 29), the *Purāṇas*, and the Buddhist works. It was celebrated as a maritime port (*Kaṭhāsaritsāgara*, Lambaka XII, ch. 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Bargā-Bhīmā, mentioned in the *Brahma P.* (*Tāmolipta Māhāt.* and the *K. Ch.*, p. 33), which was evidently an ancient *Vihāra*, perhaps one of those referred to by Hsien Tsiang, transformed not earlier than the fourteenth century, into a dome-topped Hindu temple of the Orissa style by an outward coating of bricks and plaster after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo-relievo. Daṇḍi, the author of the *Dakṣiṇāmāraṇa*, who flourished in the sixth century A.D. mentions that a temple of Bindubāsinī was situated at Tāmralipta (ch. 96). In the seventh century, I-tsing resided at Tāmralipta in a celebrated monastery called Barāha monastery. The present temple of Hari or Jishnu-Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Bargā-Bhīmā. The newly built shrine contains two images of Arjuna and Kṛishṇa. Traditionally, Tamluk was the capital of Mayūradhvaja and his son Tāmradhvaja who fought with Arjuna and Kṛishṇa, and hence Tamluk has been identified with Ratnapura of the *Jaimini-Bhārata*; but the situation of Mayuradhvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the *Tāmolipta-māhātmya* inserted in some of them is an interpolation.

Tāmraparṇi—1. Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASB.*, VII, p. 159). 2. The river Tāmraparṇi, locally called Tāmbaravari or the united stream of the Tāmbaravari and the Chittar in Tinnevely which rise in the Agastī-kūṭa Mountain (*Bhāgavata P.*, X, ch. 79; *Raghuvamśa*, IV, v. 50; Sewell's *Arch. Surv. of S. India*, I, p. 303. Thornton's *Gazetteer s.v. Tinnevely*). It is celebrated for its pearl fishery. Ṛishi Agastya is said to have resided on this mountain (see *Malaya-giri*). The port of Kolkai which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see *Pāṇḍya* and *Kāra*); it gave its name to the Kolkhic Gulf or Gulf of Manar.

Tāmravarṇā—The river Tāmbaravari; see **Tāmravarṇī** (2), (*Brahmaṇḍa P.*, ch. 49).

Tāngana—The country stretching from the Rāngaṅgā river to the upper Sarayū (*Brahmaṇḍa P.*, ch. 49; McCrindle's *Ptolemy*, p. 210). It has been identified with Hataka or Ladak (Baroosh's *Dictionary*, vol. III, preface, p. 59).

Tanusrī—Tenasserim, the southern division of the province of Lower Burma.

Tapani—The river Tāpti.

Tāpasa—Same as **Tāpasāsrama** (*Vāyu P.*, ch. 45, v. 129; *Brahmaṇḍa P.*, ch. 49).

Tāpasāsrama—Pandharpur in the Bombay Presidency (Barāhamihira's *Bṛhat-saṃhitā*, XIV, v. 15; *Bom. Gaz.*, vol. I, pt. I, p. 511). It is the Tabasoi of Ptolemy. Same as **Pāṇḍupura**.

Tāptī—The river Tāpti (*Bhāgavata P.*, V, ch. 19). It rises in the Vindhyaṣpāda mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea. Surat stands on this river.

Tāptī—Same as **Tāpti** (*Bṛhat-Siva P.*, II, ch. 20).

Tārāpura—Tārāpitha, a Siddha Pitha, near Nalhati in Birbhum, Bengal (*Tārā-rahasya*).

Teliṅgana—The country between the Godāvari and the Kṛishṇā. McCrindle supposes that Teliṅgana is a contraction of Tri-Kaliṅgana or Tri-Kaliṅga (see **Andhra** and **Trikaliṅga**). It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stūpa of Amarāvati*, p. 3 by Burgess). It is also called Tiliṅga (*Saura Purāṇa*; Tawney's *Prabandhachintāmaṇi*, p. 45). In the *Mackenzie Manuscripts*, (in *JASB.*, 1838), the capital of Tiliṅga-deśa is said to be Kolondal or Golconda (*JASB.*, VII, p. 128). Its variant forms are Teliṅga, Telugu and Triliṅga.

Tibbat—Same as **Bhoṭāṅga** and **Himavanta**. There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASB.*, 1875, p. 282; Tavernier's *Travels*, bk. III, ch. 15).

Tilaprasṭha—Tilpat, six miles to the south-east of Toghlikabad and ten miles to the south-east of the Kutb Minar (Col. Yule's *Ibn Batuta's Travels in India*; *Ind. Ant.*, III, p. 116). It was included within Indraprasṭha, the capital of Yudhiṣṭhira. Shāikh Farid Bukhari built Faridabad near Delhi on the greater part of the old pargana of Tilpat (Elliot's *Glossary*, Beames' ed., II, p. 123). It was one of the five villages demanded by Kṛishṇa on behalf of Yudhiṣṭhira from Duryodhana. See **Pāṇiprasṭha**.

Tilodaka—Tilārā, a village on the east bank of the Phalgu, visited by Hiuen Tsiang, thirty-three miles to the south of Patna. It is the site of a famous Buddhist monastery.

Tilogrammon—Identified by Col. Yule with Jessore (McCrindle's *Ptolemy*, p. 75). It is a transcription of Tiragrāma (see my "Early Course of the Ganges" in the *Ind. Ant.*).

Timiṅgila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh.*, Sabhā, ch. 30; *Bṛhat-Saṃhitā*, XIV, v. 16) and from the resemblance of its name, it may be inferred that Timiṅgila was the ancient name of Dindigala valley, in the district of Madura, Madras Presidency. It is the Tangala and Taga of Ptolemy.

Tirabhukti—Tirhut (*Devī Purāṇa*, ch. 64); see **Videha**. Tirhut is a corruption of Tirabhukti.

Tirirapallī—Trichinopoly (Dr. Caldwell's *Drav. Comp. Gram.*) See **Trisirapallī**.

Tirthapuri—A sacred spot on the west of Mount Kailas in Western Tibet, twenty-one miles from Darchin or Gangri, and half-a-day's journey to the north-west of Dulju in the Himalaya, on the bank of the Sutlej. It contains a very hot sulphur spring. Bhashmāsura or Brikāsura is said to have been killed at this place; a heap of ashes is pointed out as the remains of that Asura (*JASB.*, 1848, p. 156; Sherring's *Western Tibet*, p. 284; see also *Bhāgavata*, X, ch. 88). The place of Bhashmāsura's death is also pointed out in a cave called Gupteśvarnātha Mahādeva's temple, situated in a hill near Sasiram in the district of Shahabad. Bhashmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He wanted to try

the efficacy of the boon by touching the head of Mahādeva himself, the giver of the boon. Mahādeva fled, pursued by Bhashmāsura and took the protection of Viṣṇu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Tibet*, p. 285.

Tomara—The Tomaras inhabited the Garo Hills in the south-western corner of Assam (*Matsya P.*, ch. 120; McCrindle's *Ptolemy*, p. 235).

Tondā-maṇḍala—The portion of Drāviḍa of which the capital was Kāñchipura (*Mackenzie Manuscripts in JASB.*, 1838, p. 123). It is the same as Tundir-maṇḍala of the *Malikā-mṛuta* (Act I).

Tosali—Tosali of the Dhauḷi inscription of Aśoka. It has been identified by Wilford with the Tośala-Kośalaka of the *Brahmaṇḍa Purāṇa* (ch. 51), and simply Kośalaka or Kośala of the *Bṛhat-saṃhitā* (*JASB.*, 1838, p. 449). It appertained to Dakṣiṇa-Kośala or Gondwana at the time of Aśoka (see *Kosala-Dakṣiṇa*). Tośali is the Tosale of Ptolemy. The Kosala-gāṅg or Kosala-Gaṅgā of Kittos, which is the name of a tank near the Dhauḷi hill, confirms the statement that Tośali was the ancient Kośala (*Ibid.*, p. 435).

Traṭpura—Same as Tripuri.

Trigartta—1. The kingdom of Jālandhara, a part of the district of Lahore. Wilford identifies the place with Tahora. Tahora or Tibora is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB.*, vol. VI). Kangara, which is also situated in Jalandhara between the mountains of Champā (Chambā) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigartta (*Bṛhat-Saṃhitā*, ch. 14, and Dr. Stein's *Rājatarāṅgī*, vol. I, p. 81). The *Hemakośha* identifies Trigartta with Jalandhara; Trigartta means the land watered by the three rivers which are the Rāvi, the Bias and the Sutlej (*Arch. S. Rep.*, vol. V, p. 148; Pargiter's *Mārkaṇḍeya P.*, 321, 347 note; *JASB.*, 1880, p. 10). From the inscriptions it appears that modern Jalandhara was the ancient Trigartta (*Ep. Ind.*, I, pp. 102, 116). 2. North Kanara: see *Gokarna* (*Bhāgavata P.*, X, ch. 79).

Triakud—See *Trikaṭa* (*Ātharva-veda*, IV, 9, 8; Dr. Macdonell's *Hist. of Sanskrit Literature*, p. 144).

Trikaṭiṅga—Same as *Tellīṅga*. Trikaṭiṅga is mentioned in the Kumbhi Copper-plate inscription in *JASB.* (1839, p. 481), which gives the genealogy of the Kalachuri dynasty. But Trikaṭiṅga, according to Pliny, comprised the regions inhabited by the Kalingæ, Maceo-Kalingæ and the Gangarides-Kalingæ (Cunningham's *Ancient Geography of India*, p. 519; *JASB.*, 1837, p. 286). The Kalingæ were the inhabitants of Kalinga proper; the Maceo-Kalingæ were the inhabitants of Madhya-Kalinga or Orissa, and the Gangarides-Kalingæ were the Gāṅga-Rāṭhis or the people of Rāṭha who lived on the banks of the Ganges, their capital being Gāṅge or Saptagrāma (see *Saptagrāma*, *Sumha* and *Rāṭha*). It appears that the kings of South-Kośala or the Central Provinces were called kings of Tri-kaṭiṅga which evidently included Dakṣiṇa-Kośala, including the Patna state of the Central Provinces (*Ep. Ind.*, vol. III, pp. 323, 359; *JASB.*, 1905, p. 1). According to General Cunningham, Tri-kaṭiṅga or the three Kāṭiṅgas were the three kingdoms of Dhanakāṭaka or Amarāvati on the Kṛishṇā, Andhra or Warangal, and Kāṭiṅga or Rājamahendri (McCrindle's *Ptolemy*, p. 233).

Trikaṭa—1. A mountain in the south-east corner of Ceylon (see *Laṅkā*). 2. Trikaṭa, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring; it is the Triakud of the *Ātharva Veda* (Thornton's *Gazetteer*). 3. Trikaṭa was conquered by Raghu (*Raghuvamśa*, IV, v. 59). Trikaṭa has been identified with Junnar; it is the Tagara of Ptolemy, which in Sanskrit is Trigiri or Trikaṭa (*Indian Antiquary*, vol.

VI, p. 75; vol. VII, p. 103; Bhagavanlal Indraji's *Early History of Gujarat*, p. 57). 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s.v. *Himalaya*).

Trilīga—Same as *Telīgana*. Vidyādhara Malla, king of Trilīga, is the hero of the *Biddhāśālabhañjikā* by Rājasekhara who flourished in the 11th or 12th century.

Trilokanātha—A celebrated place of pilgrimage situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandra and Bhāgā. It is said to be an image of Mahādeva established by the Pāṇḍavas, but in fact it is an image of Avalokiteśvara (*JASB.*, 1902, p. 35). See *Kulāṇa*.

Trimalla—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot. The celebrated temple of Bālāji is situated on a mountain called Śeṣhāchala. The Pāpanāśini-Gaṅgā rises in this mountain. It was visited by Chaitanya (*Chaitanya-charitāmṛita*, ii, ch. 9; *Gaurasundara*, p. 212).

Trinetresvara—Thān, a sacred place of pilgrimage in the Jhālāwar sub-division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetresvara, now called Tarnetar, is situated (*Skanda Purāṇa*, Prabhāsa Kh., Arbuda, ch. 8). It is near the lake or kund called Bhadrakarna.

Tripadi—Tirupati or Tripati in the district of North Arcot, 72 miles north-west of Madras and at a short distance from the Renigunta railway station; it is a place of pilgrimage (*Chaitanya-charitāmṛita*). Same as *Veṅkaṭa-giri*. On the top of the Śeṣhāchala or Veṅkaṭagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadi), is the celebrated image of Nārāyaṇa called Veṅkaṭeśvara or Bālāji Viśvanātha established by Rāmānuja, and at the foot of the mountain are the images of Rāmachandra, Lakṣmaṇa and Sītā, who are said to have halted at this place for one night while they were returning home from Lākṣā.

Tripurā—1. *Tipārā*. It was included in Kāmarūpa (*Tārā Tantra*). It was also called *Kīrti-deśa*. 2. Same as *Tripuri* (*Mbh.*, Bana, ch. 252).

Tripuri—1. Teor, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahādeva is said to have killed Tripurāsura (*Padma P.*, Swarga, ch. 7, and Rapson's *Indian Coins*, pp. 14, 33). The town is said to have been built by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Śaivas (see *Liṅga Purāṇa*, Pt. 1, ch. 71). It was also called Tripura. It was the capital of Raja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era. It was also called Chedinagara. According to the *Matsya Purāṇa* (ch. 116), Tripura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa, hence according to this Purāṇa, Tripura was the ancient Śonitapura. 2. Chedi (*Hemakośa*). The Kulachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A.D.

Tri-rishi—The lake called Nynce Tal (Naini Tal) in the United Provinces. The name of Tri-Rishi is mentioned in the *Skanda Purāṇa*, quoted in *JASB.*, XVII, p. 358. The temple of Nayanā Devi is situated on the bank of the lake.

Trishnā—1. The river Tistā (Martin's *East. Ind.*, iii, p. 369; R. K. Roy's *Mbh.*, p. 283 note). 2. The river Tigris in Sālmala-dvīpa (Chal-dia).

Trishnapalli—Trichinopoli, in the Province of Madras. Same as *Trisirapalli*. The Rākshasa Trisira, a general of Rāvaṇa, dwelt at this place (Wilson's *Mackenzie Collection*, pp. 49, 192).

Trisirapalli—See *Trishnapalli* and *Trisirapalli*.

Trisrotā—1. The river Tistā, in the district of Rungpur (*Mbh.*, Sabbā P., ch. 9; *Arch. S. Rep.*, XV, pp. 127, 131; Martin's *Eastern India*, iii, p. 369; *Kalikā P.*, ch. 77). 2. The river Ganges (*Amarakośa*).

Trisūla-Gaṇḍakī—See **Trisūla-Gaṅgā**.

Trisūla-Gaṅgā—That portion of the river Gaṇḍak or Kālī-Gaṅgā, which passes through the valley of Nāṅkot in Nepal after its junction with the river Trisūla, is known by the name of Trisūla-Gaṅgā (*Barāha P.*, ch. 145). It is also called Trisūla-Gaṇḍakī.

Trīṭīyā—The river Tistā. But this identification is doubtful (see *Śiva Purāṇa*, Sanat-kumāra-saṃhitā, ch. 14). It is a river in Gayā, evidently the Tiliyā (*Agni P.*, ch. 116).

Trīveṇī—1. Same as **Muktaveṇī** (*Bṛihad-dharmma Purāṇa*, Pārva kh., ch. 6). It has been alluded to in the *Paṇḍarāśa* (v. 33). 2. The junction of the Gaṇḍakī, Devikā and Brahmaputrī (*Barāha P.*, ch. 144). 3. The junction of the Ganges, Yamunā and Sarasvatī at Allahabad (*Barāha P.*, ch. 144). 4. The junction of the three rivers Tāmra, Aruṇ and Sunkośī; it is immediately above Barāha-Kṣhetra (*JASB.*, 1848, p. 644).

Tropina (of the Greeks)—Tripooray, the ancient capital of the king of Cochin in Southern India. But Tropina of Pliny (A.D. 23-79) has been identified with Trāponti or Tirupanatara opposite Cochin (*Bom. Gaz.*, vol. I, pt. I, 533).

Tryambaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see *Godāvarī*). It was visited by Chaitanya (*Chaitanya-charitāmṛta*).

Tukhāra—Balkh; Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, Sabhā P., ch. 51; *Bṛihad-Saṃhitā*, ch. 16). According to Legge, it has been identified by Eitel with Yuehshe, the country of the Indo-Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 B.C. and finally conquered the Panjab and other parts of India. Kanishka was originally king of Yuehshe (Legge's *Fa Hien*, p. 34). According to Dr. Stein, the upper Oxus valley, including Balkh and Badakshan (Dr. Stein's *Rājatarāṅgī*, vol. I, p. 136; Layard's *Nineveh*, vol. I) was called Tukhārā. It was inhabited by the Tocharis of classical writers. Tushāra (or Tukhārā) was celebrated for its fine breed of horses (*Nakula's Aivachikiteitam*, ch. 2). Same as Tushāra.

Tuljābhavānī—Tuljāpur, four miles from the Khandwa station of the G. I. P. Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom. Gaz.*, vol. IX, pt. I, p. 549). It is one of the 52 Pithas (Gladwin's *Ayee Akbery*, p. 396). It is the Bhavāninagara or Tulā-Bhavāninagara of the *Śaṅkaravijaya* (ch. 19), and Tuljāpura of the *Devī-Bhāgavata P.* (VII, 38). It was visited by Śāṅkarāchārya. Durgā is said to have killed Mahishāsura at this place (*Devī-Bhāgavata*, VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad*, p. 1). The name of the goddess is Mahāsarasvatī or Tukai.

Tuljābhavāninagara—Same as Tuljābhavānī.

Tuljāpura—See Tuljābhavānī.

Tuluṅga—South Canara.

Tuluva—South Canara (*Skanda P.*, Sahyādri Kh.), lying between the Western Ghats and the sea and between the Kalyānapur and the Chandragiri rivers, where Madhvāchārya called also Pūṇaprajñā and Madhyamandira, the founder of the Madhvāchāri or Chatuṣṣana sect of the Vaiṣṇavas, was born (see *Uḍīpa*). According to Dr. Hultzsch, Tulu is northern Malayalam (*Ep. Ind.*, vol. I, p. 302).

Tumbura—A country situated within the Vindhya range (*Vāyu P.*, ch. 45).

Tuṇḍra-maṇḍala—Same as **Tuṇḍa-maṇḍala**.

Tuṅgabhadra—A tributary of the Kṛishṇā, on which Kishkindhyā is situated. It is formed by the junction of the two rivers Tuṅga and Bhadrā, both of which rise near the south-west frontier of Mysore. The source is called Gaṅgā-Māla (*Ind. Ant.*, I, p. 212).

Tuṅgavēṇī—The river Tuṅgabhadra (*Mbh.*, Bhishma, ch. 9).

Turushka—Eastern Turkestan (*Garuda P.*, I, ch. 55).

Tushāra—Same as Tukhārā (*Matsya P.*, ch. 121).

U.

Uchcha-Nagara—Bulandshahr; see Barana. (*Ep. Ind.*, vol. 1, p. 379).

Udabhāṇḍa—Same as **Udakhāṇḍa**.

Udakhāṇḍa—Chind or Upd, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc. Geo.*, p. 52). It is fifteen miles north-east of Attock. It was the capital of Gandhāra and of the Shatya kings (Dr. Stein's *Rājatarāṅgīnī*, II, p. 337).

Udaṇḍapura—The town of Bihar in the district of Patna. It was also called Dandapura and Odantapurī or Udantapura. The name of Bihāra (town) occurs in the *Dvāvipaśa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 88). It was for some time the capital of the Pāla Rājās of Bengal (*Arch. S. Rep.*, vol. VIII, p. 75). Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowratna was the abode of the Mahamadan Āmil. Gopāla, the founder of the Pāla dynasty (according to Mr. V. A. Smith, 815-60 A.D.), built a great Buddhist monastery in Udaṇḍapura, his capital, Pāṭaliputra being then in ruins. The celebrated Vikramasīlā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A.D. (see my *Vikramasīlā Monastery* in *JASB.*, 1909, p. 1). On the solitary hill immediately to the north-west of the town of Bihar was situated a celebrated vihāra with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hiuen Tsiang in the seventh century. According to the Aśvārīka or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god; he created by means of *dhyāna* or meditation the five Dhyaṇī-Buddhas, viz., Vairocana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green). Each of the five Buddhas created a divine son called Bodhisattva. Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Sipa-nātha-Lokeśvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāṇi. He was entrusted with the creation and he created Brahmā, Vishnu, Mahēśvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp. 60, 61). See Nepāla and Uṛavilva. Titarawa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed. Bihar remained the seat of local government till 1541 A.D., when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol. IV, p. 477). The Id-dargā and the tomb of Makhdum Shāh also called Sherif-uddin Ahmedi Phia, who died in 1380, were constructed in the town of Bihar in 1569 A.D., as it appears from an inscription (*JASB.*, 1839, p. 350).

Udantapura—See **Udaṇḍapura** (Ānanda Bhaṭṭa's *Balīla-charitam*, ch. 2).

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa. It is a spur of the Asis range (ancient Chatushpīṭha) containing many Buddhist sculptures of a very ancient date (*JASB.*, vol. XXXIX). It is separated from the Khandagiri hill by a narrow gorge. The oldest caves are on Udayagiri hill, ranging from 500 B.C. to 500 A.D. The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rāṇī-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rāṇī being the wife of Rājā Lalāṭa Indra Keśari (Stirling's *Orissa in Asiatic Researches*, vol. XV). Perhaps the mountain contained the Pushpagiri Saṅghā-rāma mentioned by Hiuen Tsiang.

Udayanta—Same as **Ujjayanta** (*Skanda P.*, Prabhāsa Kh., Vastrāpatha-Kshetra-Māhāt., ch. I, v. 16).

Udayana—Same as **Udyāna**.

Uḍḍiyāna—Perhaps its corruption is Uraia (*Deri P.*, ch. 42); see **Ujjayinī** (2).

Udlehya—The country on the north-western side of the river Sarāvatī (*Amarakosha*, Bhūmi, V).

Udipa—In South-Canara in the Karwar district, on the river Pāpanāgīnī, where a Math was established by Madhvāchārya called also Pūrnāprajñā, the author of many of the commentaries on the Vedas (see Tuluva). The image of Kṛishṇa, which is called Uḍupa Kṛishṇa in the *Chaitanya-charitāmṛta* (II, 9) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva. Madhvāchārya wrote many of his works while residing at this town (A. K. Dutt's *Religious Sects of the Hindus*; *Chaitanya-charitāmṛta*). He was born in 1199 A.D. and was educated at Anantēśvara (*Literary Remains of Goldsticker*, vol. I, p. 248). Uḍupa is evidently a corruption of Uḍupa (*Bhavishya P.*, Pratisarga P., pt. III, ch. 3, p. 35).

Udra—Orissa.

Udumvara—Same as Audumvara; Ordavari of Ptolemy.

Udumvaravattī—Mentioned in Patañjali's *Mahābhāṣya*; see Audumvara.

Uḍupa—Same as Uḍipa.

Udyāna—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Eusofzai country, now called the Swat-valley; in short, it is the country about Ghazni to the north-west of Kashmir (see Henry Yule's *Marco Polo*, vol. I, p. 155). Maṅgala was the capital of Udyāna; it is the Meng-ho-li of the Chinese travellers. Udyāna appertained to the ancient country of Gandhāra or Gandharva-deśa. See Ujjanaka.

Udyanta-Parvata—It appears to be the Brahmayoni hill at Gaya (*Mahābhārata*, Bana P., ch. 84).

Ugra—1. Kerala (*Devī P.*, ch. 93; Hemachandra). 2. Same as Mahāsthāna (*Padma P.*, I, ch. 42).

Ujālikanagara—Jais, twenty miles east of Rai Bareilly.

Ujani—The ancient town of Ujāni (Ujjayini of the *Bṛihad-dharma P.*, Pūrva, ch. 14) comprising the modern villages of Kogrāma, Maṅgalkoṭ (Maṅgalakoshtā) and Ārāl, situated in the sub-division of Katwa in the district of Burdwan in Bengal. It is one of the Pīṭhas. It is mentioned by Kavikaṣkaṇa in his *Chandī* (*Sāhitya-Parishat-Patrikā*, 1320, p. 161; *Trikāṇḍaśeṣa*) and in the *Manasār-bhāṣan*. Kogrāma was the merchant's quarter and the birth-place of Lochandās, the author of the *Chaitanyamaṅgala*, whereas Maṅgalkoṭ contained the king's palace. Ichhāni is about two miles to the east of Ujani on the Ajaya.

Ujjaini—Ujin, the capital of Avanti or ancient Malwa. It is situated on the river Siprā. Same as Ujjayini. Asoka resided here in 263 B.C. as the viceroy of his father Bindusāra (Turnour's *Mahāvamsa*, ch. V.) It was the birth-place of Mahindra, the son of Asoka. The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayini. Garddabhilla offered violence to Sarasvatī, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayini. Garddabhilla's son Vikramāditya destroyed the Śakas and inaugurated the Śamvat era, for which see *Kālikāchāryya-kathā*, a Jaina work. The commentary of the *Kalp śūtra* (the celebrated Jaina work) contains the story of Kālikāchārya who changed the Paryushana Parva to the fourth day (Merutuṅga's *Theravāḍi*; Samayasundara's *Kālikāchāryya-kathā*, a MS. in the Sanskrit College Catalogue, p. 27). But there is much conflict of opinion regarding the identity of Vikramāditya and the founder of the Śamvat era. Dr. Bhandarkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramāditya. He was the son of Samudra Gupta and Dattā Devī.

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhyā, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayinī about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol. 1, p. 211, and a Jaina work named *Buddha Vīlāsa* quoted in the same volume at p. 413). Ujjayinī was at that time the capital of the Śaka kingdom comprising Surāshtra, Malwa, Cutch, Sindh and Koṅkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend "Mahārājādhirāja Śri," and on the reverse a goddess seated on a lion with the legend "Sri Siṃha Vikrama" (Dr. Bhandarkar's *Peep into the Early History of India*, p. 390; Mr. V. A. Smith's *Early History of India*, p. 256). Dr. Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A. D. after he defeated Mihirakula in the battle of Karura. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons: Kālidāsa, the author of the *Raghuvamśa*, *Śakuntalā*, etc., Amara Siṃha, author of the *Amarakośa*; Varāhamihira, the author of the *Bṛhatśālikā*, who died about 587 A.D. (*Literary Remains of Dr. Bhaṇu Dāji*, p. 108); Vararuchi (called also Kātyāyana), the author of the *Vārtilā* and the *Prākṛitaprakāśa*; Ghaṭakarpura, the author of the *Yamaka Kāya*; Dhanvantari, the author of the *Vṛddha-sūruta Saṃhitā*; Kṣhapanaka, also called Dīn-nāgachārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on v. 14, pt. 1 of the *Meghadūta*) and author of the *Nyāyapraveśa*; Śaṅku; and Betālabhaṭṭa, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr. Bhaṇu Dāji's *Sanskrit Poet Kālidāsa* in R. Ghosh's *Literary Remains of Dr. Bhaṇu Dāji*; *Jyotiṛvidyābhāṣa*, ch. 22, v. 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gupta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS.*, 1909, pp. 731-39). For the history of the Śah kings from Chaṭana to Rudra Śah, see the *Literary Remains of Dr. Bhaṇu Dāji*, pp. 111, 112. In the seventh century A.D. at the time of Śaṅkarāchārya, Sudhanva was king of Ujjayinī; he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mādhavāchārya's *Śaṅkara-vijaya*, chaps. 1 and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākāla of the Purāṇas and Kālapriyanātha of the drama; it is one of the twelve great Līngas mentioned in the *Śiva Purāṇa*, (pt. 1, chaps. 38, 46). The shrine is claimed by the Jains as being built by Avantisukumāra's son (*Śthavirāvalī-charita*, XI, v. 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs. 37, 38). The temple of Mahākāla stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mahādeva Paraśnāth. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Koṭi-tīrtha* (*Śthavirāvalī-charita*, ch. 22). From the name of Mahākāla, Ujjayinī was called Mahākālavana. Besides the temple of Mahākāla, those of Siddhanātha and Maṅgalasvara are celebrated. The Chowbis-khambhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kāliyadaha or the ancient Brahma Kuṇḍa of the *Skanda Purāṇa* and the temple of Kāla-Bhairab at Bhairagaḍ. At a short distance from the Daśāśvamedha Ghāt is situated the celebrated place called Aṅkapada now called Aṅkapāt, the hermitage of Sāndipani

Muni where Kṛishṇa and Balarāma were taught by the Rishi; at Dāmodara Kuṇḍa they washed their Takhtās or slates. About two miles to the north of the town is Bhatgihari's *gubā* on the bank of the Sigrā, which appears to have been a portion of the old town. A low doorway made of stone leads through a subterranean passage to various chambers supported on ancient pillars of black carved stone containing inscriptions (see *Charanādri*). At the temple of Haraśuddhi Devi Vikramāditya used to cut off his head every day and offer it to the goddess, which was, however, restored by the latter (*Betula-prākṣha-vijayati*). The Gogashehid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated throne of Vikramāditya exhumed by Rājā Bhoja of Dharanagara (*Dodhrimātputtalikā*). A beautiful bird's eye-view of the city is obtained from the top of this hill (*JASB.*, 1837, p. 313—*Observations upon the past and the present condition of Ujjain or Oujain* by Lt. Edward Conolly; *Skanda Purāṇa*, *Avantya-khaṇḍa*, *Avanti-kṣhetra-Māhāt.*). On the south-western side of the city is the observatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

Ujjānaka—Ujjānaka is evidently a corruption of Udyāna; it is written as Udyānaka in the *Padma Purāṇa* (*Svarga*, ch. 19), see *Udyāna*. According to some authority it also included Kafriṣtan, the country situated on the Indus, now inhabited by the Siyah Posh or "black-clad" from their wearing goatskin dresses (*JASB.*, 1859, p. 317). It is also mentioned in the *Mahābhārata* (*Aniśāsana*, ch. 25). Ouchang of Sung-yun is evidently a transcription of Ujjānaka.

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Neminātha, the twenty-second Tirthāṅkara of the Jains (*Mahābhārata*, *Vana*, ch. 88; Hemachandra). The temple was repaired by Sajjana during the reign of Siddharāj, king of Pattana or Anahillapattana (Tawney's *Prabandhachintāmaṇi*, p. 96). Ujjayanta is mentioned in this work as a synonym of Rajvataka. See *Girinagara*. In the Rudra-daman inscription of Girnar, Ujjayanta is written as Urjayata (*JASB.*, 1838, p. 340).

Ujjayini—1. Same as Ujjaini. 2. Urain, in the district of Monghyr, near Kiul, containing many Buddhist remains. Perhaps Urain is a corruption of Uddiyāna (*Dev P.*, ch. 42). 3. Same as Ujani (*K. Ch.*, p. 132).

Ujjihāna—Same as Ujjiyāna (*Bṛhat-Saṃhitā*, ch. 14).

Ukhala-kṣhetra—Same as Śākara-kṣhetra; in fact Ukhala is a corruption of Śākara. It is also called Ukala-kṣhetra (Cunningham's *Arch. S. Rep.*, I, p. 266).

Umāvana—Same as Śoṇitapura (*Hemakosha*; *Trikāṇḍaśeṣa*; *Jaimini-bhārata*, ch. 21); Kotalgad or Fort Hastings in Lohul in the district of Kumaun. It was at this place that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as her husband and here she was married (*Brahmaṇḍa P.*, ch. 43).

Upa-Baiga—The central portion of the eastern part of the delta of the Ganges (*Bṛhat-Saṃhitā*, ch. 14; Buchanan *Records in the Calcutta Review*, 1894, p. 2). The country to the east of the Bhāgirathī including Jessore (*Digvijaya-Prakāśa*).

Upahalaka—Same as Kuntala (*Hemakosha*).

Upamallaka—Malacca.

Upaplavya—Same as Virāja (*Mbh.*, *Udyoga P.*, ch. 145).

Uraga—Same as Urasā (*Mbh.*, *Bhishma*, ch. 9 and *Sabhā*, ch. 26).

Uragapura—Uraiyur or Trichinopoly; it was the capital of Pāṇḍya in the sixth century (*Rigveda*, VI, vs. 59, 60). Mallinātha, the celebrated commentator, identifies it with Nāgapura which is evidently Nagapatam on the river Kānyakubja (Coleroon); perhaps Mallinātha's Nāgapura is simply a synonym of Uragapura. Uragapura is evidently the Argaru of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Uraiyur.

According to Dr. Caldwell, however, Uraiur, called also Kori, is almost identical with the modern town of Trichinopoly; it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pāṇḍyas, south Travancore (*Dravidian Com. Grammar*, pp. 13, 14). In the *Pāṇḍyaśāstra* (v. 8), it is placed on the river Tāmraparṇī. It is also called there Bhujaganagara (v. 10).

Uraiur—Same as **Uragapura**. At present a suburb of Trichinopoly (*Arch. S. Rep.*, 1907-8, p. 232; Caldwell's *Drav. Com. Gram.*, p. 13).

Uranjira—The Vipāśā, the modern Bias; it is perhaps the Saranjes of Arrian.

Urasā—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kasmir; it is the Arsa of Ptolemy and Wu-la-shi of Hiuen Tsiang (Dr. Stein's *Rāja-taraṅgiṇī*, i, p. 180). Prof. Wilson identifies it with the valley of Gureiss or Gurez, three days' march from Kasmir, but Dr. Stein identifies Gurez with Daratpuri, the capital of Darada (see **Darada**). Darada and Urasā are mentioned as separate countries in the *Matsya Purāṇa* (ch. 120, v. 46). General Cunningham identifies it with the district of Rash just to the west of Mozafarabad which is on the north-east of Kasmir (*JASB.*, XVII, p. 485).

Uraṇvīva—Buddha-Gayā, six miles to the south of Gayā. It was here that Buddha attained Buddhahood at the age of thirty-six in 522 B.C. in the 16th year of the reign of Bimbisāra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhitree (Mahā-Bodhi tree of the *Agai Purāṇa*, ch. 115, v. 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara-kośa*), one of the nine gems in the court of Vikramāditya who reigned in Malwa from 515 to 550 A.D. (*History of Indian and Eastern Architecture*, p. 69). But Dr. Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr. Wilmot's inscription (*Asiatic Researches*, vol. 1), which was a myth, and never had any tangible existence. In his opinion the temple was built in the first century B.C. on the site of Aśoka's viḥāra, by two Brahmin brothers whom he supposes to be Śāṅkara and Mudgaragāmin, the founders of the celebrated monastery at Nālandā (*Buddha-Gaya*, pp. 238, 242). The Muchilinda tank, now called Buddha-kunḍa, is situated to the south of the temple, but Dr. Rajendralal identifies it with Muchirim to the south-west of the temple. The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chakrama: see *I-Tsing* by Takakusu, p. 114), situated almost immediately to the north side of the temple. The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Aśoka. The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahādeva in the early part of the eighteenth century. The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bāgīśvari, originally an image of Vajrapāṇi, is supposed to be the Vajrasana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree. The temple of Tārā Devī, which is really an image of Padmapāṇi, the son of the Dhyāni Buddha Amitābha (see **Udaṇḍapura**) is situated close to the great temple (Dr. Mitra's *Buddha-Gaya*). Meghavarama, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A.D. (Smith's *Early History of India*, p. 287).

Urjagunḍa—1. The country of the Urjagunḍas, who lived near the Darada, was in the upper part of the Kishengaṅgā valley in Kasmir, and their capital seems to have been at Gurez (Gares of the Atlas) which appears to be a corruption of Urjagunḍa (*Matsya P.*,

ch. 120). 2. Urjagunḍa is a transcription of Urgeṇḍi or the Khanat of Khiva (Vamberg's *Travels in Central Asia*, p. 339).

Urumunḍa-Parvata—Kankali-ṭīlā, an artificial hill in Mathura where Śānavāsi, the preceptor of Upagupta and the third Buddhist patriarch, resided (Grower's *Mathura*, ch. 6). Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvadevāna-Kalpalatā* in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 67; *Avadāna Kalpalatā*, chs. 71, 72; Rockhill's *Buddha*, pp. 164, 170). See *Mathurā*.

Ūsaras—For the nine Ūsaras (Usara-Kshetras) or its corruption Ukhalaś, see *Renukā-tīrtha*.

Uśīnara-Giri—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā-Sarīt-Sāgara*, I, ch. 3, and Padmanabha Ghoshal's *Guide to Travellers in India*). See *Śivalāya*.

Utkala—Orissa (*Brahma P.*, ch. 43). Utkala is a corruption of Ut-Kalinga which means north (U) part of Kalinga. Chauduār, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings. The Keśari dynasty from Yayāti Keśari reigned over Orissa from 474 to 1132 A.D., and the Gaṅgā-vamśi kings from Choragaṅgā to Pratāparudra Deva's son reigned from 1132 to 1532. Chaitanya Mahāprabhu visited Jagannath during the reign of Pratāparudra Deva (1503 to 1524). The capital of the Keśaris were at Jāipur and Bhuvaneśvar, and the capitals of the Gaṅgāvamśi dynasty were at Katak, Chauduār and Barabāṣi. In the fifth century Orissa was converted to Śaivism from Buddhism during the reigns of the Keśari kings and from Śaivism to Vaiṣṇavism in the twelfth century at the time of the Gaṅgā-vamśi dynasty. See *Odra*. At the time of the *Mahābhārata*, Utkala formed a part of Kalinga (*Vana Parva*, ch. 114), the river Vaitaraṇi being its northern boundary; but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Raghuvamśa*, IV, v. 38). According to the *Tārā Tantra*, the southern boundary of Utkala was Jagannāth. Utkala and Kalinga were separate kingdoms at the time of the *Brahma Purāṇa* also (see ch. 47, v. 7).

Utpalāranya—Bithoor, fourteen miles from Cawnpore, where the hermitage of Vālmīki was situated. It was at this place that Sītā gave birth to Lava and Kuśa. It was the site of the celebrated city called Pratishthāna, which was ruled by Rājā Uttānapāda, the father of Dhruva. It contains a ghāt called Brahmāvarṭta-ghāt. Uttānapāda is also said to have been the king of Brahmāvarṭta, the country between the rivers Sarasvatī and Drishadvatī. The remains of a fort here, on the bank of the Ganges, are pointed out as the fort of Rājā Uttānapāda. Utpalavana according to the *Mahābhārata* (*Vana P.*, ch. 87) is situated in Pañchāla.

Utpalāvata-Kānsa—Same as Utpalāranya (*Mārkaṇḍ. P.*, chs. 60, 70).

Utpalāvati—The river Vypar in Tinnevely (*Mahābhārata*, Bhishma, ch. 9; Griffith's *Ramāyaṇa*, note; *Vāmana P.*, ch. 13).

Utpaleśvara—The portion of the Mahānadi in the Central Provinces before its junction with the river Pyri or Pahi (*Asiatic Researches*, vol. XV).

Utsavaśāketa—See Pushkara (*Mahābhārata*, Bhishma, ch. 9).

Uttānikā—See Rāngaṅgā in Oudh. Same as Uttaragā.

Uttaragā—The river Rāngaṅgā in Oudh (Lassen's *Ind. Alt.*, II, p. 524; *Ramāyaṇa*, bk. II, ch. 71). It rises in Kumaun and falls into the Ganges opposite to Kanauj.

Uttara-Gaṅgā—1. The river Sindh in Kashmir. 2. Gaṅgābal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh. (Dr. Stein's *Rājatarāṅgiṇī*, vol. II).

Uttarakuru—The northern portion of Garwal and Hānapadeśa, where the river Mandākinī and the Chaitrāratha-kānsa are situated (*Aitareya Brāhmaṇa*, viii, 14, 4; *Mbh.*, Vana, ch. 145). It originally included the countries beyond the Himalaya. It is the Uttarakoma

of Ptolemy. Lassen places it to the east of Kashgar (Griffith's *Rāmāyaṇa*, vol. IV, p. 424). Tibet (*Mbh.*, Bhishma, ch. 7) and Eastern Turkestan were included in Uttarakuru (*Rāmāyaṇa*, Kishk., ch. 43). It was situated in the Himalaya (*Jātaka*, Cam. ed., V, p. 167). According to Mr. Bunsen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara-Kuru of the Aryan Hindus. The Belur Tagh is also called the Kiunlun; it forms the northern boundary of Western Tibet and is covered with perpetual snow. It is also called Mustagh, Karakorum, Hindu-kush and Tsunlung (Balfour's *Cyclopaedia of India*, (s.v. *Belur Tagh*). Uttara-Kuru was also called Hari-varsha. The *Brahmāṇḍa P.* (ch. 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (v. 53). The name perhaps exists in Korea which appertained to the Uttara-Kuru-dvīpa.

Uttara-Madra—Media in Persia. Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara-Madra of the Purāṇas. Media comprised the province of Azerbaijan (the Airyanan-vejō of the Avesta). See *Ariana*.

Uttara-Mānasa—1. The Ganga lake near Nandikishetra at the foot of the Haramukh Peak in Kashmir (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 111 note). 2. A sacred place in Gaya (*Vāyu P.*, ch. III, v. 6); see *Phalgu*.

Uttarāpatha—Comprising Kashmir and Kabul. It is mentioned in the Guserawa inscription (*JASB.*, XVII, pp. 492, 498). See, however, Dr. D. R. Bhandarkar's *Ancient History of India*, Lecture II.

Uttara-Videha—The southern portion of Nepal where the town of Gandhavatī is situated (*Svayambhu Purāṇa*, chaps. III, IV; *Sugata-Avadhāna* in R. Mitra's *Sanskrit Buddhist Literature of Nepal*).

Y.

Yādava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetāladēva Ballāla-rāi, a Jaina king of Kārṇāṭa or properly Dvārakasamudra in Mysore, who was afterwards called Viṣṇuvarddhana, erected a temple of Kṛishṇa known by the name of Chawalrāi in the twelfth century, after he was converted to Vaiṣṇavism by Rāmānuja (A. K. Dutt's *Religious Sects of the Hindus* and Dr. Burnell's *South Indian Palaeography*, p. 28). Same as *Dakṣiṇa-Badarikāśrama*.

Yajña-Barāha—A celebrated temple of Barāhadēva in Yajñapura or Jājpur in Orissa.

Yajñapura—Jājpur in Orissa on the river Baitarāṇī (*Mahābhārata*, Vana, ch. 114). It is said to have been founded by Rājā Yayāti Keśari in the sixth century. Jājpur is a contraction of Yayāti-pura. It was the capital of the Keśari kings till the tenth century, when the seat of government was removed to Katak by Nripa Keśari. The temple of Bīrajā at Jājpur is one of the fifty-two Pīṭhas where a part of Sati's body is said to have fallen. Brahma is said to have celebrated the horse-sacrifice ten times at Daśāśvamedha Ghāṭ on the bank of the Baitarāṇī river, and hence the place obtained the name of Yajñapura. The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvaneśvara, Śaṅkha-kshetra or Puri, Padma-kshetra or Konārak and Gaḍā-kshetra or Yājapura. Viṣṇu, in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pāda*) at Gaya, his discus (*chakra*) at Bhuvaneśvara, his conch-shell (*Śaṅkha*) at Puri and his lotus (*Padma*) at Konārak (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, pp. 145 and 107; but see Stirling's *Orissa*). There are many colossal images at Jājpur, especially of Kālī, Barāhmi and Indrāni cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*; *JASB.*, 1838, p. 53). See *Gayānābhi*.

Yamunâ—The river Yamunâ; it is mentioned in the *Rig-Veda* and the *Āitareya Brāhmaṇa* (VIII, 14, 4; *Rig-Veda*, X, 75).

Yāmuna—The portion of the Bāndara-puchchha mountain where the Yamunâ has got its source (*Rāmāyaṇa*, Kish., ch. 40; *Mbh.*, Anuśās., ch. 68). It is also called Kālinda-giri on account of which the Yamunâ is called Kālindī.

Yamunāprabhava—See Yamunotri (*Kurma P.*, II, ch. 37).

Yamunotri—A spot in the Bāndara-puchchha (monkey's tail) mountain in the Himalaya where the river Yamunâ has its source; it is called Yāmuna and also Kālinda-giri in the *Rāmāyaṇa* (Kish., 40). It has reference solely to the sacred spot where the worship of the goddess Yamunâ is performed. The Yamunâ rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see Kulīnda-deśa). The water of the springs is so hot that rice may be boiled in it. Hanumāna, after setting fire to Lankā, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bāndara-puchchha mountain (*Fraser's Himala Mountains*, ch. 26).

Yashtivana—Jethian, about two miles north of Tapoban near Supa-tīrtha in the district of Gayā (Grierson, *Notes on the District of Gayā*, p. 49) and twelve miles from Rājagṛīha. It is also called Jaktiban (Cunningham, *Arch. S. Rep.*, III, p. 140) and Latthivana. Buddha is said to have displayed many miracles here and converted Bimbisāra, king of Magadha, to Buddhism at this place. Bimbisāra ascended the throne at the age of sixteen; at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty-five.

Yaudheya—Same as *Āyudha* of the travellers of the sixteenth century and *Hud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Garaḍa Purāṇa*, ch. 55; *Bṛhat-saṃhitā*, ch. 14; and Prinsep's *Indian Antiquities*, vol. 1, p. 238). According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabār (*Arch. S. Rep.*, vol. XIV). Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB.*, 1837, pp. 973-979).

Java-Dvīpa—The island of Java (*Brahmāṇḍa P.*, Pūrva, ch. 51). It is said to have been colonised by a prince of Guzerat in 603 A.D. The native chronicles attribute the first attempt at colonisation of the island to Aji-eska, a king of Guzerat in 75 A.D.; he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*). It was also called Suvarṇa-dvīpa of Alberuni's *Zaboj be Jawa* (Alberuni's *India*, vol. 1, p. 210). According to the Chinese, Java was also called Kalinga (Takakusu's *Records of the Buddhist Religion*, General Introduction, p. xlvii, note). The shrine of Borobudur (Baru Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A.D. (Havell's *Indian Sculpture and Painting*, p. 113; *JASB.*, 1862, p. 16).

Yavana-Nagara—Junagadh, in Guzerat. For a description of the place, see *Notes on a Journey to Girnar* in *JASB.*, 1838, p. 871. See Yavanapura. For the origin of the name of Junagadh, see *Bomb. Gaz.*, VIII, pp. 487 f.

Yavana-Pura—1. Jaunpura, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathoutiya inscription in *JASB.*, 1839, p. 696, v. 7). It contains the celebrated Atalā mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery; the Lal-darwazā mosque built by Bibi Razi, the queen of Sultan Mahmud in 1480; the Jumma Masjid built by Sultan Hussain about 1480; the remains of a fort called the fort of Firoz built in 1360; and an old bridge over the Gumti constructed by Monahur Khan, the governor of Jaunpur, during the reign of Akbar. Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowna. In the fifteenth century Khan Jahan, vizier of Sultan Mahommed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Sharki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*). Jaunpore became the centre of learning at the time of Ibrahim Sharki; and Sher Shah received his education in one of its colleges. 2. Another Yavanapura is mentioned in the *Mahābhārata* (Sabhā P., ch. 30) as being situated on the south of Indraprastha and conquered by Sahadeva. Perhaps it is the same as Yavana-nagara or Junagadh.

Yayātinagara—According to Dr. Fleet Yayātinagara is the ancient name of Kataka in Orissa (*Ep. Ind.*, vol. III, pp. 323-359; *JASB.*, 1905, p. 7; *Pavanadāta*, v. 26).

Yayātipura—1. Jajmau, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see Śākambhari). But the fort is said to have been built by Rājā Jijāt Chandravamsi, one of the ancestors of the Chandels. The temple of Siddhinātha Mahādeva is at a short distance from the fort. It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr. Sachau's trans., vol. 1, p. 200). 2. Jājpur in Orissa. See Yajñapura; same as Yayātipura.

Yessaval—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Guzerat in 1412 (Thornton's *Gazetteer*). Yessaval is a corruption of Āsāval or ancient Āsapalli (*Antiquities of Kathiawad and Kachh*, by Burgess; *Bomb. Gaz.*, I, pt. I, p. 170). Ahmedabad was also formerly called Karpavati (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 527).

Yoni-dvāra—A sacred place in the Brahma-yoni hill at Gaya, from which the name of the hill is derived (*Padma P.*, Svarga, ch. 19).

Yoni-Tirtha—Same as Bhimāsthāna.

Yugandhara—A country near Kurukshetra (*Mbh.*, Virāt, ch. 1). It appears to have been situated on the west bank of the Yamunā and south of Kurukshetra (*Ibid.*, Vana, ch. 128).

Yuktaveṇī—See Muktaveni.

PART II.

MODERN NAMES.

A.

Abu—Arbuda parvata, a detached mount of the Aravali range, in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishtha. It is also one of the five hills sacred to the Jains, containing the temples of Rishabhānāth or Ādināth, the first Tīrthaṅkara, and Nemināth, the twenty-second Tīrthaṅkara.

Achohhāvat—Achohhoda-sarovara in Kāsmīr, six miles from Mārttapḍa or modern Martan or Bhavan, described by Bāgabhaṭṭa in the *Kādambarī*. The Siddhāsrama was situated on the bank of this lake.

Adam's Bridge—Setubandha, between India and Ceylon, said to have been constructed by Rāmachandra with the assistance of Sugriva for crossing over to Laṅkā.

Adam's Peak—1. Rohana. 2. Sūmana-kūṭa. 3. Samantakūṭa. 4. Deva-kūṭa. 5. Subha-kūṭa, in Ceylon.

Adinzai—The Sarpaushadhi-vihāra, situated in the Adinzai valley in Buner near the Fort Chakdarra on the north of the Swat river. It was visited by Hiuen Tsiang.

Afghanistan—1. Kāmboja. 2. Kāofu (Kambu) of Hiuen Tsiang. 3. Loha of the *Mahābhārata*. 4. Rohi. 5. Āvagāna. 6. Aupaga. 7. Apaga.

Agastipuri—Agastya-śrāma, the hermitage of Rishi Agastya, twenty-four miles to the south-east of Nasik.

Agra—Agravana, one of the vanas of Braja-maṇḍala.

Ahār—Twenty-one miles north-east of Bulandshahar, on the right bank of the Ganges. Traditionally it is the place where Parikshita of the *Mahābhārata* died of snake-bite, and where his son Janamejaya performed the snake-sacrifice (Growse's *Bulandshahar*), but according to the *Mahābhārata* (Svargārohipika, ch. 5), the snake-sacrifice was performed at Takshāśilā.

Ahlāri—1. Gautama-śrāma, 2. Ahalyāsthāna, in pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyā.

Ahmedabad—1. Āsāwal. 2. Yessaval. 3. Karṇavati. 4. Śrinagar. 5. Rājanagara. 6. Āśā-palli, in Guzerat, on the river Sābarmati.

Ahmednagar—Bingar, seventy-one miles from Poona.

Aihole—Āryapura or Āryavole, the western capital of the Chalukyas in the 7th and 8th centuries A.D., in the Bādāmi Taluk of the Bijāpur district.

Airwa—1. Ālavi of the Buddhists. 2. Ālabhi of the Jains. 3. Ālambhika of the *Kalpa-sūtra*, twenty-seven miles north-east of Itawa in the United Provinces, where Buddha passed his sixteenth Vāsa. But see Nawal.

Ajaya—The river Ajamati in Bengal.

Ajunta—Achinta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Asaṅga, the founder of the Yogāchāra school of the Buddhists. It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era.

Akolhā—Agastya-śrāma, situated to the east of Nasik on the Godāvari.

Akshu—I. 1. Asma of the *Rāmāyaṇa* (Uttara, ch. 23). 2. Oxiana of the Greeks. 3. Pātālapura (see my *Rasātala* in the *I. H. Q.*, vols. I & II), on the river Oxus in Sogdiana on the north. II. Same as river Vaksh. 1. Okos or Ochus of the Greeks. 2. Vakshu of *Matsya P.* (ch. 101; see *Śabdakalpādruma*). 3. Vamkshu of *Bhāgavata* (V, ch. 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JBBRAS.*, XXIV, p. 520).

Albania—Alamba of the *Mbh.*, (*Ādi*, ch. 19) on the western side of the Caspian Sea, now called Shirwan (see my *Risālatā* in the *I.H.Q.*, vols. I & II).

Aligarh—Koel.

Allahabad—1. Prayāga. 2. Bharadvāja-śrama, the hermitage of Rishi Bharadvāja. 3. Bhāsh-kara-kshetra. The celebrated Akshaya-Bāta (the undecaying banian tree) was seen by Hiuen Tsiang in the seventh century.

Almora—Binā in Kumaun.

Alopi—The temple of Alopi is situated at Allahabad; it is one of the 52 Pīṭhas. It is the ancient Prajāpativedi of the *Mahābhārata*, a celebrated place of pilgrimage.

Alwar—Matsya-deśa, the kingdom of Rājā Virāṭa of the *Mahābhārata*. The Alwar state formerly appertained to the territory of Jaipur. There is still a town called Machheri in this state which is a corruption of Matsya. The capital of Matsya-deśa was Virāṭa, now called Bairāt, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi. General Cunningham supposes that Alwar is a corruption of Śālvapura. See Jaipur. But at the time of the *Mahābhārata*, Alwar was called Saubhanagara or Śālvanagara, the capital of the country called Mārttikāvata, the kingdom of Rājā Śālva who was killed by Kṛishṇa. See Mārta.

Amarakaṇṭhaka—Bamāgulma, at the source of the river Nerbuda in the Amarakaṇṭhaka mountain.

Amarakaṇṭhaka Mountain—1. The Mekala mountain. 2. The Soma-Parvata. 3. Āmra-kūṭa-Parvata. 4. Surathādri, in which the river Nerbuda has got its source.

Amaranāth—The celebrated temple of Amaranātha is situated in a natural grotto in the Bhairava-ghāṭi range of the Himalaya in Kāśmīr. The grotto is said to be full of wonderful congelations, where a curious block of ice, stalagmite, which periodically dissolves and reforms, is worshipped as Śiva Amaranātha.

Amarāvati—1. The Dipoldinne or Diamond sands of the *Daladāṭṭāśa*. 2. Pūrvaśaila-Saṅghārāma of Hiuen Tsiang. 3. Dhanakaṭaka. 4. Dharmakaṭaka. 5. Dhānyakaṭaka. 6. Dhānyavatipura. 7. Dharmakoṭa. 8. Dhanakakoṭa. 9. Sudhanyakaṭaka has been identified with Dharaṇikoṭa, one mile to the east of Amarāvati in the Kistna district, Madras Presidency. It was the capital of Andhra. The Buddhist saint Bhāvaviveka resided here awaiting the advent of Maitreya Buddha.

Ambarānāth—Ambarānātha tīrtha in the Thāna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p. 110).

Āmer—Ambarā, the ancient capital of Jaipur, which was called Dhundhāra. The capital was removed to Jaipur in 1728 A.D. by Siwai Jai Singh.

Amī—One of the 51 or 52 Pīṭhas, eleven miles to the east of Chhapra in the province of Bihar.

Amin—1. Abhimanyu-khara. 2. Chakrabyūha of the *Mahābhārata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra. It was included in Kurukshetra.

Amran Mountains—Pāshāna Parvata on the west of Pishin (Pāshāna) valley in southern Afghanistan.

Amritasar—Rāmadāsapura in the Punjab.

Anagaṇḍī—Koṅkaṇapura, the capital of Koṅkaṇa, on the northern bank of the Tuṅga-bhadra river.

Anagaṇḍī Hill—See Sphaṭika-śilā.

Anantapur—I. 1. The Pañchāpsara Tīrtha. 2. Pañcha-tīrtha. 3. Phālguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. II. 1. Ananta-śayana. 2. Ananta-Padmanābha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanābha is situated. Same as Padmanābhapura.

- Andhra**—The river Andha, the Andomatis of Arrian; same as Chândan.
- Āṅkola**—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matsya P.*, ch. 190).
- Anurādhapur**—Anurādhapura, the ancient capital of Ceylon.
- Aornos**—Varanapura (*Rāmāyaṇa*, Uttara, ch. 23) in Bactriana (McCrindle's *Invasion of India by Alexander the Great*, p. 39).
- Arabia**—1. Banāsyu, but the identification is doubtful. 2. Āraba.
- Arabutt**—Orobatis of Alexander's historians, on the left bank of the Landai near Naosbera, west of Peukelaotis.
- Arakan**—Karkoṭakanagara.
- Arāura**—Sobhāvatīnagara, in the Nepalese Terai, the birth-place of Buddha Kapakamuni.
- Arāvali**—1. Arbuda-parvata. 2. Ādarsāvali, in Rājputana, its branches terminate at the north of Delhi. The Aravali range was included in Pāripātra or Pārijātra.
- Arcoṭ**—Shadāraṇya.
- Argesan**—The river—1. Mahatnu. 2. Mahatnu of the *Ṛig-Veda* in Afghanistan, which joins the Gomati or Gomai river.
- Armenia**—Rāmanīyaka-dvīpa of the *Māh.*, (Ādi, ch. 26); see my *Rasātala* in the *I.H.Q.*, vols. I & II.
- Arrah**—Ārāmanagara, in the district of Shahabad in Bihar.
- Aruṇā**—One of the seven Kosi; it still retains its old name.
- Āsergar**—1. Āser. 2. Āsvathamā-giri, 11 miles north of Burhanpur in the Central Provinces, mentioned in the *Prithvirāj Rāso*.
- Ashṭābhakra Nadi**—The river Samaṅga, a small river which flows by the side of Raila, ten miles from Hardwar.
- Assam**—Kāmarupa; its capital was Prāgiyotishapura.
- Assia Range**—Chatush-piṭha Parvata, in the district of Katak in Orissa. Udayagiri is a spur of this range, five miles from Bhuvaneśvara, containing many Buddhist sculptures of a very ancient date. The Khaṇḍa-giri is a part of this range, it is four miles north-west of Bhuvaneśvara. The Udayagiri contains a *zooz* or palace of Rājā Lalāṭendu Keśari, inhabited by his Rāñi.
- Assyria**—Śālmala-dvīpa or Chaldia.
- Ātral**—The river Ātreṇī, in the district of Dinajpur in Bengal.
- Ātrek**—1. The river Hiranya of the *Mahābhārata*. 2. The Hātaka of the Purāṇas. 3. The Sarnium of the classical Greeks, in Śākadvīpa or Scythia (Turkestan); it falls into the Caspian Sea; it divided Hyrcania, the country of the Daityas and Dānavas from the Trans-Caspian District, the country of the Suparnas or Garuḍas.
- Aumi**—It has been identified by Cunningham with the river Anomā (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chandāoli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kapṭhaka to Kapilavastu. But Führer identifies the river Anomā with the Kudāwā Nadi in the Basti district in Oudh.
- Aurangabad**—1. Janasthāna of the *Rāmāyaṇa*. 2. Kharki of the Muhammadan historians.
- Aundha**—Dārukāvana, 25 miles north-east of Parbhani in Nizam's territory, containing one of the twelve Jyotirliṅgas.
- Aurangabad Hills**—Prasravanagiri, situated on the bank of the Godāvari, graphically described by Bhavabhūti in the *Uttara-Rāmācharita*. In one of the peaks of the hills dwelt Jātāyu of the *Rāmāyaṇa*.
- Avani**—Āvantika-kshetra, a sacred place in the Kolār district in Mysore.
- Ayuk-Nadi**—The Apagā river, to the west of the Rāvi in the Punjab.

Azerbaijan—1. Airyanam-vejo of the *Avesta*. 2. Perhaps Ārya of the *Rig-Veda*, (VIII, 51, 9). 3. Madra or Uttara-Madra of the *Purāṇas*. 4. Media. 5. Ariana, of the classical writers in Persia. It is supposed to be the ancient home of the Aryans (*Arya-rija*).

B.

Bāhlā—The river Dvārīkaśvarī, which falls into the Ganges near Bishnupura in Bengal.
Babylon—1. Bāveru of the Buddhist *Jātakas*. 2. Bāmri of the *Rig-Veda*. 3. Bibhāvari of the *Bhāgavata* (III, ch. 17) situated in Pātāla (see my *Rasātala* in the *I. H. Q.*, vols. I & II).
Bāīāmi—Bātāpipura, the ancient capital of Mahārāshtra, situated near the river Malaprabhā, a branch of the Kṛishṇā in the Bijapur district, Bombay Presidency. It was the capital of Pulakesi I in the sixth century A.D.

Baḍanagara—1. Chamatkārapura. 2. Nagara. 3. Ānartapura, in the Ahmedabad district of Guzerat. Same as **Barnagar**.

Badku—See **Baku**.

Bairināth—Badarikāśrama, on the bank of the Bishen-gaṅgā (Alakānandā) in Garwal. It was the hermitage of Vyāsa, the author of the *Mahābhārata*. It contains the celebrated temple of Nara-Nārāyaṇa.

Bagel-Khand—1. Bahela. 2. Karusha, in Central India. Same as **Rewa**.

Bāgin—The river—1. Bālubāhinī. 2. Bāhinī, a tributary of the Yamunā, in Bundelkhand.

Bāgmatī—1. The river Bāchmatī. 2. The Bhāgmatī. 3. The Bhāgavati of the Buddhists, in Nepal.

Bāgpat—Bhāgprastha, thirty miles to the west of Mirat, one of the five villages demanded by Yudhishthira from Duryodhana.

Bāgrason—Bhṛigu-āśrama in Ballia, in the district of that name, United Provinces.

Bahraich—The district of Bahraich in Oudh was the ancient Uttara-Kośala, the capital of which was Srāvastī.

Bāihāra-Giri—Bāihāra-giri, one of the five hills of Rājgir in Bihār; Vebhāra of the Buddhists.

Baidyanāth—I. 1. Chitābhumī. 2. Pāralipura. 3. Hārddapīṭha. 4. Ketakivana, 5. Hari-takivana, containing the temple of Baidyanātha, one of the twelve great Līngas of Mahādeva. II. Kārttikeyapura, in the district of Kumaun. III. Kiragrāma, in the Punjab.

Baiga—The river—1. Kṛitamālā. 2. Begavati. 3. Begā. 4. Bāihāyasi, on which Madura (Dakṣiṇa Mathurā) is situated, it rises in the Malaya Mountain.

Bainateya Godāvarī—The Suparṇā, an offshoot of the Vasistha-Godāvarī, which is the most southerly branch of the Godāvarī.

Baippar—Same as **Bypar**.

Bairāṭ—1. Birāṭa. 2. Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadeśa. It was the capital of Virāṭa Rājā of the *Mahābhārata*.

Baitā—The river Bedaśruti in Oudh.

Bākā—The river Bakreśvarī, which flows through the district of Burdwan in Bengal, but see **Bāhlā**.

Bakhsh—Same as **Akshu**.

Bākraur—Gandha-hasti stūpa, on the Phalgu, opposite to Buddha-Gayā. It was visited by Hiuen Tsiang.

Bāku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes; it is also called Badku, the Sanskrit form of which is Baḍavā, mentioned in the *Purāṇas*. It appears to have been a place of Hindu pilgrimage and was called Mahā-jvālāmukhī (*Asiatic Researches*, vol. V, p. 41).

Balarāmapur—Rāmgāḍ-Gauḍa, twenty-eight miles north-east of Gonda in Oudh.

- Baliā**—1. Bhṛigu-ākrama. 2. Bagraṣona, the hermitage of Ṛishi Bhṛigu in the district of Balia in the United Provinces. 3. It was a part of Dharmāranya. At a short distance to the north-east corner of Balia, there is a tank called Dharmāranya-Pokhrā, and to the north and east of it there are traces of an ancient *jaṅgal* or scrubby forest. At Balia there is a temple dedicated to Bhṛigu Ṛishi, containing the impressions of his feet.
- Baliḡāmi**—Dakṣiṇa-Kedāra in Mysore, a celebrated place of pilgrimage.
- Balkh**—1. Bhogavati of the Purāṇas, a corruption of Bakhdi of the Avesta. 2. Baktra of the Greeks. 3. Pātālapuri. 4. Bali-ālaya of the *Rāmāyaṇa* (Uttara, ch. 23). 5. Bali-sadma of the *Amarakoṣha*. 6. Bālhiḡa of the *Bhaviṣya P.* (Pratisarga Parva, pt. III, ch. 2, v. 11)—all derived from the Turkish word Balikh, which means the residence of a king (Vambery's *History of Bokhara*, p. 11; see my *Rasātala* in the *I. H. Q.*, vols. I & II). 7. Tukhāra. 8. Tushāra.
- Baltistan**—Bolor; same as Little Tibet.
- Balur**—See Bolur.
- Bamīlapur**—Same as Ballabhi.
- Bamīlapura**—Same as Walā.
- Bamśadhārā**—The river Bamśadhārā, in Ganjam, on which Kaliḡapatam is situated.
- Bana Rājā's Gaḡ**—1. Śonitapura. 2. Umāvana. 3. Devikōṭa, in Garwal, on the bank of the Kedār-Gaḡā, about six miles from Ushāmāth and at a short distance from Gupta-kāśī, whence Aniruddha, the grandson of Kṛiṣṇa abducted Ushā, daughter of Rājā Vāna. See Kotalgad.
- Banas**—1. The river Parnāsā which is supposed to be a corruption of Barṇāsā. 2. Bināśini. 3. Sulochanā. 4. Suvahā, in Rajputana.
- Bandair Range**—The Kolāhala mountain of the *Mahābhārata* on the south-west of Bundelkhand (Chedi), near which the river Śuktimati (modern Kane or Ken) has got its source.
- Bandar-puchehha Range**—The Hemakūṭa range of the Himalaya, in which the rivers Yamuna and Ganges have their sources.
- Bāṅgālā**—See Bengal.
- Bannu**—Barṇu of Pāṇini and Phalanu of Hiuen Tsiang, in the Punjab. Bannu perhaps is a corruption of Banāyu. The tribe of Banāyavas has been mentioned among the tribes of the north-western frontier of India (*Padma Purāṇa*, Svarga khaṇḡa (Ādi), ch. III).
- Bāra bāṅki**—Jaṇaul in Oudh, from Jas, a Rājā of the Bhar tribe, who is said to have founded it in the tenth century.
- Barābar Hill**—Khalatika or Skhalatika Parvata, in the Jahanabad sub-division of the district of Gayā, containing caves of the time of Aśoka and Daśaratha. The Kāvā-ḡol hill is a part of this range.
- Baradā**—1. The river Bedavati. 2. The Baradā, a tributary of the river Kṛiṣṇa, on which the town Banavāsi is situated.
- Baragaon**—Nālandā, seven miles north of Rājgir in the district of Patna. Nāgārjuna, the celebrated author of the *Mādhyamika Śāstras*, resided in the Nālandā monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India.
- Barāha-chhatra**—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Māyā Devi, the mother of Buddha. Viṣṇu is said to have incarnated here as the boar. It was also called Byāghrapura. See Basti.
- Barāha-Kshetra**—1. Kokāmukha. 2. Barāha-kshetra, in the district of Purnea in Bengal, on the Triveni above Nāthpur, sacred to Varāha, one of the incarnations of Viṣṇu. Same as Barāmula.

- Barākar**—The river Rijupālika near Giridih in the district of Hazaribagh, Behar and Orissa Province. Irimbhikagrāma was situated on this river; it was near Paresnath Hill, (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).
- Barāmula**—1. Barāhamula. 2. Barāhakshetra, in Kasmir on the Jhelum, thirty-two miles to the south-west of Srinagar, where Vishnu is said to have incarnated as the boar.
- Barhi**—1. The Kukustā. 2. Kakouthā, a rivulet which flows into the Chhoṭa Gaṇḍak, 8 miles below Kasia.
- Bāri-Doab**—Between the Rāvi and the Sutlej. It comprised the ancient country of Parvata.
- Barinda**—Barendra, a part of the district of Malda, in which Pāṇḍu (Pundravardhana) is situated, it appertained to the ancient kingdom of Pundra.
- Barā**—The river—1. Baruā. 2. Baraṇā, in Benares.
- Barnagar**—1. Baḍapura. 2. Ānandapura of Hiuen Tsang, 117 miles to the north-west of Balabhi in Guzerat. Same as Baḍanagara.
- Barnāwa**—Bāraṇvata, nineteen miles north-west of Mirat, where an attempt was made by Duryodhana to burn the Pāṇḍavas.
- Baroach**—1. Bhṛigu-kachetra. 2. Bhṛigu-śārama. 3. Bhṛigu-kachchha. 4. Bharu-kachchha. 5. Barygaza of the Greeks; it was the hermitage of Bhṛigu Ṛishi.
- Baroda**—1. Chandanavata. 2. Batapadrapura, in Gaekwar territory.
- Barshān**—1. Barsāna. 2. Brishabhānupura, in the district of Mathurā, where Rādhikā was brought up after her removal from Āshṭigṛāma (now called Rāval), her birth-place.
- Bassein**—1. Basyā of the Kanheri inscriptions. 2. Basika. 3. Baisikya.
- Basti**—Koli, the kingdom of Buddha's maternal grand-father Suprabuddha, forming a portion of the modern district of Basti in Oudh. See Barāha-chhatra.
- Basudhārā**—The source of the Alakānandā, about four miles to the north of Badrināth, near the village Manāl.
- Basakunḍa**—Kunḍagāma of the Jinas, the Koṭigāma of the Buddhists, a suburb of Vaiśālī, where Mahāvīra was born.
- Bāthāni-Hill**—1. The Goratha hill of the *Mahābhārata*. 2. Godhana-giri, ascending which Bhīma, Arjuna and Kṛishṇa saw the beautiful capital of Jarāsandha, five or six miles to the west of old Rājagṛiha.
- Bati**—Same as Beyt Island.
- Batrak**—1. The river Betravati. 2. The Bṛitraghnī. 3. The Bārtraghnī, a branch of the Sābhramatī (Sābarmatī), in Guzerat.
- Bavan**—Mārttaṇḍa, about five miles north-east of Islamabad in Kasmir; it is the birth-place of the Sun-god. It contains the celebrated springs called Vimalā and Kamalā. It is also called Martan. Bavan is a corruption of Bhavan.
- Bay of Bengal**—Mahodadhi.
- Beas**—1. The river Bipāsā. 2. The Arjikeya. 3. The Urañjirā. 4. The Hypasis. 5. The Hypanis of the Greeks, in the Punjab.
- Beder**—1. Bidarbhapura. 2. Kuṇḍīnanagara, in the Nizam's territory; it was the ancient capital of Bidarbha.
- Belgaum**—1. Sugandhāvartī. 2. Saundatti. 3. Benugrāma, in the Bombay Presidency.
- Bellari**—Balabari, south of the river Tungabhadra.
- Beluchistan**—Bāloksha.
- Benares**—1. Bārānaśī. 2. Kāśī. 3. Abimukta. Kāśī was originally the name of the country and Bārānaśī was its capital.

- Bengal**—1. Baṅga. 2. Gauḍa, from its capital of the same name near Mālda. The Pāla Rājās from Bhupāla *alias* Go-pāla to Sthirapāla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era, and the Sena Rājās from Virasena to Lakshmanīya or Surasena reigned from 994 to 1203 A.D. According to some authorities Ādisura ascended the throne of Gauḍ in 732 A.D. The celebrated Vāchaspati Mīśra and Bhavadeva Bhaṭṭa were ministers of Harivarmadeva in the 11th century A.D. The poet Jayadeva, author of the *Gīta-Govinda*, and the lexicographer Halāyudha flourished in the court of Lakshmana Sena in the twelfth century.
- Bengi**—1. Beṅgipattana. 2. Andhranagara (*Dakṣamara-charita*, ch. VII), the capital of Andhra, situated on the north-west of Elur lake, between the Godāvari and the Kṛishṇā.
- Berar**—1. Bīdarbhā of the Purāṇas. 2. Dakṣiṇa Kōśala of the Buddhist period. 3. Bhīma. Its capital were Kuṇḍinanagara (Beder) and Bhojakatapura (Bhojpur near Bhilsa).
- Berawal**—1. Somanātha. 2. Devapattana. 3. Prabhāsa, in Kāthiāwar.
- Berawal-Paṭṭana**—Anahila-paṭṭana, in Kāthiāwar, founded by Varṣarāj in the eighth century. It is also called Paṭṭana and Anahila.
- Berulen**—Śivālaya, seven miles from Dowlatabad (Devagada), it contains the temple of Ghuṣṇīnasa or Gṛishnēsa, one of the twelve great Līṅgas of Mahādeva. It is also called Ellora, celebrated for its caves. See Ellora.
- Bet**—The river Vidiśā, which joins the river Betwā at Bhilsā or Besnagara.
- Besāḍ**—1. Bīśālā. 2. Bīśālā-chhatra of the Purāṇas. 3. Bākālī of the Buddhist period. 4. Kuṇḍagāma. 5. Bāniyagāma. 6. Kuṇḍapura. 7. Bānījagrāma. 8. Kshatriya-kuṇḍa of the Jains, in the district of Muzaffarpur (Tirhut) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Gaṇḍak. Bākālī was the name of the country as well as the capital of the Vrijjis (Vajjis) or Licchhavis, who flourished at the time of Buddha who resided here for some time.
- Besāñī**—Same as Bet.
- Besnagar**—1. Bedisagiri. 2. Chetiya or Chetiyaḡiri or Chetiyanagara. 3. Besanagara (Vessanagara) of the *Mahāvamsa*, 3 miles to the north of Bhilsa (Bīdiśā) in the kingdom of Bhopāl, where Aśoka married Devī and by her he had twin sons, Ujjeniya and Mahinda, and afterwards a daughter Saṅghāmīttā. See Sāñchi.
- Besulī**—The river Bedasmitī, in Malwa, a tributary of the river Sindh.
- Bethia**—To the east of Gorakhpur and south of Nepal and to the north-west of Motihari. It is perhaps the ancient Beṭhadipa.
- Betwa**—The river Betravati in Malwa.
- Beyt Island**—The island of Śaṅkhoddhāra, situated at the south-western extremity of the gulf of Cutch. Viṣṇu is said to have destroyed a demon named Śaṅkhāsura at this place.
- Bezvada**—Bijiyavada (Vijyavada), on the river Kṛishṇā. It was the capital of the Eastern Chalukyas.
- Bhadarasā**—Same as Nandgāon, the ancient Nandigrāma of the *Rāmāyaṇa*.
- Bhadariyā**—1. Bhaddiya. 2. Bhādiya of the Buddhists. 3. Bhadrīka of the Jains, eight miles to the south of Bhagalpur in Bihar. It was the birth-place of Viśākhā, the celebrated female disciple of Buddha.
- Bhagalpur**—1. The country about Bhagalpur in the province of Bihar was called Aṅga. 2. Karmapura.
- Bhaigu**—The river Kapivati of the *Rāmāyaṇa*, a tributary of the Rāmagaṅgā in Oudh.
- Bhātrav-ghāṭī**—Jahnu-śrāma, or the hermitage of Jahnu Muni, in Garwal below the Gan-gotri, where the Bhāgirathi unites with the Jāhnavī.
- Bhandak**—According to tradition Bhandak lies 18 miles north-west of Chanda in the Chanda district, Central Provinces, in the ancient Bhadrāvati. See also Bhaṭṭala and Bhilsā.

Bhaṭṭala—Bhadrāvati, ten miles north of Warora in the Central Provinces, the capital of Rājā Yuvanāśa of the *Jaimini-Bhārata*.

Bhāṭgāon—Bhaktapura, the former capital of Nepal.

Bhāt-kuli—It has been identified with Bhojakatapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol. LII, (1923), p. 263). See Bhojapur.

Bhavan—See Bavan.

Bherāghāt—Bhīgu-tīrtha, twelve miles west of Jabbalpur.

Bhilsā—Bidiśa in Malwa. It was the capital of ancient Daśārṇa. The Bhilsa tope are supposed by Fergusson to belong to a period ranging from 250 B.C. to 79 A.D.

Bhīmā—The river 1. Bhimarathi. 2. Chandrabhāgā, a branch of the Kṛishṇā. It is also called Bhimarathā.

Bhīmaśaṅkara—Dākinī, at the source of the Bhīmā, north-west of Poona.

Bhīnmala—Śrīmāla of the *Skanda Purāṇa*, fifty miles west of Mount Abu.

Bhojapur—1. The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kuṇḍinapura and Bhojakatapura (compare the *Harivaṃśa* and the *Raghuvamśa*). Bhojapura, containing the celebrated tope known by the name of Pipaliya Bijoli Tope, six miles to the south-east of Bhilsā in the kingdom of Bhopāl, was the ancient Bhojakatapura founded by Rukmi, the brother of Rukmiṇī, beyond the Nerbuda, after he was defeated by Kṛishṇa. See **Bhāt-kuli**. 2. Near Dumrāon in the district of Shahabad in the province of Bengal. Rājā Dulpāt of Bhojapura (near Dumrāon), who was a descendant of the ancient Rājās of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Rājā Pertap was executed by Shah Jahan, while the Rānī was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chutia Nagpur, Pachet and Palawan* in *JASB.*, 1871, p. 11; *Ain-i-Akbari*, vol. I, p. 513). Jayadeo Shah emigrated from Ujjayini and established himself at Bhojapura; he had three sons, Deo, Dulla and Pertap. Dulla (or Dulpāt of Blochmann) was the ancestor of the Rājās of Dumrāon. The *Nava-ratna*, evidently a Mahomedan structure, is the only ancient building at this place.

Bhojapura Hills—1. Nichai-giri of Kālidāsa's *Meghadūta*. 2. Nichāksha, which is a low range of hills to the south of Bhilsā, in the kingdom of Bhopāl, extending up to Bhojapura.

Bhokardhan—Bhogavardhana, in Aurangabad of the Nizam's dominions, on the western boundary of Berar (*Mārkaṇḍeya Purāṇa*, ch. 57; *Indian Antiquary*, vol. LII (1923), p. 263).

Bhootan—1. Bhoṭāga. 2. Bhoṭanta.

Bhopāla—See Bhupāla.

Bhupāla—The kingdom of Bhupāla or Bhopāla was the ancient 1. Daśārṇa. 2. Bhojapāla; its ancient capitals were Chaityagiri and Bidiśa. Bhopāla is a contraction of Bhojapāla, a name said to have been derived from Rājā Bhoja of Dhār.

Bhuvaneśvar—1. Ekāmraśānana. 2. Harakshetra. 3. Kalinga-nagarī. 4. Gupta-kāśī in Orissa; it was founded by Rājā Yayāti Keśari in the latter part of the fifth century.

Blānā—1. Śripatha. 2. Pathayampurī of the inscriptions, in Rajputana, ninety miles east of Jaipur.

Bias—Same as Beas.

Bihar—I. 1. Magadha. 2. Kikāṣa. Its ancient capital was Girivraja or Rājagṛiha (Rājgir) at the time of the *Mahābhārata*, but the seat of government was removed to Pātāliputra by Udayāśva, grandson of Ajātaśatru. II. The town of Bihar in the district

of Patna was anciently called 1. Udayapura. 2. Odantapura. 3. Dandapura. 4. Udantapura. 5. Prishtha-Champa. It was sometimes the capital of the Pāla Rājās of Bengal.

Bijayanagar—1. Padmāvati. 2. Padmapura. 3. Bidyānagara, at the confluence of the Sindh and Pārā in Malwa. It was the birth-place of the poet Bhavabhūti. The scene of the *Mālati-Madhava* has been placed at Padmāvati, which, however, is supposed to be Ujjayini (see Ujin). 4. Hampi on the river Tungabhadra (see Bijayanagara). 5. Bijayapura of the *Pavanadāta*, which was the capital of the Sena Rājās of Bengal, situated near Godāgiri on the Ganges in the Rajshahi division of Bengal.

Bijayanagara—I. Bidyānagara on the river Tungabhadra, thirty-six miles north-west of Bellari. The kingdom of Bijayanagara was called Karpāta. II. 1. Padmāvati. 2. Padmapura. 3. Bidyānagara, the birth-place of Bhavabhūti, at the confluence of the Sindh and Pārā in Malwa. It was included in the ancient kingdom of Bidarbha.

Bijnor—It was called Bhavanaghāt before its name was changed into Bijnor during the reign of Aurangzeb. It is forty miles from Sirhind.

Bilāspur—Thirty-three miles north of Saharanpur. The district of Bilāspur was 1. Kuru-jāgala of the *Mahābhārata*. 2. Śrīkaṇṭha of the Buddhist period.

Bindhyāchal—I. The western part of the Bindhyā range from the source of the Nerbuda to the Gulf of Kambay, including the Aravali range, was the Pāripātra or Pāriyātra of the *Purāṇas*. The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata; and the range which joins the Pāripātra, the Riksha Parvata, including the portion near Bindhyāchala in the district of Mirzapur, was called Suktimāna. II. Bindhyāchala, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubāsini, appertained to the ancient city of Pampapura.

Bindubāsini—1. Bindhyāchala. 2. Pampapura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See Bindhyāchal.

Bindu-sara—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bhagiratha is said to have performed asceticism to bring down the goddess Gaṅgā from heaven.

Bipula Giri—1. Chaityaka-giri. 2. Vepulla of the Buddhists, one of the five hills of Rājgir, in the district of Patna.

Bishengāṅgā—The river Alakānandā in Garwal, on which Badarikāśrama is situated.

Bishpumali—The river Keśavati, in Nepal.

Bishpu-Prayāga—At the confluence of the Alakānandā and the Dauli (Dudh-Gaṅgā). It is one of the five (*Pañcha*) Prayāgas.

Bisva—The river Bisvā in Oudh; see *Dohthi* (*Bhāgavata P.*, v. 19).

Biśvāmītrā—The river Biśvāmītrā of the *Purāṇas* in Guzerat, on which Baroda is situated.

Biṭhā—Bitabhayapattana, eleven miles south-west of Allahabad. It was an ancient Buddhist town. This identification is doubtful. Its ancient names were 1. Bichhi. 2. Bichhi-grāma.

Biṭhoor—1. Vālmiki-āśrama. 2. Pratishthāna. 3. Utpalāranya. 4. Utpalāvata-kānana, fourteen miles north-west of Cawnpur, on the river Ganges. It was the capital of Rājā Uttānapāda, father of the celebrated Dhruva; and the hermitage of Vālmiki, the author of the *Rāmāyana*.

Bizagapatam—Biśākhā-paṭṭana, in the province of Madras.

Bizianagrām—Bijayanagara, in the Bizagapatam district of Madras, visited by Chaitanya.

Black Pagoda—Same as Kanarak.

- Bodh-Gayā**—1. Uravilva. 2. Buddha-Gayā, six miles to the south of Gayā, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple. The Vajrāsana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple. The Buddhakunḍa to the south of the temple is said to be the ancient Muchilinda tank. The rail to the south of the temple is one of the most ancient sculptured monuments in India.
- Bokhara**—1. Bhushkara. 2. Sogdiana; it was conquered by Lalitāditya, king of Kashmir (*Rājatarāṅgīnī*, ch. IV). 3. Pushkara of the *Matsya Purāṇa* (ch. 120, v. 44). 4. Jamket of the Iranians; it is the same as Yama-koṭi of the Hindu Astronomy (see my *Rasātala* in the *I.H.Q.*, vols. I, II).
- Bolan**—Bhalānasaḥ of the *Rig Veda*.
- Bolur**—Same as Wular lake.
- Brahma-giri**—1. That part of the Western Ghats in which the river Godāvari has its source. 2. The Kāveri also rises from a mountain called Brahma-giri in Coorg.
- Brahmakunḍa**—The kunḍa from which the river Brahmaputra issues; it is a place of pilgrimage.
- Brahmaputra**—1. The river Nalinī. 2. The Lohitā. 3. The Brahmanada. 4. The Andhanada. 5. The Brahmaputra.
- Brahmayoni**—1. The Brahmayoni hill. 2. The Kolāhala Parvata. 3. The Kolāchala. 4. The Gayasirsha. 5. The Udyanta Parvata. 6. Muṇḍapriṣṭha. 7. The Gayasika of the Buddhists, in Gayā. See, however, Kaluhā. On the site of Aśoka's stūpa on the top of the hill, the Hindus have now built the temple of Chaṇḍī.
- Brindāban**—Vṛindāvana, in the district of Mathurā, the scene of Kṛiṣṇa's early life.
- Brīgh**—Achehhoda-nadī near Achehhavat in Kashmir.
- Buḍa-Rāptī**—1. The river Bāhudā. 2. The Dhabalā. 3. The Śītāprasthā. 4. The Arjunī, a feeder of the Rāptī in Oudh. Same as Dumelā.
- Buddhakunḍa**—The Muchilinda tank in Buddha-Gayā to the south of the temple. On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood. But see Mucharim.
- Budhain**—Budhavana, about six miles north of Tapoban in the district of Gayā.
- Bulandsahar**—1. Baraṇa. 2. Uchchanagara, in the Panjab near Delhi.
- Bundelkhand**—The whole of Bundelkhand was anciently called 1. Chedi; 2. Jejabhukti; 3. Mahoba from the town of that name or Mahotsavanagara; 4. Dāhala; 5. Maṇḍala.
- Burma**—1. Suvarṇabhūmi. 2. Brahma-deśa.
- Buxar**—1. Bodagarbhapurī. 2. Siddhāśrama, the hermitage or birth-place of Vāmana Deva, one of the incarnations of Viṣṇu, near the junction of the Thorā and the Ganges. 3. Viśvāmītra-āśrama, the hermitage of Viśvāmītra, where Tāḍakā was killed by Rāmachandra. 4. Byāghrasara, from a tank near the temple of Gourīānkara in the town. 5. Byāghrapura. Buxar is situated in the district of Shahabad. The battle of Buxar was fought at a field near the village called Kathkoulī or Kaithoolī, about two miles from Buxar, containing the tombs of Mahomed Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hijri 1177.
- Bypar**—The river Utpalāvati in Tinnevely. Same as Baippar.

C.

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khoaspes (Kunar) and the Indus, formed what was called the Gandhāradeśa of the *Rāmāyaṇa* and the Gandhāra of the *Mahābhārata* and the Buddhist scriptures. It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the Eusufzoi country. Its ancient capital was Pushkalāvati (modern Hashtanagar, eighteen miles north of Peshawar) and its second capital was Purushapura (modern Peshawar).

Cachar—Hiramba.

Caggar—1. The river Pāvani. 2. Sarasvati, which formerly flowed through the bed of the Caggar in Kurukshetra. It is also called Ghaggar or Gaggar. It was incorrectly identified with the Drishadvati. See Ghaggar.

Calcutta—The name of Calcutta is derived from 1. Kālighāt. 2. Kālī-pīṭha, one of the Pīṭhas.

Callout—Dharmapattana.

Canara—South Canara was called 1. Tuluṅga; 2. Tuluva. North Canara was called 1. Banavāsi. 2. Krauñchapura.

Candahar—1. The "New Gandhāra," where the begging pot of Buddha was removed from Kanishka's dagoba at Peshawar (the true "Gandhāra") and is still said to be preserved by the Mussalmans. 2. Harakhaiti of the *Zandavesta*. 3. Harauvatish of the Behistun inscription. 4. Arachosia. 5. Saukuta.

Carnatic—The part of the Carnatic which lies between Ramnad and Seringapatam was called Karpāṭa.

Caspian Sea—1. Vāruṇa-hrada of the *Māh.* (Udyoga, ch. 97), which is a corruption of Vahrkāna of the Avesta. 2. Kshīra-sāgara of the *Rāmāyaṇa* (Uttara, ch. 23), which is a corruption of the Sea of Shirvan. 3. Surā-sāgara, which is a corruption of the Sea of Sarain (see my *Rasātala* in the *I.H.Q.*, vols. I, II.).

Central Asia—1. Śāka-dvīpa, the country of the Sakas. 2. Taittiri. 3. Rasātala. 4. Pātala. Same as Tartary.

Central Provinces—The eastern portion of the Central Provinces was called Mahā-Kośala or Dakshina-Kośala.

Ceylon—1. Siṃhala. 2. Laṅkā. 3. Ratna-dvīpa. 4. Tāmraparṇi. 5. Serendvīpa. 6. Pārasamudra. 7. Palasimundu of the *Periplus*.

Chakranagar—Ekachakrā of the *Mahābhārata*, sixteen miles south-west of Itawa in the United Provinces.

Chakra-Tirtha—1. In Kurukshetra. 2. In Prabhāsa in Guzerat. 3. Six miles from Tryambaka, which is near the source of the Godāvari.

Chaldia—Śālmala-dvīpa of the Purāṇas, bounded by the Ghrīta or the Erythraean Sea (*Vardha P.*).

Chambal—The river Charnagvati in Rajputana.

Chander—Chandrādityapura, in the district of Nasik in the Bombay Presidency.

Champānagar—1. Champāpuri. 2. Champā. 3. Mālini. 4. Champā-Mālini. 5. Kāla-champā, near Bhagalpur in the province of Bihar; it was the capital of Aṅga, the kingdom of Lomapāda of the *Rāmāyaṇa* and Karna of the *Mahābhārata*. It is also associated with the story of Behulā and Nakhindara.

Champā-nālā—The Champā Nadi on which Champā was situated.

Champāran—1. Champāranya. 2. Champakāranya, in the Patna division.

Champaui—1. Champā-tirtha. 2. Champāvati, the ancient capital of Kumāun.

Chanda—1. Lokāpura. 2. Chandrapura, in the Central Provinces.

Chāndan—The river 1. Chandrāvati. 2. Andomatīs of Arrian. 3. Chandanā, in the district of Bhagalpur.

Chanderi—1. Chedi. 2. Tripuri. 3. Chandrāvati, the capital of Śiśupāla of the *Mahābhārata* in Malwa. But see Teor.

Chandī-Pāhād—Nīla Parvata, a part of the Haridwar hills near Haridwar.

Chāndmāyā—Same as Chāndniā.

- Chândniâ**—Champânagara, about twelve miles north of Bogra and five miles north of Mahâsthânânagar, in the district of Bogra in Bengal. It was the residence of Chând Sadâgar of the *Manasâr-Bhâsân*. But see *Champâpuri* in Part I of this work.
- Chandrabbhâgâ**—1. Kôpârka. 2. Padma-khetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda. It is called also Kanârak.
- Chandrabbhâgâ Lake**—The Lohitya-sarovara, the source of the river Chinab.
- Chandragiri**—1. Near Belligola in Mysore not far from Seringapatam, sacred to the Jainas. 2. The river Payasvini in the South Kanara district, Madras Presidency.
- Charsuddah**—Same as Hashtanagar; ancient Pushkalâvatî.
- Chaul**—Champâvatî, 25 miles south of Bombay; it is the *Semylla* of the *Periplus of the Erythraean Sea*.
- Chausâ**—Chyavana-âsrama, in the district of Shahabad in Bihar; it was the hermitage of Rishi Chyavana.
- Chautang**—The river Drishadvatî, which formed the southern boundary of Kurukshetra. It is also called Chitrang and Chitang.
- Chayenpur**—Chandapura, five miles to the west of Bhabuâ, in the district of Shahabad in Bihar. It was the residence of Chanda and Munda of the Chândî.
- Chenab**—1. The river Asikni. 2. The Acesines of the Greeks. 3. The Chandrabbhâgâ. 4. The Chandrikâ. 5. The Marudvridhâ. 6. The Sîtâ, in the Panjab.
- Chhatisgad**—The name means 'thirty-six forts.' 1. Dasârna. 2. Desarena Regio of the *Periplus*. 3. Mahâ-Kôsala. 4. Dakshina-Kôsala. Same as Gondwana.
- Chhoṭa-Gaṇḍak**—1. The river Ajitavati. 2. The Hiranyavati, on the north of Kusinagara where Buddha died.
- Chhoṭa-Nâgpur**—1. Munda (*Vâya Parâṇa*). 2. Jhârakhaṇḍa (*Chaitanya-charitâmṛita*). 3. Kokrah of the Mahomedan historians. The Mundâs of the present day reside particularly in the district of Ranchi in the Chhoṭa (Chuṭiâ) Nâgpur division.
- Chidambara**—1. Chittambalam. 2. Svetâmbara, in South Arcot. It is 150 miles south of Madras and seven miles from the coast.
- Chikakol**—1. Śrîkaṅkâlî. 2. Śrîkakola, in the Northern Circars.
- Chilanka**—Chyavana-âsrama, on the Ganges in the Rai Bareilly district.
- China**—1. Mahâchina. 2. China.
- Chinab**—See *Chenab*.
- Chirând**—Six or seven miles to the east of Chapra, in the district of Sâran on the Saraju. It has been identified by Dr. Hoey with the ancient Vaiśâlî. The ruins of an ancient "fort" exist at this place on the bank of the Saraju, which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirând was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Kṛishṇa for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini-Bhârata*). There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Mozaffar Hossain Shah in 909 A.D., corresponding to 1503 A.D. (909 + 622 = 28 = 1503). The hermitage of Chyavana and a small tank called Jiâch-Kupḍu (said to be the Brahma-Kupḍu of the *Chând-Mahâtmya*) are also pointed out. The name of Chirând itself, that is, *Chir* (*Châid*) means a portion cut off and *Ând* which is evidently a corruption of *Ânanda*, and the tradition about the sawing of Mayuradhvaja's son, seem, however, to point that it was at this place that the tower of Kûtâgâra was built by the Licchhavis of Vaiśâlî over half the body of Ânanda, the disciple and cousin of Buddha, after his death. Figures of Buddha and of the Buddhistic period have been found at this place. Chapra is still called Chiran(d)-Chhâgrâ on account of the celebrity of Chirând. The other half of Ânanda's body was

- enshrined by Ajātaśatru, king of Magadha, at Pātaliputra in a relic stūpa which, according to Dr. Waddell, was near Bhiknāpāhāri at Bankipur (Dr. Waddell's *Excavations in Pataliputra*, p. 56).
- Chitai-Mandārpur**—Śāṇḍilya-āśrama, the hermitage of Ṛishi Śāṇḍilya in the district of Faizabad in Oudh.
- Chitang**—See Chautang.
- Chitral**—Bolor.
- Chitrang**—See Chautang.
- Chitrarathī**—The river Chitrarathā, a tributary of the Northern Pennar.
- Chittagong**—1. Chāṭṭala. 2. Phullagrāma.
- Chittar**—The river Tāmraparū in Tinnevely is formed by the united stream of the Tāmbaravari and the Chittar.
- Chittutola**—The river 1. Chitropalā. 2. Chitrapalā, a branch of the Mahānadi.
- Chukā**—1. The river Mālinī. 2. The Erineses of Megasthenes, in Oudh. The hermitage of Kaṇva was situated on the bank of the river, thirty miles to the south of Hardwar. It falls into the Sarayu fifty miles above Ayodhyā.
- Chukki**—The river Śatadour of the *Ṛig-Veda* which joins the Bias after that stream enters the plain; it is not the Satlej.
- Chull-Maheśvara**—Same as 1. Maheś. 2. Maheśvara.
- Chunar**—1. Charanādri. 2. Chandelgada in the district of Mirzapur (U.P.). The fort of Chunar was built by the Pala Rājās of Bengal. The portion of the fort called Bhattārihari's palace is said to have been originally the hermitage of Bhattārihari, the disciple of Vasurāta and author of the *Vairāgya Śataka*.
- Circars**—Included in the ancient Kālīnga. The southern portion of the Northern Circars was called Mohana-deśa.
- Coimbatore**—1. Koṅga-deśa. 2. Koṅga-deśa.
- Coleroon**—The river Karpikā, a branch of the Kāverī.
- Colgong**—Durvāsā-āśrama; the hermitage of Ṛishi Durvāsā was situated on a hill at the distance of two miles from Colgong in the district of Bhagalpur in Bengal. Kahaigāon (Colgong) is said to be a corruption of Kalahagrāma, as the Ṛishi Durvāsā was addicted to *kalaha* (quarrel).
- Comilla**—Kamallāga. 2. Komala, in Tipāra.
- Comorin**—1. Kumārī. 3. Kumārikā. 3. Kanyā-Kumārikā. 4. Kanyā-tīrtha.
- Conjeveram**—1. Kañchipura. 2. Kāñchi, in the province of Madras, it was the capital of 1. Chola. 2. Drāviḍa. 3. Tondā-maṇḍala. 4. Tundira-maṇḍala, which extended from Madras to Seringapatam and Cape Comorin. Śaṅkarāchārya died at this place.
- Goerg**—1. Kolagiri. 2. Koḍagu. 3. Kroḍa-deśa. 4. Matsya-deśa. 5. Kolvagiri. 6. Koragiri, a country in the Malabar coast.
- Coromandel**—1. Chola. 2. Drāviḍa. 3. Malakūṭa, between the rivers Kāverī and Kṛishṇā; its capital was Kāñchipura. Coromandel is the corruption of Cholamaṇḍala.
- Cutch**—1. Audumvara. 2. Kachchha. 3. Marukachchha. 4. Aśvakachchha. 5. Udumbara; its ancient capital was Koṭeśvara or Kachchheśvara.

D.

- Dabhoi**—Darbhavati in Guzerat.
- Dalkiser**—1. The river Dvārikeśvari. 2. The Dvārakeśī, a branch of the Rupaṇārya near Bishnupur in Bengal.
- Dalmāu**—Dālhbhya-āśrama on the Ganges in the Rai Bareilly district; it was the hermitage of Ṛishi Dālhbhya.
- Dāmudā**—1. The river Dāmudara. 2. Dharmodaya, in Bengal.

- Danḍabhāṅgā**—A small river near Puri in Orissa called 1. Bhārgavī. 2. Bhāgi.
- Dantura**—The river Baitaraṇī, on the north of Bassein, brought down to the earth by Paraśurāma.
- Dardistan**—Darada, a country between Chitral and the Indus; it was a part of Udyāna.
- Darjiling**—Dur'ayaliṅga; a temple of Mahādeva called Durjayaliṅga is situated at this place.
- Daśān**—The river Daśārṇa, which rises in Bhopāl and falls into the Betwa.
- Daśor**—Daśapura in Malwa. Same as Mandasor.
- Dauli**—The Dudh-Gaṅgā, a branch of the Alakānandā.
- Deccan**—1. Dākṣiṇātya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Āryāvartta. It was the Dakṣiṇabades of the Greeks and Dākṣiṇā-paṭha of Bhavabhūti and the Purāṇas.
- Deeg**—1. The river Devikā, a tributary of the Rāvi on its right bank in the Panjab. 2. Dirghapura, in the territory of Bharatpur.
- Delhi**—Old Delhi was 1. Indraprastha. 2. Khāṇḍavaprastha. 3. Brihasthala. 4. Dehālī, the capital of Yudhishtīra, it is still called Indrapat. The *Parīśakillā*, or the old fort, is still pointed out as the fort of the Pāṇḍavas. It includes a portion of the pargana Tilpat (ancient Tilaprastha), one of the five villages demanded by Yudhishtīra from Duryodhana. By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Togliakabad—the Delhi of Ghiasuddeen Toglak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans, which was called Yoginipura according to Chāṇḍ Bardāi. The old Hindu city is situated at a distance of five miles from Indraprastha or Indrapat. It is said to have been founded by Rājā Dilu, and it was the capital of the Tomar king Anaṅga Pāl and his descendants and also of the Chohan king Bisāla Deva and his great grandson Prithvirāja. It contains the celebrated Iron Pillar set up by Rājā Dhava in the fourth century of the Christian era (*JASB.*, vol. VII, p. 629) to commemorate his victory over the Bēhlikas of the Panjab, but according to Dr. Bhau Daji (*Revised Inscription on the Delhi Iron Pillar at Kutub Minar*), the inscription does not contain the name of Dhava at all, but it shows that the pillar was constructed by one Chandra Rājā, at the end of the 5th or beginning of the 6th century A.D., and he further says that the translation of the inscription in *JASB.*, vol. VII, pp. 629-31 is incorrect. The inscription has now been correctly read and translated by Mr. Vincent A. Smith. The pillar was erected by Kumara Gupta I, son of Chandra Gupta II (Vikramāditya) in 415 A.D. (*JRAS.*, 1897, p. 8). The pillar is now situated in the quadrangle of Prithvirāja's *Yajñśālā*, called Bhootkhānā by the Mahomedans. It also contains the ruins of a fort called Lālkoṭ built by Anaṅga Pāl II in 1060 A.D.; the temple of Yogamāyā worshipped by the Hindu emperors; the Kutub Minar, the highest tower in the world, built by Kutub-uddeen, the first Mahomedan emperor of Delhi, in 1193; the beautifully decorated tomb of Altamash; and the Alai Darwazā or the gate of Alla-ud-din, built in 1310 A.D. Delhi appears to have been deserted after the fourth century, but peopled again by Anaṅga Pāl II after the conquest of Kanauj by the Rathors. Prithvirāj, the last Hindu king of Delhi, was defeated and taken prisoner and put to death by Mahomed Ghorī in 1193, and the Hindu city of Delhi became the capital of the Pathan kings, Kutub-uddin and his successors. Kutubuddin Ibbuk and Altamash lived at Prithvirāja's fort (Lālkoṭ) from 1191 to 1236. Ghiasuddin Balban built another fort and town containing the "Ruby" or "Red" Palace at Ghissore near Humayun's Tomb and the Deenpānnā Fort. Keikobad, his grandson, built a palace at Kelkheri or Gunglukheri. Alla-uddin built the town and fort of Secree, containing the Kutub Minar (*JASB.*, 1847, p. 971). There are two of Aśoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Kotlā of Firoz Shah, where it was removed by him from a place near Srughna called Khizerabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor.

Deobund—Dvalita-vana, in the Saharanpur district, United Provinces, two miles and a half to the west of the East Kālinadī, where Yudhishṭhira resided with his brothers during his exile.

Deoghar—Same as **Baidyanāth**.

Devā—The river Devikā, a name of the Sarayū in Oudh.

Devalvārā—In the Central Provinces; traditionally it was Kuṇḍinapura, the ancient capital of Bidarbha. Bedar is also said to be the ancient Bidarbhapura or Kuṇḍinapura.

Deva-Prayāga—At the confluence of the Bhāgirathī and the Alakūandā; it is one of the five (*Pañcha*) Prayāgas.

Devī-Pāṭan—Forty-six miles north-east of Gonda in Oudh. It is one of the Pīṭhas where Sati's right arm is said to have fallen.

Dhār—Dhārānagara in Malwa, the capital of Rājā Bhoja.

Dharanikoṭa—See **Amarāvati**.

Dharāwat—In the district of Gayā, sub-division Jahanabad, where the Guṇamati monastery was situated on the Kunwa hill, visited by Hiuen Tsiang.

Dharmapur—Dharmapura, north-east of Damaun and north of Nasik.

Dharmāranya—I. 1. Dharmaprisṭha. 2. Dharmāranya of the Buddhist records, visited by numerous pilgrims, four miles from Buddha-Gayā. II. Portions of the districts of Ghazipur, Ballia and Jaunpur were known by the name of Dharmāranya (see **Ballia**).

Dhaubar Lake—Nandikūṇḍa, the source of the river Sābarmati, twenty miles north of Doongarpur, in Guzerat.

Dhauḷi—The Dhavali hill, near Bhuvaneśvar in Orissa, which contains an inscription of Aśoka.

Dhikuli—Bairāṭapattana, the capital of Govisana, in the district of Kumaun.

Dhopāp—Dhutapāpā on the Guntī, eighteen miles south-east of Sultanpur in Oudh, where Rāmachandra is said to have been absolved of his sin for killing Rāvaṇa, who was a Brāhmaṇa, by bathing in the river there. Rāmachandra is also said to have expiated his sin of slaying Rāvaṇa at Hattia Haran (*Haṭṭā-haraṇa*) near Kalyāṇmath, twenty-eight miles south-east of Hardoi in Oudh, where he bathed on his return from Lākṣā. The Kaśṭhāharini Ghāt at Monghyr is also counted as one of the ghāṭs where Rāmachandra expiated his sin.

Dhosi—Chyabana-śrāma, six miles south of Narnol, in the territory of Jaipur, where the eyes of the Rishi Chyabana were pierced by Sukanyā, a princess of Anupadeśa, whom he afterwards married.

Dhumelā—1. The river Dhabalā. 2. The Bāhudā. 3. The Arjunī. 4. The Sitāprastha. 5. Saitabāhini, a feeder of the river Rāptī in Oudh. Same as **Buḍa Rāptī**.

Diamond Sands—Amarāvati, about eighteen miles to the west of Bejwada, on the Kṛishṇā. It is celebrated for its Stūpa known as Purvaśaila Saṅghārāma.

Dibhai—Darbhavati, twenty-six miles south-west of Bulandsahar.

Dildarnagar—Akhaṇḍā, twelve miles south of Ghazipur.

Dinajpur—It appertained to the ancient Pundra-deśa.

Dindigala—1. Timiṅgila of the *Mahābhārata*. 2. Tangala and Taga of Ptolemy, in the district of Madura, Madras Presidency.

Din—Devabandara in Guzerat.

Divar—The island of Dipavati on the north of the Goa island, containing the temple of Saptakoṭīśvara Mahādeva.

Doab (Gangetic)—1. Antraveda. 2. Śāśasthali, between the Ganges and the Jamuna.

Dohthī—The confluence of the streams Marha and Biswa, in the district of Fyzabad in Oudh, where Daśaratha, king of Ayodhyā killed the blind Rishi's son by mistake. Near it was the hermitage of the blind Rishi Śarvāna.

Doonagiri—The Droṇāchala mountain of the *Purāṇas*, in Kumāṇu.

Dowlatabad—1. Devagiri. 2. Dharagara. 3. Tagara of the Greeks, in the Nizam's territory. It was founded by Bhillama in the twelfth century. Vopadeva, the celebrated grammarian, and Hemādri flourished in the court of Rāmachandra, who was defeated by Alla-uddin, king of Delhi.

Dubāur—Durvāsā-āśrama; the hermitage of Durvāsā Rishi was situated on a hill, seven miles south-east of Rajauli, in the sub-division of Nowādā, district Gayā.

Dvarkā—1. Dvārikā. 2. Dvārāvātī. 3. Kusasthali. 4. Daśārṇa, in Guzerat. It was the capital of Kṛishṇa; he founded it after his flight from Mathurā when attacked by Jarā-sandha, king of Magadha, hence he is worshipped there as Ranchhora-nātha.

E.

Eastern Ghats—Mahendra-parvata.

Edar—Badari of the Buddhists, in Guzerat.

Ekaliṅga—Hārīta-āśrama, the hermitage of Rishi Hārīta, the author of one of the Saṃhitās. It is situated in a defile about six miles north of Udaipur in Rajputana.

Elephanta—The island of Gharāpurī or Purī, in the province of Bombay.

Ellora—1. Ilbalapura. 2. Elapura. 3. Maṇimatipuri. 4. Vellūra. 5. Śivālaya. 6. Śaivala. 7. Revāpura. 8. Deva-parvata. 9. Durjjayā. It was the abode of Ilbala, a demon, whose brother Vātāpi was killed by Agastya. It is situated near Dowlatabad in Central India. It is also called Berulen (see **Berulen**). Ellora contains the temple of Ghuṣṇīnasa (Ghṛishneśvara), one of the twelve jyotiṛ-līngas of Śiva.

Elur—Same as **Ellora**.

Euphrates—The river 1. Vivṛiti of the *Garuḍa P.* 2. Nivṛiti of the other *Purāṇas*. Sāl-mala-dvīpa or Chal-dia.

Eusofzai—Ali-madra of the *Brahmaṇḍa P.* It was included in ancient Gāndhāra and Udyāna; it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river.

Everest—1. Mount Gaurī-śaṅkara. 2. Gaurī-śikhara, in Nepal.

F.

Fatehabad—Samugar, on the Jamuna, nine miles east of Agra, where Aurangzeb defeated Dara.

Ferozabad—1. Chandwar. 2. Chandrapura, near Agra, where in 1193 Shahabuddin Ghori defeated Jayachandra, king of Kanouj.

G.

Gadak—Kuṭaka, an ancient town in Dharwar district, Bombay.

Gaḍ-maṇḍala—It was included in Dakṣiṇa-Kośala.

Gaḍ-Muktesvar—Gaṇa-Muktesvara, on the Ganges in the district of Mirat; it was originally a quarter of the ancient Hastināpura.

Gagāson—Garga-āśrama, on the Ganges, in the district of Rai Bareilly, opposite to Asni.

Gahmar—Geha-Mura, in the district of Ghazipur (E. I. Railway); it was the abode of Murā, a demon, who was killed by Kṛishṇa.

Gālava-āśrama—The hermitage of Rishi Gālava was situated at a distance of three miles from Jaipur in Rajputana.

Gambhirā—A branch of the river Sīprā in Malwa, mentioned by Kālidāsa in his *Meghadūta*.

Gaṇḍak—1. The river Gaṇḍakī. 2. The Śūlagrāmī. 3. The Nārāyaṇī. 4. The Sīlā. 5. The Trīśūla-Gaṅgā. 6. The Gallikā.

Gaṅgābal—The lake Uttara-Gaṅgā, situated at the foot of the Haramukh mountain in Kāśmīr, supposed to be the source of the river Sindh, which is also called Uttara-Gaṅgā by the Kāśmīris.

Gaṅgā Lake—Uttara-Mānasa, a place of pilgrimage at the foot of the Haramukh Peak near Nandikeshetra in Kāśmīr.

Gaṅgā-Sāgara—1. The Sāgara-Saṅgama. 2. Kapilāsrama, at the mouth of the Ganges where Kapila destroyed the sons of Sagara by his curse.

Ganges—1. The river Gaṅgā. 2. The Bhāgirathī. 3. The Jāhnavī. 4. The Trisrotā.

Gangeśvari-Ghāt—Śānta-tīrtha in Nepal, at the confluence of the rivers Maradārikā and Bāgmātī. Pārvatī is said to have performed penance at this place.

Gangotri—1. Gaṅgodbheda. 2. Gaṅgotrī (Gaṅgāvatarī), the source of the river Ganges in the Rudra Himalaya in Garwal.

Ganjam—Ganjam appertained to the ancient Kāṇḍya, the capitals of which were Mapi-pura (Māpikapattana), Ganjam and Rājamahendri at different periods.

Gares—See Gurez.

Garo Hills—Tomara on the south-west of Assam.

Garwal Mountains—See Rudra-Himalaya.

Gauḍ—1. Gauḍa. 2. Lakshmanāvatī. 3. Nivṛti. 4. Lakhnauti. 5. Bijayapura. 6. Puṇḍravardhana. 7. Barendra, the ancient capital of Bengal, the ruins of which lie near Māldā at a distance of ten miles. The Rāmakeli fair, which was formerly held at Rāmakeli, a village near Gauḍ, is held every year at the latter town since the time of Chaitanya. Gauḍ was situated at the junction of the Ganges and Mahānandā. The Khajeki Masjid, the Daras Mosque and the Dakhal Darwāzā (city gate) were built by Sultan Hossein Shah. The Natun Mosque and Chamkooti are built of coloured bricks.

Gauhāṭī—1. Prāgyjyotishapura. 2. Kāmarūpa. 3. Kāmakshyā, the capital of Kāmarūpa, in Assam. It is one of the Pīṭhas.

Gauri-Kuṇḍa—At the confluence of the Kēḍār-Gaṅgā and the Bhāgirathī, at a short distance from Gaṅgotri.

Gayā—1. Gayaśrīṣha. 2. The southern portion of the modern town of Gayā was the ancient Gayā. The present temple of Viṣṇupada was built by Abhayābhai, Mahārāṇi of Indor (1766 to 1795), on the site of an old Buddhist temple; the impression of Viṣṇu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmayoni hill on the southern side of the town was the Gayaśrīṣha or Gayaśrīṣha mountain of the Buddhists. On the site of Aśoka's stūpa on the top of the mountain, the Hindus have built a temple of Chāṇḍī or Sāvitrī. All the temples in Gayā, containing impressions of feet, where the oblation ceremony is performed nowadays, as at Rāmsilā hill and other places, were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India. The Sūrya-kuṇḍa near the Viṣṇupada temple was an ancient Buddhist tank. Brahma-sara of the *Mahābhārata* is one mile to the south-west from the Viṣṇupada-temple (*Gayā-māhātmya*). Gayā proper is called Brahma-Gayā; six miles south of it is Bodhi-Gayā or Buddha-Gayā, Rudra-Gayā is in Kolhāpura, and Lenar in Berar is called Viṣṇu-Gayā. An inscription near the Akshaya-Bata (the undecaying Banian tree) in Gayā shows its existence as a Tīrtha in the tenth century A.D. (Dr. Bloch's *Arch. Rep.*, 1902, in *Calc. Gaz.*, September 17, 1902, p. 1301).

Gendla—Gokarna, a town in North Canara, thirty miles to the south of Goa.

Ghaggar—The river Pāvani in Kurukshetra, which, properly speaking, is the united stream of the Sarasvatī and the Ghaggar.

Ghagrā—1. The river Sarayū. 2. The Ghargharā. 3. The Dewā, in Oudh; the town of Ayodhyā is situated on this river.

Gharā—The united stream of the Bias and the Sutlej is called Gharā, but the natives call it Nai (*JASB.*, 1837, p. 179).

Ghazipur—The districts of Ghazipur, Jaunpur and Balia in the United Provinces appertain to the ancient Dharmāranya (see **Baliā**). It is a Mahomedan town. It contains the tomb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali Khan, in the banquetting-hall of which was a deep trench which was used to be filled with rose water when the Nawab and his friends were feasting there. (*Chunder's Travels of a Hindoo*).

Giriyak—Same as **Giriyek**.

Girnar—1. Raivata. 2. Raivataka. 3. Ujjayanta. 4. Girinagara. 5. Udayanta,—the Junagar hill in Guzerat. It was the hermitage of Rishi Dattātreyā. Sūta was killed by Balarāma at this place. It is also one of the five hills sacred to the Jains, containing the temples of Nemināth and Pāravanāth.

Giriyek—The Indrasīlā hill, on the southern border of the district of Patna, ten miles to the south of Bihar (town), comprising the ancient Buddhist village called 1. Giriyek. 2. Ambasaṇḍa, on the river Pañchāna. On one of the peaks of this hill is situated what is called Jarāsandha-kā-Baiṭhāk, which is a Dagoba or tope (stūpa), erected, according to Hiuen Tsiang, in honour of a Haṭṭsa (goose). It is Fa Hian's "Hill of the Isolated Rock."

Goa—Gopakavana, in the presidency of Bombay.

Godāvari—The river. 1. Dakṣiṇa-Gaṅgā. 2. The Gautami. 3. The Gomati. 4. The Godāvari. 5. The Gautami-Gaṅgā. 6. The Nandā. 7. The Godā. It has its source in the Brahmagiri mountain near the village called Tryambaka. The portion of the river which lies between the confluence of the Pranahitā and the Ocean was Mahāsāla of the *Padma Purāṇa* and Maisolos of the Greeks.

Godnā—Gautama-ārama at Revelganj, seven miles to the west of Chhāprā (see **Abiāri**). The place however appears to have derived its name from the circumstance that Gautama (Buddha) crossed the Ganges at this place after leaving Pātaliputra. Godnā is a corruption of Godāna. Rājā Janaka is said to have made a gift of cows at this place in order to expiate his sin for killing a Brāhmin.

Gogā—The river Sulakṣiṇī which falls into the Ganges.

Gogrā—Same as **Ghāgrā**.

Gokarṇa—I. Same as **Gendia**. II. 1. Ślośmātaka. 2. Uttara Gokarṇa, two miles to the north-east of Pasupatinātha in Nepal in the Bagmati.

Gokul (*Purāṇa*)—1. Gokula. 2. Braja. 3. Mahāvana, six miles south-west of Mathurā across the Yamunā, where Kṛishṇa was reared up by Nanda during his infancy. Same as **Mahāvana**. The name of Braja was extended to Brindāban and the neighbouring villages, the scene of Kṛishṇa's early life. Gokul or new Gokula which was founded by Ballabhā-chārya is the water-side suburb of Mahāvana which has been identified by Growse with Klisoboras of the Greeks.

Golkonda—Kala-kunḍa, about seven miles from Hyderabad in the Nizam's territory. The seat of government was removed from Golkonda to Hyderabad in 1589.

Gomukhī—Fifteen miles north of Gāgotri.

Gonḍa—1. Gonardda. 2. Gonanda. 3. Gauḍa in Oudh, it was a sub-division of Uttara Kośala, the capital of which was Śrāvastī. The whole of Uttara-Kośala was called Gauḍa. Gonḍa is considered by some to be the corruption of Gonardda, the birth-place of Patañjali, author of the *Mahābhāṣya*.

Gondwana—1. Dakṣiṇa-Kośala (see **Berar**). 2. Mahā-kośala; it includes Wairagarh in the district of Chanda, about eighty miles from Nagpur. It is the Gad-Katangah of the Mahomedan historians, governed by the celebrated heroine Durgāvatī.

- Gondwana Hills**—The hills of Gondwana were included in the ancient Riksha-parvata.
- Govardhan**—1. Mount Govardhana, eighteen miles from Brindāban in the district of Mathurā. It is said to have been lifted by Kṛishṇa on his little finger. 2. Govardhanapura of the *Mārkaṇḍeya Purāṇa*, a village near Nasik.
- Great Desert**—1. Marusthali. 2. Marusthala. 3. Maru. 4. Marubhūmi. 5. Mārava, east of Sindh.
- Gujrāt**—The district of Gujrāt in the Panjab appertained to the ancient kingdom of Paurava.
- Gumbatol**—Masura-vihāra in Buner, about twenty miles to the south-west of Maāglora, the ancient capital of Udyāna.
- Gumti**—1. The river Gomati. 2. Vāsishṭhi in Oudh.
- Gupṭāra**—1. Gopratāra. 2. Gupta-hari, on the bank of the Saraju at Fyzabad in Oudh, where Rāmachandra is said to have died.
- Gurez**—Daratpuri, the capital of Darada, on the north of Kashmir. It may be identified with Urjagunḍa.
- Gurpa-Hill**—1. Gurupāda hill. 2. Sobhnāth Peak of the Maher hill in Gayā, where Mahākāśyapa died. See *Kurkihar*.
- Gurudāspur**—The district of Gurudāspur was the ancient. 1. Auḍumvara. 2. Uḍumvara. 3. Dahmeri, in the Panjab. Same as *Nurpur*.
- Gutiva**—Kshemavati, the birth-place of Buddha. Karakuchanda, in the Nepalese Terai.
- Guzerat**—1. Gurjjara. 2. Saurāshṭra. 3. Surāshṭra. 4. Ānarṭta. 5. Lāta. 6. Lāja or Lāla. 7. Nāṭaka. 8. Larika of Ptolemy. The south-eastern portion of Guzerat about the mouths of the Nerbuda was called Ābhira, the Aberia of the Greeks. In the seventh century, when Hsien Tsang visited India, the southern parts of Rajputana and Malwa were known by the name of Gurjjara, the modern peninsula of Guzerat being then known by the name of Saurāshṭra. The Sah kings of Saurāshṭra from Nahapāna to Svāmi Rudra Sah reigned from 79 to 292 A.D. According to Fergusson the Śaka era dates from the coronation of Nahapāna, who was a foreigner (Fergusson's *History of Indian and Eastern Architecture*, p. 150). But the convention of the fourth Buddhist synod by Kanishka, who was a Kushan (included in the general name of Śaka), was a more remarkable incident of the time than the coronation of king Nahapāna, as it concerned the religion of the whole of India. But Dr. Bhau Daji says "I was strongly inclined to look upon Gautamiputra as the founder of the Śālivāhana era, but the claims of Nahapāna appear to be much more probable" (*Literary Remains of Dr. Bhau Daji*, p. 85). Dr. Bhagavānlāl Indrajī is of opinion that the Śaka era commencing 78 A.D. was inaugurated by Nahapāna to commemorate his victory over a Śātakarni king, named in honour of his Śaka overlord (*The Western Kshatrapas in J.R.A.S.*, 1890, p. 642).
- Gwalior**—1. Gopādri. 2. Gopāchala. 3. Gośrīga-parvata.

H.

- Hagari**—The river Bedavati, a tributary of Tungabhadra, in the district of Bellari and Mysore.
- Hajipur**—The sub-division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1. Biśālā. 2. Biśālā-chhātra. Rāmachandra and Lakshmana are said to have halted at Hajipur on their way to Mithilā at the site of the present temple, which contains the image of Rāmachandra, on the western side of the town.
- Hala Mountain**—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri.
- Halebid**—1. Dvārāvati. 2. Dorasamudra. 3. Dvāra-samudra, in the Hassan district of Mysore. It was the capital of Chera under the Hoysala Ballālas in the tenth century.
- Hampi**—1. Pampā. 2. Bidyānagara in the district of Bellari.

Haramuk—The mount Haramukta or Haramukuta in Kashmir, twenty miles to the north of Srinagar.

Hardwâr—1. Gaṅgadvâra. 2. Haradvâra. 3. Kanakhala. 4. Mâyâpurî. 5. Mayûra. 6. Haridvâra. Though Kanakhala and Mâyâpurî are at present two different towns and distinct from Hardwar, yet at different periods Hardwar was principally known by these two names (see *Skanda Purâṇa* and *Meghadûta* of Kâlidâsa). Kanakhala, is two miles to the south-east of Hardwâr. It was the scene of the celebrated Dakṣhayajña of the *Purâṇas*. Mâyâpurî is between Hardwâr and Kanakhala, it was one of the seven sacred towns of India. The temple of Mâyâ Devi is situated in Mâyâpur.

Hardwar Hills—Uṣinara-giri, through which the Ganges enters the plains. Same as Sewalik Range (*Imperial Gazetteer*, s.v. *Haridwar*).

Harihar—Hariharanâthapura on the river Tuṅgabhadrà, a celebrated place of pilgrimage mentioned in the *Padma Purâṇa*.

Hari-Parvat—Śârikâ, three miles from Srinagar in Kashmir, where the temple of Śârikâ Devi, one of the 52 Pithas, is situated. It was the hermitage of Rishi Kâśyapa, from whom the name of Kâśyapapura or Kâśmîr was derived.

Hashtânagar—1. Pushkalâvatî. 2. Pushkarâvatî. 3. Peukelaotes of the Greeks, the old capital of Gândhâra or Gandharva-deśa, founded by Pushkara, son of Bharata and nephew of Râmachandra. It is situated seventeen miles north-west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora.

Hassan-Abdul—1. Takshaśilâ. 2. Taxila of the Greeks, eight miles north-west of Shah-dherî in the Panjab, between Attock and Rawalpindi. The *Kathâ-sarît-sâgara* places it on the bank of the Jhelum. It was founded by Taksha, son of Bharata and nephew of Râmachandra. It has also been identified with the ancient Harya.

Hastinâpur—1. Hastinâpura, the capital of the Kurus and of Duryodhana of the *Mahâbhârata*, twenty-two miles north-east of Mirat. Nichakshu, the grandson of Janamejaya, removed his capital to Kausâmbî after the diluvion of Hastinâpura by the Ganges. It was also called 2. Gajasâhivayanagara. 3. Nâgapura.

Hâthab—Hastakavapra near Bhaonagar in Guzerat, which is the Astacampa of the *Periplus* and Astakapra of Ptolemy.

Hâthiphore Tunnel—The Riksha-villa of the *Ālmalûga* in the Sargujâ State of Chutia-Nâgpur. But it appears to have been situated in south Mysore.

Hatsu—The river Hastisoma, a tributary of the Mahânadi.

Hattia-Haran—Hatya-harata, twenty-eight miles south-east of Hardoi in Oudh (see *Dhōpāp*).

Hautmati—The river Hastimati, a tributary of the Sâbarmati (Sâbhramati) in Guzerat.

Hazara—1. Abhisârî of the *Mahâbhârata*. 2. Abhisârâ. 3. Abisares of the Greeks, but this identification is not correct. The ancient Uraga or Urasa has been identified by Dr. Stein with the country of Hazara.

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladeśa.

Helmand—The river Harkhaiti of the *Avesta* and the Saraswati of the *Ātharva Veda*, one of the three Saraswatîs in Eastern Afghanistan which was called Arachosia.

Herdoun—Same as Hindaun.

Himalaya—1. Himâdri. 2. Himâchala. 3. Himâlaya. 4. Himavâna.

Hindaun—Hiranyapurî, in the Jaipur state, seventy-one miles to the south-west of Agro, where Vishnu is said to have incarnated as Nrisimha Deva and killed Hiranyakâshipu, the Father of Prahlâda. It is also called Herdoun. But see *Multân* and *Hyrcania*.

Hindu-Kush—1. Pâripâtra. 2. Niṣadha-parvata. 3. Meru. 4. Sumeru. 5. Kaukasus. 6. Pamir. 7. Paraponesus mountain of the Greeks in Śâkadvîpa.

Hinglāj—Hingulā, situated at the extremity of the Hingulā range on the coast of the Mekran in Beluchistan. It is one of the Pīṭhas.

Hrishikeśa—A celebrated place of pilgrimage at a short distance from Hardwār.

Hullabid—Same as **Halebid**.

Hundeś—Same as **Undeś**.

Hyderabad—1. Bhaganagara, in the Nizam's territory, named after Bhāgmati, the favourite mistress of Kutub Mahomed Kuli who founded it in 1583 and removed his seat of government to this place from Golkonda, about seven miles distant. 2. Hyderabad in Sindh has been identified by Cunningham with Patala.

Hyrcania—Hiranyapura, the capital of the Daityas (*Mb.*, Vana, ch. 172, Udyoga, ch. 97), on the south-east of the Caspian Sea near Asterabad. See **Hindaun**.

I.

Igatpur—1. Goparāshtra. 2. Govarāshtra. 3. Kauba of Ptolemy, as sub-division of the district of Nasik, Bombay Presidency.

Ikaunā—Āptanetravana, in the district of Bahraich in Oudh; it was visited by Hiuen Tsiang.

India—1. Bhāratavarsha. 2. Jambudvīpa. 3. Sudarśanadvīpa. India (Intu of Hiuen Tsiang) is a corruption of Indu or Sindhu or Sapta Sindhu (*Hapta Hindu* of the *Vendidad*).

Indor—Indrapura, in the district of Bulandshahr, United Provinces. Perhaps it is the Indraprasthapura of the *Saṅkamaṇjaya*.

Indus—1. The river Sindhu. 2. The Sushomā. 3. The Uttara-Gaṅgā. 4. The Nīlāb, in the Panjab.

Irawadi—1. The river Irāvati. 2. The Subhadrā, in Burma.

Islamabad—Ananta-nāga, the ancient capital of Kāśmīr, on the Jhelum. The Mahomedans changed the name into Islamabad in the fifteenth century.

J.

Jabbalpur—Jāvālipura.

Jaipur—See **Jeypur**.

Jais—Ujālikanagara, twenty miles east of Rai Bareilly.

Jājmau—Yayātipura, three miles from Cawnpur, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see *Sambhāra lake*).

Jājpur—The country which stretches for ten miles around Jājpur in Orissa was called 1. Birajā-kshetra. 2. Pārvatī-kshetra. 3. Gayānābhī. 4. Yajñapura. 5. Yayātipura.

Jakhtiban—Same as **Jethian**.

Jalalābād—1. Nagarāhāra. 2. Nigarhāra. 3. Nirāhāra. 4. Nagara. 5. Nyssa of the Greeks. 6. Dionysopolis of Ptolemy. Nagarāhāra, at the confluence of the Surkhar or Surkhrud and Kabul rivers, was 4 or 5 miles to the west of Jalalabad. It is also called Amarāvati in one of the *Jātakas*. A village called Nagaraka still exist about two miles to the west of Jalalabad (see *Nanghenhar*). The town of Jalalabad was built by Shumsoodin Khaffi in 1570 by the order of Akbar (*JASB.*, 1842, p. 125).

Jalalpur—1. Girivrajapura. 2. Rājagriha. 3. Girjak, the capital of Kekaya of the *Rāmāyana*, on the Jhelum, in the Panjab.

Jalandhar—1. Jālandhara. 2. Trigartta, in the Panjab.

Jalandhar-Doab—Between the Bias and the Sutlej in the Panjab. It comprised the ancient countries of Kekaya, and Vāhika or Vāhika.

Jallalpur—Bukephala of the Greeks, in the Panjab.

Jam-niri—The river Nirvindhva. Same as **Newul**.

- Jamunā**—1. The river Yamunā. 2. The Kālindī from the country called Kalinda-deśa, in which it has its source.
- Jamunotri**—1. Yamunā-prabhava. 2. Yamunotri (Yamunā-avataci), the source of the river Jamunā (Yamunā) in the Bāndarpachekha range of the Himalaya, situated in the ancient country called Kalinda-deśa.
- Jarāsandha-kā-Baiṭhak**—Hansa-stūpa (see Gīryek).
- Jaṭāphaṭkā**—The Jaṭā mountain, in which the Godāvarī has got its source.
- Jaunpur**—Yavanapura, near Benares. The Mahomedan kingdom of Jaunpur was established in the 14th century A.D.
- Java**—Yava-dvīpa.
- Jawālāmukhī**—1. Badavā of the *Mahābhārata*. 2. Jwālāmukhī, one of the 52 Pithas.
- Jaxartes**—1. The river Sitā. 2. The Silā. 3. The Rasā. 4. The Rañhā of the *Avesta*. 5. Araxes of Herodotus; Ja is another name of the Jaxartes (Vambéry's *History of Bokhara*, p. 8). The word Jaxartes is a combination of Jaj and Araxes (of Scythia) in order to distinguish the latter from the Araxes of Armenia or the Arab, and the Araxes of Persia or the Bund Amir.
- Jethian**—1. Yashtivana. 2. Laxthivana, about two miles north of Tapovana in the district of Gayā.
- Jeypur**—The territory of Jaipur, including Ālwar, was the ancient Matsya-deśa of the *Mahābhārata*. Its capital was Bīrāta (modern Bairāt) where the Pāṇḍavas resided *incognito* for one year; it is a small village to the west of Ālwar and forty-one miles north of Jaipur and one hundred and five miles south-west of Delhi.
- Jhalrapattan**—Chandrāvastī, in Malwa, on the river Chandrabhāgā.
- Jhelum**—1. The river Bīstā. 2. The Behat. 3. The Hydaspes. 4. The Bidaspes of the Greeks. 5. The Bīstās of the Buddhists, in the Panjab. It leaves the valley of Kashmir at Barāhamūla and falls into the Chinab near Jhung. 6. Jhelum has been identified with the Hlādini of the *Rāmāyana* (Barrook's *Dictionary*, vol. III, preface, p. 37).
- Jhusi**—Pratishthānapura, on the north bank of the Ganges, three miles east of Allahabad; it was the capital of Purūravā. It is still called Pratishthānapura.
- Jogoni-Bhariya Mound**—Jetavana-vihāra, one mile to the south of Sahet-mahet on the Rāptī in Oudh, where Buddha resided for several years.
- Joharganj**—Dhanapura, twenty-four miles from Ghazipur.
- Johilā**—The river 1. Jyotirathā. 2. Jyotishā, a tributary of the river Sone.
- Joonir**—Jirpanagara, in the province of Bombay. The Chaitya cave of Joonir is supposed by Fergusson to belong to the first or second century of the Christian era.
- Joshimath**—Jyotirmatha, in Kumāun.
- Junāgar**—1. Javananagara (Yavananagara). 2. Asildurga. 3. Karnakubja, in Guzerat.
- Jwālāmukhī**—A celebrated place of pilgrimage, 25 miles from Kangra, being one of the 52 Pithas where Sati's tongue is said to have fallen (see Jawālāmukhī).
- Jyntea**—1. Pravijaya. 2. Prāgrijaya. 3. Jayantī, in Assam.

K.

- Kābul**—1. Kubhā of the *Vedas*. 2. Ortospana of the Greeks. 3. Urdhashthāna (Cunningham).
- Kābul River**—1. The river Kubhā of the *Vedas*. 2. The river Kuhu of the *Purāṇas*.
- Kābul Valley**—See Cabul Valley.
- Kafiristan**—Ujjānaka; a country situated on the river Indus, immediately to the west of Kashmir.
- Kahalgāon**—Same as Colgong.

Kailās—1. Kailāsa. 2. {Hema-kūṭa. 3. Aṣṭāpada. The mountain is situated on the north of lake Mānas-sarovara beyond Gangri or Darchin. It is also called Mount Tise.

Kaimur Hill—The range was called 1. Kimmritiya. 2. Kairamāli, between the rivers Soue and Tonse.

Kaira—Same as Kheda; Khetaka, on the river Betravati (modern Vātrak), in Gujarat.

Kailthal—Kapishtala, in the Karnal district, Panjab; it is the Kambistholoi of Megasthenes.

Kajeri—1. Kubjagriha. 2. Kajugriha. 3. Kajjāghara, ninety-two miles from Champā in the district of Bhagalpur in Bihar. It is perhaps Kajra in the district of Monghyr, three miles to the south of which there are many Buddhist remains.

Kālādi—In Kerala, the birth-place of Śaṅkarāchārya, according to the *Śaṅkara-vijaya*.

Kaluhā—The Makula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood. The Kaluhā hill is situated in the district of Hazaribagh, twenty-six miles to the south of Buddha-Gayā and sixteen miles to the north of Chātrā. In the *Vyākhyāta Jātaka* it is said that Buddha in a former birth resided on the Mount Kulāchala as a hermit; he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 149). It is the Kolāhala or Kolāchala Parvata of the *Vāyu Purāṇa* which has perhaps been erroneously identified with the Brahmayoni hill of Gayā.

Kālāni—Kalyāṇapura, thirty-six miles west of Bidar in the Nizam's territory. It was the capital of Kuntaladeśa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayāditya to Tribhuvana Malla from the fifth to the twelfth century. It was the birth-place of Vijāñeśvara, the author of the *Mitāksharā*.

Kāl-Nadi—1. The river Ikshumati. 2. The Kāl-Gaṅgā. 3. The Chakshushmati. 4. The Mandākinī, in Garwal and Rohilkhand. Kanauj stands on this river.

Kālindī—Same as Kālīnadi.

Kalinjar—1. Kālījara. 2. Pūrpadarva, in Bundelkhand. It was the capital of Chedi under the Gupta kings. It contains the temple of Nīlakanṭha Mahādeva.

Kālī-Sindh—1. The Dakṣiṇa-Sindhu of the *Mahābhārata*. 2. Sindhu of the *Meghadūta* (pt. I, v. 30). 3. The Sindhuparnā, a tributary of the Chambal. Its identification with the Nirvindhya (*JETS.*, vol. V, pt. III, p. 46) does not appear to be correct.

Kalsi—Srughna, in the Jaunsar district, on the east of Sirmur.

Kaluhā—Same as Kaluhā. Makula Parvata of the Buddhists and Kolāhala Parvata or Kolāchala of the *Vāyu Purāṇa*.

Kalyāṇa—Same as Kālāni.

Kāmab—See Kunar.

Kambay—1. Stambha-tirtha. 2. Stambhapura, in Gujarat.

Kampil—Kāmpīya, twenty-eight miles north-east of Fathgarh in the district of Farrukhabad, United Provinces of Agra and Oudh. It was the capital of South Pañchāla, the king of which was Drupada, the father of Draupadi of the *Mahābhārata*. It was the birth-place of the celebrated astronomer Varāhamihira (*Bṛihat-Jātaka*).

Kampta—Kammanta, the capital of Samatata, near Comilla, in the district of Tipārā, Bengal.

Kāmpānāthgiri—Chitrakūṭa, in Bundelkhand, on the river Pīṇi, about four miles from the Chitrakoṭ station of the G. I. P. Railway. Rāmachandra resided here for some time, while on his way to the Daṇḍakāranya.

Kāmpur—Kāṣhkapura, ten miles to the south of Srinagar in Kasmir, founded by Kāṣhka, king of Kāśmīr.

Kāṇā-Nadi—The Ratnākara-nadi, on which Khānākul-Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahādeva Ghanteśvara.

Kanara—See Canara.

- Kanarak**—1. Arakakshetra. 2. Padmakshetra. 3. Konāditya. 4. Konārka, nineteen miles north-west of Puri in Orissa. It contains a temple of the Sun, built by Lāṅguliya Narasiṃha who reigned from 1237 to 1282 A.D.
- Kandahar**—See **Candahar**.
- Kandy**—1. Srivardhanapura. 2. Senakhaṇḍasela, in Ceylon.
- Kane**—The river 1. Śyenī. 2. The Karpāvatī. 3. The Śuktimatī. 4. The Kiyāna (Lassen), in Bundelkhand. Same as **Ken**.
- Kangrā**—1. Nagarokoja. 2. Bhīmanagara. 3. Trigartta. 4. Susarma-pura, on the Rāvi-Bāngsāgā river. It was the old capital of Kulūṭa.
- Kaṅkāli-Tīlā**—Urumuṇḍaparvata, in Mathura, which was evidently an artificial hill or mound where Upagupta and his preceptor resided.
- Kaṅkhal**—See **Hardwar**.
- Kaṅkoṭa**—Kanakavati, sixteen miles west of Kosam, on the southern bank of the river Jamuna near its junction with the river Paisāni. It is also called Kanak-koṭ.
- Kanauj**—1. Kānyakubja. 2. Gādhipura. 3. Kusumapura. 3. Kuśasthala. 5. Mahodaya, on the river Kālī, a branch of the Ganges, in the Farukhabad district, United Provinces.
- Kāorhari**—The river Kumāri in Bihar.
- Kapilā**—The portion of the river Nerbuda near its source in the Amarakaṇṭaka mountain is called the Kapilā.
- Kapiladhārā**—1. Kapila-āśrama, twenty-four miles to the south-west of Nāsik; it was the hermitage of Kapila Rishi. 2. The first fall of the Nerbuda from the Amarakaṇṭaka mountain.
- Kārābāgh**—1. Kārūpatha. 2. Kārāpatha, on the Indus, mentioned in the *Rāmāyaṇa* and the *Raghuvaṃśa* as being the place where Lakshmana's son Aṅgada was placed as king by his uncle Rāmachandra, when he made a disposition of his kingdom before his death. Tavernier writes it as *Carabat*.
- Karachi**—1. Karakalla. 2. Krokala of Megasthenes in Sindh.
- Karāḍa**—Karahāṭaka of the *Mahābhārata*, in the district of Satara in the province of Bombay.
- Karakal**—Kāraskara, in South Kanara.
- Karakorū Mountain**—1. Mālyavāna-giri. 2. Kṛishna-giri, between the Kiunlun and Hindukush mountains.
- Karanbel**—Same as **Teor**.
- Karatoyā**—The river Karatoyā, which flows through the districts of Rungpur and Dinajpur. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata*. Same as **Kurati**.
- Karmanāsā**—The river Karmanāsā is situated on the western limits of the district of Shahabad in Bengal, and forms the boundary between the province of Bengal and the United Provinces. Its water is considered to have been polluted by the Hindus, being associated with the sins of Trisāṅku of the *Rāmāyaṇa*.
- Karpālī**—Bhadrakarpapura, a place of pilgrimage on the right bank of the Nerbuda near Chandod.
- Karna-Prayāga**—At the confluence of the Alakānandā and Pindar rivers. It is one of the five (Pañcha) Prayāgas.
- Kāron**—1. Kāma-āśrama. 2. Madana-tapovana, eight miles to the north of Koranteṭi, in the district of Ballā in the United Provinces. Mahādeva is said to have destroyed Madana, the god of love, at this place.
- Karra**—Karkoṭaka-nagara, 41 miles north-west of Allahabad. It is one of the 52 Pīṭhas.
- Kārttikasvāmi**—Same as **Kumāra-svāmi**.
- Karur**—Same as **Korur** (II).
- Kārvān**—1. Kāravana. 2. Nakulśvara. 3. Lakulīśa. 4. Nakulīśa. 5. Kāyāvarohaṇa, 15 miles south of Baroda, containing the principal shrine of the Pāsupata sect of Saivism, founded by Nakulīśa between the 2nd and 5th centuries A.D.

Kāśā—The river 1. Kāśāvatī. 2. Kāśā, in Bengal.

Kashgar—Kharoshtra.

Kāshkār—Same as Kāmāh and Kunar (Hephistone's *History of India*, p. 232).

Kasā—1. Kuśinagara. 2. Kuśinārā. 3. Kuśāvatī, thirty-five miles to the east of Gorakhpur, on the old channel of the Hiranyavatī or Chhoṭa Gauḍak. It was at Kuśinagara that Buddha died.

Kāsmīr—1. Kāsmīra. 2. Kāśyapapura; the hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar (*Bhaviṣya P.*, Pratisarga, pt. I, ch. 6, v. 6).

Kasur—Kuśāvatī, thirty-two miles to the south-east of Lahore, said to have been founded by Kuśa, son of Rāmachandra.

Kāṭak—1. Bārāṇsī-Kāṭaka. 2. Yayātinagara. 2. Binitapura, in Orissa, at the confluence of the Mahānadi and Kāṭjuri, founded by Nripa Keśari, who reigned from 941 to 952 A.D.

Katāksha—Siṃhapura, sixteen miles from Pindi Dadan Khan, on the north side of the Salt Range in the Panjab. It is also called Kāṭās and Ketās. According to Hiuen Tsiang, the country of Siṃhapura bordered on the Indus on the western side. It was conquered by Arjuna.

Kāṭās—See Kāṭāksha.

Kāthiāwar—1. Saurāshtra. 2. Surāshtra. 3. Sūlathika or Surāshtrika of the Dhauli inscription. 4. Syrastrine of Ptolemy. The southern portion of Kāthiāwar was called Prabhāsa, containing the celebrated temple of Somnāth, at a short distance from which was situated the spot where Krishna passed away from this mortal world.

Kāṭmaṇḍu—1. Kāshthamaṇḍapa. 2. Kāntipurī. 3. Mañjupattana. 4. Mañjupātan, the capital of Nepāl.

Kāṭwā—1. Kāṭaka-nagara. 2. Kāṭaka-dvīpa. 3. Kāṭadvīpa, in the district of Burdwan in Bengal.

Kāverī—I. 1. The river Arddhagaṅgā. 2. Sahyādriyā. 3. Kāverī. 4. Chela-Gaṅgā. II. A branch of the Nerbuda near Māndhātā was called Kāverī.

Kāwā-Dol—An isolated hill near Gayā, on which the Śīlabhadra monastery was situated; it was visited by Hiuen Tsiang. It is a part of the Barābar Hill (Khalatika Parvata), containing the Nāgārjuni caves.

Kedārnāth—Kedāra, situated at the source of the Kālī-Gaṅgā. The celebrated temple of Kedārnāth is situated in the Rudra Himalaya in Garwal below the peak of Mahāpantha on the west of Badrināth. The worship of Mahādeva Kedārnāth is said to have been established by Arjuna, one of the five Pāṇḍavas. The river Kālī-Gaṅgā rises at this place and joins the Alakānandā at Rudra-Prayāga.

Kelhar—Chakranagara, seventeen miles north-east of Wardha in the Central Provinces. Perhaps it is the Chakrāṅkanagara of the *Padma Purāṇa*, Pātāla khaṇḍa, ch. XVIII.

Ken—Same as Kane.

Keśariya—Isalia of the Buddhists, in the district of Champāran in the province of Bihār, where Buddha passed the eighteenth and nineteenth *Vāsa*s of his Buddhahood.

Keṭas—See Kāṭāksha.

Khajra-Dih—Jamadagni-āśrama, thirty-six miles north-west of Balla; it is said to have been the residence of Jamadagni and the birth-place of his son Paraśurāma. See Zamanā.

Khajrāha—Khasjurapura, the capital of the Chandels, in Bundelkhand.

Khandes—Khandes, Southern Malwa and parts of Aurangabad forming the ancient country of 1. Haihaya. 2. Anupadeśa, the kingdom of the myriad-handed Kārttyavīryārjuna, who was killed by Paraśurāma. Its capital was Māhishmati (modern Maheswar or Mahes) on the river Nerbuda, forty miles to the south of Indore. It appertained also to the ancient kingdom of Bidarbha.

Kheda—Khetaka of the *Padma Purāṇa*, between Ahmedabad and Kambay in Gujarat. It is the Kiecha of Hiuen Tsiang, which Cunningham has correctly restored to Kheta or Kheda, now called Kaira. Khetaka was situated on a small river called Betravañi (now called Vātrak) near its junction with the Sābarinātī (Sābarmatī). Julien renders Kiecha by Khacha or Kachchha. Same as **Kaira**.

Khitrāgrāma—Twenty miles to the north of Burdwan. It is one of the fifty-two Pīṭhas.

Khiva—The Khanat of Khiva is the 1. Urjagūṇḍa of the *Matsya P.* (ch. 120), called Urgendj; 2.

Country of the Surabhis or Kharasmii or Kharism (Vambéry's *Travels in Central Asia*, p. 339).

Khorasan—Khurasan, celebrated for horses.

Khotan—Kustana, in Eastern or Chinese Turkestan.

Kishkindhyā—A small hamlet on the north bank of the river Tuṅgabhadra, not far from Anagandi. It was the ancient Kishkindhyā of the *Rāmāyaṇa*, where Rāmachandra killed Bāli, the king of monkeys.

Kiyul—I. Rohinnālā. It has been identified by General Cunningham with Lo-in-ni-lo of Hiuen Tsiang; it is situated immediately to the south of Lakhi-serai on the E. I. Railway. It contains a large image of Padmapāni and several Buddhist figures (Cunningham's *Arch. S. Rep.*, vol. III). Lo-in-ni-lo included Jayanagar on the north containing the fort, and Rajaona or Rajjhana on the south containing many remains of the Buddhist period. See however, *Rehunnālā*. II. The river Rishikulyā in Bihar.

Koch-Bihār—It appertained to the ancient Pundra-deśa, especially to the eastern portion called Nivṛitti. For the history of Koch-Bihār, see *JASS.*, 1838, p. 1.

Kob—The river Kuṭikoshtikā of the *Rāmāyaṇa*, a small affluent of the Rāma-Gaṅgā in Oudh.

Kob-Mari—Gośriṅga Parvata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hiuen Tsiang.

Koīl—Kokilā, a river which flows through the district of Shahabad in Bihar.

Kolar—Kolāhalapura or Kolālapura, on the east of Mysore where Kārttyavīryārjuna is said to have been killed by Paraśurāma.

Kolhāpur—1. Karavirapura. 2. Kolāpura. 3. Kolhāpura. 4. Padmāvatī. 5. Agastya-śrāma, the hermitage of Rishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhāpur with Ākolha to the east of Nāsik, which is the reputed hermitage of Agastya.

Kollur—Gani, on the river Kṛishṇā, celebrated for its diamond mine (Tavernier's *Travels*). Gani is evidently the corruption of *Kāṇi* (mine).

Koṇḍavir—1. Kuṇḍinapura. 2. Bidarbhanagara. 3. Bhīmapura, the ancient capital of Bidarbha, and the birth-place of Rukmīṇī, the consort of Kṛishṇa. Another Koṇḍavir is mentioned by Tavernier, at present called Konavaidu, in the province of Madras, not far from Guntur, it was built in the twelfth century by a king of Orissa. Koṇḍavir is the same as Kuṇḍapura of Dowson, forty miles east of Amarāvati in Central India (see *Kuṇḍapura*). But see *Beder*.

Koṅkapa—1. Paraśurāma-kahetra. 2. It was a part of Aparāntaka, Koṅkapa and Malabar forming the ancient Aparāntaka. 3. Gomanta-deśa. 4. Mushika. 5. Koṅkapa (Wilson's *Hindu Theatre; Śāradā Tilaka*). See *Southern Koṅkapa*.

Koram—The river 1. Kurama. 2. Krumu, of the *Ṛig Veda*, a tributary of the Indus. Same as **Kurum**. But see **Kunar**.

Korea—Korea perhaps appertained to Uttara-Kuru.

Koriṅga—Kuraṅgapura, near the mouth of the Godāvarī.

Korur—I. Korura, between Multan and Loni, in the district of Multan in the Panjab, where Vikramāditya, king of Ujjayini, defeated the Śakas in a decisive battle in 533 A.D., the date of this battle is supposed to have given rise to the Samvat era. II. 1. Korura. 2. Tāmračuḍa-kroṇa. 3. Bañji. 4. Karur, the capital of Chera, in the Koimbatour district, near Cranganore. Same as **Karur**.

- Kosam**—1. Kauśāmbī. 2. Kosambinagara. 3. Batsyapattana, about 30 miles to the west of Allahabad; it was the capital of 1. Batsya-deśa. 2. Bāṃśa, the kingdom of Rājā Udayana. Harsha Deva places his scene of the *Ratnavali* at this place.
- Kośilā**—The river 1. Kuṭikā. 2. Kuṭilā of the *Rāmāyaṇa*, the eastern tributary of the Rāṅgā in Oudh.
- Kotalgar**—1. Umāvana. 2. Bāṇapura. 3. Śonitapura of the *Harivaṃśa* at Lohul in Kumaun, where Ūshā was abducted by Aniruddha, the grandson of Kṛishṇa. See *Bāṇa Rājā's Gad*.
- Koṭa-Tirtha**—In Kāśāñjara.
- Koṭeśvar**—1. Koṭīśvara. 2. Kachehheśvara, the capital of Kachhla (Kutch), on the river Kori, a branch of the Indus.
- Koṭi-Tirtha**—1. In Mathurā. 2. A sacred tank in Gokarna.
- Koṭṭayam**—1. Nelecynda of the *Periplus*. 2. Milkynda of Ptolemy. 3. Nalakānana. 4. Nalakālika, in Travancore, a celebrated port of ancient India.
- Kotwal**—Kāntipurī, twenty miles north of Gwalior.
- Kṛishṇā**—1. The river. 2. The Kṛishṇā. Kṛishṇaveṇī. 3. The Kṛishṇaveṇvā. 4. The Benvā. 5. The Benī. 6. The Binā. 7. The Tynna of the Greeks.
- Kuārī**—The river 1. Kumārī. 2. Sukumārī, in the Gwalior State, it joins the river Sindh near its junction with the Jamuna.
- Kubattur**—1. Kuntalakapura. 2. Kautalakapura. 3. Kuntalapura. 4. Surabhipattana, 5. Sopatma of the *Periplus*, in Sorab in the Shimoga district of Mysore. It was the capital of King Chandrahāsa of the *Jaimini-Bhārata*.
- Kubjāmra**—1. Kubjāmra. 2. Raibhya-śrāma, at a short distance to the north of Hardwar.
- Kuenlun Mountain**—1. Nīla Parvata. 2. Kṛishṇa Parvata, in Tibet.
- Kulu**—1. Kuluja. 2. Koluks. 3. Kulinda-deśa. 4. Kuninda. 5. Kalinda-deśa, in the upper valley of the Bias. Its capital was Nagarakoṭa.
- Kumāra Svāmi**—1. Subrahmaṇya. 2. Kārttikasvāmi. 3. Svāmi-tirtha. 4. Bhattṛi-śthāna, about a mile from Tiruttani, a station of the Madras and Southern Marhatta Railway on the river Kumārādhārā; it was visited by Śaṅkarāchārya.
- Kumāun**—1. Kurmāchala. 2. Kurmavana. 3. Kumāravana. 4. A part of Brahmapura.
- Kumbhaconum**—1. Kumbhakarna. 2. Kumbhaghonum, in the province of Madras. It was the ancient capital of Chola.
- Kunar**—The Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad. It is also called Kāmsh and Kāshkār.
- Kuṇḍapura**—1. Kuṇḍinapura. 2. Kuṇḍinanagara. 3. Bidarbhanagara. 4. Bhīmapura, forty miles east of Amarāvati in Central India. Same as *Kuṇḍavir*. But see *Beder*.
- Kurati**—The river Karatoyā in North Bengal. Same as *Karatoyā*.
- Kurkihar**—Kukkutapādagiri, in the district of Gayā, where the Buddhist saint Mahākāśyapa died. Kukkutapādagiri has also been identified with Garpa hill (Gurupadagiri), about 100 miles from Buddha-Gayā. See *Sobhnāth Hill*.
- Kurum**—Same as *Koram*.
- Kushān**—Kapiśā, ten miles west of Opan on the declivity of the Hindu-kush.
- Kuśī**—The river Kauśikī in Bengal. Its confluence with the Ganges was known as the Kauśikī Tirtha or Kauśikī-Saigama.

L.

- Lāḍak**—It has been identified with Hātaka where Mānas-sarovara is situated (*Barcoah's Dictionary*, vol. III, Preface, p. 50).
- Lāhari-Bandar**—The ruins of Devala, the "Metamorphosed city" as it has been called, are situated at a very short distance to the north of Lāhari-bandar or Lāri-bandar in Sindh, in fact, Lāhari-bandar was built with the ruins of Devala (Cunningham).

Lahor—Sālātura, the birth-place of Pāṇini, the celebrated grammarian. The village is situated at a distance of about sixteen miles to the north-east of Attek.

Lahore—1. Lavapura. 2. Lavakṣa. 3. Lavavara. 4. Lohawar, in the Panjab. It was founded by Lava, son of Rāmachandra of the *Rāmāyana*.

Lakhnor—Lakragar, an old fort situated in the Rajmahal hills in Bengal.

Lamghan—1. Lampākā. 2. Murādā. 3. Lampāka, on the northern bank of the Kabul river.

Landai—The river Giri, in the Peshawar district, on which Pushkalāvati was situated.

Lāngulīya—The river Lāngulī, on which Chloacole stands.

Lenar—1. Bishnu-Gayā, a celebrated place of pilgrimage in Berar, not far from Mekhar. 2. Loṇāra.

Lhasa—The capital of Tibet, containing the celebrated Temple of Buddha the "Holy of Holies" built by Srongtsan Gampo, king of Tibet, in 652 A.D. This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal. The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilavastu. The Dalai Lama resides in the palace at Potala hill in the town. The first Dalai Lama was Lobzang, he was of the yellow-cap order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A.C. (Dr. Waddell's *Lhasa and its Mysteries*).

Lilājan—1. The Nīlājana. 2. The Nīlāchana. 3. The Nairājana. 4. The Nirājarā.

5. The Nischirā, the upper part of the Phalgu, which flows through the district of Gayā. **Little Gaṇḍak**—Same as **Chhoṭa-Gaṇḍak**.

Little Thibet—Bolor. Little Thibet is also called Baltistan and Chitral. Its capital was Skardu.

Lodh-Moona—1. Lodhira-kānana. 2. Garga-ārama, in Kumāun.

Lohughāt—Lohārgala in Kumāun, on the river Loha.

Lomasgir Hill—Lomaśa-ārama, the hermitage of Lomaśa Rishi; it is four miles north-east of Rajauli in the sub-division of Nowadah in the district of Gayā.

Loṇār—See **Lenar**.

Looni—Same as **Lun-nadi**.

Lucknow—Situated on the river Gumti. It is said to have been founded by Lakshmana, the brother of Rāmachandra of the *Rāmāyana*, on an elevated spot now known as Lakshmanpura or Lakshmanapura, where a mosque was afterwards built by Safdar Jang, Subadar of Oudh. It is now within the Machchhibhawan fort, overlooking the Asfi (stone) Bridge. Asaf-ud-dowlah made Lucknow his capital, the capital of his two predecessors being at Fyzabad. The Great Emambarah with the Raumi Gate and the Masjid were built by Asaf-ud-dowlah; the old Residency, Dilkhosha and the Lal Bāradāri were built by Saadat Ali Khan; the Moti Mahal and Shah Najaf were built by Nasir-uddin Hyder; the Chutter Manzil was built by Nasir-uddin Hyder; the Hossenabad buildings were constructed by Mahomed Ali Shah, the Chhoṭa Emambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah. Mannua or Manpore, about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Māndhātā. Nagraon, in the district of Lucknow, is said to have been the city of Rājā Nala, a descendant of Rāmachandra (see *Vāyu Purāṇa*, II, ch. 26) whose episode is given in the *Mahābhārata* (P. C. Mukerji's *Pictorial Lucknow*).

Lun-Nadi—The river Lavaṇā, which falls into the Sindh at Chandpur Sonari in Malwa. It is also called Nun-nadi.

M.

Madawar—1. Matipura. 2. Pralamba of the *Rāmāyana*, it is eight miles north of Bijnor in Western Rohilkhand.

Madhyarjuna—Six miles east of Kumbhaconum, in the district of Tanjore, Madras Presidency.

- Madura**—1. Mathurā. 2. Dakṣiṇa-Mathurā. 3. Minākṣhī, in the province of Madras. It was the capital of Pāṇḍya. The districts of Madura and Tinnevely formed the ancient Pāṇḍya or Pāṇḍu. It is one of the 52 Pithas where Sati's eyes are said to have fallen.
- Mahābalipur**—Bāpapura, on the Coromandel coast. The "raths" of Mahābalipur are the true representations of ancient Buddhist vihāras or monasteries.
- Mahābana**—1. Gokula. 2. Braja. 3. Klisoboras of the Greeks, a town about six miles from Mathurā across the Jamuna, where Kṛishṇa was reared up during his infancy. It was sacked by Mahmud of Ghazni as the "fort of Raja Kulchand." See **Gokul (Purāṇa)**.
- Mahānadi**—1. The river Chitropalā. 2. The Chitropalā. 3. The Mahānadi, in Orissa. The portion of the river before its junction with the Pyri or Pairi is called Utpalēśvara and the portion below its junction with the Pyri is called Chitropalā or Chitropalā.
- Mahānandā**—The river Nandā, in Bengal, to the east of the river Kusi.
- Mahārāshṭra**—Same as Mārḥāṣṭrā country.
- Mahāsthāna-Gaḍa**—1. Mahāsthāna. 2. Śila-dhāpa. 3. Jamadagni-āśrama. 4. Paraśurāma-āśrama. 5. Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahādeva called Ugramādhava.
- Mahendra-Māli Hills**—The Mahendra Hills of Ganjam and Southern India, where Paraśurāma retired after he was defeated by Rāma. The hills include the Eastern Ghats.
- Maheś**—Same as Maheśvar.
- Maheśvar**—1. Māhismati. 2. Māhissati. 3. Agnipura, on the right bank of the Nerbuda, forty miles to the south of Indore; it is also called Chuli Maheśvar. It was the capital of Haihaya or Anupadeśa or Mahishamandala, the kingdom of the myriad-handed Kārttyavyājaṛjuna of the Purāṇas. But see **Māndhātā**.
- Mahī**—I. 1. The river Mahati. 2. The Māhi. 3. Mahitā, in Malwa. II. Mayuri, a town in the Malabar coast.
- Māhi**—The river Mahī of the *Mihinda-Paṭṭha*, it is a tributary of the Gandak.
- Mahoba**—Mahotsava-nagara, in Bundelkhand.
- Mālikote**—1. Dakṣiṇa-Badarikāśrama. 2. Yādava-giri, twenty-five miles to the north of Seringapatam in Mysore, containing one of the four principal *Maṭhas* (monasteries) of Rāmānuja and a temple of Kṛishṇa known as Chawalrāl. 3. Tirunārāyaṇapura (S. K. Aiyangar's *Ancient India*, p. 208). Same as Melukote.
- Malabar**—1. Mallāra-deśa. 2. Part of Aparāntaka; Malabar and Koṅkana formed the ancient Aparāntaka. 3. Malabar, Travancore and Canara formed the ancient Kerala, called also Ugra and Chera. 4. Ketālaputra of Asoka's Inscriptions. 5. Keralaputra. 6. Muralā. 7. Damila of the Jātaka.
- Malabar Coast**—1. Kerala. 2. Ugra (see *Malabar*). 3. Muralā. 4. Damila of the Jātaka. 5. Limyrika (i.e., Damir-ike) of Ptolemy. 6. Ketālaputra. 7. Keralaputra. See *Malabar*.
- Malabar Ghats**—Malaya-giri. 2. Chandana-giri, the southern portion of the Western Ghats, south of the river Kāveri.
- Malabar Hill**—Bālukeśvara hill in Bombay, containing the temple of Mahādeva Bālukeśvara.
- Malkhead**—Mānyakṣhetra, on the river Kṛishṇa.
- Mallaca**—Upamallaka.
- Malvan**—Melizigeris of Ptolemy, a town situated in the island of Medha in the Ratnagiri district of the Bombay Presidency.
- Malwa**. 1. Mālava. 2. Avantī. 3. Dāśaraka. Its capitals were Ujjayinī and Dhārānagara. Eastern Malwa, including the kingdom of Bhopal, was called Daśārṇa and Dakṣiṇagiri, its capital was Bidiśā or Bhilsa. Northern Malwa was called Seka and Aparā-Seka at the time of the *Mahābhārata*.
- Manāl**—A village near Badrināth in Garwal. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*.

Mānas-Sarovar—The lake Mānasa-sarovara. 2. Mānasa. 3. Baibhrāja-sarovara. It is situated at the foot of that part of the Kailāsa range which is called Baidyuta-parvata.

Mānbhum—The western portion of the district of Mānbhum in the province of Bengal appertained to the ancient country of Malla-deśa.

Mandāgni—Same as Mandākinī.

Mandākinī—1. Same as the river Kālī-nadī in Garwal. 2. The river Mandākinī which flows into the river Palsuni (ancient Payoshnī) by the side of Chitrakūṭa in Bundelkhand. It was created by Anusuyā, wife of Rishi Atri and daughter of Dakṣa, to avert the effect of a drought of ten years.

Maṇḍala—1. Mahesmatī-maṇḍala. 2. Mahesmatī. 3. Mahesamāṇḍala. 4. Mahisha. 5. Mahishaka. 6. Mahishamaṇḍala. 7. Haihaya. 8. Anupadeśa, a country in Central India, of which Māhishmatī was the capital.

Mandāra-Giri—A hill in the Banksa sub-division of Bhagalpur in Bihar, two or three miles from Banāsi. The gods are said to have churned the ocean with this hill as churn-staff.

Mandasor—1. Daśapura. 2. Daśanagara, on the Chambal in Malwa, about ninety five miles south-east of Udayapur.

Māndhātā—1. Māhishmatī. 2. Oṃkāranātha. 3. Baidurya-Parvata. 4. Oṃkāra. 5. Oṃkāra-kṣhetra. 6. Amareśvara, an island in the Nerbuda, five miles to the east of Mahēś. The temple of Oṃkāranātha, one of the twelve great Liṅgas of Mahādeva, is situated at this place.

Maṇḍu—Maṇḍapapura, in Malwa.

Maṅgala-Giri—Pānā-Nṛsiṃha, seven miles south of Bezvada, in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nṛsiṃha, visited by Chaitanya.

Maṅglā-Gaurī—One of the fifty-two Pīthas in Gaya.

Maṅgala Paithān—Same as Paithān.

Maṅgora—1. Maṅgala. 2. Maṅgali. 3. Maṅgalapura, on the Swat river. It was the capital of Udyāna.

Mānikalya—Mānikapura, in the Punjab, celebrated for its Buddhist topes, where Buddha in a former birth gave his body to feed a starving tiger.

Maṇikaraṇ—1. Maṇikarnā. 2. Maṇikarṇikā, on the Pārvatī, in the Kulu valley.

Maṇikarṇikā—1. Brahmanāla. 2. Maṇikarṇikā, in Benares.

Mānikiala—Same as Mānikalya.

Mānikapattan—Maṇipura of the *Mahābhārata*, a seaport at the mouth of the lake Chilka. Maṇipura was once the capital of Kālīṅga. The situation of the capital of Kālīṅga as described in the *Mahābhārata* and the *Raghuvamśa* as well as the name accord with those of Mānikapattan.

Mañjerā—The river Bañjulā, a tributary of the Godāvarī, which is also mentioned as Mañjulā.

Mārhaṭṭā Country—1. Mahārāshtra. 2. Akṣaka. 3. Aśvaka. 4. Asakka. 5. Mulaka. 6. Alaka. 7. Maulika. 8. Devarāshtra. 9. Mallarāshtra. 10. Bidarbha (*Anargha-Rāghava*, vii, 96, Barcoah's *Dictionary*, vol. III, Pref., pp. 138, 139), the boundaries of which in the seventh century were: Malwa on the north, Kośala and Andhra on the east, Koṭkara on the south, and the sea on the west. Its ancient capitals were Pratishthāna, Kalyāṇi and Devagiri.

Mārkaṇḍa—The Aruṇā, a branch of the Sarasvatī, in Kurukṣetra. Its junction with the Sarasvatī, three miles to the north-east of Pehos, is called the Aruṇa-saṅgama. But this identification is doubtful (see *Oghavatī* in Pt. I). It is perhaps the Oghavatī of the *Mahābhārata*.

Mar-Koh—The mount Meros of Alexander's historians, near Jalalabad in the Punjab.

Mārta—1. Mārttikāvata. 2. Saubhanagara. 3. Śālvapura, the capital of Mārttikāvata or Śālva on the north-west of the Aravali range in Marwar, not far from Ajmer. It is also called Merta or Maitra. But see Alwar.

Martan—Same as **Matan**.

Mārwar—1. Mordua-dēsa. 2. Maru-dēsa. 3. Marudhanva. 4. Marusthalli. 5. Marusthala. 6. Mārava. 7. Gurjara of the seventh century, in Rajputana.

Masār—Mahāsāra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihar, at a very short distance from the Karisat station of the E. I. Railway. It was visited by Hiuen Tsiang. It now contains only two temples.

Maski—Suvarṇa-giri, situated to the west of Siddapur in Mysore; it was one of the four towns where Asoka placed a viceroys.

Matan—Mārttaṇḍa, five miles to the north-east of Islamabad, in Kasmir. It is also called Bavan (see **Bavan**).

Mathurā—1. Madhupuri. 2. Surasena. 3. Sauripura. 4. Sauryapura. 5. Mathurā. 6. Madhurā. 7. Madhuvana. It was founded by Śatrughna, and was the birth-place of Krishna. Eighty miles all around Mathurā was called the Braja-Manḍala. Mathurā was the capital of the Bhojas.

Maurawan—Six miles to the east of Unāo in Oudh. It is said to have been the capital of Mayuradhvaṇa of the *Mahābhārata*.

Māyāpur—1. Māyāpuri. 2. Mayura (see **Hardwar**).

Maymene—Manimayī of the Rāmāyaṇa (Uttara, ch. 23); see my *Rasātala* in the *I. H. Q.*, vols. I, II. It is in Turkestan, 22 miles from Andkhuy, and to the south-west of Balkh.

Mazaga—1. Māsakāvati of Pāṇini. 2. Massaga of Alexander's historians. 3. Mashanagar of Babar, twenty-four miles from Bajore, on the river Swat in the Eusofzoi country.

Meda—1. Ariana. 2. Pahnava. 3. Pahlava. 4. Pallava. 5. Mada. 6. Madra or Uttara-Madra of the Purāṇas (see *Azerbaijan*), now included in the Persian kingdom.

Megnā—1. The river Meghanāda. 2. Meghavāhana, in East Bengal.

Melukote—Same as **Mālkoṭe**.

Merv—Maru of the *Bṛhat-saṃhitā*, the capital of Mṛiga of the Purāṇas, a country of Śāka-dvīpa or Margiana.

Mesopotamia—1. Mitanni of the Tel-el-Amara inscription. 2. Mitravana of the *Bhaviṣya P.* 3. Śālmala-dvīpa of the Purāṇas.

Mewar—1. Śibi of the Buddhists; its capital was Jetuttara now called Nagari, eleven miles north of Chitore. 2. Medapāta.

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc. It was the ancient Samha or Rāḍha.

Mikula—1. Mekala hills. 2. Soma-parvata, in which the rivers Nerbuda and Son have got their source.

Minagar—In Sindh, Pishenpopulo of Hiuen Tsiang, which is Bichāvapura according to Julien, but which Reinaud restores to Basmapura (Beal). Saminagara (Tod).

Mirāt—1. Mayarāshṭra. 2. Mayarāt, the residence of Maya Dānava, father of Mandodari wife of Rāvaṇa.

Misrikh—Mīraka tirtha in the district of Sitapur in Oudh.

Mithilā—1. Bideha. 2. Tirabhukti. 3. Tributa. 4. Janakapura, the capital of Rājā Janaka the father of Sītā.

Mograpāṇḍā—Suvarṇagrāma, the ancient capital of Eastern Bengal, in the Naraiṅganj subdivision of the district of Dacca. It was famous for its fine muslins.

Mohanā—The river Mahi, a tributary of the Phalgu in the district of Gaya.

Moharpur—1. Dharmāranya. 2. Moherakapura, fourteen miles to the north of Bindhyāchal (town) in the district of Mirzapur. Three miles north of Moharpur is the place where Indra performed austerities after he was cursed by Rishi Gautama husband of Ahalyā.

Mohwar—The river Madhumati in Malwa, which rises near Ranod and falls into the Sindhu about eight miles above Sonari. The river has been mentioned in Bhavabhūti's *Mālātī-Mādhava*.

- Mong**—Nikai or Nikoa of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Porus (Puru).
- Monghir**—1. Mudgalagiri, from Mudgalaputra, a disciple of Buddha. 2. Mudga-giri (a contraction of Mudgala-giri). 3. Modāgiri. 4. Madguraka. 5. Hiranyapervata of Hiuen Tsiang.
- Morā Hill**—Prāgbodhi hill, near Buddha-Gayā, across the river Phalgu.
- Mucharim**—The Muchilinda tank, in Buddha-Gayā.
- Mukhallāngam**—Kaliāgunagarī, twenty miles from Parla-Kimedi, in the Ganjam district; it contains many Buddhist and Hindu remains.
- Muktināth**—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Sapta Gandaki range of the Himalaya, south of Śālagrāma, not far from the source of the Gandak. The place is associated with the legend of Tulsi and Nārāyaṇa, and a temple of the latter exists at this place, hence the Gandak is called the Nārāyaṇī.
- Mulā-muthā**—The river Muralā, a tributary of the Bhīmā in southern India.
- Multān**—1. Malasthānapura. 2. Mauli-snāna. 3. Prahāḍapurī. 4. Śāmbapura. 5. Mitravana. 6. Kāśyapapura. 7. Hiranyapura. 8. Malladeśa. 9. Mālava, Panjab, where Nārāyaṇa incarnated as Nṛsiṃha and killed the Asura Hiranyakaśipu, the father of Prahāḍa. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians, which was given to Lakshmana's son Chandraketu by his uncle Rāmachandra, when the latter made a disposition of his kingdom before his death. See **Hindaun**. Multan and Jahrawar were comprised in the ancient country of Sauvira.
- Mundore**—Same as **Madawar**.
- Mungipattana**—Same as **Paṭṭan**.
- Murg**—Same as **Mong**.
- Murghab**—Gabhastī of the *Viśṅga Purāṇa*, a river in Śākadvīpa. Murghab means "the river of Mṛiga" or Margiana in Turkestan.
- Mustagh**—See **Karakorum Mountain**.
- Muyiri-Koṭṭa**—1. Mouziris or Muziris of the Greeks. 2. Murachipattana. 3. Muñjagrāma, in the Malabar coast, opposite to Cranganore.
- Muzaffarnagar**—Khāṇḍava-vaṇa of the *Mahābhārata*, at a short distance to the north of Mirat; it is one of the stations of the North-Western Railway. Arjuna appeased the hunger of Agni, the god of fire, at this place.
- Mysore**—1. Mahishaka. 2. Mahishamaṇḍala.

N.

- Nadīā**—See **Nuddea**.
- Nāgarī**—1. Madhyamikā, near Chitore, in Rajputana, which was attacked by Menander. He was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty. 2. Jetuttara, the capital of the kingdom of Śivi.
- Naini Tāl**—See **Nyni Tāl**.
- Nandākinī**—The river Nandā of the Purāṇas, which falls into the Alakānandā in Garwal.
- Nanda-Prayāga**—At the confluence of the Alakānandā and Mandākinī, a small river. It is one of the five (*Pañcha*) Prayāgas.
- Nandīkol**—The lake Nandisara, which is a part of Nandikshetra, twenty-three miles north of Srinagar near Mount Haramuk in Kashmir, sacred to Śiva and Nandi.
- Nanghenhar**—1. Nagarāhāra. 2. Nysa of Alexander's historians. 3. Nagara or Dionysopolis of Ptolemy. 4. Nigarhāra. 5. Nirāhāra, four or five miles to the west of Jalālābād (see **Jalālābād**).
- Narwar**—1. Nishadha. 2. Nalapura, forty miles south-west of Gwalior. It was the capital of Rājā Nala of the story of Nala-Damayanti of the Purāṇas.
- Nāsik**—1. Pañchavati-vaṇa. 2. Sugandhā. 3. Nāsikya, on the Godāvarī where Sītā was abducted by Rāvana, king of Laṅkā. The district of Nasik was anciently called Govardhana,

Nāthadvāra—Siār, on the Banas, twenty-two miles north-east of Udaypur in Mewar. It contains the celebrated original image of Keśava Deva removed by Rānā Rāj Singh from Mathurā in anticipation of Aurangzeb's raid.

Nausari—Navarāshtra in the Baroach district, Bombay.

Nawal—Navadevakula, thirty-three miles north-west of Unao near Bangarman in Oudh, and 19 miles south-east of Kanauj, visited by Hiuen Tsiang. It was the Ālavi of the Buddhists and Jains; but see **Airwa**.

Nayā-Tirupati—Nava-Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya.

Nepal—1. Nepāla. 2. Himavanta. 3. Kimpurushavarsha.

Nerbuda—1. The river Narmadā. 2. The Muralā. 3. The Pūrva-Gaigā. 4. The Revā. 5. The Murāṇḍalā. It rises in the Amarakantaka mountain.

Newuj—The river Nirvindhya, a tributary of the Chambal.

Nigambod-Ghāt—Nigambodbodha-tirtha of the *Padma Purāṇa*, in old Delhi (Indraprastha).

Nigliva—In the Nepalese Terai, north of Gorakhpur and thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. It has been identified by Dr. Führer with Kapilavastu, the birthplace of Buddha. The ruins of Kapilavastu lie eight miles north-west of Paderia, which has been identified with the Lambini garden where Buddha was born. But see **Tilaurā**.

Nilakanṭha—A celebrated place of pilgrimage, containing the temple of Nilakanṭha Mahādeva, at the foot of the Seopuri mountain, to the north of Kāṭmāṇḍu in Nepal.

Nileswaram—Neleynda in the Malabar Coast.

Nilgiri—I. The Nīla Parvata or Nīlāchala in the district of Puri in Orissa. II. 1. Darḍdara. 2. Durḍdura. 3. Darḍdara Parvata, in the Madras Presidency.

Nimkhāravana—Naimishāranya, twenty-four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumti. It was the abode of sixty-thousand Rishis; many of the Purāṇas were written at this place.

Nimsar—Same as Nimkhāravana.

Nirā—The river Nibārā, a tributary of the Bhīmā.

Nizam's State—1. Andhra. 2. Tailāṅga. 3. Tri-Kaliṅga, between the Godāvari and the Kṛishṇā.

Northern Circars—1. Kaliṅga. 2. Beṅgi-deśa. The southern portion of the Northern Circars between the Chikakol river and the Godāvari was called Mohana-deśa at the time of the *Mahābhārata*; the northern portion was then a part of Kaliṅga.

Nuddeā—Navadvīpa in Bengal, the birth-place of Chaitanya. It was the last Hindu capital of Bengal, conquered by Bakhtiar Khilji in 1203. To the north-east of the present Navadvīpa at the distance of about a mile are the ruins of Ballāla Sena's palace, and there is also a tank of Ballāla Sena called Ballāla-dighi.

Nundgāon—Nandigrāma of the *Rāmāyaṇa* in Oudh, where Bharata resided during the exile of Rāmachandra. It is about ten miles to the south of Fyzabad, near Bharatkunḍa.

Nurpur—1. Audumbara. 2. Odumbara, in the Panjab; its capital is Pathankot which was anciently called Pratishthāna. The district of Nurpur is now called *Gurudaspur*.

Nyni Tāl—The lake Tri-Rishi of the *Skanda Purāṇa*, in the United Provinces.

Nysatta—Nyssa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar. See, however, **Nanghenbar**.

O.

Ohind—Udakhaṇḍa, on the right bank of the Indus, in the Peshawar division of the Panjab, fifteen miles to the north-east of Attock.

Omkārnāth—1. Amareśvara. 2. Omkāranātha. 3. Omkāra. 4. Omkāra-kshetra, near Mapdalesvara, which is five miles to the east of Mahes (the ancient Māhishmatī), on the bank of the Nerbudda. It is one of the twelve great Līngas of Mahādeva. Same as **Māndhātā**.

Opiān—1. Hupian. 2. Alexandria, a town founded by Alexander. 3. Alasadda of the *Mahāvamsa*, twenty-seven miles to the north of Kabul. It was the capital of Paraśusthala and the birth-place of Menander (Milinda of the *Milinda-Pañho*). Perhaps it is the ancient Kshatriya-upaniveśa, Opiān being a contraction of Upaniveśa.

Or—Same as **Uri**, a tributary of the Nerbuda.

Orissa—1. Udra. 2. Odra. 3. Utkala.

Oudh—I. 1. Ayodhyā, the kingdom of Rāma. 2. Kosāla, it was divided into Uttara and Dakṣiṇa Kosāla. 3. Sāketa. 4. Setikā. 5. Sagada of Ptolemy. 6. Bisākhā. II. The town of Ayodhyā.

Oujein—Same as **Ujjin**.

Oxus—1. The river Vakshu. 2. Suchakshu. 3. Chakshu. 4. Iushu. 5. Asmanvatī, which flows through Śākadvīpa. 6. Bhagavat-gaṅgā. 7. Pātāla-gaṅgā. 8. Vamksha of *Bhāgavata* (V. ch. 17).

P.

Pabbosā—Prabhāsa, thirty-two miles south-west of Allahabad and three miles to the north-west of Kauśāmbi, visited by Hsuen Tsang.

Paddair—The river Palāśini near Kaliṅgapatam in Ganjam.

Paderia—A village in the Nepalese Terai, two miles north of Bhagavānpur. It has been identified with the Lumbini garden, where Buddha was born (see *Nigilva*). But the Lumbinivana has been identified by P. C. Mukherji with Rummendei (see *Rummen-doi*).

Padmā—The river Padmāvatī, a branch of the Ganges, in East Bengal.

Padmanābhapur—Same as **Anantapur** (II).

Padraona—Pāvā, on the Gandak, the last place visited by Buddha before he reached Kuśinagara, where he attained *Nirvāṇa*.

Paghmān Range—Pavamāna mountain of the Nishadha Range, a part of the Hindu Kush.

Pāhādpura—1. Kola-Parvatapura. 2. Kolapura. 3. The Paloura of Ptolemy, in the district of Nadīā in Bengal.

Pain—Same as **Pain-Gaṅgā**.

Painām—Suvarṇagrāma, the ancient capital of Eastern Bengal, on the river Dhalesvari, in the district of Dacca. Same as **Sonārgāon**.

Pain-Gaṅgā—1. The river Payoashī mentioned in *Bhāgavata P.* (V, ch. xix, v. 17), a branch of the Wardha in the Central Provinces. 2. The Bidarbha-nadī. Same as **Pain**.

Paira—The river Pūrṇā, a branch of the Godāvari.

Paisuni—1. The river Payasvini. 2. The Chitrakuṭā, a tributary of the Jumna, which flows near Chitrakuṭa in Bundelkhand.

Paithān—1. Pratiṣṭhānapura. 2. Potana. 3. Potali. 4. Paudanya, on the Godāvari. It was the capital of Śālivāhana, king of Mahārāṣṭra, the Asmaka of the Purāṇas and Asaka of the Buddhists. It is also called Pattana and Mangi-Pattana or Mangila-Pattana (see **Pattan**.)

Pākpattan—Ayodhana, in the Punjab.

Palembang—Śrībhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims.

Palithana—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhāonagar. It is one of the five hills sacred to the Jains and contains a temple of Ādinātha.

Palni-Hills—Rishabha-parvata, in the district of Madura, Madras.

Pāmbai—The river Pushpāvatī in Travancore.

Pamghān—See **Paghmān range**.

Pamir—Pāripātra of the Nishadha Parvata.

Pampā—A branch of the Tuṅgabhadrā. Mount Rishyamukha is situated on the eastern bank of this river, where Rāmachandra met Hanumāna and Sugrīva for the first time. There is also a lake called Pampā-sarovara near Kishkindhyā (see *Kishkindhyā*).

Pāmpur—Padmapura, on the right bank of the Behat (Jhelum), eight miles to the south-east of Srinagar in Kashmir. It is celebrated for its cultivation of *Kumkuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India.

Panchāna—1. The Pañchānana. 2. The Sappini, which flows through the districts of Gaya and Patna.

Pāṇḍharpur—Same as Pāṇḍerpur.

Pāṇḍerpur—1. Pāṇḍupura. 2. Pāṇḍukshetra. 3. Puṇḍarīka-kshetra. 4. Tāpasāśrama. 5. Tapasa. 6. Tabasoi of Ptolemy. 7. Paundarika, on the river Bhīmā in the district of Sholapur in the province of Bombay. It contains the celebrated temple of Bīṭhalaṁāth or Bīṭhoba Deva, an image of Kṛishṇa. Kṛishṇa is said to have visited this place with Rukmiṇī to see Puṇḍarika who was celebrated for his filial affection.

Pandritan—Purānādhishṭhāna, the ancient capital of Kashmir, four miles to the south-east of Srinagar.

Pāṇḍua—I. 1. Puṇḍravardhana. 2. Puṇḍra. 3. Paundra, the ancient capital of Bengal, six miles north of Malda. II. 1. Pradyumna-nagara. 2. Marapura, in the district of Hughli in Bengal.

Panipat—Pāṇiprasṭha.

Panjab—1. Sapta-sindhu. 2. Āraṭṭa. 3. Takkaśa (Hiuen Tsiang). 4. Pañchanada, the country of the five rivers Śatadru (Sutlej), Bipāśā (Bias), Irāvati (Rāvi), Chandrabhāgā (Chenab) and Bitastā (Jhelum).

Panjab—The river Pañchapadī, a tributary of the Oxus, in Śāka-dvīpa.

Panjhora—I. 1. The river Gauri of the *Mahābhārata* and the *Purāṇas*. 2. Gouraios of the Greeks, which united with the river Swat to form the Landoi, an affluent of the Kabul river. II. Pañcha-karpata, a district on the southern slope of the Hindu Kush.

Panjshir—Julien supposes that Panjshir and Tagao valleys in the north border of Kohistan comprised the ancient district of Kapisā.

Pāpanāśini—The river Payasvini, in Travancora, visited by Chaitanya.

Pappaur—Pāvāpura or Pāvā, three miles east of Sowan in the district of Chupra, where at the house of the goldsmith Chuṇḍa, Buddha was served with *Sukara-maddara* (hog's flesh) which aggravated the illness which terminated his life.

Pārasnāth-Hill—1. Samet-śikhara. 2. Samidagiri. 3. Malla-pervata. 4. Mount Maleus of the Greeks. 5. Samādhi-giri, in the district of Hazaribagh in Bengal. It is one of the five hills sacred to the Jains.

Pārasurāmapura—Twelve miles south-east of Paṭṭi, in the district of Pratāpgaḍ in Oudh. It is one of the fifty-two Pithas.

Parha—The river Pārvaṭī, in the Jalandhar Doab, which falls into the Bias. Manikaraṇ, a celebrated place of pilgrimage, is situated on this river.

Pārbati—The river 1. Pārā. 2. Parā, an affluent of the Chambal which rises in Bhopal.

Parthia—Pārada; ancient Persia.

Pasha—Bisākhā, in the district of Gonda in Oudh; it was the capital of Śāketa or Oudh in the Buddhist period.

Paśupatiṁāth—A celebrated temple of Mahādeva in Nepal, associated with the story of the fowler and the god.

Pātharghātā—1. Śilā-saigama. 2. Bikramaśilā-vihāra. 3. Baṭeśvarnātha. 4. Baṭeśa, four miles to the north of Kāhalgaon, in the district of Bhagalpur.

Pāṭiālā—Prasthala, in the Punjab.

Patna—1. Pāṭaliputra. 2. Kusumapura. 3. Pushpapura, the capital of Magadha, where Udāyi or Udayāśva, the grandson of Ajātasatru (contemporary of Buddha) removed the seat of government from Rājagṛha.

Paṭṭan—I. 1. Anahila-paṭṭana. 2. Anhilvarapaṭṭana, in Guzerat. II. 1. Maṅgila-paṭṭana. 2. Śālivāhanapura. 3. Brahmapuri-Pratiṣṭhāna. 4. Paithāna of the Greeks. 5. Muṅgi-paṭṭana (Muṅgi-Paithān), twenty-eight miles south-west of Aurangabad; it was the capital of Śālivāhana.

Pāṭṭiala—See **Pāṭiāli**.

Pauri—Aṣṭāvakra-āśrama, near Srinagar in Garwal.

Pāvāpuri—1. Apāpauri. 2. Pāvā, about seven miles to the south-east of Bihar (town).

Mahāvira, the Jaina Tīrthadhikāra, died at this place in 527 B.C.

Pegu—1. Ramaṇya. 2. Aramana. 3. Hamsavati, in Burma.

Pehea—Prithādaka, where the celebrated Brahmayoni-tīrtha is situated, fourteen miles to the west of Thansevar.

Pennar—1. The Southern Pennar is the Pāpaghni. 2. See **Pennair**.

Pennair—1. The river Tailaparni, in the province of Madras on which Nellore is situated.

2. The Pinākinī. It is also called Northern Pennar.

Persia—1. Pārasya. 2. Palhava. 3. Iran. 4. Tājika. 5. Pārasika. 6. Pahnava. 7. Pallava, its capital was Surasthāna according to Hiuen Tsiang.

Peshawar—Purushapura, the capital of Gāndhāra (see **Cabul Valley**).

Phalgu—1. The river Mahānadi of the *Mahābhārata*. 2. The Līlājana. 3. The Nīlājana.

4. The Nairāñjana. 5. The Nīrāñjana. 6. The Nīlāñjana. 7. Nīrāñjarā of the Buddhists, on which Gaya is situated.

Pindar—The river Karṇa-Gaṅgā, a tributary of the Alakānandā in Garwal.

Pinḍāraka-Tīrtha—Near Golāgar in Guzerat, sixteen miles to the east of Dwarkā.

Pinjkoṭai—Mahāvāna-vihāra or Saṅghārāma, visited by Hiuen Tsiang, near Sunigrām in Buner, about twenty-six miles south of Manglora, the old capital of Udyāna.

Pisāni—Same as **Paśuni**.

Pisān valley—Pāshapa in southern Afghanistan.

Piṭhāpura—Gayā-pāda. 2. Piṣṭapura, in the Godavari district, about forty miles from Rājamahendri; Gayāsura's feet rested at this place when he was overthrown by Viṣṇu. It was conquered by Samudra Gupta.

Poona—Punaka or Puna, in the Bombay Presidency.

Porebunder—Sudāmāpuri, in Guzerat; it was the port of Chaya.

Pranahit—1. The river Pranitā. 2. The Pranahitā. 3. The Pranī, formed by the united stream of the rivers Wardha and Waingāṅgā, in Central India.

Pudubell-Gopuram—Bṛiddha-Kāśī, in the province of Madras, visited by Chaitanya.

Puhat—Punach, in Kāśmir.

Pulicat—Palakkaḍa of the inscriptions, in the province of Madras.

Punpun—The river Punabpuna, a tributary of the Ganges, in the district of Patna in Bengal.

Puri—1. Purushottama-kṣhetra. 2. Śrīkṣhetra. 3. Dantapura, (Hunter and Fergusson). 4. Dantura. 5. Charitrapura, in Orissa. The temple of Jagannāth was built by Anāṅga Bhīma Deo of the Gaṅgā dynasty in 1198 A.D.

Purnā—The river 1. Payoshni. 2. The Krathakaisika. 3. The Bidarbhanadi, in Berar.

Purnea—Kauśīkīkacchha, in Bihar.

Purti—The river Payoshni, in Travancore.

Pushkar—1. The Pushkara lake. 2. Brahma-tīrtha. 3. Brahma-sara. 4. Śārasvata lake, six miles from Ajmīr.

Pyri—The river Pretoddhārini, which joins the Mahānadi at Raju.

R.

Rāḍha—1. Sumha of the *Parāyas*. 2. Rāḍha. 3. The country of the Gangaridai of Ptolemy, its capital was Gānge, the "Port of Ganges" of the *Periplus of the Erythraean Sea* (Saptagrāma).

- Raila**—1. Rāhugrāma. 2. Aṣṭābakra-āśrama, the hermitage of Rishi Aṣṭābakra, four miles from Hardwar.
- Rājagiri**—Rājagiriha of the *Rāmāyaṇa*, on the north bank of the Bias. It was the capital of the Aśvapatis of Kekaya. It is also called Rājgir. See *Jalalapur*.
- Rājamahendri**—1. Dantapura (Cunningham and McCrindle). 2. Rājapura, of the *Mahābhārata*. 3. Bidyānagara, on the Godāvari, the capital of Kālīga. It was the capital of the Chalukya kings (eastern branch) from Kubja Vishnu Vardhana to Vira Deva Kulottunga (7th to 12th century).
- Rājauri**—1. Rājapuri. 2. Abhisāri. 3. Abhisāra, south of Kashmir and south-east of Pūnach.
- Rājgir**—1. Girivrajapura of the *Mahābhārata*. 2. Rājagiriha of the Buddhist annals. 3. Kuśāgarapura, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pāṭaliputra (Patna). It was the abode of Jarāsandha, king of Magadha. Buddha lived at Rājgir in the Venuvana garden presented to him by Rājā Bimbisāra. The first Buddhist synod was held under the presidency of Mahā-Kāśyapa shortly after Buddha's death, in a hall built by Ajātasatru in front of the Saptaparni cave by the side of the Vailbhāra mountain. The Śīśunāga dynasty from Śīśunāga to the nine Nandas reigned in Magadha from 685 to 321 B.C. (the names of the Nandas are mentioned in the *Mahāvamsa*, ch. V; the first Nanda was Mahāpadma-Nanda who reigned for 38 years and the other eight Nandas for 12 years, the last Nanda being Dhana-Nanda or Yogānanda whose history is given in the *Bṛhat-Kathā*. The seat of government was removed to Pāṭaliputra by Udayāśva who reigned from 319 to 503 B.C. (*Vāyu Purāṇa*). Śīśunāga is said to have removed his capital to Baisāli. Kālāsoka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 443 B.C. at the Balukārāmavihāra in Vaisāli under the presidency of Revata, reigned from 453 to 425 B.C. (Fergusson and Upham's *Mahāvamsa*, ch. IV). The cause of convening the synod is mentioned in the *Vinaya Piṭaka*, *Chullavagga*, pt. XII, ch. 1). Same as Rājagiri.
- Rajim**—Devapura of the *Padma Purāṇa*, on the Mahānadi in Central India; it is a contraction of Rājivalochana, which was the name of Rāmachandra who visited the place to save his brother Śatrughna from death.
- Rājmahal-Hills**—1. Antara-giri. 2. Kālakavana of Patañjali, in the Santal Pargana in the province of Bihar.
- Rājputānā**—1. Maru. 2. Marusthali. 3. Marudhanva. East Rajputana was called Kukura.
- Rājshāhi**—It appertained to the ancient kingdom of Pundra, and formed a part of the ancient sub-division of Barendra.
- Rakshi**—The river Drishadvati in Kurukshetra, which flows by the south-east of Thanesar (Cunningham). But this identification does not appear to be correct. The Drishadvati has been correctly identified with the Chitang which runs parallel to the Sarasvatī on the south.
- Rāmhrad**—A tank in Thanesar, sacred to Parāś'rama.
- Rāmeśvara**—The first island of the chain of islets forming the Adam's Bridge. It contains the celebrated temple of Rāmeśvara, one of the 12 Great Liṅgas of Mahādeva.
- Rāmeśvara-Saṅgama**—The confluence of the river Banas with the Chambal in Rajputana.
- Rām-Gaṅgā**—1. The river Suvāmā. 2. Uttaragā. 3. Uttānikā of the *Rāmāyaṇa*, in Oudh. It joins the Kālīnadi opposite to Kanauj. It is a tributary of the Saraju.
- Rāmnagar**—I. 1. Ahichchhatrapura. 2. Ahikhetra. 3. Adikoṭa. 4. Ahichhatra. 5. Adhi-chchhatra. 6. Chhatravati. 7. Pratyagraha, the capital of North Pañchāla in Rohilkhand, twenty miles west of Bareilly. There is still a place called Ahichchhatrapura near Rāmnagar. II. Vyāsakāsi, opposite to Benares across the Ganges.
- Rāmpāla**—1. Ballālapuri. 2. Bikramapura, the capital of Ballāla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca.
- Rāmpur-Deoriyā**—Rāmagrāma of the Buddhist annals, in the district of Basti, in Oudh. It contained a stūpa over a relic of Buddha's body, now diluviated by the river.

Rāmtege—Same as **Rāmtek**.

Rāmtek—1. Rāmāgiri of the *Meghadūta*. 2. Śambuka-āśrama. 3. Śaibala-giri, the hermitage of the Śudra Śambuka of the *Rāmāyaṇa*, north of Nagpur, in Central India.

Rāṅgāmāṭī—1. Karṇa-Suvarṇa. 2. Kānsonā, on the right bank of the Bhāgirathī, four miles below Berhampur, in the district of Murshidabad in Bengal. It was the capital of Ādisura, king of Bengal.

Rangit—The Raṅkshu, a tributary of the Tistā.

Rangoon—Puskaravatinagara, the birth-place of Trapusa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shaidagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon.

Rānigāṭ—1. Baraṇa. 2. Aornos of the Greeks, in the Panjab, about sixteen miles north-west of Ohind.

Rāpti—1. The river Airāvati. 2. Irāvati. 3. Achiravati. 4. Ajiravati. 5. Nāganadi. 6. Śārāvati. 7. Sadānirā. 8. Rathasthā, in Oudh, on the southern bank of which Śrāvasti, the ancient capital of North Kośala, is situated.

Ratanpur—1. Ratnapura. 2. Maṇipura, the capital of Dakṣiṇa-Kośala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces; it was the capital of king Mayuradhvaṇa of the *Jaimini-Bhārata*.

Ratnagiri—1. Rishigiri. 2. Idgiri. 3. Pāndāo mountain of the Buddhists, one of the five hills of Rājgir in the district of Patna.

Raṇākshī—The river 1. Sarasvati. 2. Prabhāsa Sarasvati, near Somnath in Guzerat, it rises in Mount Abu.

Rāval—Aṣṭāgrāma, in the district of Mathura, the birth-place of Rādhikā, where she passed the first year of her infancy and then removed to Barshāṇa by her parents.

Rāvi—1. The river Irāvati. 2. The Airāvati. 3. The Purushni. 4. The Parushni. 5. The Haimavati. 5. The Hydraotes of the Greeks, in the Panjab.

Rawalpindi—It was comprised in Basati in the Panjab.

Rāwanhrad—1. The lake Rāvana-hrada. 2. Anavatapta lake. 3. Anotatta lake of the Buddhists. 4. Lohita-sarovara of the *Purāṇas*.

Rechna-Doab—Between the Chinab and the Ravi in the Panjab. It comprised Madra-deśa, called also Bālhiṇa, the capital of which was Śākala.

Rehūānālā—1. Loīnnīlō of Hiuen Tsiang. 2. Rohinnālā of Vivien St. Martin, five miles to the north-east of Kiyul in the district of Monghir. See **Kiyul**.

Revelganj—Gautama-āśrama, near Chapra in Bihar. The hermitage of Gautama was situated at a place called Godnā, but the *Rāmāyaṇa* places the hermitage of the Rishi at a short distance from Janakpur in Tirhut. See **Godnā**.

Rewā—1. Kārusha. 2. Karusha. 3. Adhirāja. 4. Bahela, the kingdom of Dantavakra. Same as Baghelkhand.

Rintāmbur—Rantipura, on the Chambal, in Rajputana. It was the residence of Ranti Deva alluded to by Kālidāsa in his *Meghadūta*. His sacrifice of cows brought into existence the river Charmanvati on which the town is situated.

Rintimpur—Same as **Rintāmbur**.

Rishikeś—See **Hrishikeśa**.

Rishikula—1. The river Rishikulyā. 2. The Haimavati, on which Gunjam is situated. It rises in the Mahendra hills.

Rishikūṇḍa—The hermitage of Rishi Rishyaśringa and Bibhāṇḍaka Muni, four miles from the Bariarpur station near Bhagalpur. The hermitage of the Rishi is also pointed out near Kiyul (see **Singhol hill**).

Rishyamukha—It was on this mountain that Sugrīva dwelt after he fled from Kishkindhyā. It is eight miles from the Anagandi hills on the Tuṅgabhadra.

Roālsar—Roāleśvara, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab. It is about sixty-four miles to the north-west of Jvālāmukhi; it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage.

Rohilkhand—Pañchāla. It was divided into North and South Pañchāla. The capital of North Pañchāla was Abichchhatra (Rāmnagar), and that of South Pañchāla was Kampilya (Kampil). Drupada of the *Mahābhārata* was king of South Pañchāla. The Eastern portion of Rohilkhand was called Gopālākaksha (Barcoah's *Dictionary*, vol. III, Preface, p. 85).

Rohtak—Rohitaka, forty-two miles north-east of Delhi.

Rohtas—Rohita, in the district of Shahabad in Bihar, thirty miles south of Sasiram. It is said to have been founded by Rohitāśva, son of Harischandra of the *Rāmāyana* and *Mārkaṇḍeya Purāṇa*.

Rohtas Hills—1. Mauli. 2. Kimmpitya. 3. Gopāchala, in the sub-division of Sasiram in the district of Shahabad. Same as Kaimur Hills.

Rudra-Himālaya—The part of the Rudra-Himālaya range in Garwal, which is to the north-east of Badrināth, is called 1. Gandhamādana. 2. Hemakūṭa. 3. Hema-parvata. 4. Mandāra. The portion of the Rudra-Himālaya where the Ganges has its source is called 1. Meru. 2. Sumera. See Gangotri.

Rudra-Prayāga—At the confluence of the Alakānandā and Kālī-Gaṅgā (Mandākinī). It is one of the five (*Pañcha*) Prayāgas.

Rummin-Dei—Lumbini-vana, where Buddha was born, two miles to the north of Bhagavanpur in the Nepalese Terai.

Rungpur—It appertained to the ancient country of Kāmarūpa and afterwards to Puṇḍra-deśa.

Runn—The Irana of Cutch.

S.

Sābarmatī—1. The river Sābhramatī. 2. The Kṛitavatī. 3. The Chandanā. 4. The Girikarpikā. 5. The Kāśyapi-Gaṅgā, in Gujarat.

Sāgar—The district of Sagar and the western portion of Bundelkhand formed the ancient Polinda-deśa.

Saharanpur—The district of Saharanpur appertained to the ancient Kulinda-deśa.

Sahet-Mahet—1. Śrāvastī, 2. Śārāvastī, 3. Sabathapura. 4. Dharmapattana. 5. Chandrikā-puri. 6. Chandrapuri. 7. Chandripura. It is situated on the river Rāptī, in the district of Gonda, in Oudh, fifty-eight miles north of Ayodhyā and forty-two miles north of Gonda. It was the capital of North-Kośala. Buddha lived here for twenty-five years in a vihāra called Jetavana-vihāra.

Sal—The river 1. Sarpikā. 2. Syandikā of the *Rāmāyana*, a branch of the Gumti in Oudh.

Śalla-Giri—To the north-east of the old town of Rājgir and to the south-east of the new town of Rājgir. It was the Grīdhrakūṭa of the Buddhist annals, the Vulture Peak of Fa Hien and Hiuen Tsiang.

Śakrī—The river Śarkarāvaritā of the *Bhāgavata P.* in Bihar.

Śālagrāma—Near the source of the river Gandak, in the Sapta-Gandakī range of the Himālaya, in the southern boundary of Central Tibet. It was the hermitage of Bharata and Pulaha. From the name of this place the Gandak is called Śālagrāmī.

Salem—It was a part of Koṅga-deśa or Koṅgu-deśa.

Salsette—The island of 1. Perimuda. 2. Perimula of the Greeks. 3. Shashtī, near Bombay. It derived its sanctity from a tooth of Buddha, which was enshrined there at the beginning of the fourth century.

Samarkand—Mārkaṇḍa, a town in Śākadvīpa.

Sambhāra—1. Śākambharī. 2. Sapādalaksha, in Eastern Rajputana.

- Sānchi**—1. Śānti. 2. Kākanāda. 3. Chetiya-giri. 4. Vessanagara, about six miles to the south-west of Bhilsa. See **Besnagar**.
- Saṅgameśvara**—Paraśurāmakshetra, on the river Śāstrī, in the Ratnagiri district of the Bombay Presidency.
- Sanjan**—1. Sañjayanti-nagari of the *Mahābhārata*. 2. Sañjaya. 3. Sahasjāna. 4. Sindan of the Arabs, in the Thana district, Bombay Presidency.
- śaṅkara-tīrtha**—In Nepal, immediately below the town of Patan, at the confluence of the Bāchmati and the Mañimati rivers.
- Śaṅkha**—The Śaṅkhini, a tributary of the Brāhmaṇi in the Chutia-Nagpur division.
- Saṅkisa**—1. Śāṅkāya. 2. Kapitha. 3. Sakaspura of the Buddhists, on the river Ikshumati (now called Kālī-nadi), twenty-three miles west of Fathgarh, in the district of Farrakhabad.
- Sankisa-Basantapur**—Same as **Saṅkisa**.
- Sarai-Aghat**—Agastya-śrama, the hermitage of Agastya, forty-three miles south-west of Itah, in the Itah district.
- Sarasvatī**—1. The river Sarasvatī, which rises in the hills in Sirmur and emerges into the plains at Ād-badri or Ādi-tīrtha. It lost itself in the sand at a place called Chamasodbheda, which is esteemed sacred by the Hindus. 2. The three Sarasvatīs of the *Ātharva-veda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Sarasvatī in Kurukshetra. 3. The river Sarasvatī (Raupākāhī) which flows through Gujarat. 4. The river Sarasvatī which flows through Rājgir in Magadha (Patna district).
- Sarasvatī-Prapāta**—The Khaṭṭāga-prapāta of the *Purāṇas*, in Kanara, near Hunabar, not far from Mangalore. It is a celebrated water-fall.
- Sardi**—Śaradā-tīrtha, on the right bank of the Kissen-Gaṅgā, in the northern district of Kramarājya in Kashmir. It is one of the 52 Pīṭhas where Sati's head is said to have fallen.
- Sarik-kul**—Kabandha, the Kie-pan-to of Hsien Tsiang, with its capital Tash-kurghan in the Tagdumbash Pamir.
- Sarik-kul-Lake**—1. The lake Nāghrada. 2. Śītoda-sarovara, the lake of the Great Pamir. It is also called Sari-kul.
- Sārṇāth**—1. Sāraṅganātha. 2. Mrigadāva. 3. Ṛishi-pattana. 4. Isipatana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha-hood at Buddha-Gaya.
- śarvana**—About twenty miles to the south-east of Unao in Oudh, where Daśaratha, king of Ayodhya, killed Śarvana, the son of a blind Rishi.
- Śāsirām**—Sahasrāma, in the district of Shahabad in Bihar.
- Satārā**—Saptārsha in the Bombay Presidency.
- Sātgaon**—Saptagrāma, an ancient town of Bengal near Magra, in the district of Hugli; the Gāga of the inscriptions, Gānge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythræan Sea*, the capital of the Gangerides in Sumha or Rāḍha, on the Ganges.
- Satpura Range**—1. Bindhyāpāda-parvata. 2. Baidūrya-parvata.
- śatruṅjaya**—The Puṇḍariya hill, in Gujarat; it is one of the five hills sacred to the Jains.
- Saugh**—Srughṇa, near Kalsi, in the Jaunsar district, forty miles from Thaneswar and twenty miles to the north of Saharanpur.
- Saundatti**—Sugandhavartī, in the district of Belgaum in the Bombay Presidency; it was the capital of the Raṭṭa chieftains.
- Sea (Arabian)**—Paśchimodadhī.
- Sehwān**—1. Sindhimāna of the Greeks. 2. Sindomāna. 3. Sivisthāna of the Arabs, in Sindh, on the right bank of the Indus. It contains a ruined fortress of Bhatrīhari, who is said to have reigned here after he abandoned Ujin on the death of his wife, Piṅgalā.
- Semah**—1. Semulapura. 2. Sambalaka of Ptolemy. 3. Soumelpur of Tavernier, near Sambalpur, on the river Koil, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

Seringapatam—Śrīraṅgapatana, on the Kaveri, in Mysore.

Seringham—1. Śrīraṅgam. 2. Śrīraṅgakabutra, in the province of Madras.

Seven Pagodas—1. Bānapura. 2. Mahābalipura, on the Coromandel Coast.

Sewalik Range—1. Maināka-giri. 2. Uśīpara-giri. 3. Sapādalaksha. 4. Śivālaya. Same as Hardwar hills.

Shahabad—A portion of the district of Shahabad in Bihar was called Malada.

Shahbazarhi—Barusha, the Pu-lo-sha of Hsien Tsiang, in the Yusufzai country, forty miles north-east of Peshawar. It contains one of the rock edicts of Aśoka.

Shah-Dheri—1. Takshaśīlā. 2. Taxila of the Greeks, one mile north of Kālā-kā-serai, between Attock and Rawalpindi. The *Kathā-sarīt-sāgara* places it on the Jhelum. Takshaśīlā was founded by Taksha, son of Bharata and nephew of Rāmachandra. It was the capital of Gāndhāra.

Shah-Koṭ—1. Aornos of the Greeks. 2. Barapa, on the Mount Mahāvāna, situated on the western bank of the Indus. But see Rānigāt.

Siakot—1. Sākala. 2. Sāgala of the Buddhists. 3. Euthydemia of the Greeks, the capital of Madra-deśa, in the Lahore division of the Punjab, Cunningham has identified Sākala with Sanglavalā-Tiba, and Mr. Vincent A. Smith with Chuniot or Shah-koṭ, both in the Jhang district of the Punjab.

Siam—1. Dvārāvātī. 2. Champā.

Siddhaur—Siddhapura, sixteen miles west of Bara-Bāñki, in Oudh.

Sidhpur—Same as Sitpur.

Silādīpa—1. Mahāsthana of the *Buddha-charita*. 2. Siladhāpa of the Buddhists, in the district of Bogra in Bengal, *dīpa* means a Buddhist stūpe.

Simbhunāth—Svayambhunātha, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of Kātmāndu.

Sindh—1. Sindhu-deśa. Upper Sindh has been identified with Moshika, —the Musikanus of the Greeks. 2. The river Sandhya. 3. The Sindhu. 4. The Pūrva Sindhu, in Malwa, a tributary of the Jamuna.

Sindh-Sāgar Doab—Between the Indus and the Jhelum. It comprised the ancient countries of Ayudha and perhaps Sauvira.

Singhāri-Maṭh—Same as Śrīrāgiri.

Singhol Hill—The hermitage of Rishyaśringa was situated in this hill at a place called Rishyaśringa, which is two miles to the south of Urañ, in the district of Monghyr. But see Rishi-kunḍa.

Singraur—Śrīrāgavapura, on the Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda of the *Rāmāyana*, who was a friend of Daśaratha and Rāmachandra.

Sipeler—A seaport near the mouth of the Krishna, —Sippara of Ptolemy. It has been identified by Dr. R. L. Mitra with Surpāraka. Cunningham identifies Surpāraka with Surat, but the *Chaitanya-charitāmṛta* places Surpāraka to the south of Kolhapur. But see Supāra.

Śiprā—1. The Avanti-nadi. 2. The Śiprā, in Malwa; Ujain stands on this river.

Sir-Dariyā—The river Sitā. Same as Jaxartes.

Sirhind—1. Kurujśāgala of the *Mahābhārata*. 2. Sirindhra of the *Purāṇas*. 3. Śrīkantha-deśa of the Buddhist period. 4. Śatadru of Hsien Tsiang. 5. Sairindha of the *Bṛhat-saṁhitā*. 6. Brahmāvartta, in the Punjab.

Sirsa—Śairishaka, in the Punjab.

Sistan—1. Śakasthāna. 2. Drangiana. 3. Sijestan, the land first occupied and settled by the Śakas.

Sitā-Baṅgrā Cave—Riksha-vila of the *Rāmāyana* at Ramgar in the Sirgoja state of the Chhotā Nāgpur division.

- Sitpur**—1. Siddhapura. 2. Karddama-śrama, the birth-place of Kapila. 3. Bindusāra, in Gujarat, sixty-four miles from Ahmedabad. Same as Sidhpur.
- Siwalik Range**—See Sewalik Range.
- Sobhnāth Hill**—It has been identified by Dr. Stein with 1. Kukkuṭapāda-giri. 2. Gurupāda Hill, a part of the Maher Hill, in the district of Gaya.
- Somnāth**—1. Prabhāsa. 2. Soma-tirtha. 3. Somanātha. 4. Someśvaranātha. 5. Devapattana. 6. Chandra-Prabhāsa of the Jains, on the south of Kathiawad in Gujarat. It is situated at the confluence of the three rivers Haripā, Kapilā and Sarasvatī. On the south of the Sarasvatī (near Somnāth) is situated that celebrated Pipal tree (*figus religiosa*), below which was the scene of Kṛishṇa's death.
- Soṇārgaon**—Suvarṇagrāma, in Bikrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhaleswari. Same as Painām.
- Sone**—1. The river Hiranyavāhu. 2. Erannobos of the Greeks. 3. Śonā. 4. Māgadhi. 5. Sumāgadhi. It was the western boundary of Magadha.
- Sonepat**—Śoṇaprastha. It was included in Kurukshetra.
- Sonpur**—1. Gajendra-moksha Tirtha. 2. Hariharakshetra (Hariharachhatra), on the junction of the Gaṇḍak and the Māhi, where the celebrated fight between the alligator and the elephant took place. A fair is held here every year in honour of Hariharanātha Mahādeva established by Viṣṇu and in honour of Rāmachandra who halted here on his way to Mithilā. It was a part of Viśālā-chhatra.
- Sonda**—Sudhāpura, in Northern Canara.
- Sopāra**—Surpāraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage. It is the Soupara of the Greek geographers and Ophir of the Bible. One of the edicts of Aśoka was published at this place. Same as Supāra.
- Sorab**—Surabhi, on the north-west of Mysore.
- Soron**—1. Śūkara-kshetra. 2. Ukālākshetra. 3. Ukhala-kshetra, twenty-seven miles north-east of Itah, in the United Provinces, where Hiranyāksha was slain by Viṣṇu in his incarnation of Varāha (boar). It contains a temple of Varāha-Lakshmi. It was at this place that Tulsī Dās, the celebrated Hindi poet, was reared up during his childhood by the Sanyāsī Nṛsiṃha Dās, when deserted by his parents at Rājapuri in the district of Banda, where he was born in Śaṃvat 1589.
- Southern Koṅkaṇa**—1. Goparāshtra. 2. Govarāshtra. 3. Kuva.
- Sphaṭika śilā**—1. Mālyavana-giri. 2. Prasavana-giri of the Rāmāyaṇa, on the bank of the river Tuṅgabhadra near Kishkindhyā, where Rāmachandra resided for four months after forming alliance with Sugrīva. It is also called the Anagandi-hill.
- Śrāvāṇa-Belgola**—1. Padmagiri. 2. Śrāvāṇa-Bellagola in Mysore, sacred to the Jains.
- Śrinagar**—1. Śūryanagara. 2. Pravara-pura, in Kashmir, built by Pravara Sena in the sixth century.
- Śrīngapura**—1. Śrīngagiri. 2. Rishyaśrīṅga-giri, in Mysore, on the bank of the Tuṅgabhadra, where Śaṅkarāchārya established a sect called Bhārati. Same as Singhārī-maṭh.
- Śrīpāda**—Same as Adam's Peak.
- Sujanakot**—Sañchankot, Sha-chi of Fa Hian. It was the capital of Śāketa or Oudh, thirty-four miles north-west of Unāo.
- Suleman-Range**—Añjana-giri, in the Punjab.
- Sultanganj**—On the west of Bhagalpur (E. I. Railway). Janhu-śrama. It was the hermitage of Jānu Muni, after whom the Ganges (Gaṅgā) is called Jāhnavī.
- Sultanpur**—I. Tāmasavana monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A.D. by Kanishka, king of Kāśmir, under the presidency of Vasumitra. Beal places Tāmasavana at the confluence of the Sutlej and the Bias.
II. 1. Kuśabhavanapura. 2. Kuśapura. 3. Kuśāvati, in Oudh, on the river Gumti. The town is said to have been founded by Kuśa, son of Rāmachandra, who removed his capital to this place for some time. It was visited by Hiuen Tsiang in the seventh century.

Supāra—Surpāraka, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassain. See Sopāra.

Surat—1. Sūryapura. 2. Surāshtra.

Sutlej—1. The river Śatadru. 2. The Śitādra. 3. The Hesadrus of the Greeks. 4. The Sutudra. 5. The Haimavati, in the Punjab.

Suvarṇamukhī—The Suvarṇamukhari, a river in the North Arcot district, Madras presidency.

Suvarṇarekhā—1. The river Suvarṇa-piksha. 2. The Kapiśā. 3. The Suvarṇarekhā. 4. The Suktimatī, in Orissa.

Swat River—1. The river Subhavastra. 2. The Suvāstra. 3. The Sveta. 4. The Svati. 5. The Suastos of the Greeks. Pushkalāvati stood on this river near its junction with the Kābul river.

Swat Valley—1. Udyāna. 2. Uddayana. 3. Ujjānaka. 4. Sivi, south of the Hindu-kush and the Dard country, from Chitral to the Indus. It appertained to the ancient country of Gāndhāra or Gandharva-deśa.

T.

Tāharpur—Tāharpur or Tāerpur, in the district of Bulandshahar, about eleven miles to the north of Anupshahar, on the bank of the Ganges, is traditionally the place where Janamejaya of the *Mahābhārata* performed the *Sarpa-Yajña* or the snake-sacrifice.

Tallaṅga—Same as Nizam's State.

Takht-i-Bhai—Bhīmā-sthāna of the *Mahābhārata* and *Padma Purāna*, about thirty miles north-west of Ohind in the Panjab, twenty-eight miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tīrtha and the celebrated temple of Bhīmā Devī described by Hiuen Tsiang, the temple was situated on an isolated mountain.

Takht-i-Suleiman—1. Mount Śaṅkarāchārya. 2. Gopādri, near Srinagar in Kashmir, where Aśoka's son Kunāla or Jaloka founded a monastery now called Jyeshtha Rudra, and where the celebrated reformer Śaṅkarāchārya established Śiva worship.

Talakāḍ—1. Talakāḍa. 2. Śirovana. 3. Talavanapura. 4. Tālikata, the capital of ancient Chela or Chera, forty miles to the east of Srīngapatam in Mysore, now buried in the sands of the Kāveri.

Tāmaravari—The river Tāmravarī in Tinnevely, which has been formed by the united stream of the Tāmaravari and the Chitter. It was celebrated for the pearl-fishery at its mouth even at the time of the *Vāyu Purāṇa*. Āmalitalā, a celebrated place of pilgrimage, where the birth-place of Saṅhakopa as also the Gaṇendra-moksha-tīrtha both visited by Chaitanya are situated, is on the bank of this river. It has its source in the mountain called Agasti-kūṭa.

Tamluk—1. Tāmrālipta. 2. Tāmrālipti. 3. Dāmālipta. 4. Tāmālipta. 5. Tāmālipti. 6. Tāmālikā. 7. Tāmālini. 8. Tāmālipta. 9. Viṣṇugriha, on the river Rupanārāyana in the province of Bengal. It was the capital of ancient Sumha.

Tāmor—The Tāmūrā, one of the seven Kosis, in the district of Purnea in Bihar. Its junction with the Aruṇa is a place of pilgrimage.

Tandwa—Nine miles to the west of Śrāvastī (Sahet-mahet); it has been identified by Cunningham (*Arch. S. Res.*, vol. XI) with the birth-place of Kāśyapa Buddha.

Tanjore—Choḷa.

Tāpti—1. The river Tāpī. 2. The Tapani. 3. The Tāpti. 4. The Mūlatāpī.

Tarnetar—Same as Than.

Tartary—1. Rasātala. 2. Pātāla of the Purāṇas, the country of the Huns. 3. Taittiri. 4. Śākadvīpa.

Tatta—In Sindh. It has been identified by Tod with Devala; Cunningham identifies it with Minnagar.

- Teliṅga**—The country between the Godāvari and the Kṛishṇā : 1. Andhra. 2. Trikalīṅga.
- Telpā**—Two miles to the east of Chupra in the district of Saran. It has been identified by Dr. Hoey with Chāpāla which according to the Buddhist annals was built for the mother of the thousand sons.
- Tenasserim**—1. Tanuāri. 2. Tenasserī, the southern division of the province of Lower Burma.
- Teor**—1. Traipura of the *Mahābhārata*. 2. Tripurī. 3. Chedinagara. 4. Bānapura. 5. Śoṇitapura, according to some *Purāṇas*, on the river Nerbuda, where Tripurāsura was killed by Mahādeva. It is seven miles to the west of Jabbalpur. It was the capital of Chedi. See Chanderī.
- Teruparur**—Suddhapurī, in the Trichinopoly district, containing the temple of Subrahmanya.
- Thān**—Trinetresvara of the *Skanda Purāṇa*, a sacred place of pilgrimage in the Jhālāwar sub-division of Kāthiāwar (Gujarat), where the temple of Mahādeva Trinetresvara, now called Tarnetar, is situated.
- Thāna**—Śrī-sthānaka, in the province of Bombay.
- Thāneśvar**—1. Sthāneśvara. 2. Sthānu-tīrtha. 3. Sthānīśvara. 4. Samantapaśchaka. 5. Kurukshetra. 6. Part of the Beahmarshi-deśa, which comprised Kurukshetra, Matsya, Paśchāla and Śurasena. 7. Brahmāvarṇa. The ancient Kurukshetra included Thāneśwar, Pānipat, Sonapat and Āmin.
- Thatun**—Sudharmanagara, in Pegu, on the Sitang river north of Martaban. According to Fergusson it was the Suvarṇa-bhūmi of the *Mahāvamsa* and the Golden Chersonese of the classical geographers. Beal, however, identifies Suvarṇabhūmi with Burma.
- Tibet**—1. Himavanta. 2. Bhoṭa. 3. Bhoṭāṅga. 4. Bhotānta. 5. Tibbat. 6. Uttara-kuru. 7. Harivarsha.
- Tigris**—The river Bīṣṇu in Śālmala-dvīpa.
- Tilaurā**—It has been identified by P. C. Mukherji with Kapilavastu, the birth-place of Buddha. It is two miles north of Tauliā in the Nepalese Terai and three miles and a half to the south-west of Nigliā, on the Bāṅgaṅgā.
- Tiliyā**—The river Trītiyā in Gayā.
- Tilpat**—Tilaprashta, six miles to the south-east of Toghkakabad and ten miles to the south-east of the Kutab Minar, included in parganah Faridabad.
- Tinnevely**—The district of Tinnevely and Madura formed the ancient Pāṇḍya or Pāṇḍa. Its capital was Uragapuram or Uraiyur.
- Tipārā**—Same as Tipperā.
- Tippera**—1. Katripura. 2. Tripurā. 3. Kīrātadeśa. 4. Sundha-deśa. The temple of Tripuresvari at Udayapur in Hill Tippera is one of the fifty-two Pīthas.
- Tirhut**—1. Tirabhukti. 2. Bideha. 3. Mithilā. 4. Trihuta. 5. Nichekhavi, the kingdom of Rājā Janaka of the *Rāmāyaṇa* and of the Lichchhavis during the Buddhist period.
- Tirukkāḍavur**—Mārkaṇḍeya-āśrama in the Tanjore district, Madras presidency.
- Tirukkālukkunram**—Pakshi-tīrtha in the Chingleput district of Madras, midway between Chingleput and Madras.
- Tirumala**—1. Trimalla. 2. Bālāji, six miles west of Tripati or Tirupati, in the district of North Arcot.
- Tirupati**—1. Tripadī. 2. Venkaṭagiri, in the province of Madras.
- Tiruttani**—1. Kumārasvāmi. 2. Kārtikasvāmi. 3. Svāmitīrtha. 4. Subrahmanya. A station on the Madras and Southern Mahratta Railway.
- Tiruvāṇikāval**—Jambukeśvara, a place of pilgrimage between Trichinopoly and Seringham.
- Tiruvannāmalai**—1. Aruṇāchala. 2. Aruṇagiri, in the South Arcot district, Madras Presidency.
- Tiruvīdaimarudur**—Madhyārjuna, in the Tanjore district, Madras; it was visited by Śaṅkarāchārya.
- Tistā**—1. The river Trisrotā. 2. The Trishṇā, in the district of Rungpur. It rises in the Kāñchanjaṅgā mountain.

- Tonse**—I. The river Tamasa, in Oudh, between the Saraju and the Gumti, it flows through Azamgar and falls into the Ganges. The bank of this river is associated with the early life of Vālmiki, the author of the *Rāmāyaṇa*. II. The river 1. Tamasa. 2. Parnāsā, in Bundelkhand.
- Travancore**—1. Mushika. 2. Mallāra. 3. Malaya-khaṇḍam. 4. Purāli. 5. Paralia of the Greeks. 6. Paraloka. 7. Malayālam. It formed a part of the ancient Chera or Chela. Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera.
- Trimbakrapura**—1. Śīālī. 2. Śīyālī. 3. Śrīkali, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram.
- Trichinopoly**—1. Uragapura. 2. Uraiyur. 3. Argarou of the Greeks. 4. Nichulapura. 5. Trishnapalli. 6. Trisrapalli, in the province of Madras. It was the capital of Pāṇḍya and afterwards of Chola.
- Trimbak**—A celebrated place of pilgrimage called Tryambaka near the source of the Godāvari, where the sacred tank called Kuśāvartta is situated. It contains the temple of the Mahādeva Tryambakeśvara, one of the twelve great Līṅgas of Mahādeva.
- Trinomali**—Same as Tiruvannāmalai.
- Tripati**—Same as Tirupati.
- Tripooray**—Tropina of the Greeks, the ancient capital of the kings of Cochin.
- Triyandrum**—Ananta-Padmanābha, in Travancore, so called from the shrine of Padmanābha. It was visited by Chaitanya.
- Trivenī**—I. 1. Muktavenī. 2. Dakshina-Prayāga, north of Hugli in Bengal, where the three rivers Gaṅgā, Yamunā and Sarasvatī separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktavenī. II. The junction of the three rivers Jamuna, Chambal and Sindh, between Etawah and Kalpi. III. The junction of the three Kosi, Tāmor, Arun and Sun near Nāthpur in Purnea. IV. The junction of the Gaṇḍak, Devikā and Brahmaputra, where the fight between the crocodile and the elephant took place. V. The confluence of three rivers Sarasvatī, Hiranya and Kapilā near Somanātha-pattana in Gujarat.
- Tuljapur**—1. Tuljābhavānī. 2. Bhavāninagara. 3. Tula-Bhavāninagara. 4. Tuljāpura, twenty-eight miles from Sholapur, in the Nizam's territory. It is one of the fifty-two Pīthas. It was visited by Śāṅkarāchārya. Durgā is said to have killed Mahiṣāsura at this place.
- Tuṅgabhadra**—1. The river Tuṅgabhadra. 2. The Tuṅgavenī, a branch of the Kṛishṇā, on which Kishkindhyā is situated.
- Turkestan**—Turkestan was included in 1. Śākadvīpa. 2. Rasātala. 3. Pātala. See **Central Asia**. Eastern Turkestan was Turushka. It was included in the Ketumālā-varsha.
- Tuticorin**—1. Kalki. 2. Kolkhoi or Sosikauri of Ptolemy. 3. Kael of Marco Polo, at the mouth of the river Tāmraparṇī in Tinneveli. It was formerly the capital of Pāṇḍya.

U.

- Uchch**—Alexandria, a town built by Alexander the Great near the confluence of the five rivers of the Punjab.
- Udaya-Giri**—A spur of the Chatushpītha range in Orissa, five miles from Bhuvaneśvara. See **Assia** range.
- Udayapur**—I. In Hill Tippera: it is one of the fifty-two Pīthas. II. The Pañchāpsarā lake of the *Rāmāyaṇa* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhota-Nagpur division, but see **Anantapur**.
- Udipa**—Udūpa, on the river Pāpanāśinī, in South Canara, about three miles from the sea-coast, where a *Maṭh* (monastery) and a shrine of Kṛishṇa were established in the thirteenth century by Madhavāchārya, the founder of the Brahma or Tattvavādi sect of the Vaishnavas.

- Ujin**—Same as **Onjein**. 1. Ujjainī. 2. Avanti. 3. Biśālā. 4. Ujjayinī. 5. Mahākālavana. 6. Kuśasthāṇi. 7. Padmāvatī, the capital of Avanti or Malwa. It is situated on the river Śiprā. Vikramāditya or Chandra Gupta II made it his capital after he defeated the Śakas.
- Und**—Same as **Ohind**.
- Undes**—1. Hunadeśa. 2. Hātaka, where the lake Mānasa-sarovara is situated.
- Urain**—1. Ujjayinī. 2. Ujjehāna. 3. Uddiyāna, in the district of Monghyr near Kiyul, containing many Buddhist ruins.
- Uri**—The river Rarṇḍī, the junction of which with the Nerbuda in the Baroda State forms a sacred place of pilgrimage.
- Uskur**—Hushkapura, two miles to the south-east of Barāmūla, in Kasmir on the left bank of the Jhelum.
- Uttara Rāṣṭha**—Sahmottara, on the north of the Ajaya including a portion of the district of Murshidabad in Bengal.

W.

- Wala-Gaṅgā**—1. The river Beṅwā. 2. The Beṇā. 3. The Bonyā, which rises in the Bindhyāpāda range and falls into the Godāvarī.
- Wairāgaḍo**—Bairāgara in Chanda district, Central Provinces, celebrated for its diamond mines.
- Walā**—1. Balabhi. 2. Ollā. 3. Lāṭa. Same as **Gujarat**. It is also called **Wallay** and **Bamllapural**.
- Wallay**—Same as **Walā**.
- Wardhā**—The river Baradā, a tributary of the Godāvarī.
- Warrangal**—1. Anumakundapura. 2. Anumakundapaṭṭana. 3. Korunkola of Ptolemy. 4. Beṇākataka. 5. Akshalinagara. 6. Orukkallu, the ancient capital of Teliṅga or Andhra, in Central India.
- Western Ghats**—The northern portion of the Western Ghats was called Sahyādri, the southern portion beyond the Kāverī was called Malaya Parvata.
- Wular Lake**—1. Lake Mahāpadmasaras. 2. Aravalo of the Buddhists, in Kāsmir.

Y.

- Yarkand River**—The river Bhadrā, on which the town of Yarkand is situated. It is also called Zarafshan.
- Yeli-mala**—Sapta-śaila (Eli of Marco Polo), sixteen miles north of Cannanore in the Malabar Coast.

Z.

- Zamanla**—Jamadagni-śrama, the hermitage of Ṛishi Jamadagni, in the district of Ghazipur in the United Provinces of Allahabad and Oudh. The hermitage of the Ṛishi is also said to have been situated at Khaira-dih, thirty-six miles north-west of Ballia in the United Provinces, and also near Māhishmatī (modern Maheśvar or Maheś), on the bank of the Nerbuda. The hermitage of the Ṛishi is also said to have been situated at Mahāsthānanagar in the district of Bogra in Bengal.
- Zarafshan**—1. Hātaki-nadī of the *Bhāgavata* (V, ch. 24). 2. Hiraṇvatī-nadī of the *Mahābhārata* (Bhishma, ch. 8). 3. Hiranya-nadī of the *Mahābhārata* (Faustöhl's *Indian Mythology*, s.v. Garuḍa) in Transoxiana at a short distance to the north of Bokhara and Samarkand (see my *Rasātala* in the *I.H.Q.*, vols. I, II.)
- Zukur**—Jushkapura, in Kāsmir.

