The description of Jambu-dvīpa.

Mārkaṇḍeya tells Kraushṭuki further the size of the earth, and the order and dimensions of the seven continents and their oceans—He describes Jambu-dvīpa, the countries in it, and Meru and the other mountains; and mentions various local facts.

Kraushṭuki spoke.

1 How many are the continents, and how many the oceans, and how many are the mountains, O brāhman? And how many are the countries, and what are their rivers, O Muni?
2 And the size of the great objects of nature,* and the Lokā-loka mountain-range; the circumference, and the size and
3 the course of the moon and the sun also—tell me all this at length, O great Muni.

Mārkaṇḍeya spoke.

4 The earth is fifty times ten million yojanas† broad in every direction,‡ O brāhman. I tell thee of its entire constitution, hearken thereto. The dvīpas which I have mentioned to thee, began with Jambu-dvīpa and ended with Pushkara-dvīpa, O illustrious brāhman; listen further to their dimensions. Now each dvīpa is twice the size of the dvīpa which precedes it in this order, Jambu, and Plaksha, Sālmala, Kuśa,
5 Kraunca and Sāka, and the Pushkara-dvīpa. They are completely surrounded by oceans of salt water, sugar-cane juice, wine, ghee, curdled milk, and milk, which increase double and double, compared with each preceding one.
6 I will tell thee of the constitution of Jambu-dvīpa; hearken to me. It is a hundred thousand yojanas in breadth and length, it being of a circular shape.§ Himavat, and Hema-kūta, Nishadha,|| and Meru, Nīla, Śveta and Śringin are the seven

* Mahā-bhūta. † This word must obviously be supplied; see verse 8.
‡ Taking the yojana as 40,000 feet (see Canto xlix, 40), this diameter of the earth equals 3,787,878,788 miles.
§ Vṛttā. This distance cannot apply to the circumference (vṛttī) as well, for the circumference, length and breadth cannot all be the same.
|| The text reads Rishabha, which disagrees with other Purāṇas and verses 22 and 23.
great mountain-systems* in it. Two of these great moun-
tain-ranges† are a hundred thousand yojanas in extent, and
are situated in the middle of Jambu-dvīpa; there are two more
mountain-ranges which are south of those two, and two more
which are north. They are severally less by ten and ten
thousand yojanas in length‡; they are all two thousand yojanas
in height, and they have the same breadth. And six of
the mountain-ranges in it extend into the sea. The earth
is low on the south and north, it is highly elevated in the
middle.

On the southern half of the elevated ground§ are three
countries, and on the north are three. Ilāvrita is situated
between those halves, and is shaped like the half-moon.

East of it is BhADRASA, and west is Ketu-māla.||

Now in the middle of Ilāvrita is Meru, the mountain of
gold. The height of that immense mountain is eighty-four¶
thousand yojanas; it penetrates downwards sixteen thousand
yojanas, and it is just sixteen thousand yojanas broad; and
since it is fashioned like a cap,** it is thirty-two thousand
yojanas broad at the summit. It is white, yellow, black and
red on the east and other sides consecutively; and a brāhmaṇ,
a vaiśya, a śūdra, and a kṣatriya are stationed there according
to the castes. Moreover, upon it on the east and the seven
other directions of the sky consecutively†† are the Courts of Indra

* Varsha-parvata.
† Nishadha on the south of Meru, and Nīla on the north, according to the
Vishnu-Purāṇa, Bk. II., ch. ii.
‡ The text of the first line of verse 11 seems wrong: read instead, as in the
MS.—Daśabhīr daśabhīr nyāndh sahasraśte paraspāram. Hema-kūṭa (south
of Nishadha) and S'vēta (north of Nīla) are 90,000 yojanas long. Himavat
(south of Hema-kūṭa) and S'ringin (north of S'vēta) are 80,000 yojanas long.
The decrease is due to their position in the circle of the earth. See Vishnu-
Purāṇa, Bk. II., ch. ii. § Vedi.
|| These are the nine countries mentioned in canto lii, verses 32-35.
¶ For c'atūr-asiti read c'atūr-aśī? ** S'arāva; other authorities compare it to the inverted seed vessel of a
lotus, which is somewhat like an inverted cone.
†† The MS. reads puryo dikṣu for pûrvādikṣu, with practically the same
meaning.
and the other Loka-pálas; and in the centre is Brahmá's Court, which is fourteen thousand yojanas high.

Moreover below it are the subjacent hills* with a height of ten thousand yojanas. On the east and other sides consecutively are the mountains Mandara, Gandha-mádana, and Vipula, and Su-pársva†; they are decorated with trees as standards. The kadam tree‡ is the standard on Mandara, the jambu tree§ on Gandha-mádana, and the ásvattha tree|| on Vipula, and the great banyan¶ on Su-pársva. These mountains are eleven hundred yojanas in extent. Jathara and Deva-kúta are two mountains on the east side; they stretch up to Níla and Nishadha without any space intervening between them. Nishadha** and Páripátra are on the west side of Meru; these two mountains, like the two former, extend to Níla and Nishadha. Kailása and Himavat are two great mountains on the south; they stretch east and west; they extend into the ocean. Śrīngávat and Járudhi, moreover, are two mountains on the north; they, like the two on the south, extend into the ocean.†† These eight are called the boundary mountains, O bráhman. Himavat, Hema-kúta and the other mountains comprise, one with another, nine thousand yojanas, eastward, westward, southward and northward. Similarly Meru stretches to the four quarters in the middle in Ilávrita.

The fruits which the jambu tree produces on the mountain

* Vishkambha-parvata.
† Mandara is on the East; Gandha-mádana on the South; Vipula on the West; and Su-pársva on the North. See Canto Ivi, verses 7, 13 and 16.
‡ See note **, page 25.
|| Called also pippala; Ficus religiosa (Oliver, p. 272; Roxb. p. 642); the modern peepul; a large spreading tree with a grateful shade, common everywhere. See also note *, p. 33.
¶ Vaṭa, Ficus benghalensis (Oliver, p. 272; F. indica, Roxb. p. 639), the large, common, well-known tree.
** Read Rishabha?
†† For antarvántar read arnapántar?
‡‡ For jambá read jambu?
Gandha-mádana, are as large as an elephant's body; they fall on the top of the mountain. From their juice springs the famous Jambú river, in which is found the gold called Jámbú-nada. That river passes around Meru and then enters Jambú-múla, O bráhman; and those people drink of it.

In Bhadrásáva Vishnú is figured with a horse's head; in Bhárata* he has the shape of a tortoise; and he is like a boar in Ketu-mála; and he has a fish's form in the north.

In all those four countries, worldly affairs are governed by the arrangement of the constellations, O bráhman; the people there study the influence of the planets.

The Geography of Jambu-dvípa.

Márkañḍeya mentions the forests and lakes and mountains around Meru—All the heavenly beings dwell in that region where there is the most charming scenery—Bhárata alone is the land of action, which entails merit and sin.

Márkañḍeya spoke.

1 Hear from me of the four forests and lakes which exist on
2 Maudara and the three other mountains,† O bráhman. On the east is the forest named C'itra-ratha, on the southern mountain the forest Nandana, on the western mountain the forest Vaibhraja, and on the northern mountain the forest Sávitra. On the east is the lake Aruṇoda,‡ and on the south Mánasa, on the west of Meru is Sítoda, and Mahá-bhadra on the north.
3 On the east of Mandara are the mountains Sítártta,§ and C'akra-múna, and Kulíra, Su-kanka-vat, and Mañi-sála, Vrisha-vat, Mahá-níla, Bhavác'ala, Sa-bindu, Mandara, Veṣu, Támasa, and Nishadha, and Deva-sála.

* For bhárate read bhárate ?
† For saíleshu read saíleshu. † Or Varuṇoda, see Canto lvi, verse 6.
§ S'itártta read Sítánta? See verse 17, and Canto lvi, verse 6.
6 The mountain Sīkharā with its three peaks,* and Kalinga, Patangaka, Ruc'aka, and the mountain Sānū-mat, and Tām-raka, Viśākha-vat, Svetodara, and Sa-mūla, and Vasu-dhāra, Ratna-vat, Eka-śringa, Mahā-saila, Rāja-saila, Pipāṭhaka, and Paṇc'ā-saila, Kailāsa, and Hima-vat the loftiest of mountains; these mountains are said to lie on the south side of Meru.

7 Su-raksha,† and Sīśiraksha, Vaidurya, and Kapila,‡ and Pinjara, Mahā-bhadra, Su-rasa, Kapila, Madhu, Anjana, Kukkuṭa, Kṛishṇa, and Pāṇḍura the loftiest of mountains, and the mountain Sahasra-sīkharā, Pāripātra, and Śringa-vat; these mountains are well-known as lying on the west of Meru beyond the subjacent hills§ which are on the west side.

8 Hear yet the other mountains on the north. Sānˈkha-kūṭa, Vṛishabha, and the mountain Haṃsa-nāha, and the moun-

9 tain Kapilendra, Sānū-mat, and Nīla, Svāraṇa-śringin, Śāta-śringin, Pushpaka, Megha-parvata, Virajāksha, Varāhādri, Mayūra, and Jārudhi; these are said to be the mountains on the north of Meru, O brāhmaṇ.

10 The valleys among these mountains are exceedingly charming; they are decorated with forests and lakes of the clearest water. In them men are born who practise meritorious deeds, O brāhmaṇ. These are terrestrial Svargas, O brāhmaṇ; they surpass Svarga with their excellences. In them no fresh merit or sin accrues. Even the gods are said to enjoy merit in them. And on these mountains, Śītánta|| and the rest, O brāhmaṇ, are the great and resplendent abodes of the Vidyā-dhāras, the Yakshas, the Kin-naras, the Nāgas, and the Rākshasas, and the gods, and the Gandharvas, which possess great merit and are studded with charming groves which the gods frequent. And the lakes are charming; the breeze is

* See Canto liv, verse 9. Sīkharā must be first mountain on the south, and tri-kūṭā must be an adjective qualifying it.
† See Canto liv, verse 14.
‡ The text "Kapila" seems erroneous, as it mentions Kapila again in the next line. Another reading is Pingala.
§ For viskambhāt read viskambhāt; see Canto liv, verse 19.
|| See verse 4.
20 pleasant at every season. Nor anywhere on these mountains
do men have any kind of mental agitation. 

21 Thus have I told thee of that four-leaved lotus-flower
which is the earth; its leaves are Bhadrásva, Bhárata and
the other countries on the four sides. The country named

22 Bhárata, which I have told thee of on the south, is the land
of action; nowhere else is merit and sin acquired; this must
be known to be the chief country, wherein everything is

23 fixedly established.* And from it a man gains Svarga and
final emancipation from existence, or the human world and
hell, or yet again the brute-condition, O bráhman.

Canto LV.

Canto LVI.

The Descent of the Ganges.

Máarkaṇḍeya describes the course of the River Ganges from the moon
on to mount Meru, then in four streams flowing east, south, west and
north, of which the southern stream was allowed by S'iva to flow
through India at the entreaties of King Bhágiratha.

He describes briefly the happy condition of all the other countries
(except India) in Jambu-dvīpa.

Máarkaṇḍeya spoke.

1 The foot of Náráyana, moreover, who is the origin of the
universe,† supports the earth. The divine river Ganges
which issued thence flows in three courses. She enters the
moon, which is the womb of the nectar and the receptacle of
the waters, and thence, having purified with her contact the
rays of the sun‡ which is indissolubly connected with the moon,
she fell on the summit of Meru, and then divided into four
streams. As she fell from the summit and the sides and the
outer bounds of Meru, she turned around, and finding no
support fell scattering her waters widely. Dividing her
waters equally at the foot of Mandara and the three other
mountains, she fell, piling high the rocks broken off from their
bases by her waters.

* Prati-shtita.
† Jagad-yonim in the text seems impossible. Read jagad-yoneh?
‡ Or, being purified by contact with the rays of the sun.
The eastern stream, which is celebrated by its name Sītā,* flowed to the forest C'aitra-ratha,† and overflowing it, passed on to the lake Varuṇa,‡ and thence to the mountain Sītānta,§ and thence to the other mountains on the east in order. Descending to the earth in her course, she flowed from Bhadrásva into the ocean.

Moreover the second stream called Alaka-nandá flowed south towards Gandha-mádana into the forest Nandana that delights the gods and that lies at the foot of Meru, and overflowed the lake Mánasa with great force, and reached the delightful kingly mountain Śikhara,|| and thence overflowed all the mountains which I have mentioned in order on the south, and reached the lofty mountain Hima-vat. There the bull-banneared Śiva held her and would not let her go. The lord was propitiated by king Bhagíratha with fastings and hymns, and Śiva released her there. She entered the southern ocean in seven streams, and in three streams on the east; inundating as a great river the south with the overflow from her stream, behind Bhagíratha's chariot.

Moreover the great river famed as Sva-rakshu fell on Mount Vipula on the west side, and went towards the forest¶ Vaibhrája; and thence the great river overflowing the lake Sítoda reached the mountain Sva-rakshu,** and thence she went to the mountain Tri-sikha;†† and thence falling on the

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* The text appears incorrect. For púrvásīte 'tvikhyātā read púrvā śleti vikhyātā?
† See canto lv, verse 2.
‡ Or Aruṇa, see canto lv, verse 3.
§ See canto lv, verse 4.
|| See canto lv, verse 6.
¶ For sáca'alam read sá vanam? See canto lv, verse 2.
** There seems to be a confusion in the text between the names of the river and the mountain, which latter is called Su-raksha in canto lv, verse 9; for Sva-rakshu then read Su-raksham?
†† This name seems erroneous. See canto lv, verse 9, where Śiśiráksha is mentioned as the second mountain. No mountain of the name Tri-sikha is mentioned in that and the following verses among the western mountains. The two should agree; compare Vrishabha in verse 18, and canto lv, verse 12.
summits of the other mountains on the west in order, she reached Ketumála and entered the salt ocean.

16 Now she flowed on to mount Su-párśva also, which is at the foot of Meru; there she is famed as Somá. She flowed to the wood of Savitri.* Overflowing† it, she reached lake Mahá-bhadra;‡ and thence she passed as a great river to mount Sankha-kúta;§ and thence reaching in succession Vrishabha and the other mountains on the north, and overflowing the Northern Kurus she entered the great ocean.

19 Thus I have appropriately described to thee, O bráhman, this river, the Ganges, and the countries according to their arrangement in Jambu-dvīpa. In Kim-purusha and all the other countries dwell people, who have almost unalloyed happiness, who are free from sickness, and who are exempt from low and high diversities of condition. In each of the nine countries in it are seven mountain ranges. And then in each country there are rivers flowing down from the mountains. In Kim-purusha and the seven other countries, O bráhman, waters bubble up from the ground; here in Bhārata we have rain. And in these eight countries|| men enjoy a perfection which comes from the trees, from their own natural dispositions, from the localities, from the water, from their mental condition and from their actions.¶ The tree-bestowed perfection is obtained from the trees that grant them every wish; the natural is well-known as that which springs from the natural disposition; and the local delight is that which is connected with the land itself; and the water-given** perfection comes from the delicacy of the water; and the mental is derived from meditation; and the perfection which comes from reverential service and the performance of other duties is denominated righteousness-produced.††

* Sávitra; see canto iv, verse 2. † For pāvayanti read plāvayanti.
‡ See canto iv, verse 3. § See canto lv, verse 12.
|| For vashershv read varsheshv.
¶ Karma-já, this seems preferable to dharma-já in verse 25.
** For toyotthá read toyotthá.
†† Dharma-já; verse 23 reads karma-já instead, which seems preferable.
And in these countries the ages do not exist, nor bodily nor mental sicknesses; nor is there any undertaking involving merit or demerit there, O brähman.

Márkaṇḍeya mentions the nine divisions of Bhárata, one of which is India—He mentions the seven mountain ranges in India (exclusive of the Himalaya Mountains) and names twenty-two separate hills—He mentions the chief rivers in India, grouping them according to the mountain ranges out of which they rise—He mentions the chief peoples in India and on its borders, arranging them according to the main natural divisions of the country—and he concludes with general descriptive remarks and an encomium on India as the sole land of action.

Kraushṭuki spoke.

1 Adorable Sir! thou hast fully described this Jambu-dvīpa. Just as thou hast declared it, merit-producing action exists nowhere else, nor action that tends to sin, except in Bhárata, O illustrious Sir! And from this land both Svarga is attained, and final emancipation from existence, and the medium end also. Verily nowhere else on earth is action ordained for mortals. Therefore tell me, O brähman, about this Bhárata in detail, and what are its divisions, and how many they are, and what is its constitution accurately; it is the country,* and what are the provinces and the mountains in it, O brähman?

Márkaṇḍeya spoke.

5 Hear from me the nine divisions of this country Bhárata; they must be known as extending to the ocean, but as being mutually inaccessible. They† are Indra-dvīpa, Kāsa-rūmat,‡

* Varsha.
† This and the three following verses agree closely with the Kúrma Purāṇa. canto xlvi, verses 22—25.
‡ The dictionary gives the word as kāṣeru-mat; the Kúrma Purāṇa as kaseruk-mat (canto xlvi, verse 22), in preference. Another form is said to be Kasetu.
Támravarna,* Gabhasti-mat, and Nága-dvípa, Saúmya, Gándharva; and this is the ninth dvípa among them, and it is surrounded by the sea.‡ This dvípa is a thousand yojanas from south to north.§ At its east end are the Kirátas,|| and at the west the Yavanas.¶ Within it dwell bráhmans, kshatriyas, vaiśyas and śúdras, O bráhman. They accomplish their purification with the occupations of sacrifice, meditation, trade, &c.; and they seek their mutual business through these occupations, and they gain Svarga or final emancipation from existence, merit and sin then.

The seven mountain ranges** in it are Mahendra,††

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* The Kúrma Puráña gives the word as támravarna in preference (canto xlvii, verse 22). It is Ceylon.
† Or, gandharva, Kúrma Puráña, canto xlvii, verse 23.
‡ This is understood to mean India, as the following verses show; see Wilson's Vishnu Puráña, Edn. FitzEdward Hall, Book II, chap. iii, note on the similar passage. But this Puráña states clearly enough (see verse 59 below) that India is not surrounded by the sea, but bounded by it only on the east, south, and west, and only partially so on the east and west, for verse 8 places the Kirátas and Yavanas there respectively.
§ The yojana is defined in canto xlvi, verse 40, to be about 40,000 feet; this length therefore is 7,576 miles.
|| The Kirátas are the uncivilized tribes of the forests and mountains; here the word appears to denote all the races with the Burmese type of features along the eastern limits of India.
¶ The Greeks originally, and afterwards the Mohammedans.
** For the notes in this Canto I have consulted, Wilson's Vishnu Puráña (Edn. FitzEdward Hall), General Cunningham's Ancient Geography of India (1871), his Archaeological Survey of India Reports, besides other works and maps.
†† "Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which near Ganjam is still called Mahindra Malei or hills of Mahindra." Wilson's Vishnu Puráña, Book II, chap. iii, note. The rivers which flow from these hills are named in verses 28 and 29, but only a few of them have been identified. This range then appears to be the portion of the Eastern Ghats between the Godaveri and Mahánadi rivers, and the hills in the south of Berar. See, however, note on the Súkta-mat range on the next page.
Malaya,* Sahya,† Sukti-mat,‡ the Riksha moun-

* This is the southern portion of the Western Ghats. Only four rivers are mentioned in verses 27 and 28 as rising in these hills, and none of them appear to have been identified; but as the River Kaveri is said in verses 26 and 27 to rise in the Sahya mountains, the Malaya mountains can be only the portion of the Western Ghats from the Nilgiris to Cape Comorin.

† The Sahya mountains are the Northern portion of the Western Ghats, and, as appears from the rivers which rise in them (see verses 26 and 27), extend from the River Tapti down to the Nilgiris.

‡ This range is not definitely identified, nor the rivers which are said in verses 29 and 30 to rise in it.

General Cunningham says the R. Suktimat “derived its name from the Suktimál (sic) mountains, in which it had its source”; asserts that the river must be the same as the Mahanadi; and infers that the Sukti-mat mountains must “correspond with the high range of mountains to the south of Sehoa and Kánker, which gives rise to the Mahanadi, the Pairi and the Seonath rivers, and which forms the boundary between Chattisgarh and the feudatory state of Bastar.” (Arch. Survey Reports, vol. XVII, pp. 24 and 69; and map at end.) His premises seem to me unsafe; and his conclusion confounds the Sukti-mat range with the Mahendra range, and must be incorrect, for the latter range appears to be identified beyond doubt.

Mr. Beglar proposes to identify the R. Sukti-mátí with the Sakri (which is a tributary of the Ganges, and flows northwards about 35 miles east of Gaya), to connect the river with the Sukti-mat range, and apparently to identify the range with the hills in the north of the Hazaribagh district. He proposes to strengthen this position by identifying the rivers Kiyul (another tributary of the Ganges, east of the Sakri) and Kaorhari (which I do not find, but which seems to be another small tributary) with the Rishi-kulíá and Kumári, which rise in the Sukti-mat mountains; see verses 29 and 30. (Arch. Survey Reports, vol. VIII, pp. 124 and 125). But the Sukti-mat range and Sukti-mátí river do not seem necessarily connected; neither this nor the Váyu Puráña makes the river rise in the Sukti-mat range, (see verse 23); Sakri does not appear the natural equivalent for Sukti-mátí, (there is besides another river Sakri, a tributary of the Seonath,) nor Kiyul and Kaorhari of Rishi-kulíá and Kumári; Sakri corresponds better with Sakuli (see verse 23); and the hills in the north of the Hazaribagh district are not remarkable, and are rather the termination of the Vindhya range than a separate mountain system.

The only mountains, which have not been appropriated to the Sanskrit names, are the Aravalli mountains and the southern portion of the Eastern Ghats, so that this range might be one of these two; and if the former are rightly included in the Páripátra Range, (see note ‡, next page) the Sukti-mat range might be the southern portion of the Eastern Ghats and
And there are other hills besides them in thousands, which are situated 12 near them. Their summits are broad and lofty, and are delightful and spacious;—Koláhala,§ and Vaibhrája,||

the hills of Mysore. If, however, the Súkti-mát range must be placed in Berar, the Mahendra range will be restricted to the Eastern Ghats.

* These are said to be the mountains of Gondwana, see Wilson’s Vishnu-Puráṇa, Book II, chap. iii, note. Judging from the rivers which are said in verses 21 to 25 to rise in the Vindhya and Riksha Ranges, it appears this range consists of the hills which form the water-shed between the Narbudá, Sone and Mahanadi on one side, and the Taptí and northern tributaries of the Godavari on the other side; that is, it comprises the Satpura Hills, and the hills extending through the middle of Berar and the south of Chutía Nagpur nearly into West Bengal.

† For vináhaé read vináhyáti. This does not denote the whole of the modern Vindhya Range, but only the portion of it east of Bhopal, and also the water-shed hills which extend from it into Behar, as will appear from a comparison of the rivers which rise in it according to verses 21—23.

‡ Called also Páriyátra. This is the western portion of the modern Vindhya Range, west of Bhopal, as appears from the rivers which rise in it according to verses 19 and 20. Prof. Wilson says (Vishnu Puráṇa, Book II, chap. iii, note) “the name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod’s Map of Rajasthan),” and that may be considered an offshoot of the main range. If the Váyu Puráṇa is right in reading Varűsása instead of Veṇvá in verse 19, this range would also probably include the Aravalli mountains in Rajputana. If this be so, the configuration of this range, a curve around the west and south of Malwa, would suggest a derivation for both the names, viz., Páriyátra, from pari + pátra, “the mountains shaped like an enclosing receptacle,” or “the mountains which form a protection around;” or Páriyátra, from pari + yá, “the mountains which curve around.” The name may thus still survive in the Pathar range, which lies between the rivers Chambal and Banás. (Arch. Survey Reports, vol. VI, p. 1 and map; and vol. XIV, p. 151).

§ Mr. Beglar proposes to identify this hill with the Kawa Kol range, which is east of the R. Sakri (a tributary of the Ganges about 35 miles east of Gaya); but there does not appear to be anything about the range agreeing with the description in the text. (Arch. Survey Reports, vol. VIII, pp. 123 to 125, and map at end).

|| This as a mountain is not mentioned in the dictionary, and I do not find any such mountain. The Váyu Puráṇa reads Vaidhára instead (xlv. 90), which is a synonym for a famous hill called Vaibhára or Baisbhára, near Raja-griba,
13 Mandara,* the hill Durdura,† Váta-svana,‡ and Vaidyuta,§ Maináka,|| and

* Mandara, the famous mountain, is situated about 35 miles south of Bhágapúr, in Behar (Arch. Survey Reports, vol. VIII., p. 130). There was another mountain of this name in the neighbourhood of Śveta-girí and Kailása; see Mahá-Bhárata, Sahá-P. li. 1858; Vana-P. cxxxix. 10820–30; and Anuśás-P. xix. 1434. This Mandara seems to have been the famous mountain originally.

† This form is not in the dictionary, but it occurs in the Rámáyana Sundara-K. xcv. 25, and is the same as Dardura, which is the usual form, and Dardara, which is mentioned in the dictionary. It was a mountain or group of mountains, in the extreme South of India. It is mentioned in the Mahá-Bhárata, Sahá-P. li. 1891–3, where the context suggests that it was on the borders of the C'ola and Pánḍya kingdoms; and it appears to be intended in the Anuśás-P. clxv. 7658, by the name Dururduda, which violates the metre. Malaya and Dardura are mentioned as the two highest mountains in the extreme South in the Ráhu-V. (iv. 51.) In a paper on the Geography of Ráma's Exile, in the Journal, R. A. S., April 1894, p. 282, I have proposed to identify this mountain with the Nilgirls.

‡ This as a mountain is not mentioned in the dictionary. The Váyu Puráṇa reads Páṭandhama instead (xlv. 91). I do not find either. But Mr. Beglar found a hill Bathan or Bathani in south Behar, and mentions a hill called Banthawa or Pandhawa in Buddhist records. These names might be easy corruptions of Páṭandhama. (Arch. Survey Reports, vol VIII., p. 46).

§ This as a mountain is not mentioned in the dictionary, and I do not find it. Is it to be connected with Baijnath or Váidýa-nath, the famous place of pilgrimage, near the R. Karma-náśá, south of Ghazipúr? There does not seem, however, to be any prominent hill there. (Arch. Survey Reports, vol. VIII, p. 137; and vol. XIX, p. 27). Or, should the reading be Vaidúrya? This seems preferable. The Vaidúrya Mts. are the Satpura Range; compare Mahá-Bhárata, Vana-P. lxxxviii. 8343; lxxxix. 8354–61; and cxii; and Journal, R. A. S., April 1894, p. 245.

|| There were three mountains of this name. One is the famous Mountain in the north; it is called a son of Hima-vat by the apsaras Mena, and was a part of the great Hima-vat Range. It was near Kailása, Gandha-mádana and Śveta-girí (see M-Bh., Sahá-P. iii, 53–60; Vana-P. cxxv. 10694–5; cxxxix. 10820; and clviii. 11540; and Bhishma-P. vi. 237): and from Vana-P. cxlv. 11054–64; and Hari-Váma, cxxxii. 7598–7605, it appears to have
Svarasa,* Tunga-prastha,† Nága-giri,‡ Roc'ana,§ the
14 hill Pándara,|| the hill Pushpa,¶ Dur-jayanta,**
been situated near the eastern sources of the Ganges; hence this Maináka
probably denoted the group of hills in the north of the Almora district; but
these passages are not quite consistent. The Rámáyaña in Kishk. K. xlv.
35–37 places lake Méansa on Mt. Krauño'a, (which is called Maináka's son, in
Hari-V., xviii. 941–2,) and Maináka beyond 'Krauño'a; but those geogra-
phical cantos, xI to xlv, seem to be a late interpolation.

Another Maináka is the fabulous mountain situated in the sea, midway
between the southern point of the Indian Peninsula and Ceylon; see Rámá-
yaña, Sund. K. vii; and in this connexion see canto lI., verse 13.

And the third Maináka is in Western India, apparently in Khandesh as
it seems to be connected with C'yavana; see M.-Bh., Vana-P. lxxxix. 8364–5.
In Gen. Cunningham's Arch. Surv. Reports (vol. VIII, p. 124) the R. Sone
is said to be called Maináka-prabha, from the mountain in which it rises,
but Maináka is probably a mistake for Mekala.

* This as a mountain is not mentioned in the dictionary; and I do not
find it. The Váyu Puráña reads Sasmrasa, or Sn-sarasa instead (xlv. 90); I
do not find any such hill. Surasa is one of the mountains mentioned in canto
Iv. verse 9.

† I do not find this. The Váyu Puráña reads Gantu-prastha instead (xlv.
91) which seems a mistake.

‡ I do not find this. In a list of mountains in Hari-Vaṁśa, clxviii.,
9499–9505 are mentioned Nága and Nága-ráṭ. Perhaps these mountains
may be placed in the Nága country, near Nágpúr in the Central Provinces.

§ I do not find this.

|| The Váyu Poráña reads Pándura (xlv. 90); neither is mentioned in the
dictionary as a mountain. Should we read Pándava instead? There are two
hills now which are called Pándña Hill or the Pándns' Hill, one found by Mr.
Carlleyle, north-west of Bairát (or Vairátha) in Alwar (Arch. Survey Reports,
vol. VI, pp. 95–101); and the other by Mr. Beglar, north of Hatta and near
the R. Ken in Bandelkhand, where pilgrimages are still made (id. vol. VII.,
p. 56).

¶ I do not find this. Pushpaka is one of the mountains mentioned in canto
Iv. verse 13. A river called Pushpa-já is said to rise in the Malaya Mts. (see
verse 27, below).

** I do not find this. The Váyu Puráña reads Uj-jayanta instead (xlv. 92),
which Gen. Cunningham identifies with Girnar hill, which is situated on the
It was in Sn-rástra (M.-Bh., Vana-P. lxxviii. 8347–9). There are also
the Ajanta Hills, north-east of Aurangabad (Arch. Survey Reports, vol. IX.,
Raivata,* and Arbuda, † Rishyamúka, ‡ and Gomanta, § p. 121) which seem to be the same as the Ajayanti Hill (Ano. Geog. of India. vol. I. p. 555).

* Raivata, or Raivataka, was near Dváraká or Kuśa-sthalí, which was near the extreme western promontory, and was the capital of the country Anarta, in the peninsula of Gujarát; for in the M.-Bh., a festival on this mountain is described, in which the citizens of Dváraká went out there with their families, in thousands, on foot or in carriages (Aḍi-P. cxix. 7906–17); and it is called the ornament of the gate of that city in the Hari-V. (cxii. 6361–70; and cxiv. 6410–15.). The Girnar hill mentioned in the last preceding note is sometimes identified with this hill, but Mt Girnar is about 110 miles from Dváraká, and this distance is incompatible with either of the passages quoted. There does not appear to be any mountain close to that city, but the Barádá group of hills is not far from it, and they are the only hills that comply with the conditions (see Arch. Surv. of W. India, by J. Burgess, Káthiávád, pp. 12, 15, 84 and 154). Raivata is not necessarily a single mountain, for the Hima-vat, Vindhya and other ranges are often spoken of in the singular. I would therefore propose to identify Raivata with the Barádá Hills in Hálár, the western corner of the peninsula.

† The modern Mount Abu, at the south end of the Aravalli range. Vasishtha is said to have had his hermitage there (M.-Bh., Vana-P. lixxii. 4097–8). The country around Arbuda was noted for its breed of horses (id. Sahhá.-P. 1. 1861.)

‡ Rishyamúka is in the Dekhan. It was the scene of Rámá's meeting with Sugríva and Hanámán. I have proposed to identify it with the range of hills which stretches from Ahmadnagar to beyond Naldrug and Kalyani, dividing the Manjira and Bhima rivers (Journal, R. A. S., April, 1894, p. 253).

§ There are two hills of this name. One is mentioned in the Hari-Váhá, as situated in a gap or opening (vivara) of the Sahyá Mts. (xcvii. 5331–40). It was three or four days' journey by swift chariot from Karavíra-pura (xcvii. 5325–40; and c. 5650–52), i.e., probably 100 or 120 miles in a hilly country: and that city, which was the capital of the country Padmávata, was on the Sahyá Mts. on (and therefore near the source of) the R. Veyéva, and presumably near Súrpáraka (xcvii. 5212, 5228–31; and xcvii. 5283–5322). This R. Veyéva would therefore appear to be the river Purna (or one of the other small rivers south of Surát), flowing into the Gulf of Cambay, south of the R. Tapti; Karavíra-pura would have been near its source on the Western Ghats, and Gomanta would probably be the hills S. or S.-E. of Nasík. The other Gomanta is the hill of Gwalior. Gen. Cunningham says it was originally called Gopác'alá and Gopa-giri, Gopáhvaya, and later, Go-mantá.
Kúta-śaila, * Krita-smara, † and Śrī-parvata, ‡ and Kora,§ and other mountains in hundreds. By them the people, both Mlecchas and Aryas, are mingled together according to their divisions.

The chief rivers of which those *people* drink, hear them from me duly. Gángā, Saras-vatī,|| Sin-

(Arch. Survey Reports, vol. II. pp. 372, 373). The Váyu Purāṇa mentions Go-ādhana instead (xlv. 91); but I have met with no hill of this name elsewhere; it suggests Go-vardhana, but Go-vardhana does not suit the metre.

* I do not find this.

† I do not find this. Is this to be connected with the Káramárl hill, in Gándhára? (Arch. Survey Reports, vol. II. pp. 92 and 106, and map at p. 87; vol. XIX. p. 126).

‡ Śrī-parvata, or Śrī-śaila, is the name of a lofty rock which over-hangs the R. Krishná in the Kurnool District; it is the site of a famous temple called Mallikárjuna, one of the twelve great Linga shrines (Arch. Surv. of S. India, by R. Sewell, Vol. I. 90; Arch. Surv. of W. India, by J. Burgess, p. 223). The Agni Purāṇa places Śrī-parvata on the R. Káveri, and says it was dedicated to the goddess Śrī by Vishnú, because she had once performed some ansterities (cxiii. 3, 4). But Mr. Beglar, in a list of tīrthas where portions of Párvatí’s body are fabled to have fallen when she was destroyed at Daksha’s sacrifice, mentions “Śrī Parvat, near the Karatóya River.” This may perhaps be the river mentioned in verse 25, for I do not think there is any such hill near the other Karatóyá in North-East Bengal.

§ The Váyu Purāṇa reads Káru, or Ketu (xlv. 92) and a mountain Kowza is mentioned in the Bhágavata-P. (V. xix. 16); none are mentioned as mountains in the dictionary. There is a hill called Kolla in Mewat (Arch. Survey Reports, vol. XX. p. 133).

|| The modern Surooty, between the Jumna and Sutlej. For a clear description, see Arch. Survey Reports, vol. II. 214, &c; and XIV. pp. 87-90 and Plate XXVI. There can be little doubt that in ancient times it was a very much larger river than it is now; see an interesting paper in the Journal, Beng. Asiat. Socy. 1886, Part II. p. 340; but in later times it perished, as it does now, in the sands of the desert, and Vinaśana was the name of the place where it disappeared (M.-Bh., Vana-P. lxixii. 5052-5; and Śalya-P. xxxviii. 2119-20.). South and East of it was the Drishadvatī, and between them lay the sacred region called Brahmávarta (Manu II. 17, 18) and Tri-piṣṭapa (M.-Bh. Vana-P. lxixii. 5074 and 7075) and also apparently Brahma-kshestra (ibíd., 5076). The name Saras-vatī, however, was given to the seven rivers Su-prabhd, Kánc’anándh, Viṣál, Manoramá, Ogha-vatī, Su-reṇu and Vimalodayá (id., Śalya-P. xxxix. 2188-2216.)
17 dhu, * and C’andra-bhágá † also, ‡ and Yamuná, and S’ata-dru, § Vitastá, || Irávati, ¶ Kuhu, ** Go-máti, † † and Dhúta-pápá, † † Bábudá, §§

† The R. Chenab, in the Panjab. It was also called the Asikul, the Greek Akesines.
‡ Or, “and another C’andra-bhágá.” There were two rivers of this name (M.-Bh., Bhúshma-P. ix. 322 and 327), but I have found no data to identify the second.
§ The R. Sutlej; the Greek Hyphasis. In ancient times this river probably did not join the Beas, as it does now, but pursued an independent course to the confines of Sindh. It flowed South-West from where it issues from the Himalayas, into the channel called the Naiwal and then along the dry bed called the Hakra or Ghaggar, at a distance of 30 to 50 miles south of, and more or less parallel to, its present course. See Journal, Beng. Asiat. Soc., 1886, Part II. p. 322.
|| The modern R. Jhelam, in the Panjab; the Greek Hydaspes.
¶ The modern R. Ravi, in the Panjab; the Greek Hydáctos.
** This does not appear to be known, though it is also mentioned by the Váyu (xlv. 95) and Kúrma Puráñás (xlvii. 27), both of which read Kuhú. As it is mentioned in conjunction with rivers in the Panjab, is it to be identified with the Kubhá (Rig-V. x., 75. 6.), the Greek Köphén, the modern Kabul river? (Cunningham, Anc. Geog. of India, I. 37).
† † The modern Goomtí, which joins the Ganges on the left bank below Benares. There was, however, another and older Go-máti (Rig-V. x. 75. 6), which is probably the modern R. Gomal, a western tributary of the Indus (Mnir, Sansk. Texts, II. 357).
† † † Gen. Sir A. Cunningham says this is a name of the Go-máti (Arch. Surv. Repts. I. 315). The text is Go-máti Dhúta-pápá c’a; and the Váyu (xlv 95), Kúrma (xlvii. 27), Vañáha (lxxxi. v.) and Víshnu Puráñás all read the same. The two words are also linked together in the Mahá-Bhárata (Bhúshma-P. ix. 325), but not, I believe, in the Rámáyaña, where the Go-máti is generally called “crowded with cattle.” Dhúta-pápá then either means the Go-máti, and the translation would be, “and the sin-cleansing Go-máti;” or it denotes some tributary of that river.
§§ There were two rivers of this name, this one (see M-Bh., Bhúshma-P. ix. 327), and another in the Dekhan (ibid., 322; Anuásas.-P. clxv. 7653 : and Rámáyaña, Kishk. K. xii. 13). This river is mentioned in various passages (M-Bh., Vana-P. lxxxiv. 8045-6; lxxvii. 8323; xcv. 8513; Sánti-P. xxiii. 668, &c.; Anuásas-P. xix. 1408-11; and Hari-Vañása xii. 710), and from these
18 and Drīṣad-vatī,* Vi-pāsā,† Devikā,‡ Rankshu,§ Niścīrā,|| and Gaṇḍaki,¶ and Kauśikā,** are the rivers ††

It appears to have been a considerable river between the Go-mati and Ganges, in or near the territory of Ayodhya, and having its source well up in the Himalayas. The only river which satisfies these conditions is the modern Ramgangā, which joins the Ganges on the left, near Kanauj; and this river therefore is probably the Bāhudā.

* Or, better, Drīṣad-vatī; the famous river between the Saras-vatī and Jumna. It was the southern and eastern boundary of Brahmvārta (Manu ii. 17). For a full description, see Cunningham, Arch. Surv. Repts., II. 214, &c.; and XIV. 87-90, and plate xxvi. See also note under Saras-vatī in verse 16.

† Read Vi-pāsā, for Vi-pāsā. It is the modern R. Bias, in the Panjab, the Greek Hyphasis. It is now a tributary of the Satlej, but was probably altogether separate in olden times, for the Satlej then had an independent course considerably to the south-east.

‡ There are two Devikās, one in the Dekhan (Rámây. Kishk. K. xli. 13), and this river (M-Bh., Bhishma-P. ix. 324; Anuśās-P. xxv. 1696-7; and Vana-P. ccxix. 14229). From the second of these passages it appears that the northern Devikā was near Kashmir, and it may probably be identified with the modern river Deeg, a tributary of the Ravi on its right bank. The Devikā, which is mentioned in Vana-P. lxxxi. 5044-9, seems to be a lake, and may be the same as Devikā Sundarikā hrada in Anuśās.-P. xxv. 1707-8.

§ I do not find any river of this name mentioned elsewhere. The Vāyu Purāṇa reads Ikṣu (xlv. 96), and this occurs in the M-Bh. (Bhishma-P. ix. 324); but I have found no data to identify it. Probably, however, we should read Vakṣu or Vakṣha, which is the Oxus.

|| This is not in the dictionary. The Vāyu Purāṇa gives the same name (xlv. 96), and the Varāha reads Niśvīrā (lxxxv); while other readings are Niścītā, Nirvīrā, and Micītā. The Niścītā and two other rivers, the Niścītā and Nīvārā, are mentioned in the Bhishma-Parva list (ix. 326, 328), and the Nirvīrā in M-Bh., Vana-P. lxxxiv. 8116-9, but there appears to be nothing to identify them beyond the Nirvīrā is connected with the Kauśikī (see note ** below) in the last passage and its context.

¶ The R. Gandak, which flows into the Ganges on its north bank near Patna. It has shifted its course considerably; and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhanga.

** Or, generally, Kauśikī; the modern R. Kosi, which flows into the Ganges on its north bank, through the district of Purnea. It has shifted its course very remarkably. Formerly it flowed east of its present position.

†† Or, as the text may be read, “and the Apagā flow,” &c. There is a river
which flow from the slopes of Hima-vat, O bráhman.

19 The Veda-smrīti, * Veda-vati, † and Sindhu, §
called the Āpaga in Kuru-kshetra (M-Bh. Vana-P. lxxxi, 6038-40; Cunningham's Arch. Surv. Repts., XIV. 88, and plate xxvi). The Kúrma Puráṇa reads Lohíni c'eti instead (xlvi. 28); and the Váyu (xlv. 96) and Varáha Puráṇas lxxv) mention the Lohita. The Lohita is the Brahma-putra, which till last century flowed round the south side of the Garo Hills, and then southward through the districts of Maimansingh and Dacca. Lohíni, though fem., no doubt means the same. The Váyu Puráṇa reads Kauśikí c' a tritiyá tu instead (xlv. 96), which may mean the "third Kauśikí," for there seem to be three rivers of this name (see M-Bh., Vana-P. cxxxi. 14231); or may refer to a river Tritiyá which is mentioned in the M-Bh. (Sabha-P. ix. 373); but I would suggest as preferable, Kauśikí Karatoyd tu, or Kauśikí c' a tri-srotás tu. The Karatoyá is the modern Kuratee in the Bogra District in North Bengal; and Tri-srotas or Triḥ-srotas (see M-Bh., Sabhí—P., ix. 375) is, I believe, the ancient name of the modern Teesta, which is cast of that; both now flow into the Brahmaputra; but the first formerly flowed into the delta, before the Ganges and Brahmaputra shifted their courses. (Cunningham, Arch. Surv. Repts., XV. 127 and 131, and plates i. and xxxii. The Varáha Puráṇa adds the C'akshush-matt (lxxv), an unknown name.

* Or Veda-smrātī. Both names are mentioned in the M-Bh., the former in Anúṣás-P. clxv. 7651, and the latter in Bhishma-P. ix. 324; and the Veda-smrīti is also mentioned in the Bhágavata-P. (V. xix. 17); but I have found nothing to identify it.

† Or Vedaśint, or Vetasint. I have not met with these two names elsewhere; the Veda-vatí is mentioned in the M-Bh., (Bhishma-P. ix. 324; Anúṣás-P. clxv. 7651), but there appears to be nothing to identify it.

‡ Or Vrata-ghni, as the Kúrma Puráṇa reads (xlvi. 28). I have not met with either name elsewhere, and the river is not known apparently.

§ This is most probably the modern Káli Sindh, a tributary of the R. Chambal, though it may also be the Sindh, which is a tributary of the Jumna, between the Chambal and Betwa. The former is the more probable, because it is a large river and rises well up in the Páripátra range, and suits the following incident better. This Sindh was a river of much note, and on it was a great tirtha, where Agastya met Lópá-mudrá, daughter of the King of Vidarbha, and she chose him for her husband (M-Bh., Vana-P. xvi, xvii; and cxxx. 10541). The name of this tirtha may have been Sindhuttama, (id. lxxxi, 4082-4096; and Anúṣás-P. clxv. 7650); but if so, it must be distinguished from the great tirtha Sindhuttama, which was on the Indus (Vana-P. lxxii. 5021).
Veṇvá,* and Anandini † also, Sadá-nirá, ‡ and Mahi, §

* This name is not in the dictionary, but it occurs several times, and is a variation of Veṇá. There is a river of this name in the Dekhan (see verse 24, note to Veṇvá), and one in Western India (see verse 26, note to Veṇvá), but I have not met with any river of this name in North India. Both the Váyu (xlv. 97), and the Kúrma (xlvii. 29) Puráṇas read Varṇásá instead; the Varáha reads Parná instead (lxxv), and the Kúrma offers Parná and Parnásá in a note, (loc. cit.) The Varṇásá or Parnásá is the modern Banás, and there are two rivers of this name; one a tributary of the Chambal, rising near Udaypur (Cunningham, Arch. Surv. Repts., VI., plate i.), and the other, a stream rising near Mt. Ánu and flowing into the Kánn of Kachh; the former is the larger, and is probably the river meant in the text. Cunningham writes the name Parnásá (id. VI. 157) and Parna-násá (id. XV. 132), but the latter form seems doubtful. Devávridha is said to have married one of these rivers (Hari V. xxxviii. 1999, and 2004–10), probably the second.

† Or, Sánanáini. The Váyu (xlv. 97) and Kúrma (xlvii. 29) Puráṇas read C’andáná instead, and the latter proposes Bandhaná and Sábhandhaná in a note. The Varáha reads C’andánábha náśadá’órá (lxxv.) for this and the next river, but not very intelligibly. None of these names appear to be identified.

‡ The river “that is always filled with water.” The inclusion of this name among the rivers that rise in the Páripátra Mountains is strange yet the Kúrma Puráṇa places it in the same group (xlvii. 29, note). I have met with no river Sadá-nirá except that in North India. A river Sadá-nirá-mayá is mentioned in Bháehma-P ix. 340, but there is nothing to identify it. The Váyu Puráṇa reads Satrás and Sadáttárá instead (xlv. 97), but I have not found these names elsewhere.

A few remarks may be offered about the Sadá-nirá in North India. Sáyana says it is the Karatóyá, the modern Kuráteey (see verse 18, note††), but it is stated in the Sata-patha Bráhmaṇa (I. iv. 1), that the Sadá-nirá was the boundary between Kosála and Videha. It is therefore identified with the R. Gandak by Dr. Eggeling (loc. cit., note) and Muir (Sansk. Texts, II. 419–422). But the old stream of the Gandak flowed through the districts of Champaran, Muzafarpur and Darbhanga, i. e., through the middle of the Videha country; and the Gandakí and Sadá-nirá are mentioned as distinct rivers in M–Bh., Sabhé-P xix., 794. The Sadá-nirá can hardly, therefore, be the same as the Gandak, and is more probably the modern Raptí, a tributary of the Sarayú, and the midway position of the Raptí eminently satisfies the position of a boundary.

§ The R. Mahi, which rises in Malwa and falls into the Bay of Cambay. The Váyu Puráṇa has a variant, Mahatí (xlv. 97), and the Varáha reads Rohí
20 Párá,* C'arman-vati, † Núpí, ‡ Vidiśá, § and Vetra-vati, ||
Śiprá, ¶ and Avarńí ** also are known †† as those connected
with the Páripátra mountains.

21 The Sōqa, ‡‡ and Mahá-nada, §§

(lxxxv.); both seem incorrect. The Mahitá mentioned in M-Bh., Bhishma-P.
ix. 328, appears to be this river.
* Or Pará, according to the Váyu Puráṇa (xlv. 98). This is said to be
the modern R. Parbatí, which rises in Bhopal and falls into the Chambal
† For C'arman-vati, read C'arman-vati. The R. Chambal, the largest
tributary of the Jumna.
‡ This is not in the dictionary. The Kármá Puráṇa mentions the
Surá and the Súryá (xlvi. 29), but I have found no other mention of them,
and they do not appear to be known.
§ This must, no doubt, be connected with the town Vidiśá, which was on the
R. Vetra-vati (Megha D. i. 25) the modern R. Betwa (see next note). Vidiśá
appears to be the modern town Bhilsa. The R. Vidiśá therefore was
probably the small tributary which joins the Betwa on its left bank at Bhilsa.
|| The modern R. Betwa, which rises near Bhopal and flows into the
Jumna. There was another river of this name in Western India (Hari-V.
exviii, 9514-6). The Varáha Puráṇa reads Veda-trayi wrongly (lxxxv).
¶ This is the river on which Ujjayint, the modern Ujjain, stands (Megha
D. i. 31, 32). Another Śiprá is mentioned in verse 24.
** This is not in the dictionary, and I have not found it elsewhere. The
Váyu Puráṇa reads Avanti instead (xlv. 98), which is preferable, and would
be the river of the Avanti country (see notes to verses 52 and 55, below).
The R. Avanti therefore is probably the river which rises near Mhow and
flows into the Chambal. The Varáha Puráṇa reads Vapanit (lxxxv.) erroneously.
†† For smatáḥ, read smripáṭáḥ.
‡‡ The R. Sone which rises near the source of the Narbada and flows
into the Ganges above Patna. It was also called Hiranya-báhu and Hiranya-
vdáha; the Greek Erannobos. For changes in its course, see Cunning.
 §§ Or, Mahá-nadá. It flows through Orissa into the Bay of Bengal. The
main stream is now considered to be the river which rises near Kanker, but
that cannot be the source meant in the text, for it would belong to quite a
different water-shed. The Mahá-nadá here must designate the branch now
called the Hasdú or Hasdeo, which rises near the source of the Sone. (Cunning,
Arch. Surv. Repts., XVII. plate i.). The Varáha Puráṇa omits the Mahá-nadá
altogether, and reads Jyotí-rathá instead (lxxxv). This river, which is also
Narmadá, * Su-rathá, † Adri-já, ‡ Mandákiní, §
and Daśánā, || and C'itra-kúta ¶ also,
22 C'itrotpalá, ** and Tamasá, †† Karamodá, †††
called Jyoti-rathyá (M-Bh., Vana-P. lxxxv. 8150) and Jyoti-rathyá (Hari-V.
clxviii 9510-12) is said to be a tributary of the So'ga in the former passage,
and is placed in the Dekhan in the latter. It is, therefore, probably the
modern Johila, the southern of the two sources of the R. Sone.
* The modern Nahrada or Nerudda, which rises near the Sone and flows
into the Gulf of Cambay.
† This is not in the dictionary, and I have not met the name elsewhere;
it is a synonym of Jyoti-rathá? (See last page, note §§). The Kúrma Puráṇa
mentions the Su-rasá (xlvi. 30), and so also the Varáha (lxxiv); instead
of this and the next river the Váyu Puráṇa reads Su-maḥā-drumá or,
Suvarahádrumá (xlvi. 99); but I have not met with any of these names
elsewhere, except Su-rasá in the Bhágavata-P. (V. xix. 17)
‡ This is not in the dictionary, but is mentioned in M-Bh., Anuṣás-
P. clxv. 7648. I have found nothing to identify it.
§ The R. Mandakin, which flows near Mt. Chitrakut into the R. Paišání,
a tributary of the Jumna between the Ken and the Tons (Cunningham, Arch. Surv.
Repts., XXI. 11). Mr. Beglar's proposal to identify it with the R. Rour, a
southern tributary of the Sone (Ibid. XIII. 42-54) depends upon his identifica-
tion of Mt. C'itra-kúta with Ramgarh hill in Chhattisgarh, and is untenable
(see Journal, R. A. S., April, 1894, page 240). The river Rour, or Rer, is also
called Arand, and all these names appear to point to Braṇḍá as the original
name.
|| The river of the country Daśárṇa, the modern R. Dasán, between the
Betwa and the Ken.
¶ This is not in the dictionary. It is no doubt to be connected with Mt.
C'itra-kúta, the modern Chitrakut (see Journal, R. A. S. April, 1894,
page 239), and is probably the stream which flows round the south and
east of the modern Mt. Chitrakut, past Karwi into the Jumna.
** This is not in the dictionary, but a C'itrotpalá is mentioned in M-Bh,
Bhishma-P. ix. 341. Cunningham says C'itrotpalá is the name of the modern
main-stream of the Mahá-nádi below its junction with the Pairi (Arch. Surv.
Repts., VII. 155, and XVII. 70); but that river as mentioned already (page
295, note §§) would belong to a different water-shed.
†† Or Tamasá, as the Kúrma Puráṇa reads (xlvi. 30). It is the R. Tons
which flows into the Ganges on the right bank below Allahabad.
††† This is not in the dictionary, and I have not found the name elsewhere.
The Váyu Puráṇa (xlvi. 100) and the Varáha (lxxiv) read Karatoyá instead.
Should we read Kárma-nodá, as a synonym of Kárma-nádi? The river
Piśāc'ikā, * and Pippali-śronī † also, Vi-pāsā, ‡

23 the river Vañjulā, § Sumerujā, || Sūkti-māti, ¶ meants is no doubt the modern Karamnasa, which flows into the Ganges on the right bank just above the Sone.

* I have not met with this river elsewhere. Piśāc'ā was a name given to various races, chiefly barbarous hill tribes (Muir, Sansk. Texts, II, 59). In this place it would, no doubt, mean the tribes inhabiting Rewah and Chuta Nagpore, and the Piśāc'ikā is probably one of the southern tributaries of the Sone, such as the Rer (see page 296, note §), or Kanhar.

† Or Pippyalā śronī, as the Vāyu Purāṇa reads (xlv. 100); or Pippalā, as the Varāha reads (lxxv). I have not found any data to identify it, but have seen the name assigned to the modern river Paisuni or Parsaroni, a tributary of the Jumna between the Ken and the Tons (Arch. Surv. Repts., XXI, 11), and these words may well be corruptions of Pippali-śronī.

‡ This appears to be the river mentioned in M.-Bh., Anuśās-P. xxv. 1733 and perhaps 1710 also. It is probably the modern Bias which flows past Saugor and joins the R. Ken, a tributary on the right bank of the Jumna. (Cunning., Arch. Surv. Repts., XXI, 157, and plate xxxiv). The Ken or Kiyān, an important stream, does not appear to be mentioned; it is said to be a corruption of Karna-vati (Ibid. 156; and II. 446), though Lassen gives Kāyana as its ancient form (Ind. Alt., Map). Was Vi-pāsā the ancient name of this whole river? The Vi-pāsā in the Panjab is mentioned in verse 18. The Varāha Purāṇa reads Viśālā (lxxv), and the Kūrma mentions this name as a variant (xlvii. 31). There are several rivers of this name, and the river here meant is no doubt the Saras-vati Viśālā at Gaya (M.-Bh., S'alya-P. xxxix. 2188-9, and 2205-6), probably the modern Lilajan which flows past Bodh Gaya.

§ I have not found this name elsewhere. The Varāha Purāṇa reads Vañjukā (lxxv), the Kūrma Mañjulā (xlvii. 31), and the Vāyu Jambulā (xlv. 100). Of these names I have met only with Mañjulā elsewhere (M.-Bh., Bhiṣhma-P. ix. 341), but with no data to identify it. The river meant is probably that on which Gaya stands; its eastern source is called the Mohana, its middle portion the Phalgu, and the eastern branch, into which it divides, the Jumna.

|| The Vāyu Purāṇa reads Siterajā (xlv. 101), and the Varāha Viṭrajā (lxxv). I have not met with any of these names elsewhere, but the M.-Bh. mentions three rivers Viṭrā (Bhiṣhma-P., ix. 329), Viṭra-vatī (Ibid., 332) and Viṭrankarā (Ibid., 338), which are all distinct. The Matsya Purāṇa reads two names instead, the Sunā and Lajjā (xxiii. 26), probably erroneous.

¶ This river has been much written about but does not seem to be identified safely yet. See p. 285, note ‡; and also Cunning., Arch. Surv. Repts., 38
S'akuli, * Tridivá in regular order, † Vega-váhini ‡ also § flow from the slopes of the Vindhya || Mountains.

IX. 55. It is mentioned in the Hari-Varáha (clxviii. 9509-13) and is said there to be in the Dekhan; it seems to be meant by the name Mukti-mati in M.-Bh., Bhíshma-P. ix. 342; and perhaps it is referred to in Hari-V. xxxvii. 1980-7. These passages, however, may allude to two rivers of this name. It was the river on which stood S'ukti-máti, the capital of C'edi; see note to C'edi in canto lviii, verse 16.

* The Váyu Puráṇa reads Makruná or Makshayá (xlv. 101), and the Varáha Pankint (lxxv), but I have not met with any of these names elsewhere. The S'akulí, however, may probably be identified with the R. Sakri, which flows into the Ganges on the south, about half-way between Patna and Monghyr (Cunning., Arch. Surv. Repts., VIII. plate i; and XV. plate iv). There is also another Sakri which is a tributary of the R. Seonath, a tributary of the Mahánádi (i.d. XVII. plate i), but that rises rather in the Ríksha Mts. The Bhíshma-P. list mentions a river called Makart (ix. 331); and the Mataya Puráṇa reads Mukutá instead (cxiii. 26).

† The text Trídiva-krama seems wrong, and I have adopted the reading of the Váyu Puráṇa Trídiva kramáti, which is preferable. The word kramáti, if right, would indicate that the rivers are mentioned in regular order from west to east. The Trídiva is also mentioned in the M.-Bh., (Bhíshma-P. ix. 324; and Anuásás.-P. clxv. 7654), but no data are given to identify it. It may be noticed there is a river called the Krumu (Rig.-V., X. 75.6), which is probably the modern R. Kuram, a tributary of the Indus, south of the Kabul R. (Muir's Sanskrit. Texts, II. 357); but it cannot be intended here. Another Trídiva is mentioned in verse 28.

‡ This is not in the dictionary, but it occurs in M.-Bh., Sábhá-P. ix. 371. The Váyu (xlv. 100) and Varáha (lxxv) and Kúrma Puráñas (xlvii. 31) read Bdlu-váhini instead, and the last gives Ratna-váhini as a variant. I have not met with either of these names elsewhere.

§ The Varáha Puráṇa adds another river Rátrí (lxxv), but I have not met with it elsewhere.

|| The text reads Skandáha, which is clearly wrong. The Váyu (xlv. 101) Kúrma (xlvii. 31) and Varáha Puráñas (lxxv) read Ríksha. There is certainly some confusion in this group of rivers, for the Mandákini, Daśárná, and Tamásá rise in the Vindhya watershed, while the S'óña, Mahá-náda, and Narmáda rise rather in the Ríksha Mts; but the rivers mentioned in verse 24 rise in the Ríksha Mts, so that the proper reading here should no doubt be Vindhya. The Agni Puráṇa says the Narmáda rises in the Vindhya Mts. (cxviii. 7); so that perhaps this river and also the Sóne and the Haadu branch of the Mahánádi, which all rise close together near Amara-kaṇṭaka,
The Sêprüâ, * Payoshnî, † Nir-bindhyâ, ‡ Tâpi, § and may have been considered to belong to the Vindhya watershed. There seems to have been some vagueness in this matter, for the Utkalas (and Dakshina) Kosalas are classed among the races who inhabited the Vindhya Mts. in verses 53 and 54.

* One Sêprüâ has been mentioned already in verse 20, and the Hari-Varma says there is a Sêprüâ in the southern region (clxviii. 9509). The Vâyu Purâna reads Madrô instead (xlv. 102); and the Kurma (xlvii. 32) and Varâha (Ixxv) Sêgüroddâ. I have not found either of these names elsewhere, but a river Sêgürdâ is mentioned (M.-Bh., Bhîshma-P. ix. 336) and another called Sêvâ (ibid., 332). The Matsya Purâna reads Kshiprä (cxiii. 27).

† The Payoshnî was in the southern region (M.-Bh., Vana-P. lxxxviii. 8929–95); it was the river of Vidarbha (ibid. cxx. 10289–90), and was separated from the Narmadâ by the Vaidûrya Mts. (ibid. cxxi. 10806–7). It was the modern river Purnâ (the tributary of the Tâpti) together with the lower part of the Tâpti into which the Purnâ continues. A careful consideration of King Nala's remarks (ibid. ixi. 2317–9) with a map will show that the view described could only have been obtained from a position on the Satpura Mts. about longitude 75°; hence the Payoshnî visible from there could be only the lower part of the Tâpti. Such was considered the main stream in old times, and it was a famous and sacred river. Gen. Cunningham's proposal to identify the Payoshnî with the Pahoj, a tributary of the Jumna between the Sindh and Betva, (Arch. Surv. Reports, VII. plate xxii.) is untenable as regards this famous river; but there were two rivers of this name (M.-Bh., Bhîshma-P. ix. 324 and 327), and the Pahoj may be the other Payoshnî. The Varâha Purâna reads Payollâ (lxxv), which seems a mistake.

‡ Or Nir-vindhâyâ; or according to the Vâyn Purâna, Nir-bandhyâ (xlv. 102). One river Nir-vindhâyâ is mentioned in the Megha-D. (I. 28 and 29, commentary) as lying between the R. Votra-vatî (or Betwa) and Ujjayinî (Ujjain), and (if the Pára is rightly identified with the modern Parbati, see note to verse 20) must be the modern Parwan which is west of the Parbati; but that river rises in the Vindhya Range according to the Megha-Dûta, and belongs to the Pâripátra watershed according to verses 10 and 20 above; on either view it is out of place here. There was, however, another large river of this name in the Dekhan, for it is mentioned along with the Payoshnî, the Tâpi and the Godâvarî and its tributaries in the Bhâgavata-Purâna (V. xix. 17), and judged by its position there, it may be the Pen-ganga a tributary of the Warda.

§ See note to Payoshnî above. This is the upper part of the modern Tâpti before it joins the Purnâ. This branch was hardly known in early times; it does not appear to be named in the Mahâ-Bhûrata or Râmâyana, nor
CANTO LVII.

Nishadhdá-vati,* Venyá,† and Vaitarani,† Siníbdá,‡ Kumud- is it mentioned in the copious list in the Bhishma-P. (ix). The reason was, no doubt, it was hidden amid hills and forests.

* Or Nishadhdá, as the Váyu Puráña reads (xlv. 102). I have not met with this name elsewhere, but it naturally suggests a connexion with Nishadhá, the realm of Nala. As regards Nishadhá, see the note to verse 54 below. This river then may be one of the small tributaries of the Nar mádá or Tapti, which rise in the middle part of the Satpura Range. The Kúrma Purána reads Mahánadí instead (xlvii. 32), which may mean the Mahánadí in Chhaittiagarh and Orissa, but is unsatisfactory, as it has mentioned that river before (ibid., 30). The Matsya Purána reads Rishabhá instead (cxiii. 27), which I have not met elsewhere.

† This form is not in the dictionary. The Váyu Purána reads Vexná (xlv. 102); the Kúrma reads Vinná and gives Venyá and C'intá as variants (xlvi. 32). C'intá is no doubt an error. The other names are merely different forms of the same word. The river is called Vexná in the Hari-V. (clxviii. 9509-10) and also in the M.-Bh. (Sabhá-P. xxx. 1118), but in the latter poem it is generally called Vexná, and this seems the proper term (Bhishma-P. ix. 335; Anusás-P. clxv. 7648; Vana-P. lxxxviii. 8288, clxxxix. 12909, and lxxv. 8176-7; whether the same river is also meant in line 8175 is not clear). From the passage last cited it appears the Vexná is the river which joins the Godávari and Varadá (the modern Warsa), that is, the modern Wain-ganga and its continuation the Pranbétha. The Varáha Purána reads Veshnápádá (lxxv) which seems a mistake. This river appears to be also called Su-vená (M.-Bh., Vana-P. clxxxix. 12909) in contra-distinction to the Kríshna-vená (ibid.); and also id. Vana-P. lxxxv. 8180-1; Bhishma-P. ix. 335, and Anusás.-P. clxv. 7648; and Hari-V. clxviii. 9509-11) which appears from the second passage to be a tributary of the Vénpá, and which I have proposed to identify with the western tributary rising near Deoghar and Seoni (Journal, R. A. S., 1894, p. 244). Another river of this name is mentioned in verse 26, and a Vénvé in verse 19.

‡ This is no doubt the modern Bytarími, which flows through the north of Orissa; and if it is rightly classed here, the Riksha Range must include the hills which stretch along the south of Chuta Nagpore.

§ The Váyu Purána reads Sítábáhu (xlv. 102), the Kúrma Baláka (xlvii. 32) and the Varáha Vidhipálu (lxxv). None of these rivers are mentioned in the dictionary, but the name Sítábáhu is given. I have not found any of these names elsewhere, except Baláka in M.-Bh., Anusás.-P. xxv. 1706-7, which may be a river, but appears from the context to be in Northern India. Perhaps the reading should be Sítávatí or Sítávatí, which seems to have been the ancient name of the modern river Selyé; this after uniting with the Rúp-
25 vāti,* Karatoyā,† Mahā-gaurī,‡ and Durgā,§ and Antah-śirā; ||
narain is the river on which Tamluk, the ancient Tāmra-liptaka (see verse 44 below), is situated; and which may well find mention here. Perhaps the name Balakā may be connected with the modern river Barākār, a tributary of the Damudā; these two combined form the largest river in Western Bengal, and flow close to Tamluk. Tamluk was a famous port, and it would be strange if the rivers near it were overlooked. The M.-Bh. mentions a river Sata-balā (Bhishma-P. ix. 328). The Matsya Purāṇa reads Viśva-mālā instead (cxiii. 37). I have not met either name elsewhere.

* I have not met with this name elsewhere. It may be the Subarna-rekha or one of the small rivers in the north of Orissa; or may we conjecture Damud-vatī, and identify it with the R. Damudā in West Bengal? See the last note.

† One river of this name in North Bengal has been mentioned in verse 18 note‡‡; and there was another of the same name in the north of India (M.-Bh., Anuśās.-P. xxv. 1699); neither can be meant here. I have not found any Karatoyā elsewhere, which rises in the Riksā range. The Vāyu Purāṇa reads Toyā instead (xlv. 103), and so also the Varāha (lxxiv); but I have not found this name elsewhere. Perhaps the reading should be Karabhāsā. Karabhā or Kapiśā is the name of a river on the confines of Utkala and Kalinga (Raghu-V. iv. 38, commentary), but no details are given to identify it. The name Kapiśā suggests identification with the modern Cossye or Kansai (the chief river in the Midnapur district) which is said to be modified from Karīsavatī, but may well be a corruption of Kapiśā-vatī.

‡ This is also mentioned in M.-Bh., Bhishma-P. ix. 341. It is no doubt a synonym of Brahmanī and Brāhmaṇī, all being names of Durgā; it would then be the modern R. Brahmanī in Orissa.

§ There are two rivers of this name mentioned in the Bhishma-P. list (ix. 337 and 341) in the M.-Bh., and the second is that intended here, as it is placed with the Mahā-gaurī; but I have not met with the name elsewhere. It may be a synonym of the small river Brāhmaṇī which flows through the Moorshedabad district into the right bank of the Bhāgirathī branch of the Ganges.

|| This is not in the dictionary. The Vāyu (xlv. 103) and Kūrma (xlvii. 33) Purāṇas read Antah-kīlā. The Varāha reads Antyāgirā (lxxiv), which is no doubt an intended synonym. I have not met with any of these names elsewhere, but Antra-kīlā is mentioned (M.-Bh., Bhishma-P. ix. 337). Antah-kīlā seems to be the correct form; and if the name is descriptive, the river is probably one of the northern tributaries of the Mahānādi; all of which are encompassed with hills. See however a people called Antar-gīryas in verse 24 below.
those rivers* flow from the slopes of the Riksha† Mountains, having holy names and are bright.

26 The Godávari,‡ Bhíma-rathá,§ Krishná,|| and another¶

* The Varáha Puráṇa mentions also Manji자동 Subhé (lxxv); I have not found the former name elsewhere; but the Subhd is mentioned in the Hari-Vaṁśa (clxvii. 9509-10), and a river, Maningé is mentioned in the Bhishma-P. list (ix. 342). There are no data to identify them, except that the passage in the Hari-Vaṁśa places the Subhé in the Dekhan.

† The text reads Bindhyā or Vindhyā, and yet makes the next group of rivers also rise in the same range. The Váyu (xlv. 108) and Kúrma (xlvii. 33) and Varáha (lxxv) Puráṇas say the same; but the proper reading must be Riksha as the Vishyú Puráṇa says (Bk. II. Chap. iii), for the Tápi, Veỹyá and Vaitaraní certainly do not rise in the former mountains but in the latter. The Agni Puráṇa wrongly groups the Tápi and Payoshní with the Godávari and other rivers as rising in the Sahya Mts.

‡ The modern Godaverí. This river was famous from the earliest times. Jana-sthána, the scene of Ráma’s first conflict with the Rákshasas was the country on both its banks between its tributaries the Manjira and Pranhita (see Journal, R. A. S, 1894, p. 247).

§ Or Bhíma-rathí as the Váyu (xlv. 104) and Varáha (lxxv) Puráṇas read: Bhíma-rakshí which the Kúrma gives (xlvii. 34) seems incorrect. The former is the name as given in the M.- Bh. (Vana-P. lxxxvii. 8328; Bhishma-P. ix. 327; and Anusás.-P. clxv. 7653). This is the modern Bhima, the tributary of the Krishná, rising near Poona. The Varáha Puráṇa adds immediately Marathí (lxxv); is it a mistaken repetition of the last three syllables of the preceding river? I have found no such river.

|| The modern Kistna. This river received very little notice in ancient times, and was almost unknown compared with the Godávari and Káverí. Besides its inclusion in the Bhishma-P. list (ix. 340), it is doubtful if it is so mentioned in the M.- Bh., or Rámayána. It is omitted from the lengthy account of Sahadeva’s conquests in the south (Sabhá-P. xxx), and the detailed pilgrimage itineraries (Vana-P., Tirtha-yátrá-P.) and other geographical discourses. It does not occur in the story of Raghu’s conquests even in the late poem, the Raghu-Vaṁśa. The reason seems to be that the country through which it flows was nearly all forest in ancient times.

¶ For tathápará of the text the Váyu Puráṇa reads c’a vañjulá (xlv. 104) and the Kúrma c’a vañyatá or c’a vatsari (xlvii. 34). I have not found these names elsewhere. Perhaps we should read some names like Mañjirá, as the large southern tributary of the Godávari is now called, though its earliest name was apparently Mandákiní (Rámáy., Yuddha K. cx. 38, 39; Journal, R. A. S., 1894, p. 250).
Venya,* Tunga-bhadra,† Suprayogá,‡ Váhyá,§ and the 27 river Káverí; || these noble rivers¶ issue from the slopes of the Sahya** Mountains.

The Kṛita-málá, †† Támra-parṇí, ††† Pushpa-

* This form is not in the dictionary. The Varáha Puráṇa reads Vená lxxxv); the Kúrma Vená or Vará (xlvi. 34); and the Váyu Vainí (xlv. 104)—all mere variations, the proper name no doubt being Vená. This is the third river of this name mentioned here, see verses 19 and 24. It is probably the same as the Vainá in the Bhishma-P. list (ix. 328), and the Vená in the Bhágavata Puráṇa (V. xix. 17). Is it to be identified with the R. Penner which is between the Kistna and Kaverí; though the Sanskrit name of the Penner is said to be Pináká (Arch. Surv. of S. India, by R. Sewell, I. 123 and 129)?

† The modern Tumbhadora, the large southern tributary of the Kistna, consisting of the combined streams of the Tunga and Bhadra.

‡ This is not in the dictionary, but it is also mentioned in the Bhishma-P. list (ix. 328) and in the Vana-P. (ccxi. 1432), and was a large and known river. Though not apparently identified, it is probably one of the large western tributaries of the Kistna.

§ This is not in the dictionary, but the Varáha Puráṇa agrees (lxxy) and the Matsya (cxiii. 29). I have not found the name elsewhere and it does not appear to be identified. The Agni P. reads Varadá (cix. 22), the large southern tributary of the Kistna called Varada or Vedavati.

¶ || The modern Cavery or Coleroon in south India. It was better known than the Kistna in ancient times. It is mentioned in the M.-Bh., (Vana-P. lxxv. 8164-5; clxxix. 12910; and Bhishma-P. ix. 328) and Rámáy. (Kishk. K. xli. 21 and 25). King Jahnu is said in the Hari Vaṁśa to have married this river, and made the Ganges his daughter (xxvii. 1416-22; and xxi. 1757-61).

†† The Matsya (cxiii. 29) and Varáha (lxxxv) Puráṇas add the Vaññulá; as to which see verse 26 note ‡.

** The text reads Bindhyá or Vindhyá here, after having read it already in verse 25; and offers Sahya a as variant in a note. The latter is manifestly the proper reading, and agrees with the Kúrma (xlvi. 34) and Váyu (xlv. 104) Puráṇas.

††† This is not in the dictionary. The Agni Puráṇa agrees with it (cxviii. 8); the Kúrma reads Ritu-mádá (xlvi. 35), the Varáha S'atu-mádá (lxxxv), and the Bhágavata Kata-mádá (V. xix. 17). Is it to be identified with the Vedamali which flows out north of Cochin? The people of Kac'cha or Cochin are mentioned in canto lviii. verse 28.

††† This is mentioned as a place of pilgrimage in the M.-Bh. (Vana-P.
28 já,* Sútpalá-vatí; † these are rivers‡ which rise in the Malaya Mountains, and have cool water.

And the Pitri-somá, § and Rishi-kulyá, || Ikshuká, ¶ and

Ixxxviii. 8340), and the Raghu-V. says (iv. 49 and 50), that the vanquished Pândya kings gave Raghu the choicest pearls from the sea at the mouth of the R. Tárma-parśá, where (the commentator adds, it is well-known) pearls were produced. This river then was in the Pândya country and flowed into the G. of Manaar. It is the modern Chittar, the river of Tinnevelly (Arch. Surv. of S. India, b. 303).

* The Váyu Puráṇa reads Pushpa-játi (xlvi. 105), the Kúrma Pushpa-vatí (xlvi. 35), and the Varáha Pushpa-vatí (Ixxxv). I do not find any of these names elsewhere. A tirtha Pushpa-vatí is mentioned (M.-Bh., Vana-P. Ixxxv. 8154-5), but it was situated between Daksha-pa Kosala (Ghättisgarh) and C'ámpá (Bhagalpur). A river Pushpa-varñi is mentioned (id., Bhíshma-P. ix. 342), which is joined with a river Utpalá-vatí and therefore is probably the same as the river in the text. A Pushpa-váhini is mentioned as situated in the south in the Hari-Varáṇa (clxviii. 9510-2).

† This is the same as the Utpalá-vatí mentioned in the last note (M.-Bh., Bhíshma-P. ix. 342) and the Utpalá (Hari-V., clxviii. 9510-2); and the Váyu (xlv. 105) and Kúrma (xlvi. 35), Mtsya (cxiii. 30) and Varáha (Ixxxv) Puráṇas read Utpalá-vatí.

‡ There are only six noteworthy rivers rising in the Malaya Mts., viz., the Vaigal, Vaippar and Chittar on the east, the Amaravati (a tributary of the Kaveri) on the north, and the Ponani and Peri or Veda-mali on the west. The Chittar is the Tárma-parśá, hence the three others named in the text must be found among the five remaining modern rivers.

§ Not in the dictionary. The Váyu Puráṇa reads Tri-sámá (xlv. 106), and the Agni P. also (cxviii. 8); while the Varáha reads Tri-yáma (Ixxxv). I have met only with the Tri-sámá elsewhere (Bhágavata Puráṇa, V. xix. 17). It is probably one of the small rivers on the Eastern coast, for the interior behind these mountains was not well known. The Mtsya Puráṇa reads Tri-bhágá (cxiii. 31) which I have not met elsewhere.

|| This is the river on which Ganjam stands, and it bears the same name still. It is mentioned in the Bhíshma-P. list (ix. 343). The Váyu Puráṇa reads Ritu-kulyá (xlv. 106), by mistake. Another Rishi-kulyá is mentioned in verse 29.

¶ This is not in the dictionary. The Váyu (xlv. 106) and Varáha Puráṇas (Ixxxv) read Ikshudá; and Ikshuddá which the Mtsya Puráṇa reads (cxiii. 31) is a variant. I have not found any of these names elsewhere, but the R. Ikshu is mentioned (M.-Bh., Bhíshma-P. ix. 324). It is probably one of the small streams on the Eastern coast.
29 Trīdivā,† Lāṅgu-linī,‡ and Vamāśa-kara,§ are known to
spring from the Mahendra § Mountains.

The Rishi-kulyā,|| and Kumārī,¶ Manda-gā,** Mand-

* This is the second Trīdivā, see verse 23; but I have not found two
rivers of this name mentioned anywhere else. Instead of Trīdivā c’a yā as
in the text, the Matsya Purāṇa reads Trīdivāc’āl (cxiii. 31).
† This is the modern Lāṅgu-linī, on which Chicacole stands, between
Vizianagram and Calingapatam. The Varāha Purāṇa reads Mālint or Lāmā-
linī (lxxxv) and the Matsya Mālint (cxiii. 31); I have not found these names
elsewhere and they seem incorrect. The Lāṅgtāl mentioned in the M.-Bh.
(Sabhā-P. ix 374), is probably this river.
‡ The Varāha Purāṇa reads Vamāśa-vard (lxxxv), and the Vāyu Vamā-
śa-dhara (xlv. 106); the latter is the correct name. It is the modern Bansi-
śhara, the river on which Calingapatam stands.
§ The Kūrma Purāṇa omits this group of rivers altogether, and puts
three of them Trī-sāma, Rishikā and Vamāśa-dhāriṅi into the next group
(xlvii. 36). The Matsya Purāṇa mentions three more rivers, the Tāmra-
parṇi, Suravā and Vimalā (cxiii. 31), but all these seem doubtful. A Tāmra-
parṇi has been mentioned in verse 28. A Sārdvati is named in the Bhishma-
P. list (ix. 327), and a Vimalād or Vimalodā in various passages (e. g.
Sālya-P. xxxix. 2214–5; Hari-V., clxviii. 9517–8); but they are in North-
ern and Western India.

In note †† on page 284, the Mahendra mountains are said to be “the
portion of the Eastern Ghats between the Godavari and Mahanadi
rivers and the hills in the south of Berar,” but this proposition must be
modified on a full consideration of all the foregoing identifications. Gand-
vara as used by Wilson was applied to a very wide tract in Central India.
The Mahendra Mts. cannot extend as far west as Berar nor beyond the
Wain-ganga; and must be limited to the hills between the Mahanadi, God-
avari and Wain-ganga, and may perhaps comprise only the portion of the
Eastern Ghats north of the Godavari. It is in this last tract only that the
name has survived. See Raghu Varāṇa, iv. 43.
|| This is the second Rishi-kulyā, see verse 28. The Vāyu Purāṇa reads
Rishikā (xlv. 107), and the Varāha Rishikā (lxxxv), and the Matsya Kāśikā
(cxiii. 32). I have not met with these names elsewhere.
¶ The Vāyu Purāṇa reads Su-kumarī (xlv. 107), and the Varāha Lāsati
I have not found these names elsewhere, but the Kumārī is mentioned in the
Bhishma-P. list (ix. 343).
** This is mentioned in the Bhishma-P. list (ix. 340). The Varāha Purāṇa
reads Mandā-gāminī (lxxxv); and for this and the next river the Kūrma reads
Gandha-mādana-gāminī (xlvii. 36), which is probably erroneous.

39
vánhínā, * Kripá,† and Palásini ‡ are known to spring in the Súkti-mat § Mountains.

All the rivers || possess holy merit; all are rivers flowing into the ocean; all are mothers of the world; ¶ they are well-known to cleanse from all sin.

* This is mentioned in the Bhishma-P. list (ix. 340), but hardly in the same connexion.
† The Ványa Puráṇa reads Kúpd (xlv. 107), and the Kúrma Kashiprá or Rúpá (xlvii. 36). I do not find any of these names elsewhere. A river Krityá is mentioned in the Bhishma-P. list (ix. 326), but that appears from its context to be in north India.
‡ This is mentioned in the Bhishma-P. list (ix. 330), but in so different a connexion that the references appear to be to two separate rivers. The Matsya Puráṇa reads Pásinī (cxxiii. 32), which however I have not met elsewhere.
§ These Mts. are but very rarely mentioned, and in page 285 note ‡ I have noticed what has been written about them. They were in the Eastern region, for Bhíma in his conquests in that quarter marched from Himávat towards Bhalláta and conquered the Súkti-mat Mountain (M.-Bh., Sahá-P. xxix. 1079). Though Bhalláta does not appear to have been identified, the only noteworthy hills in the east which have not been assigned to the other great ranges are the Garo, Khási and Tipperah Hills which bound Bengal in that direction. Can these be the Súkti-mat Mts.? There seems to be no improbability in this, for the river Lohita or Brahma-putra and the country Káma-rúpa, which is in the Assam Valley, were known. If this identification is satisfactory, the R. Kumárt may be the modern Someśvar which flows southward between the Garo and Khási Hills (both being names of Durgá); and the Kripá may perhaps be the Kapili which flows into the Brahma-putra a little above Gauhatí, the ancient Káma-rúpa; the other streams are not recognizahle.

|| Saras-vatyaḥ. Or should this mean only the rivers called Saras-vatét? There were seven rivers specially distinguished by this name (M.-Bh., Sálya-P. xxxix. 2188-9), namely, 1. the Su-prabhá among the Pushkáras (ibid. 2198-2200), that is, near Ajmir; 2. the Kánc-anákhért in Naimisha forest (ibid. 2201-4), which was on the Go-máti; 3. the Vibálá at Gaya (ibid. 2205-6); 4. the Mano-ráma, the swift stream flowing from Himávat in the north part of Kosala (ibid. 2207-10); 5. the Ogha-vatét, which seems to be in Kurn-kshetra (ibid. 2212-3); 6. the Su-reyu, which seems to be in Kuru-kshetra or near Gangá-dvára (ibid. 2211-4); and 7. the Vimalodá or Vimalodák at Haimanta-giri (ibid. 2214-5).

† Viśvasya mátaraḥ; compare M.-Bh., Bhishma-P. ix. 344.
And others, small streams, are mentioned in thousands, 32 O bráhman, those which flow only during the rainy season, and those which flow at all seasons.

The Matsyas, * and Áśvakúṭas, † and Kulyas, ‡

* The people and their country both went by the name Matsya. This country was part of the region called Brahmarshi (Manu ii. 19). It was south or south-west of Indra-prastha, the modern Delhi (M-Bh., Sabhá-P., xxx. 1105-6; the mention in *ibid.* xxix. 1083 may be a mistake; but the Matsyas are named twice in the Bhíshma-P. list, ix. 347 and 348, unless one name be a mistake for Vatsa); and it was west of Súrasena, which was the country round Mathúrá, the modern Muttra (Viaśa-P., v. 141-5; see note in canto lviii. verse 7); hence Matsya comprised the modern Alwar State and the land around that. It appears to have extended up to Kuru-kshetra, because no other country which could intervene is mentioned in Manu ii. 19. Its capital was Upapavaya or Upapalava (Śalya-P., xxxvi. 1973-6) which was 1½ or 2 days' journey by chariot from Hástinapura (Udyoga-P., lxxxiii. 3010-17; lxxxv. 3040; and lxxxviii. 3101). Cunningham says Matsya was the country west of Agra and north of the R. Chambal, i.e., the whole of Alwar with portions of Jaypur and Bharatpur; and its capital was Vairúṭa, the modern Bairat (Arch. Surv. Repts., II. 242; and XX. 2, and plate i).

The Váyu Puráṇa reads Vatsas instead (xliv. 110). Vatsa or Vátyas was in the region east of Delhi (Sabhá-P., xxix. 1084), and king Vatsa who is said to have given his name to the country was grandson of Divódása, king of Benares (Hari-V., xxix. 1587, 1597; and xxxii. 1753). Kausámśhí was the capital, and it has been identified by Cunningham with the modern Kosam which is on the north bank of the Jumna about 31 miles above Allahabad. Hence the country was also called Kausáṃmba (Arch. Surv. Repts., I. 301-310). Vatsa or Kausáṃba therefore comprised the lower part of the Ganges and Jumna Doab and also probably the tract south of that, on the other side of the Jumna.

† The Váyu Puráṇa reads Kísashyas, Kíshías or Kíshadyas instead (xliv. 110); but none of these names are in the dictionary. The Matsya reads Kívdás (cxiii. 35) but they are out of place here. The text reads Matsyásávkú-ṭáḥ kulyáśca, but I would suggest instead Mātsyáḥ c'á Kanyá-kubjá c'á, thus reading Kanyá-kubjas or Kánya-kubjas instead of Áśvakúṭas and Kulyas. Kanyá-kubja or Kánya-kubja is the modern Kanaúj, on the Ganges about 50 miles above Cawnpore; it was a famous city all through Indian history. People called Sukúṭyas are mentioned (Bhíshma-P. ix. 347), Áśvakas (ibid. 351), and Áśvádikas (ibid. li. 2105).

‡ This is not in the dictionary as a people; the word occurs in Vana-P., (cxxv. 10408), but does not appear to mean a people there. See the last note.
33 The Kuntalas,* the people of Kāśi,† and the Kosalas,‡ and the Atharvās, and Arka-lingas,§ and the Malakas,||

* This country is said by Muir to be one of the Piśāc’a countries (Sansk. Texts, II. 59), but there were three people of this name, one in the Dekhan (Bhīshma-P., ix. 387), who are mentioned in verse 48 below; and two others elsewhere (ibid. 347 and 359). Those mentioned in verse 347 are the people meant here, for they are grouped with the people of Kāśi and Kosala; and they probably occupied the country near Chunār (south of Benares), which Cunningham calls Kuntila (Arch. Surv. Repts., XI. 123). The third people were probably in the West.

† Benares, the ancient Vārānasī. It was the capital of an ancient and famous kingdom. According to the Rāmāyaṇa Kāśi was a kingdom (Adi-K., xii. 20) while Prayāga and the country all around it was still forest (Journal, R. A. S., 1894, pp. 237-239). Its sacred character dates from comparatively late times, for it was one of the exploits for which Krishṇa was extolled that he burnt it for a succession of years and devastated it (Udyoga-P., xlvii. 1883; and Hari-V., olxi. 9142-3). For some vicissitudes in its early history, see Hari-V., xxix. and xxxii.

‡ Kosala, Kosala or Uttara Kosala, with its capital Ayodhyā, is the modern Oudh. Gen. Cunningham says it meant more particularly the country north and east of the R. Rapti (Arch. Surv. Repts., I. 327; and XVII. 68); but it seems rather to have denoted the country stretching from the Rapti on the east (see page 294 note †) to the confines of the Kuru and Piśāc’a kingdoms on the west. Northward it was bounded by the tribes that inhabited the slopes of the Himalayas, and southward by the kingdom of Benares. It was distinguished from another Kosala, which was called Dakshiṇā or Mahā Kosala and which is mentioned in verse 54.

§ These two names are not in the dictionary, and I have not found them elsewhere; they seem to be mistakes. The Vāyu Purāṇa reads instead of them atha pārveś tilaṅgā c’a (xlv. 111); but this is doubtful and unsatisfactory, for the Tilangas are mentioned as a southern people in canto lviii. verse 28. The Mātsya reads and Avantās and Kalingas (cxiii. 36), but these are hardly satisfactory; the former are mentioned in verses 52 and 55, and the latter in verses 37 and 46 below. Perhaps Arka-lingas may be meant as a synonym of Sūrya-vanās, the Solar Race, yet this again is hardly satisfactory, for that race reigned in Kosala, which has just been mentioned separately. There is a low group of Brāhmans in Behar called Atharvās (Risley’s Tribes and Castes of Bengal, I. 26).

|| This is not in the dictionary and seems erroneous. The Vāyu Purāṇa reads Magadhas instead (xlv. 111), the people of Magadh or South Behar, but this is unsatisfactory for the Magadhās are mentioned in verse 44. The
and Vṛikas*; these † are well known generally as the peoples who inhabit the Central Region.‡

Matsya reads Mákas (cxiii. 36), which I have not met elsewhere. The reading should be Malajas probably. They are mentioned in the M-Bh. (Bhishma-P. ix. 357), and Rámáyaṇa (Adi-K. xxvii. 16–23), and from the course described in the latter poem as taken by Viśvā-mitra and Rāma, it appears they were neighbours of the Karūshas, (see note to verse 53), and occupied the district of Shāhábād, west of the Son, for Viśvā-mitra and Rāma crossing from the Sarayú to the south of the Ganges entered that district, which had been inhabited by the Malajas (ibid., 8-16.)

* The Vṛikas are named in Bhishma-P., li. 2106, and a king Vṛika is alluded to in the Hari-Vaṁśa (xiii. 760-81); but there is nothing to identify them. The Matsya Purāṇa reads Andhakas (cxiii. 36). The Andhakas were a subordinate family of the Yādava race, and are often mentioned in the M.-Bh. (e.g. Udyoga-P. lxxxv. 304), and Hari-Vaṁśa (xxxv. 1907-8; and xxxix. 2041; and xciv. 5190-5204), but they dwelt in Su-rāshṭra in the West and appear to be out of place here. The most probable reading seems to be the Vṛajas, the people of Vṛaja (or Vṛija, as it was also called), the modern Braj, the country north-west of Mathurā or Muttra.

† This is a short list. Besides these the Vāyu Purāṇa has two lines at the beginning of this group, viz., “the Kurus, the Pāṇcālas, and the Sālvas, and the Jāngalas, the Sūrasenas, the Bhadrakāras, the Bodhas and the lords of Sāta-patha” (xlv. 109 and 110); much like a passage in the M.-Bh. (Bhishma-P., ix. 346–7). The Matsya has the same lines, but gives the last two names as Bāhyas and Paṭaṇc‘aras (cxiii. 35, 36). For the Kurus, see canto lviii. verse 9; for the Pāṇcālas, canto lviii. verse 8; for the Sālvas, canto lviii. verse 6; the Jāngalas are no doubt the people of Kuru-jāngala, see note to Kuru, canto lviii. verse 9; for the Sūrasenas, see canto lviii. verse 7. The Bhadrakāras are mentioned in the M.-Bh. (Sabhā-P., xiii. 590) and may perhaps be the same as the Bhadras mentioned in Vana-P. coliii. 15256; they appear from these passages to have been situated on the west bank of the Jumna, somewhere between Delhi and Muttra. The Bodhas are mentioned in the M.-Bh. (Sabhā-P., xiii. 590; Bhishma-P., ix. 347) and are probably the same as the Bodhis (Rámáy., Ayodh-K. lxx 15), who appear to have been situated on the eastern confines of the Panjab. I have not met Bāhyas elsewhere; it seems erroneous. Sata-patha seems to be erroneous, and Paṭaṇc‘ara is much better. The Paṭaṇc‘aras are mentioned in the M.-Bh. (Sabhā-P. xiii. 590–1; xxx. 1108; Virāṭa-P., i 11-12; &c.) and appear from the second of these passages to have occupied the tract south of the Apara-matsyas, that is, probably the country south-west of Gwalior.

‡ Madhyā-deśa, the whole of the Ganges basin from the Panjab as far
34 Now along the northern half of the Sahya mountains * that region, in which the river Godávari flows, is a delightful
35 one compared even with the whole earth; Go-vardhana is the charming city of the high-souled Bhárgava race.†

east as the confines of Behar; but Manu restricts it and defines its limits thus (ii. 21)—north, the Himalayas; south, the Vindhya Range; west, Vinaśana which is where the R. Saras-vatí perishes in the desert (M-Bh., Śalya-P. xxxviii. 2119-20); and east, Prayága or Allahabad.

* The text Sahyaśya c'ottare yás tu seems incorrect; these words cannot well go with the preceding verse, for no people north of the Sahya Mts. and south of the Páripátra Mts. could be within Madhya-deśa; and they do not agree with the following words. The Váyu Puráṇa reads sahyasya c'ottarārdhahe tu, which I have adopted. That Puráṇa agrees and is a little fuller—"Now along the northern half of the Sahya Mts., where the river Godávari flows, that region is a delightful one within the whole of this earth. This paradise named Go-vardhana was built there by Sura-ríja for the sake of Ráma's spouse; the trees and herbs there were brought down from above by the Muni Bharadvája for the sake of Ráma's spouse. He made a delightful wooded tract the private part of the palace (antah-pura)" (xlv. 112-114). The Matsya Puráṇa reads Sahyaśyánantare c'aites and is similar, but varies at the second sentence, thus—"Where for the sake of Ráma's spouse the hill named Go-vardhana, Mandara, Gandha-mádana, trees from Svarga and heavenly plants (oshadhith, acc.) were brought down by the Muni Bharadvája for the sake of the spouse; hence that region excels in flowers, therefore it has become delightful." (xlii. 37-39). The Ráma alluded to here must be Ramá Jámadagnya or Paraśu-Ráma, who dwelt in this region; see the next note.

† These people are here placed on the east side of the Sahya Mts. among the sources of the Godávari. This region and the country west of it on the other side of these mountains and the tract northwards to the Narmáda are connected in many a story with Bhárīga, his son C'yavana and his descendants Rícuśka, Jamadagni and Paraśu-Ráma (e. g. M-Bh., Adi-P. clxxviii. 6802-10; Vana-P. cxxi and cxxii with Sata-patha Bráhmaṇa IV. i. 5; Vana-P. lxxix. 8364-5; cvx. 10150-2; Śánti-P. xlix. 1778-82; Vana-P. xcix. 8681-2 with Śánti-P. ii). The Bhárgavas were however a numerous race and spread into other regions; they are also mentioned as one of the eastern peoples in verse 43 below. They held a high position and appear to have been numerous in king Krita-vírya's kingdom at Māhish-matí, and after his death their wealth, it is said, brought down on them the hostility of the Kshattriyas (Adi-P. clxxviii. 6802-15). Go-vardhana (masc.) as a city is not in the dictionary. I have not found it alluded to elsewhere.
COUNTRIES AND RACES IN INDIA.

The North-western peoples are these—The Vāhlikas

* Vāhlikā or Bāhlika or Bālhika is said in the dictionary to be the modern Balkh, and in Lassen's map to be the ancient Bactriane; but there was another country, if not two tribes of this name, in the Panjab. The name is written Vāhlikā or Vāhlika and there may have been a distinction between the two words, for both are mentioned in the Bhūshima-P. list (ix. 354 and 361). These were not uncommon names, and there were two princes called Vāhlika between Parikshit and Bhūshima in the Lunar Dynasty, and the later prince is styled a king (M.-Bh., Adi-P., xciv. 3745, and 3756-51; and xcv. 3798-3800). The Vāhlikas are mentioned twice in the Rāmāyaṇa and are placed in the western region (Kishk. K. xliii. 5), and also in the northern region (ibid., xlv. 18). A distinction as between two people of this name is also indicated by the mention of two independent kings of the Vāhlikas reigning contemporaneously in the M.-Bh. (Adi-P. clxxxvi. 6992; Sahbhā-P. xxxiii. 1266 and 1272; Udyoga-P. iii. 74 and 77). One of these two peoples was closely connected with the Madras, for Sālya, king of Madra, is also called lord of the Vāhlikas (Adi-P. cxiii. 4425-40; and lxvii. 2642), and his sister Mādri is called Vāhlikī also (ibid., cxxv. 4886); and an ancient eponymous king Vāhlika is placed in the same Krodha-vaśa gaṇa with the eponymous kings Madraka and Suvira (ibid., lxvii. 2695-6). The other people of this name appear to have been closely connected with the Daradas who were a mountain-tribe in the north of the Panjab (see note to verse 38), and are the modern Dards of Dardistan; for an ancient king Darada the Vāhlika is mentioned who did not belong to the Krodha-vaśa group (Adi-P. lxvii. 2694), and the Vāhlikas are linked with the Daradas (Bhūshima-P. cxviii. 5484) and are mentioned with the Kāmbojas and Yavanas and other ultra-Panjab tribes (Drona-P. cxxi. 4818; see also Sahbhā-P. xxvi. 1031-3). If these inferences may be trusted, one Vāhlika or Vāhlika was situated in the plains of the Panjab alongside Madra-deśa and very possibly south of it (see Rāmāyaṇa, Ayodh-K. lxx. 16-19, with note to Madrakas in verse 36, and note to Kaikeyas in verse 37) i.e., between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayās, very possibly between the Chenab and Bias. The name Vāhlika appears to have been altered in later times to Bāhlika seemingly by a punning resemblance to vahī, "outside," because they were shut out by the Saras-vati, Kuru-śhetra and other natural features from the central country which remained true to Brahmanism. The people of the Panjab were then collectively called Atraṭas or Bāhikas, and they and all the tribes beyond were stigmatized as impure and contemptible by the arrogant and intolerant brahmans of Madhya-deśa (Mānīr's Sanskrit Texts. II. 482, and M.-Bh., Karṇa-P. xliiv. 2026 &c.; see also Cunningham's Arch. Surv. Repts., II. 6, 14,17, 195, &c).
and the Vāṭadhānas, * and the Abhiras, † the Kāla-

* This people is mentioned in several passages in the M-Bh. (Sabhā-P. i. 1826; Udyoga-P. iii. 86; Bhishma-P. ix. 354; and Droṇa-P. xi. 398), and their name appears to be derived from an eponymous king Vāṭadhāna, who was of the same Krodha-vaśa group as the eponymous kings of the Vāhikas, Madras and Sauvīras (Adi-P. lxvii. 2895-9). No doubt therefore they dwelt alongside those tribes. Their country Vāṭadhāna was part of the territory stretching from Paṇc’a-nada to the Ganges, over which the hosts assembled on the Kauravas' side spread at the beginning of the great war (Udyoga-P. xviii. 596-601), and it was in the western region (Sabhā-P. xxxi. 1190-1). From these data it may be inferred that the Vāṭadhānas inhabited the country on the east side of the Sutlej, southward from Ferozpur. Mann declares a Vāṭadhāna to be the offspring of an outcaste brahman and a brahman woman (x. 21), but that is no doubt an expression of the same arrogance which in later times stigmatized all the Panjab races as outcastes (as mentioned in the last note), for Vāṭadhāna dvījas were among the people whom Nakula conquered (Sabhā-P. xxxi. 1190-1). The Vāyu Purāṇa reads Vāḍadhānas (xiv. 115) erroneously.

† They were an aboriginal tribe and are called mlec’chas and dasyus. (M-Bh.,Vana-P. clxxviii. 12838-40; and Mansala-P. vii. 222, &c.) They were scattered over various tracts and gained their livelihood in various ways. Three divisions of them are mentioned in the M-Bh. (Sabhā-P. xxxi. 1192), those who dwelt along the river Saras-vatī, those who lived by fishing, and those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Vīnaśaṇa on that river, for it is said the river perished there because of her hatred of them (Salya-P. xxxviii. 2119-20), and as far west as Paṇc’a-nada (Mansala-P. vii. 220-242; and viii. 270; where Paṇc’a-jana is probably a mistake for Paṇc’a-nada); this group is probably the tribe of Abhiras mentioned in Bhishma-P. ix. 354, and Rámây., Kishk. K. xliii. 19. The second group must no doubt mean those who lived by the sea and not simply on rivers, hence it would have inhabited the coast along the Rann of Kachh and the delta of the Indus; and it is no doubt the tribe of Abhiras mentioned in Kishk. K. xliii. 5. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north or west of the Panjab, for it is classed with the Daradas and Kāśmīras (Bhishma-P. ix. 375; and see note to verse 38), and with the Páradas (Sabhā-P. i. 1832; and see note to verse 37). The Abhiras were closely connected with the Sūdras in these three groupings (Sabhā-P. xxxi. 1192; and see note to next verse). The descendants of all these Abhiras are the modern Ahirs who are scattered widely over Hindustan
36 toyakas, * and the Aparántas, † and the Súdras, ‡ the proper. Another body of Abhíras was found in the Dekhan (see verse 47). The Abhíras are said in the Hari-Vaṃśa to have been dominated by the Daityas and Dánavas in ancient times, and to have been the chief inhabitants of the country from the Jumna to the peninsula of Gujarat (xiv. 5142-80).

* So also in the Matsya Purāṇa (xiii. 40). This word is written Kālajashaka in the M.-Bh. (Bhishma-P., ix. 354), but I have not found either name elsewhere. Possible readings might be Bāla-jartikāḥ or Bāla-káthikāḥ. The former, however, seems inappropriate; the Jartikās are the same as the Bāhikās (Karṇa-P. xliv. 2033; Arch. Surv. Repts., II. 13 and 195) who are noticed in the note to "Vāhlīkas" (page 311). The "Bālas and Kāthis" would be a preferable reading. The Bālas, according to Cunningham, occupied the northern portion of Sindh and were ousted from there about the middle of the seventh century A.D. and moved south-east. The Kāthis (the Kathi of the Greek writers), according to the same authority occupied the Rechna Dhaub between the Chenab and Ravi rivers and also probably the northern portion of Sindh; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D. and settled in the peninsula of Gujarat where they have given the name Kāthiāwār to a district (Arch. Surv. Repts., II. 38-37).

† Aparánta means "living at the western border." A people of this name is mentioned in the M.-Bh. (Bhishma-P., ix. 355), and allusion is often made to Aparánta and the Aparántas (e.g., Vana-P., ccxvii. 7885-6; and Sánti-P., lxxix. 1780-2); but the word, though it no doubt designates a people living in the extreme west, yet seems to have a general meaning in most passages (see verse 52 below), and those passages which use it in a restricted sense do not agree—thus Aparánta is stated to be a country in the middle of the sea (Raghn-V., iv. 58, commentary), yet the Aparántikas in canto lvii., verse 34 are placed in the tortoise's tail, that is, north of Sindh and Sauvira which are placed by verse 30 in the right hind foot. Cunningham, judging from the spots where coins have been found, was inclined to locate them in Northern Sindh and parts of West Rajputana (Arch. Surv. Repts., XIV. 136, 137) which will satisfy canto lviii., verse 34. The Váyu Purāṇa reads Aparr̥tas instead (xliv. 115) which seems erroneous. The Rāmâyana mentions simply the Aparas (Kishk.-K., xilii. 23). The Matsya Purāṇa reads Puranāhāras (xiii. 40) erroneously.

‡ The Súdras are often linked together with the Abhíras (M.-Bh., Sabhá-P., xxxi. 1192; Bhishma-P., ix. 375; Droqa-P., xx. 798; Salya-P., xxxviii. 2119-20). They appear to have been considered dasyus (Sánti-P., clxxi. 6372, and clxxii. 6446) and mlec'chas (Vana-P., clxxxviii. 1238-40 where Sköra seems a mistake for Śūdra); yet their women are alluded to in rather favourable terms (Sabhá-P., i. 1829). They were divided into the same
Pallavas, * C'arma-khāṇḍikas, † Gándhāras, ‡ and Gabalas, §

three groups as the Abhiras, viz., men of the plains, men of the sea-coast, and men of the hills (Sabhā-P., xxxi. 1192), inhabiting much the same regions (see notes to Abhiras in verse 35; for Śāras in Rāmāy., Kishk.-K., xliii. 19 read probably Sūḍras), hence it would seem these two people were considerably intermixed and were probably closely connected aboriginal races. One group of the Śūḍras was known to the Greeks as Sūḍrakas, and is placed by Cunningham in the middle of the triangle of the Panjab (Anc. Geog., I. 214–218; and Arch. Surv. Repts., II.).

* This is no doubt a mistake for Pahlavas, which the Vāyu Purāṇa reads (xlv. 115) and which occurs in canto lvii., verse 30; though Pallavas are mentioned in the M.-Bh. (Vana-P., i. 990). The Pahlavas are understood to be the Pehlavi or ancient Persians. Two people of this name are mentioned in the Bhishma-P. list (ix. 355 and 375), but there appear to be no data to make a distinction as the allusions to the Pahlavas are generally vague, unless it be supposed there was a Pahlava colony in the Panjab; and this supposition would suit this verse, for the Persians were altogether outside India. The Hari-Vanās says King Sagara defeated a great confederation of Pahlavas and other people, abrogated their laws, degraded them and made them wear beards (xiii. 763–4; and xiv. 775–783); but this seems a late fable, on a par with their being called dasyus (id., cxv. 6440–3). The Rāmāyana has an absurd fable about the creation of the Pahlavas and other foreign races by Vasishtha (Adi-K., lv. 18–20; and lvi. 2–3); when contending with Viśvā-mitra he made his cow create Pahlavas. Sakas, Yavanas, &c., and Viśvā-mitra destroyed them all in succession.

† Or C'arma-maṇḍalas as in the Bhishma-P. list (ix. 355) which this Purāṇa has followed closely in enumerating this group of races. The Vāyu, however, reads the same as in the text (xlv. 115). I have not found any of these names elsewhere; but the name suggests identification with Samarkand. The Matsya Purāṇa reads Atta-khaṇḍikas or C'ātta-khaṇḍikas (cxiii. 40) which appear to be erroneous.

‡ Gándhāra was the whole of the lower basin of the Kabul river, (Arch. Surv. Repts., II. 15, and map to p. 87). It was a famous country in ancient times, its kings ranked with the highest Indian Sovereigns, and its princesses married into the noblest royal families. The passages in which the Gándhāras are pronounced bad and impure (e.g., Sānti-P., lxv. 2429–31; and ccvii. 7560–1; and Karṇa-P. xlv. 2070) betray the interpolated sentiments of a later age (Muir's Sansk. Texts, II. 482).

§ This is not in the dictionary. The Vāyu Purāṇa reads Yavanas instead (xlv. 116), and so also the Matsya (cxiii. 41); this word is supposed to have denoted the Greeks originally, but the Yavanas appear to have been known
37 the Sindhus,* Sauviras,† and Madrakas,‡ and the

in India long before Alexander's time. The Bhishma-P. list mentions the Giri-gahaaras in this region (ix. 375).

* Primarily Sindhu meant the country along the Indus, but it has generally denoted the lower portion of that country, that is, the modern Sindh more or less closely. It is placed by canto Iviii., verse 30 in the Tortoise's right hind foot, and it stretched down to the peninsula of Káthiáwar which is called the territory of Sindh-Rája in the Hari-Varás (cxiv. 6407–12) The Sindhus are mentioned frequently in the M.-Bh., and are named twice in the Bhishma-P. list, first in connexion with the Pulindas (ix. 348), and again in conjunction with the Sauviras (ix. 361), but there do not appear to be any other passages which tend to shew a division. Sindhu had a well-known breed of horses (Drona-P., xxi. 973).

† The Sauviras claimed descent from an eponymous king Sauvira of the same Krodha-vaśa group as the Madras and Váhlikas (M.-Bh., Adi-P., lxvii. 2695–6); but the genealogy of Sauvira in the Hari-Varás (xxx. 1679) is fanciful. Sauvira was closely connected with Sindhu, for the two are often coupled together, and Jayad-ratha king of Sindhu was also lord of Sauvira and the Sauviras, and is styled Saindhava and Sauvira indifferently (Vana-P., cxlix. 15576–81; cxlv. 15618 and 15635–7; and cxlvii. 16639–51). Cunningham identifies Sauvira with the country between the Indus and Jhelam, that is, the Sindh-Sagar Doab (Arch. Surv. Repts., II. 4–6, 14 and 23); that hardly agrees with the position assigned to it in the Tortoise's right hind foot, but the collocation of races in that region is rather confused. May we suppose that Sauvira was rather the name of the people while Sindhu more properly denoted the territory? The Sauviras might then have inhabited the northern part of Sindhn, and Sauvira would have been that portion only of the larger area. This theory seems to satisfy the conditions generally.

Along with the Sauviras and Saindhavas the Kûrma Puráṇa mentions (xlvii. 40) "the Húnas (or Kúnas), the Málayas (or Sálvas), the inhabitants of Bálýá (or Kalpa)." For the Hánas, see note to canto Iviii., verse 45; Kúna seems erroneous; for the Sálvas, see canto Iviii. verse 6; Málaya seems erroneous; Bálýá and Kalpa seem unidentifiable.

‡ The Madras or Madrakas claimed descent from an eponymous king Madraka of the same Krodha-vaśa group as the Sauvíras and Váhlikas (M.-Bh., Adi-P., lxvii. 2695–6; and see note on page 311); but his genealogy in the Hari-Varás (xxx. 1679) seems fanciful. Cunningham places Madra between the Jhelam and Ravi rivers, that is, in the Chej and Rechna Doabs (Arch. Surv. Repts., II. 4, 8, 14 and 39), yet he also says it is the country between the Jhelam and Bias, or between the Chenab and Bias (ibid., 196);
people who dwell along the Satadru, * the Kalingas, †

but it could hardly have comprised much of the Chej Doab for the Kaikayas occupied the greater part of that (see note to next verse). The capital of Madra was Sákala (Sabhá-P., xxxi. 1197) which Cunningham has identified with the modern Sangala, on the R. Apagá which is the modern Ayak (Arch-Surv. Repts., II. 195-6 and Karṇa-P., xlv. 2033). The R. Iráváti flowed through Madra-deśa, but near the eastern border (ibid., 2038-41; and Matsya Puráṇa cxiv. 7 and 15-18.) Madra then was the country around Sangala, with the tracts on either side watered by the Chenab and Ravi. It was a famous kingdom. The weird story told about king Vyushitásva's queen (Adi-P., cxxi. 4695-4714) no doubt means her sons became Madras and did not originate the Madras. In later times the brahmans of Hindustan pronounced the Madras, like the Gandháras, base and impure (S'anti-P., ccvii. 7559-61; and Hari-V., xiv. 784); see especially Karṇa-P., xlv. 2033-53, where the Madras are abused in good set terms. The Váyu Puráṇa reads Bhdrakas erroneously (xlv. 116).

* That is, the Sutlej, Satadru-ja. But this seems mistaken, for the Váyu Puráṇa reads Sakas and Hradas (xlv. 116); and the Matsya Sakas and Druhyas (cxiii. 41). The Sakas, therefore, are no doubt one of the people meant (see note to canto lviii., verse 6). Hrada seems erroneous. The Druhyas may be connected with Yayáti's son Druhyu who was king of the West, (Hari-V. xxx. 1604 and 1618), but I have not met with them elsewhere.

† This seems erroneous. These people are mentioned in verse 46, and there seems to be no ground for thinking any Kalingas lived in North India; yet Kalingas are mentioned in such a connexion (Bhishma-P., ix. 376; and lxxxi. 3182; and see note to Arkalingas in verse 33), and a town Kalinga-nagara is mentioned in the Rámáy. on the west of the Go-mátí and not far from it (Aydhdh. K., lxxxiii. 14, 15). A tribe called Kalingas is alluded to (Drona-P., cxxi. 4819). The Váyu Puráṇa reads Kulindas instead (xlv. 116), which is no doubt right. Cunningham says the Kulindas or Kunindas are the modern Kunets who occupy Kullu and the Simla hills and the slopes below, along both sides of the Sutlej (Arch. Surv. Repts., Xxv. 116 and 125-130). The Kulindas extended further east along the southern slopes of the Himalayas as far as Nepal, for they were the first nation which Arjuna conquered in his Northward march from Indra-prastha (Sabhá-P., xlv. 996), and they also occupied the hills north of Mandara, that is, the Almora hills (id., li. 1858-9; and note* to page 287 above); indeed the name appears to have comprised a considerable body of hill tribes, for "all the countries of Kulinda" are spoken of (Vana-P., clxxvii. 12350).

The Matsya Puráṇa reads Pulindas (cxii. 41). The Pulindas were a rude tribe inhabiting the Himalayas and intermixed with Kirátas and Tanganas
the Páradas,* the Hára-bhúshikas,† the Mátharas,‡ and the Bahu-bhadras, § the Kaikeyas,|| the Daśa-máli-(Vana-P., cxl. 10863-5; and Droṇa-P., cvii. 4846-7; and see notes to verses 40 and 41); they were considered mlec'chas (Vana-P., clxxxvii. 12838-40), and are declared to have become degraded because of the extinction of sacred rites, &c. (Anúśás.-P., lvii. 2103, &c.). There was another body of Pulindas in Central India (Sabhá-P., xxviii. 1068; and xxx. 1120; and Sánti-P., covii. 7559).

* The Páradas are generally mentioned with hill tribes (Sabhá-P., l. 1832; li. 1869; and Droṇa-P., cvii. 48319). They appear to have been a hill tribe like the Kulindas and Tanganas (see note to verse 41 below) and to have dwelt in the western portion of the Himalayas (Sabhá-P., li. 1858-9), though they are placed in the tortoise's right hind foot by canto lviii., verse 31; the races placed there, however, are strangely confused. Manu says they were Kshattriyas and became degraded because of the extinction of sacred rites, &c. (x. 43-44); and the Hari-Varńa says king Sagara degraded them and ordered them to wear long hair (xiii. 763-4; and xiv. 775-83), and they were mlec'chas and dasyus (id., cvv. 6440-42). The Váyu Puráṇa reads Paritas instead (xlv. 116).

† This is not in the dictionary. The Váyu Puráṇa reads Hára-párikas instead (xlv. 116), and the Matsya Hára-múrtikas (cxiii. 41); but I have not found any of these names elsewhere. Should the reading be Hára-húnakas? The Hára-húnas are mentioned in the M.-Bh., as a people outside India on the west (Sabhá-P., xxxi. 1194; l. 1844; and Vana-P., li. 1991).

‡ The Váyu Puráṇa reads Rámatas instead (xlv. 117), and the Matsya Rámaṭhas (cxiii. 42), and the Kúrma mentions a people called Rámas (xlvii. 41). The reading should, no doubt, be Rámatas, Rámaṭhas or Rámaṭhas; they were a western people mentioned in the M.-Bh. (Sabhá-P., xxxi. 1195; Vana-P., li. 1991; and Sánti-P., lxv. 2430). The Rámaṇas (Bhishma-P., ix. 374) may be the same people. There are, however, no sufficient data to identify any of them.

§ The Váyu Puráṇa reads Radáha-kaṭakas instead (xlv. 117); the M.-Bh. mentions the Báhu-bádhas (Bhishma-P., ix. 362) and the Dálabhadras (Karṇa-P., vi. 153); and the Matsya Puráṇa reads Kaṭakáras (cxiii. 42); but none of these seems satisfactory and I have not met any of them elsewhere.

|| These people were called Ke[kayas, Kaikyayas and Kaikeyas. An eponymous ancestor Kaikeya is assigned to them by the Hari-Varńa (xxxii. 1679), but his genealogy seems fanciful. They were a powerful and famous nation, and were noted bowmen (Sabhá-P., iv. 126; and Vana-P., cvlvii. 15654). They inhabited the Panjab and appear to have joined the Madras, for the two are sometimes coupled together (Sabhá-P., li. 1870; and Droṇa-P., xx. 799); and
38 kas,* and the settlements † of Kshattriyas, and the families of Vaiśyas and Śūdras. ‡

The Kámbojas.§ and the Daradas,‖ and the canto lviii. places them both in the tortoise’s left side (verses 42 and 45). Their capital was Rājā-griha (Rámáy., Adi-K., lxxix. 35–44) or Giri-vraja (id., Ayodh. K., lxxi. 1; and lxxii. 1). Lassen places the Kaiseyas between the Ravi and Bias rivers. Cunningham, however, dissents and places them on the line of the Jhelam, west of the Bákhas, and proposes to identify Giri-vraja with Girjá, which was the ancient name of Jalalpur on that river (Arch. Surv. Repts., II. 14); and this agrees with the Rámáy. (Ayodh. K., lxx. 16–19).

* These people are mentioned in the M.-Bh. (Bhishma-P., ix. 374). The Váyu Puráṇa reads Daka-mánikas (xlv. 117). Does the word mean “the ten tribes of Málikas”? The Málíkas may perhaps be identified with the Malli (Arch. Surv. Repts., II. 37). The Matsya Puráṇa reads Daka-námakas (cxii. 42), which seems mistaken.

† Upa-ni-vesá, a word not in the dictionary. It seems to be synonymous with ni-vesá which appears to be the word meant in the corresponding passage in the Bhishma-P. list (ix. 374, kshattriyá yoniveśá c’á; but kshattriyopaniveśá c’á would be preferable). Ni-vesá’s is used elsewhere in the M.-Bh. (e.g., Sahhá-P., xiii. 615; and xix. 798), and in the Rámáy. (Kishk.-K., xliii. 24), and appears to denote a military colony or settlement in a foreign country.

‡ That is, Śūdras as a caste, and not as a race; as a race they have been mentioned in verse 36.

§ The Kámbojas were in the extreme north of the Panjab beyond the Indus, and were classed with the Daradas (Sabhá-P., xxvi. 1031), with Yavanás and Sakas (Udyoga-P., xviii. 590), and with Cínas (Bhishma-P., ix. 373). Their country was famous for its large and fleet breed of horses which are often mentioned (Sabhá-P., l. 1824; Bhishma-P., lxxi. 3131; Droga-P., xxiii. 972; cxxi. 4831–2;—also Rámáy., Adi-K., vi. 24; and Sundar.-K., xii. 36;—and Raghu-V., iv. 70). Lassen places Kámboja doubtfully south of Kashígar and east of the modern Káfíristán (Ind. Alt., map). They were Áryas by language (Muir’s Sansk. Texts, II. 368–9). Manu says (x. 43–44) they were Kshattriyas and became degraded through the extinction of sacred rites, &c.; they are called mlec’chás (Vana-P., clxxviii. 12383–40) and said to have evil customs (Sánti-P., cxxii. 7560–61). The Hari-Vanáša says they were degraded by King Ságara and ordered to shave the whole of the head like the Yavanás (xiii. 763–4; and xiv. 775–83). The Rámáy. has an absurd fable about their origin (Adi K. lvi. 2; see page 314 note *).

‖ Darada is the modern Dárdistan, the country north of Gándhára and north-west of Kásmír. This region satisfies all the allusions to the Daradas. They were a hill people (Droga-P., cxxi. 4835–7 and 4846–7; neighbours
39 Varvaras,* the Harshavardhanas;† and the C'inas;‡ the
of the Kásmíras (id., lxx. 2435), of the Kámbojas (Sabhá-P., xxvi. 1081),
and of the C'inas and Tusháras (Vana-P., clxxvii. 12350); they fought
largely with stones and were skilled in slinging stones (Drona-P., cxxi. 4835-
47). Mann says they were Kshattriyas and became degraded because of the
extinction of sacred rites, &c. (x. 43 and 44); and like the Páradas and others
they were considered mlec'chas and dasyus (Hari-V., cxv. 6440–6442).

* This word is also written Barvara and Barbara, and often means any bar-
barous race. The Varvaras are generally mentioned in conjunction with the
Sakas or Yavanas (Sabhá-P., xxxi. 1199; Vana-P., ccili. 15254; Sánti-P., ccvii.
7560-61; &c); and from these allusions it appears they were mainly a west-
ern or north-western race; but Varvaras were also to be found in the east or
north-east of India (Sabhá-P., xxix. 1088), and seemingly also in the south
(Vana-P., li. 1989) like the Savaras (Sánti-P., lxv. 2429). The name no doubt
represents the rolling of the letter r or rough and unknown speech; hence it
would be applied to various rude tribes.

† This is not in the dictionary. The Váyu Puráṇa reads Priya-laukikas in-
stead (xlv. 118), but I have not found either word elsewhere. Canto lviii
mentions certain Bhoga-prasthas (verse 42) in the north. All these names
seem suggestive, and may perhaps be equivalents of Utsava-sanketa (people
who have no marriage and practise promiscuous intercourse, utsava meaning
affection, and sanketa, a gesture of invitation) a people mentioned in the M.-Bh.
in the north among the hills (Sabhá-P., xxvi. 1025) and west (id., xxxi.
1191); though also in the south (Bhishma-P., ix. 363) and the Raghu-V.,
places them in the Himalayas (iv. 78). This derivation of Utsava-sanketa is
given in a note to the commentary on Raghu-V., iv. 77.

‡ The Chinese; but C'ina comprised the country of Thibet along the
whole range of the Himalayas, for the C'inas are linked with the Kámbojas
in the north-west (Bhishma-P., ix. 373), they are frequently mentioned among
the retinue of Bhaga-datta king of Prág-jyotisha, in the east (e.g., Udyoga-
P., xviii. 584-5; see note to verse 44 below), and they were near the sources
of the Ganges in the country midway between those regions (Vana-P.,
clxxvii. 12350; Sánti-P., ccxxvii. 12226–9). The country had a valuable
breed of horses (Udyoga-P., lxxxv. 3049). In the M.-Bh. the C'inas are
always spoken of with respect and even admiration (Udyoga-P., xviii.
584-5), and one of their kings called Dhautamálaka is classed among eighteen
famous ancient kings who extirpated their kinsmen (id., lxixii. 2730); hence
Mann's remark that the C'inas were Kshattriyas and became degraded because
of the extinction of sacred rites, &c. (x. 43 and 44) betrays the sentiments
of a later age. The Váyu Puráṇa reads Pínas (xlv. 118) erroneously. The
Rámáy. mentions also Apara-C'inas (Kishk.-K., xlv. 15), "the further C'inas."
Tukháras* are the populous† races of men outside.‡
And the Ṭrtyas.§ the Bharadvájas,|| and Pushkalas,¶ the

* For tu kháráś read tukháráś. The Tukháras are mentioned in the M.-Bh. (Sabhá-P., l. 1850) and Rámáy. (Kishk.-K., xlv. 15). The Váyu Puráṇa reads Tusháras (xlv. 118), and they are mentioned in the M.-Bh. (Vana-P., ii. 1991; Sánti-P., lxv. 2429; &c.). The two names seem to mean the same people. They were an outside northern race bordering on the Himalayas (Vana-P., clxvii. 12350). In the Hari-Vaṁśa they are classed along with Śakas, Daradas, Pahlavas, &c., and considered to be mlecCHAś and āśasyas (cxv. 6440–42), they are ranked with wild hill-tribes as originating from king Vena's sins (v. 310–11), and are said to have been repressed by king Sagara (xlv. 784). Lassen identifies them with the Tochari, and places them on the north side of the Hindu Kush (Ind. Alt., map). The Rámáy. has an absurd fable about their origin (Adi.-K., lvi. 3; see page 314, note *).

† Bahulá. The Váyu Puráṇa reads Pahlavas or Ratna-dháras instead (xlv. 118), probably erroneously; the former have been mentioned in verse 36. I have not met with the latter word elsewhere, but it may be noticed that great quantities of precious stones were found among the Tukháras and other northern nations (Sabhá-P., l. 1849–50).

‡ Váhyato-naráś. The Váyu Puráṇa reads Váhyatodaráś or kshatódaráś instead (xlv. 118) erroneously.

§ This tribe is mentioned in the Bhishma-P. list (ix. 376). The Hari-V. says that king Raudráśva's ten daughters all married the rishi Prabhá-kara of Atri's race and gave rise to the Atreyas (xxxi. 1660–68); and Atreyas are mentioned as a family of brahmans dwelling in Dvaita-vana (M.-Bh., Vana-P., xxvi. 971) which was a forest and lake near the Saras-vatí (ibid., clxvii. 12354–62). The Matsya Puráṇa reads "the Atris" (cxiii. 43), which is the same. Are they to be identified with the Atreyas gotra of brahmans (Risley's Tribes and Castes of Bengal, I. 27) formerly living perhaps in Sirmour or Garhwal; or to be connected with R. Atreyí (Sabhá-P., ix. 374) the modern Atrai in North Bengal? The former seems more probable.

|| Or Bharadvájas; they are named in the Bhishma-P. list (ix. 376). Bharadvája is often mentioned in the M.-Bh. in connexion with the upper part of the Ganges near the hills (e.g., Adi-P., cxxx. 5102–6; clxvi. 6328–32; Vana-P., cxxxv. 10700–728; and Sálya-P., xlix. 2762–2824). These were no doubt his descendants, living in Garhwal or Kumaón. The name Bharadvája is given to various caste divisions (Risley's Tribes and Castes of Bengal, I. 96.)

¶ The Váyu (xlv. 119) and Matsya (cxiii. 43) Puráṇas read Prasthalas and they are no doubt the same as the Proshakas (Bhishma-P., ix. 376)
40 Kuśerukas,* the Lampákas,† the Súlakáras,‡ the
all being placed in the same connexion. If Cunningham is right in identifying Lampáka with Lamghan (see second note below), Pushkala suggests Pushkalávat or Pushkarávat (Rámay, Kishk.-K., xiii. 25), the ancient capital of Gándhára (Ano. Geog., I. 49), but the Gándháras have been mentioned in their proper place in verse 35 above. I have not met the name Proshakas any where else.

Prasthala was a country closely connected with Trigarta, for Su-sarman king of Trigarta is also called lord of Prasthala (Viráta-P., xxx. 971; Bhishma-P., lxv. 3296; lxxviii. 3856; and Droña-P., xvii. 691), and Trigarta comprised the territory from Amballa and Pattiala to the R. Bias (see note to verse 57). Prasthala was also near the Panjab (Droña-P., xvii. 691; and Karna-P., xlv. 2063-70), and in the second of these passages its people are classed along with the Panjab nations, and all according to the ideas of a later age were pronounced degraded (Muir, Sansk. Texts. II. 482). From these data it seems Prasthala must have been the district between Ferozpur, Pattiala and Sirsa. If this position be right, the Prasthalas do not fall into the group of northern peoples named in the text, and the correct reading cannot be Prasthalas.

* The Váyu Puráṇa reads Kaserukas (xlv. 119); and the Matsya Daserakas (cxxiii. 43). I have not met the first form of name elsewhere; but the Daśerakas, or Dáśerakas, or Dáserakas are mentioned as joining in the great war in the M.-Bh. (e.g., Bhishma-P., 1. 2080; cxviii. 5483; Droña-P., xi. 397; and xx. 798); and they appear to have comprised several bands, as the word gaṇa is nearly always added to the name; but there are no data to identify them.

† This name occurs in the M.-Bh. (Droña-P., cxxi. 4846-7) and there the Lampákas are described as a mountain tribe, like the Daradas and Pulindas, who fought largely with stones and were skilled in sling ing stones; but otherwise there are very few references to them in the M.-Bh. Lassen identifies Lampáka with the Lambagæ and places them south of the Hindu-Kush, in modern Kafiristan. Cunningham says Lampáka is the modern Lamghan, north-east of Kabul (Anc. Geog., I. 17 and 27), which agrees with Lassen. The Matsya Puráṇa reads Lampákas (cxxii. 43), no doubt by a mistake.

‡ The Váyu Puráṇa reads Stanapás or Tunapás (xlv. 119). I have not met any of these names elsewhere, but the latter words resemble the Stana-yoshikas (Bhishma-P., ix. 376), and also Tunayas (ibid., 371), whose grouping however is different. The Matsya Puráṇa reads Talagánas (cxxii. 43), which seems erroneous. Perhaps the Súlakáras may be identified with the Sunuwárs, a cultivating tribe of Nepal, forming part of the highest class (Risley's Castes and Tribes of Bengal, II. 281).
C'ulikas,* and the Jáguças,† and the Aupadhas,‡ and the Animadras,§ and the races of Kirátas,‖ the

* The Váyu Puráṇa reads Pléikas instead (xlv. 119). Canto Ivi intersected verse 37 places the C'ulikas in the Tortoise's tail at the westernmost part of India. I have not met with either name elsewhere. The Matsya Puráṇa reads Sainikas (cxiii. 43), "Soldiers."

† Or Jugudas according to the Váyu Puráṇa (xlv. 119). The Jáguças are mentioned in the M.-Bh. (Vana-P., li. 1991). The Matsya Puráṇa reads Jángalas (cxiii. 43), which is of no help, for it cannot refer to Kuru-jángala (see note to Kurus, canto Ivi, verse 9), and I have not met with any other Jángala; but the same Puráṇa mentions the Jáguças as a people through whose country the Indus flows, so that they appear to be north or east of Kashmir (cxx. 46–48).

‡ The Váyu Puráṇa reads Apagas instead (xlv. 120). I have not met with either name elsewhere. Should the reading be Aparas, the descendants of Vasishtha? Árreyas and Bharadvájas have been mentioned, and Gálavas are named in verse 57.

§ Or Animadras or C'animadras. The Váyu Puráṇa reads C'dalimadrás c'a (xlv. 120). None of these names are in the dictionary, and I have not met any of them elsewhere.

‖ The word Kiráta is no doubt the same as the modern names Kiráti and Kiránti, which mean "a native of the Kiránt-des or mountainous country lying between the Dud-Kosi and the Karki rivers in Nepal. The term includes the Kambu, Limbu and Yákha tribes; and the Dauvar, Hayu and Thámi also claim to be Kiránti," but their claim is disputed by the first three tribes which are superior (Risley's Castes and Tribes of Bengal, I. 490). But formerly they had a much larger range and were spread along the greater part of the southern side of the Himalayas, for Arjuna encountered them in his northern expedition (Sabhá-P., xxv. 1002), Bhima in his eastern (id., xxix. 1089), and Nakula in his western expedition (id., xxxi. 1199). They formed a group of closely allied yet distinct tribes or clans, for two separate Kiráta kings are named (Sabhá-P., iv. 119 and 120), seven kings are alluded to (id., xxix. 1089), "all the Kirátas" are spoken of (Vana-P., li. 1990), and they are mentioned thrice in the Bhishma-P. list (ix. 358, 364 and 376). Their chief territory was among the mountains Kailása, Mandara (see page 287 note *) and Haima (Ar纳斯-P., xix. 1434), that is, the region around Lake Mánasa. They were allied to the Tangañas (see next verse) and Pulindas (see page 316 note †) for the three people inhabited one large kingdom ruled by Su-báhn, who was king of the Pulindas (Vana-P., clx. 10863–6) and is also styled a Kiráta (id., clixvii. 12349). The tribes differed much in material condition, for some were civilized and
Támasas,* and the Haṁsa-márgas,† the Kášmiras,‡ and the Tunganas,* the Súlikas,|| and the
open to friendly intercourse (Vana-P., cxx. 10856-6; and Udyoga-P., lxiii. 2470), and others were clad in skins, lived on fruit and roots and were cruel (Sabhá-P., li. 1865). Their women were used as slaves (ibid., 1867). The Rámây. describes them as wearing thick top-knots (Kishk.-K., xl. 30). Manu's remark that the Kirátas were kshatriyas and became degraded because of the extinction of sacred rites, &c. (x. 43 and 44) reflects the opinions of a later age.

* The same people are mentioned again in verse 57, but I have not found the name elsewhere, and it is not in the dictionary. The Váyu Puráṇa reads Tomaras (xlv. 120), and the Bhishma-P. agrees (ix. 377). The Matsya Puráṇa mentions the Tomaras and the Haṁsa-márgas as two tribes through whose countries flows the R. Pávani, one of the three large rivers which rise in the middle of the Himalaya mountain-system and flow eastward (cxx. 57-59). The river is doubtful, but the passage places the Tomaras and the Haṁsa-márgas in the east of Thibet.

† "The duck-fowlers." They are mentioned again in verse 56, and also in the Bhishma-P. list (ix. 377); and seem to be the same as the Haṁsa-padas (Droṇa-P., xx. 798) and perhaps Haṁsa-kdyanas (Sabhá-P., li. 1870); but there appear to be no data to identify them, except that they were a people in eastern Thibet as explained in the last note.

‡ The people of Kashmir. They are named twice in the Bhishma-P. list (ix. 361 and 375).

§ Or better, as the Váyu Puráṇa reads, Tangaṇas (xlv. 120); the Rámây. calls them Tankaṇas (Kishk.-K., xlv. 20). They were a mountain tribe and are mentioned rather often in the M.-Bh., where two sections are spoken of, the Tangaṇas and Para-tangaṇas (Sabhá-P., li. 1859; Bhishma-P., ix. 372; and li. 2058), that is, "the nearer" and "the further" Tangaṇas. They were intermixed with the Kirátas and Pulindas (or Kulindas), for they all inhabited a large kingdom ruled over by Su-báhu, which was in the middle portion of the Himalayas (Vana-P., cxx. 10856-5; Sabhá-P., li. 1858-9); and they are also linked with the Ambhashṭhas (Droṇa-P., cxxi. 4819). They are said to have occupied the upper part of the valley of the R. Sarayú (dict.). Like other hill tribes they fought largely with stones and were skilled in slinging stones (Droṇa-P., cxxi. 4835-47).

|| This resembles Súlakáras in the last verse. The Váyu Puráṇa reads C’úlikas (xlv. 121), which has also been mentioned in that verse. The Súlikas are mentioned in the Matsya Puráṇa as a people through whose country flows the R. C’akshu, one of the three large rivers which rise in the middle of the Himalaya mountain-system and flow westward (cxx. 45, 46).
C'akshn may perhaps be meant for Vakshu, which is the Oxus; if so, the Súlikas would be a people on the Oxus in Turkestan.

* Kuhaka means a juggler. The Váyu Puráṇa reads C'ahuKas or Ahukas or Ahukas (xlv. 121); Ahuka was the name of a family of the Andhakas (e.g., M.-Bh., Udyoga-P., Ixxxv. 3041; and Hari-V., xxxviii. 2017–24), but they were in the west and cannot be meant here. I have not met with any of these words elsewhere as the name of a people in the north. The proper reading may be Kuhukas. Kuhuka would be the same as Kuhu, and the Kuhus are mentioned in the Matsya Puráṇa as a people on the line of the Indus (xxx. 46–49).

† These people are mentioned again in verse 57. A country Urñadeēa is placed by Lassen on the Sutlej north of Garhwal (Ind. Alt., map). The whole of the upper Sutlej valley is now called Nari-khorsum or Hun-des. The Váyu Puráṇa reads Páṛyas here (xlv. 121), which seems erroneous.

‡ These appear to be the same as the Dárvas in verse 57. They were a northern people and are generally associated with the Trigartas and Daradas (Sahhá-P., xxvi. 1026; and H. 1869) and other tribes in the north of the Panjáb (Bhishma-P., ix. 362) A river or town called Darvi is mentioned (ibid.), and a tīrtha Darvi-sānkramaṇa is placed between the sources of the Jumna and Indus (Vana-P., Ixxxiv. 8022–4); and this tract perhaps was their territory. But Lassen places the Dárvas between the Indus and Jhelam in the north-west of Kashmir (Ind. Alt., map).

§ This seems incorrect. The Váyu Puráṇa reads Anáhravákas (xlv. 122), which is hardly acceptable, the Anáhras being properly in the South, rather than in the East, and being presumably intended in verse 48 (see note to Andhas). The Matsya Puráṇa reads Ángá vangá instead (cxiii. 44), which is preferable, but these nations are mentioned below (see page 325 note † and page 325 note *).

‖ The Matsya Puráṇa reads Madgurakas (cxiii. 44), and the Váyu Suñjarakas (xlv. 122). I have not found any of those names elsewhere, except that Madguras, "divers," are mentioned in a totally different connexion in the Hari-Vaṁśa (xcv. 5233–9). Seemingly the word should be connected with Modá-giri in the Eastern region where a kingdom once existed (M.-Bh., Sahhá-P., xxix. 1095); is it to be identified with the modern Mangir (commonly Monghyr) on the Ganges in Behar, where there is a small outcrop of hills. Cunningham says Mudgala-puri, Mudgalahárana (to which the Matsya Puráṇa reading approximates) and Mudga-giri were the old names of
Mungir; and an earlier name was *Kashṭa-harōṇa-parvata* (XV. 15 and 18), but this last is open to the objection that no name can well be older than that preserved in the M.-Bh. The *Mudgalas* are mentioned in Drona-P., xi. 397.

* Or *Antar-giri* as the Matsya Purāṇa reads (cxiii. 44). They are mentioned in the Bhāshma-P. list (ix. 357). The name, no doubt, means “those who dwell amid the hills,” and as the people are placed in all these passages in proximity to the Angas, it seems reasonable to identify Antar-giri with the Rajmahall hills (in the modern district of the Santhul Parganas) which form a marked natural division between Anga and Vanga. In the only other passage where I have found this name (Sabhā-P., xxvi. 1012) Antar-giri, Vahir-giri (see next note) and Upa-giri are mentioned in obvious contrast and are placed in the Northern region; it is doubtful, therefore, whether they denote the tracts mentioned here; and they may perhaps refer to some portion of the slopes of the Himalayas.

† Or *Vahir-giri* as the Matsya Purāṇa reads (cxiii. 44). The name, no doubt, means “those who dwell outside the hills,” and these people are mentioned along with the Angas and Malajās in the Bhāshma-P. list (ix. 357). If we may identify Antar-giri with the Rajmahall hills (see the last note), Vahir-giri might well designate the outskirts of those hills bordering on Anga, that is, the southern portions of the Bhagalpur and Monghyr districts and the lands bordering thereon to the south in the Santhul Parganas and Hazaribagh.

‡ I have not met this name elsewhere, though it is stated in the dictionary to be the name of a people and analysed thus, *Pravam-γa = Plavam-γa*; I would suggest, however, that it should be read here as *Pra-vangas*, “those who are in front of the Vangas,” i.e., the Angas. The Matsya Purāṇa reads Angas and Vangas (cxiii. 44). The Angas are clearly meant. Anga was a distinct and settled country in early times, and its princes were allied with Aryan royal families (M.-Bh., Adi-P., xcv. 3772 and 3777; and Rámáy., Adi-K., x. 1-10). This people are said to have been so called after an eponymous king Anga; he, Vanga, Kalinga, Pundra and Subhāma are described with considerable circumstantial detail as the five sons of king Bali’s queen (Bali being king of the Eastern region) by the rishi Dirgha-tamas (M.-Bh., Adi-P., civ. 4217-21; and Hari-V., xxxi. 1684-93). Anga comprised the modern districts of Bhagalpur and Monghyr; excluding the extreme north and south portions. The ancient name Anga dropped out of use and *Bihar* (of Buddhist origin) has usurped its place; is the word Pra-vanga here significant of the change? The capital was first called *Mdlini*, and that name is said to have been superseded by the name *C’ampá* in honour of a king C’ampa, Loma-páda’s great grandson (Hari-V., xxxi. 1699 and 1700; and M.-Bh., Sánti-P., v. 134-5), but the
Rámáy. makes a punning connexion between this name and the groves of campaka trees around the town (Ádi-K., xvii. 23); it is the modern Bhagalpur on the south bank of the Ganges (Vana-P., Ixxxv. 8156). The tract near Campá was called Sátavishaya (Vana-P., cccvii. 17150-51), that is, "the land of hards or charioteers." The Angas are mentioned twice in the Bhishma-P. list (ix. 353 and 357); it does not appear why.

This is, no doubt, a mistake for Vangeyas which the Váyu Puráňa reads (xlv. 122), and Vangas which the Matsya mentions (xiii. 44). The Vangas or Vangeyas were the people of Vanga or Banga, the original of the modern Bengal. Vanga was a distinct country in early times and is frequently mentioned, though the references to it very rarely convey any definite information. It lay beyond Anga, to the south-east; and was connected with Kalinga, for the Angas, Vangas and Kalingas are constantly linked together as people closely allied by race and position, (e. g., Droña-P., lxx. 2436). And the Vangas are said to have been so called after an eponymous king Vanga who was Anga's and Kalinga's brother (see last note). Vanga comprised the northern portion of Western and Central Bengal, i. e., the modern districts of Birbhum, Moorshedabad, Bardwan and Nuddea. Its capital in early times does not appear to be mentioned. In later times the name was extended over the whole of Central Bengal, for the Raghu Varisá describes the Vangas as dwelling in the islands of the Ganges delta, warring chiefly in boats, and transplanting their rice seedlings into the fields just as at the present day (iv. 36, 37). In those early times the upper part of the delta consisted of numerous islands separated by large rivers, and the southern part could not have been formed.

† The Váyu Puráňa reads Máladas (xlv. 122) which appears preferable, and this may mean the people of the modern district of Maldah, in which the old cities of Gaur and Pañña are situated, while the town Maldah itself is old (Cunningham, Arch. Surv. Repts., XV. 77). The Máladas are mentioned as an eastern people in the M.-Bh. (Sabhá-P., xxxix. 1081-2; and also Drona-P., vii. 183), but without data enough to say where they were.

‡ The Váyu Puráňa reads Mála-vartinah (xlv. 122). The M.-Bh. mentions the Mána-varjakas (Bhishma-P., ix. 357) and they appear from the context to be the people meant here. The name seems intended to carry a meaning, either "people who live decorously" according to the text, or "people who are devoid of decorum" according to the last word. Does it refer to a wild tribe in a state of nature? Or does Mána-vartika (Mána-vartin) mean Mán-bhúm (Mána-bhúmi) a district in West Bengal? The Málavánakas mentioned in the Bhishma-P. list (ix. 367) belong to a different group altogether.
the Brahmoottaras,* the Prajivayas,† the Bhârgavas,‡

* The Matsya Purâna reads Suhmottaras (cxiii. 44), which is preferable. This means the "people north of Suhma." Suhma was a well-known country. It was generally classed with Pundra (e. g., M.-Bh., Adi-P., cxiii. 4453) and both of them are declared to be closely allied to Anga, Vanga and Kalinga by being derived from five eponymous kings of those names who were brothers (M.-Bh., Adi-P., civ. 4217-21; Hari-Vâma, xxxi. 1684-93). Suhma was near the sea (Sabhâ-P., xxix. 1099; and Raghu-V., iv. 34 and 35), and Dáma-lipta (Tâmra-lipta, the modern Tamluk, see next verse) is said to be within its borders in the Dâsa-kumâra-c'arita (Story of Mitra-gupta). Suhma therefore corresponded with the modern districts of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal. Suhmottara would be the tract north of that, and was probably the same as Pra-suhma (Sabhâ-P., xxix. 1090). The Mahyuttaras of the Bhishma-P. list (ix. 358) seem to be the same people under an error in the spelling.

The reading Suhmottarak, however, is hardly satisfactory in omitting the Suhmas and referring indefinitely to the people north of them, and I would suggest that the proper reading should be Suhmottakalâ, "the Suhmas and Utkalas." The Utkalas were well-known (though not I believe mentioned often in the M.-Bh.), and were a rude tribe of very early origin, for they do not appear to have had any close affinities with the races around them, and the Hari-Vâma throws their origin back to the fabulous time of Ilá (x. 631-2). Their territory reached on the east the R. Kapiâ (Raghu-V., iv. 38), which Lassen identifies with the modern Snârapa-rekha near the northern boundary of Orissa (Ind. Alt., Map), but which I propose to identify with the R. Cossye in Midnapore (see page 301 note †); and on the west they touched the Mekalas, for the two people are coupled together in the M.-Bh. (Bhishma-P., ix. 348; see also Droapa-P., iv. 122, and Karâ-P., xxii. 832) and Râmây. (Kishk.-K., xii. 14), and the Mekalas were the inhabitants of the Mekala hills, i. e., the hills bounding Chhattisgarh on the west and north. Northward dwelt the Pundras and southward the Kalingas. Hence Utkala comprised the southern portion of Chuta Nagpur, the northern Tributary States of Orissa and the Balasore district. Various derivations have been suggested of the name Utkala, but I would only draw attention to some of the above passages where Utkala and Mekala are placed together as if their names possessed something in common. See also in verse 53.

† The Matsya Purâna reads the same (cxiii. 44), but I have not found them mentioned elsewhere. They appear from the context to be the same as the Prdvrisheyas of the Bhishma-P. list (ix. 358).

‡ These are mentioned in the Bhishma-P. list (ix. 358), and were perhaps an off-lying branch of the Bhârgava race in the East; see note to verse 35,
The Hari-Chaitya mentions a prince called Bhārga or Bhārgava, who founded Bhariga-bhūmi or Bhārga-bhūmi; and as he was a grandson of Divodāsa king of Benares, his country may perhaps have been in the Eastern region (xxix. 1587 and 1597; and xxxii. 1753). The Bhishma-P. list names also Bhārgas here (loc. cit.).

* The Vāyu Purāṇa reads Gsyamarthas (xlv. 123), and the Matsya Gsyamālavas (xxii. 44), and the Bhishma-P. list omits the corresponding name (see ii. 358). None of these names are in the dictionary, and I have not met any of them elsewhere.

† Práj-yotisha was a famous kingdom in early times and is often mentioned in the M.-Bh. The references to it, however, are rather perplexing, for in some passages it is called a Mlec’cha kingdom ruled over by king Bhagadatta, who is always spoken of in respectful and even eulogistic terms (e. g., Sahhā-P., xxv. 1000-1; and l. 1834; Udyoga-P., clxvi. 5804; and Karṇa-P., v. 104-5), and in other passages it is called a Dānava or Asura kingdom ruled over by the demons Naraka and Muru (Vana-P., xii. 488; Udyoga-P., xlvii. 1887-92; Hari-V., cxxi. 6791-9; cxxii. 6873, etc.; and clxxiv. 9790; and Annotations to Kishk.-K., xliii. in Gorresio’s Rāmāyana); while in some other passages the allusions seem mixed (e. g., Sahhā-P., xiii. 578-80, which seems to call Bhagadatta a Yavana; and as to this, see id. l. 1834-6). The second class of passages occur, I believe, only in descriptions of Kṛishṇa’s exploits; they are spoi7t by hyperbolical language and are probably later than the first class. Práj-yotisha was placed in the North region (Sahhā-P., xxv. 1000; and Vana-P., ccxiii. 15240-2), but was also considered to be in the East as in the text here. North of it seemingly lay tracts called Antar-giri, Vahir-giri and Upa-giri (Sahhā-P., xxv. 1000—xxvi 1012) which appear to be the lower slopes of the Himalayas and the Terai; and it was close to the mountains for Bhagadatta is called Sālātaya (Stri-P., xxiii. 644). It bordered on the Kirātas and Cīnas for they formed his retinue (Sahhā-P., xxv. 1002; Udyoga-P., xviii. 584-5). He also drew his troops from among the people who dwelt in the marshy regions near the sea, Sāgarānūpa (Sahhā-P., xxv. 1002; xxxii. 1268-9; and Karṇa-P., v. 104-5), and it is even said he dwelt at the Eastern Ocean (Udyoga-P., iii. 74); these marshy regions can only be the alluvial tracts and islands near the mouths of the Ganges and Brahma-putra as they existed anciently. These data indicate that Práj-yotisha comprised the whole of North Bengal proper. The Rāghu Varnāśa places it seemingly beyond the Brahma-putra (iv. 81); but Kālidāsa was a little uncertain in distant geography. Its capital was called Práj-yotisha also. Although the people were mlec’chas, the Rāmāyana ascribes the founding of this kingdom to Amūrta-rajas, one of the four sons of a great king Kuśa (A’di-K.,
the Madras, * and the Videhas, † and the Támra-

xxxv. 1–6). Amúrta-rayas, as the name is generally written in the M.-Bh., is mentioned there simply as father of the famous king Gaya (e. g., Vana-P., xcv. 8528–39; and Drona-P., lxvi. 2334, &c).

* This seems an impossible name here (see verse 36). The Váyu Puráṇa reads Muṇḍas instead (xlv. 123) which is permissible. The Muṇḍas are a large Drávidian tribe in Chuta Nagpur (Risley’s Tribes and Castes of Bengal, II. 101), and are named in the M.-Bh. (Bhishma-P., i. 2410).

The Matsya Puráṇa however reads Puṇḍras instead (cxiii. 45) and the Bhishma-P. list also mentions them in this region (ix. 355). This is the best reading, for the Puṇḍras were held to be closely allied to the Angas, Vangas and Suhmas (see page 325 note †, page 326 note * and page 327 note *), and should rightly be placed here along with those races, rather than in the South according to verse 45. The name occurs in various forms, Puṇḍraka (Sabhá-P., lv. 119), Paunára, (Adi-P., clxxxvii. 7020), Paunáraka (Adi-P., clxxxvi. 6992; Sabhá-P., xxxiii. 1270) and Paunárika (Sabhá-P., li. 1872). They appear to be used often as if equivalent (e. g., Sabhá-P., xiii. 584), and yet a distinction seems to be made between Puṇḍras and Paunáras for they are separately mentioned in the Bhishma-P. list (ix. 358 and 365); and Puṇḍras, Puṇḍrakas and Paunárikas are all mentioned in one passage (Sabhá-P., li. 1872–4). All, however, appear to have composed one people, and they were not a barbarous nation. From the arrangements of names and descriptions given in various passages (Adi-P., cxiii. 4453; Sabhá-P., xiii. 584; xxix. 1091–7; Vana-P., li. 1988; Àvamedha-P., lxxxi. 2464–5) it appears the Puṇḍras had the Káśis on their north, the Angas, Vangas and Suhmas on their north-east and east; and the Oḍras on their south-east; hence their territory corresponded to the modern Chuta Nagpur with the exception of its southern portions. Their bounds on the south were no doubt the land of the Utkalas (see page 327 note *). In one passage (Adi-P., lxvii. 2679) it is stated an ancient king Balína reigned over both Paunára and Matsya; this suggests that their territory extended to near the R. Chumbar anciently (see page 307 note *), and tends to part them from the Angas, Vangas, &c.

† Videha was a famous country in early times. Cunningham says it appears to have comprised the northern portion of North Behar from the R. Gaṇḍak to the R. Kauśikí or Kosi (Arch. Surv. Repts., XVI. 34 and map); but its western boundary was the Sadá-píra (see page 294 note †), and it seems Videha extended from the Rapti to the Kosi. Northwards it extended close to the Himalayas, and on the south it was bounded by a kingdom, the capital of which was Vaiśáli (Rámáy., Adi-K., xlvi. 10–11; and xlvi. 21–25), or the modern Bessar which is about 27 miles north of Patna (Arch. Surv. Repts., I. 55; and XVI. 6 and 34). The capital was Mithilá (Rámáy., Adi-K.,

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luptakas, * the Mallas, † the Magadhas, ‡ the Go-
xix. 9–10; and M.-Bh., Sánti-P., cccxxvii. 12233–9), and this name often
designated the country itself, especially in the Rámayána. The people were
called Videhas (or Vidogha, as the earlier form was, see Sáta-P. Bráh. I. iv.
14), and also Mithilas (Vana-P., cclii. 15243). Its kings, who were often highly
educated (Sánti-P., cccxxvii. 12215–25), are generally called Janaka, which
seems to have been the ordinary royal title (Vana-P., cxxxiii. 10637). Cun-
ningham says the capital was Janakpur, which is now a small town just within
the Nepal border, north of where the Mozufferpur and Darbhanga districts
meet (Arch. Surv. Repts., XVI. 34 and map), but I have not met this name
in Sanskrit works.

* Or Táma-liptas. The country and people are often mentioned in the
M.-Bh., and both forms of the name are used (Adi-P., clxxxvi. 6993; Sabbá-P.,
xxix. 1098; and Drona-P., lxx. 2436). The name was modified into
Táma-liptaka which the Váyu Puráńa reads (xlv. 123), and Táma-lipta
(which occurs in canto lviii. verse 14), and Dáma-lipta (see Story of
Mitra-gupta in the Dása-kumára-c'arita), and corrupted into the modern
Tamluk. The town Tamluk is in the Midnapur district near the mouth
of the Rupnarayan River. It used to be a famous port during the middle
ages of Indian history. The country Táma-liptaka corresponded therefore
to the eastern part of the present district of Midnapur.

† The Váyu Puráńa reads Málas (xlv. 123). This people appear to be the
Máls (properly Máls) and Mál Paháriyas, two Dráviñdian tribes which now
inhabit the Rájmahall and Rámgarh hills in Western Bengal (Risley's Tribes
and Castes of Bengal, II. 51 and 66). The Matsya Puráńa reads Sálvas (cxiii.
45) erroneously.

‡ Or Mágadhás. Magadha comprised the present districts of Gaya and
Patna. It was a famous kingdom from the earliest times. The Rámayána
says it was founded by Vasu one of the four sons of a great king Kuśa
(Adi-K., xxxv. 1–9); and the M.-Bh. says it was established by Vrñhad-ratha,
who was son of Vasu king of C'edi (Adi-P., lxiii. 2361–5; and Hari-V., xxxii.
1805), but who is also called an Anga (Sánti-P., xxxii. 921–31.) One appears
to be an eastern account and the other a western account, but there may
be truth in both accounts, for there was an interval of eight or twelve genera-
tions between the two periods spoken of. Both agree that Giri-vraja was
made the capital by the founder of the kingdom, the former says by Vasu
(loc. cit.), and the latter says by Vrñhad-ratha (Hari-V., cxvii. 6598; Sabbá-P.,
xx. 798–800). Cunningham has identified Giri-vraja with the modern Giriyek
on the Panchana river about 36 miles north-east of Gaya (Arch. Surv. Repts.,
I. 16 and plate iii). Rája-gríha appears to have been another name of the
capital (Adi-P., cxiii. 4451–2, and Kśvamedh -P., lxxxi. 2435–68), but Cun-
mantas, * are known as the peoples in the East. †

45 Now the other peoples who dwell in the Southern Region ‡ are the Puṇḍras,§ and Kevalas,|| and Go-lángulas ¶ also,

ningham identifies it with the modern Raj-gir about 6 miles west of GiryeK (Arch. Surv. Repts., I. 20 and plate iii). The oldest name of this country is said to have been Kītaña, which occurs in Rīg-Veda III. 53.14 (Muir's Sansk. Texts, II. 362, 363).

* The Vāyu Purāṇa reads Govindas (xlvi. 123); and the Matsya Gonardāhas (cxiii. 45); and the latter people are mentioned in canto lviii. verse 23, but are placed in the South. I have not met with an Eastern people of any of these names elsewhere.

† The Kūrma Purāṇa adds Kāma-rāpa (xlvii. 38), the modern Kamrup or Ganhaṭi in Assam. It is mentioned in the Raghu-Vāṁśa (iv. 84), but not, I believe, in the Rāmāyaṇa nor Mahā-Bhārata.

‡ Dakshināpatha; this generally means South India below the Vindhya Range, and a line from Amara-kaṇṭaka to the north of Orissa.

§ This seems to be erroneous, for the Puṇḍras were not properly in the South, and they have been noticed in their appropriate place in the East (see page 329 note †). The Vāyu Purāṇa reads Pāṇḍyas instead (xlvi. 124) and so also the Matsya (cxiii. 46), and this is, no doubt, the proper reading, for otherwise this nation, which was the most famous and best known in the South, would be omitted from this list. Pāṇḍya is often mentioned in the M.-Bh.; but not in the Rāmāyaṇa, except in the geographical canto (Kishk. K., xli. 15 and 25) which is probably an addition to the original poem. It comprised the modern districts of Madura and Tinnevelly. The capital was Mathrā, the modern Madura. The Pāṇḍyas belong to the Drāvidian family, but the Hari-Vāṁśa makes them, or more probably the royal house, descendants of the Paurava race; it says Pāṇḍya, Kerala, Kola and C'ola were four brothers and gave origin to the four peoples of those names (xxxii. 1832-6).

|| This is; no doubt, a mistake for Keralas, which the Vāyu (xlvi. 124) and Matsya (cxiii. 46) Purāṇas read; and the Bhīshma-P. list twice (ix. 352 and 365; though the first mention is probably a mistake). They were a forest-tribe (Sabhā-P., xxx. 1174-5) and are placed on the west side by the Raghu-Vāṁśa (iv. 53-54). They are said to be descended from an eponymous king Kerala, and to be closely allied to the Pāṇḍyas, C'olas, &c. in the Hari-Vāṁśa (xxxii. 1836). They appear to have occupied the whole of the west coast from Calicut to Cape Comorin.

¶ "The Cow-tails;" a pure fancy, stories of tailed races being common all over the world. It may correspond to Gonardḍhas in canto lviii, verse 23; but the Matsya Purāṇa reads C'olas and Kulyas (cxiii. 46), and the Vāyu
the S'ailúshas,* and Múshikas,† the Kusumas,** the C'aulýas and Kúlyas (xlv. 124); and the proper reading should, no doubt, be C'olos and Kolas. The Hari-Varña makes these two tribes closely allied to the Páñjyasa and Keralas (see the last two notes).

C'ola was a kingdom in early times (Sabhá-P., li. 1891-3) and is often mentioned in the M.-Bh. (e. g., Vana-P., li. 1088; and Sabhá-P., xxx. 1174, where C'odra is, no doubt, a mistake for C'ola; also Bhishma-P., ix. 367; and Dropa-P. xi. 398). The Hari-Varña says king Sagara degraded them (xiv. 734). C'ola comprised the modern districts of Tanjore, Trichinopoly, Pudukota and South Arcot.

The Kolas are scarcely ever mentioned; yet they appear to be referred to in Sabhá-P., xxx. 1171, and Kávamedh.-P., lxxiii. 2476-7. Their position is uncertain. Are they to be identified with the Koruvas or Kurrus, who are a vagrant tribe in Madras (Madras Census of 1891, Report, p. 304).

* Canto Iviii, verse 20 mentions the SAILIKAS; and the Váyu Puráña (xlv. 125) and Móshika (cxiii. 47) read Setukas. I have not found any of these names elsewhere, but S'aila occurs in Vana-P., ccli. 15250, perhaps as the name of a country near Páñjya in the extreme south, so that SAILIKAS might mean its people. Does Setuka refer to Ráma's setu or Adam's bridge and mean the people who live close to it?

† The Bhishma-P. list mentions these people in the same connexion (ix. 366), and another Southern people called Móshakas twice (ix. 366 and 371). Canto Iviii mentions instead of them the RISHIKAS in the South (verse 27), and the Móshikas in the South-east (verse 16). I have not found the latter name elsewhere, but the Rishikas appear to have been well-known, there being one person of that name in the North (Sabhá-P., xxvi. 1033-6; Rámáy., Kishk-K., xlv. 13; and Matsya Puráña cxx. 53) and another in the South (Kishk-K., xli. 16; and Hari-V., cxix. 6724-6). The Matsya Puráña reads Sútikas (cxiii. 47) which appears to be erroneous.

‡ Canto Iviii omits this people and names Kumuda hill (verse 26). The Váyu Puráña reads Kumanás (xlv. 125), and the Matsya Kupathas (cxiii. 47). I have not found any of these names elsewhere. Probably the reading should be Kurumbas or Kurubas. The ancient Kurumbas or Pallavas occupied a territory which comprised the modern districts of Madras, Chingleput, North and South Arcot, Salem and the south-east portion of Mysore, with Káñči, the modern Conjeeveram, for their capital, and their power attained its zenith about the 7th cent. A. D., or perhaps a century or two later. After their overthrow they were scattered far and wide and are numerous now in most of the districts south of the R. Kistna in the middle and eastern parts of the Madras Presidency and in Mysore (Madras Census of 1891, Report, pp. 259 and 289).
Náma-vásakas,* the Mahá-ráṣṭras,† Máhishakas‡ and Ka-

* This is, no doubt, the same as the Vāna-vásakas of the Bhishma-P. list (ix. 366), with which the Váyu Puráṇa agrees in reading Vāna-vásikas (xlv. 125). As this name simply means "Forest-dwellers," it may include several races, who inhabited the great Southern forests; or it may denote the people of the kingdom called Vāna-vásín, which was founded by Sárasa in the Dekhan (Hari-V., xcv. 5213 and 5231-3). Perhaps they may be identified with the Banjáris or Lambádis, who are the great travelling traders of South India; and who are supposed to be descendants of Balín and Suvrīva the Vánara kings in the Rámáyaṇa (Madras Census of 1891, Report, pp. 186 and 279). The Matsya Puráṇa reads Váji-vásikas (cxiii. 47), which seems erroneous.

† The people of Mahá-ráṣṭra, the modern Mahrattás, whom canto Ivi also considers to be in the South (verse 23). The name is a late one as I have not found it in the Mahá-Blárata or Rámáyaṇa. It was a large kingdom in Hiuen Tsang's time in the 7th cent. A. D., and Cunningham makes it comprise nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kalyání (Anc. Geog. of India, I. 553).

The Matsya Puráṇa reads Nava-ráṣṭras (cxiii. 47), but not well, for this country and people are mentioned in the M-Bh. as one of the kingdoms near the Kurus, and as situated in the south-west of Madhya-deśa or on the borders of Rajputana (Sabha-P., xxx. 1110; and Viráṭa-P., i. 11-12); and the Hari-Vamśa derives them from an eponymous king Nava, making him and the progenitors of the Yandheyas, Ambaśthhas and Sivis (which were tribes in or near the Panjab) all sons of king Uśínara (xxxii. 1674-8). Nava-ráṣṭra is therefore out of place here.

‡ So also in the Bhishma-P. list (ix. 366), or Máhishikas as the Matsya Puráṇa reads (cxiii. 47). These people are, no doubt, the same as the Máhish-
makas (Āśvamedh.-P., lxxxiii. 2475-7), that is, the people of Máhish-matí. Máhish-matí was an ancient and famous city (Sabha-P., xxx. 1125-63) and was situated on the R. Narmadá, at a place where the Vindhyas and the Riksha Mts. (the Satpura range) contract the valley (Hari-V., xcv. 5218, &c). Muc'ukunda was its founder according to that passage, and Mahish-matí according to another (ibid., xxxiii. 1846-7). Their descendant was the great Arjuna Kártavírya (ibid., 1850-xxxiv. 1890). Máhish-matí is identified with the modern Maheswar on the Narmadá in the Imp. Gaz. of India (Vol. X, p. 329), but this hardly agrees with the notices in Sanskrit writings; for Maheswar must have lain within the ancient Avanti (see verse 52), and Avanti was held to be sometimes in the South and sometimes in the West, whereas Máhish-matí is never, I believe, placed anywhere but in the South.
47 lingas* on all sides,† Abhiras,‡ and Vaisikyas,§ Adbhakyas,||

A more easterly position, such as Mandhátá or near there, seems better. At the time of the great war its king was Nila and his people were called Lila-yudhas (Udyoga-P., xviii. 592-3) or Nilayudhas (Rsháma-P., lvi. 2414). Its people were afterwards declared to have become degraded because of the extinction of sacred rites, &c. (Amuśás.-P., xxxii. 2103-4; Muir's Sanskrit Texts, I. 177). A Māhishiká, which seems to be a river, is mentioned in the Rámáy. in this region (Kishk.-K., xli. 16.)

* Or Kálingas. Kálinga was an ancient kingdom, its kings were famous (Adi-P., lxvii. 2701), and its princesses married into the Aryan royal families (e. g., Adi-P., xcvi. 3774-5, & 3780; and Sánti-P., iv). Its people were closely allied to the Angas and Vangas, and the three nations are often linked together (e. g., Adi-P., ccxxv. 7820; and Dropha-P., lxx. 2486), and this connexion is emphasized by the allegation that these three and also the Suhmas and Purdhras were descended from five eponymous brothers (see page 325 note †). Kálinga comprised all the Eastern coast between the Utkalaas on the north (Raghu-V., iv. 38) and the Telingas or Telugus on the south. The R. Vaitaráni (the modern Byturm) flowed through it, and the Mahendras Mts. (the Eastern Ghats) were within its southern limits (Adi-P., ccxxv. 7820-24; and Raghu-V., iv. 38-43). Kálinga therefore comprised the modern province of Orissa and the district of Ganjam and probably also that of Vizagapatam. The Matsyá Puráṇa makes Kálinga extend as far west as the Amara-kántaka hills (cxxxv. 12), but Kálinga there is, no doubt, an error for Kosala. Certain Kálingas have been mentioned in verse 37 above.

† Sarvada. This seems to be rather a stereotyped phrase. The Matsyá Puráṇa also reads the same (cxiii. 47). Purvásákh would be a preferable reading, for the Kálingas occupied a large part of the Eastern coast and do not appear to have inhabited any other part of the Dekhan.

‡ These may have been an off-lying branch of this aboriginal race (see note to verse 35). The Váyu Puráṇa reads Abhiras here (xlvi. 126). The Matsyá Puráṇa reads Karúshas (cxiii. 48); they are the same as the Karúshas mentioned in verse 53; they come in their proper position there and are out of place here.

§ This is not in the dictionary. For saha vaisíkyá read either one word or saha vaisíkyair. The Váyu (xlvi. 126) and Matsyá (cxiii. 48) Puráñas read Esákas or Aishákas; but I have not found any of these names elsewhere.

|| I have not met this name elsewhere and it is not in the dictionary. The Váyu Puráṇa (xlvi. 126) and the Matsyá (cxiii. 48) read Átavyas, and this may mean either "forest-dwellers," or more probably "the people of Átavá," which is mentioned as a city in the Dekhan, but without any data to identify it (Sahá-P., xxx. 1176).
and the Savaras,† the Pulindas,‡ the Vindhyamauleyas,§ the people of Vidarbhia and the Danda-

* The Savaras are an aboriginal tribe, according to some Dravidian, and according to others Kolarian. They are mentioned rarely in the M.-Bh. (Sánti-P., lxv. 2429; olxviii. 6294-6303; olxxiii. 6445; and ccvii. 7559-61) and Rámây. (Adi-K., i. 59; Aranyu-K., lxvi. 6-32; &c). They are represented in these passages as dwelling in Central India and the Dekhan, as being wicked Dasyus, and as practising evil customs. They are still found scattered about in those parts and also towards Orissa, under the names Sabar, Saur, Suir, &c. In the Madras Presidency they are found chiefly in the Ganjam and Vizagapatam districts (Madras Census of 1891, Report, p. 254.) "The Savars believe their original condition to have been that of a wandering tribe, roaming through the hills of Orissa and Chota Nagpur, living on the fruits of the forest and acknowledging the rule of no recognized chief." (Risley's Castes and Tribes of Bengal, ii. 241-246); and this belief agrees, if we extend their range, with the earliest notices of them. See also Cunningham, Arch. Surv. Repts., XVII and XX.

† These people are mentioned again in verse 50 as being also in the West, and there appears to have been a Northern branch of them in the Himalayas (see page 316 note †). This Southern branch seems from the M.-Bh. to have occupied the middle portion of the Dekhan (Sabhá-P., xxx. 1120; and Bhishma-P., ix. 369; and Rámây., Kishk.-K., xili.17), and extended eastward where they had a great city (Sabhá-P., xxviii. 1068). They were an aboriginal tribe, for they were mlec'c'has (Vana-P., clxxxviii. 12838-40); they became out-castes from not seeing bráhmans (Anuśás.-P., xxxiii. 2104-5); they are called wicked and are said to have practised evil customs (Sánti-P., ccvii. 7559-61). The Váyu Puráña reads Pulindras (xlv. 126) erroneously.

‡ The Váyu Puráña reads Vindhyamaúlikas (xlv. 126), which is synonymous, "those who dwell at the foot of the Vindhya mountains," or "the aborigines of the Vindhya mountains." I have not met this name as describing any particular people, and taken in its general meaning it would include the races mentioned in verses 53-55 below; but perhaps it may be read as an adjective to "Pulindas." The Matsya Puráña reads Vindhyapushikas (cxiii. 48), which seems erroneous.

§ Vidarbhia was one of the most ancient and renowned kingdoms in the Dekhan (Vana-P., xcvi. and xcvii). It comprised the valley of the Payoshñí, the modern Purna and the middle portion of the Tapti (see page 399 note † and Vana-P., cxx. 10289-90), and corresponded to the western part of the modern Berar and the valley-country west of that. It is said to have been founded by a king Vidarbh, who built a city called Vidarbhá (Hari-V., cxvii. 6588 and 6605-8; and Vana-P., lxxii), which seems to have been the same
as Kūndīca the capital (Vana-P. lxii : and Hari-V., civ. 5800–7; cvxi. 6661–2). Its most famous king was Bhishmaka, who held the title "king of the Dēkhan" (id., cvxii. 6590–1). The people were Bhojas (Udyoga-P., xlvi. 1881) or perhaps only the royal family was so called (id., cvlii. 5350–1; Sabhā-P., xiii. 585–8), and so also in the Rāgha-Varma with reference to a period many generations anterior (vi. 59 and 69; and vii). The name Bhoja seems to have more than one application, for the Bhojas together with the Andhakas and Vṛṣṇis belonged to the Yādava race (Hari-V., xcv. 5181–5204), and the name appears to have been applied also in a much wider sense to Kshattriyas descended from Yayāti (Sabhā-P., xiii. 566–71).

* The Daṇḍakas are mentioned in the M.-Bh. (Sabhā-P., xxx. 1169) and were the inhabitants of the forest region called Daṇḍakāraṇya. Daṇḍaka originally was the name of the immense forest, where Rāma went in banishment, and which is described in the Rāmāyān, as covering the whole of Central India from Bundelkhand on the north to southward of the Godavari (Journal, R. A. S., 1894, p. 241); but as this forest was gradually cleared away by the spread of the Aryan colonies, its limits diminished till at last Daṇḍaka denoted only the country around the sources of the Godavari and lower part of the Tapti (M.-Bh., Sabhā-P., xxx. 1169; Vana-P., lxxxv. 3133–4). It could only have been at this stage that its inhabitants could well have been described by the name Daṇḍakas, and it is no doubt the people of that moderate area who are meant here. To account for the name the Hari-Vaṁśa has provided an eponymous king Daṇḍaka who made Daṇḍakāraṇya (H. 637–9).

† The people of Purikā. This may be either the famous town Puri in Orissa, or the town Purikā which Mucekunda is said to have built on the northern slope of the Riksha Mts. in the kingdom of Māhish-matī (Hari-V., xciv. 5220–8); but the latter seems more probable, judging from the context. For Māhish-matī, see page 333 note †. The Vāyu Purāṇa reads Paurikas, (xlv. 127); is this to be connected with Poonah, south-east of Bombay? I have not met it elsewhere.

‡ The Vāyu Purāṇa reads Maunikas (xlv. 127); and Mauleyas are mentioned in Sabhā-P., li. 1871; but I have not found any of these names elsewhere.

§ This as a people is not in the dictionary. The Vāyu Purāṇa reads Aṣmaka (xlv. 127), but Aṣmaka seems to be the proper form. These people are mentioned in the Rāmāyān. (Kishk.-K., xli. 17) and M.-Bh. (Drona-P., xxxvii. 1605–8); and are placed in the middle of India by canto lviii. verse 7. They may have been the descendants of Aṣmaka, who was the son of king Kalmāsha-pāda Saudāsa's queen Madayantī by Vasishthā (Adi-P., cxxii.
Bhoga-vardhanas, * Naishikas, † Kuntalas, ‡ Andhas, § Udbhidas, || Vana-darakaş; these ** are the peoples of the countries of the Southern region. ††

4736-7; and olxxvii. 6777–91), and who founded the town Paudanya (ibid., 6791). A queen Aśmaki is mentioned in the Lunar line (id., xov. 3766).

* I have not found this name elsewhere. Perhaps it may be connected with the Southern Utsava-sanketas (Bhūṣhama-P., ix. 368; and see page 319 note †).

† This is not in the dictionary. It much resembles the Nāṣikyas of canto li. viii. verse 24, who are, no doubt, the people of Nāśik, north-east of Bombay; but they seem to he intended by Nāṣikyādv as in verse 51. Naisha- 
dhas can hardly be meant, for they are named in verse 54 and were not in South India. The Vāyu Purāṇa reads Nairṛtikas (xliv. 127) which somewhat resembles the Nairṛtikas of the Bhūṣhama-P. list (ix. 359).

‡ A people of this name have been mentioned in verse 32, as dwelling in Madhya-deśa. The Kuntalas here were in the Dekhan and are the same as those mentioned in Bhūṣhama-P., ix. 367, and Kṛpā-P., xx. 779. It appears Kuntala lay in the region between Belgaum and Bellary (Arch. Surv. of W. India, No. 5 by J. F. Fleet, p. 6; and No. 10 by J. Burgess, p. 72 note).

§ The Vāyu Purāṇa reads Andhras (xliv. 127), which is, no doubt, right. Andhas are mentioned in the M.-Bh. (Udyoga-P., xviii. 586; and Bhūṣhama-P. x. 357), but mistakenly for Andhakas and Andhras respectively. The Andhras or Andhras were a rude race in early times (Sahhā-P., iv. 119; xxx. 1175; xxxiii. 1270; and Vana-P., li. 1989); but they established a kingdom during the third and second centuries B. C. Andhra was a kingdom also in Huien Thsang’s time in the 7th century A.D., and comprised the eastern portion of the Nizam’s territories, with its capital at Warangal, according to Cunninham (Anc. Geog. of India). Another capital was Dhenukākāta, which is Dharaṇikōta near Amarāvatī on the Kistna (Arch. Surv. of W. India, No. 10 by J. Burgess, p. 32). Andhra is said to be probably the same as Telinga (ibid., p. 72 note; and dictionary), and is taken to be the Sanskrit name for Telugu in the Madras Census Report. Telugu is the speech of the region extending from a parallel of latitude a little north of Madras northward as far as Ichapur in Ganjam; it does not penetrate into Mysore nor the western limits of Anantapur and Bellary, but is spoken by many of the inhabitants of the Nizam’s Dominions and the Central Provinces (Report, p. 188).

|| This is not in the dictionary and I have not met with it elsewhere.

¶ “Wood-splitters.” The Vāyu Purāṇa reads Nalakālikas (xliv. 127), other forms of which are Nalakāndanas and Nabhakāndanas (dict.).

** The Kūrma Purāṇa adds Magadhās (xlvii. 38) mistakenly; they are mentioned in their proper place in verse 44.

†† For Dakshinādyās read Dakshināyās? The Matsya Purāṇa keeps pace
Hear from me the names of the Western peoples. The Súryárikas,* the Kálíbalas,† and the Durgas,‡ and the 50 Aníkatas,§ and the Pulindas,|| and the Suminas,¶ the

with the text as far as the “Daṇḍakas” and then jumps at once, without any intimation, to the Western peoples beginning with the “Kúlyas” who correspond to the “Pulindas” of verse 59.

* This is obviously a mistake for Súrpárikas, which the Váyu Puráņa reads (xlv. 128). Súrpárika or Súrpárika (both forms seem correct, though the dictionary gives only the latter) was the country in the West where Ráma Jámadagnya dwelt (Vana-P., lxxxv. 816); though it is also placed in the South (Sabhá-P., xxx. 1169; and Vana-P., lxxxvii. 8837), because it was near the Southern sea in the Western region (Sánti-P., xlix. 1778–82). It bordered on the sea near Prabháśa (Vana-P., cxviii. 10221–7), which is the modern Somnath in the peninsula of Káthiáwar; it included the country around the mouth of the Narmáda (Anuśúṣ-P., xxv. 1735), and the mouth of that river was so specially connected with Ráma that it was called Jámadagnya (Matsya Puráṇa, cxiii. 33–34). He built the city Súrpárika there (Hari-V., xcvi. 5800), and Dr. Burgess has identified it with the small modern town Supara near Bassein, north of Bombay. The country Súrpárika therefore comprised the littoral tract from about Bassein to about the R. Narmáda. (Arch. Surv. of W. India, No. 10 p. 31). The proper reading in Rámay. Kishk.-K., xliii. 5, should, no doubt, be “the Súrpárikas also” instead of “the extensive towns” (Gorresio’s Edition, Annotations).

† This is not in the dictionary. The Váyu Puráṇa reads Kolavanas (xlv. 128), but I have not found either name elsewhere. Perhaps this is to be connected with Kálovan, a town about 37 miles north of Nasik (which is mentioned in page 339, note ||).

‡ This is not in the dictionary and I have not found the name elsewhere; but the Durgalas are mentioned in the Bhishma-P. list (ix. 359). Perhaps this is to be connected with Dúngar-pur, a town and state about 90 miles north-east of Ahmedabad.

§ Or Aníkatas, or Cánhkaṭas; neither is in the dictionary. The Váyu Puráṇa reads Kálitaṅkas (xlv. 128); but I have not found these words elsewhere. These names suggest Calicut, but that is too far south to be admissible here in the Western region.

|| See note to verse 47 above. This branch would be among the hills south-west of Malwa or the southern portion of the Aravalli hills probably. The Váyu Puráṇa reads Puleyas (xlv. 129), and the Matsya Kúlyas (cxiii. 49); but I have not met with either name elsewhere.

¶ This is not in the dictionary. The Váyu Puráṇa reads Súrdalos (xlv. 129), and the Matsya Sírdalas (cxiii. 49); but I have not found any of these words
Rúpapas,* and the Svápadas,† and the Kuruminas,‡ and all the Kátháksharas,§ and the others who are called Ná-sikyávas,|| and the others who live on the north bank of the Narmadá,¶ the Bhíru-kačchas,** and the Máheyas,†† and elsewhere. Are these two names to be identified with Israel? There was an ancient Jewish colony, the modern Beni-Israel, on the Bombay coast before the 2nd cent. A. D. (Hunter's Indian Empire, p. 234).

* The Váyu (xlv. 129), and the Matsya (cxiii. 49) Puráṇas read Rúpasas. I have not met either name elsewhere. The Bhíshma-P. list mentions Rúpa-vaṭhikas (ix. 351).

† This as the name of a people is not in the dictionary; but Svá-pac'a "dog-cooking," (=Sva-pák, which would not suit the metre) occurs, as the name of a degraded tribe (Manu, x. 19 and 51). Tri-sánu is said to have associated with the Sva-pákas, when discarded by his father (Hari-V., xii. 721-3). The Váyu Puráṇa (xlv. 129) and the Matsya (cxiii. 49) read Tápasas, which resembles the Tápasáṭramas placed in the south region by canto Ivi. verse 27, which might mean the descendants of ascetics.

‡ This is not in the dictionary. The Váyu Puráṇa reads Turasitas (xlv. 129), but I have not met either name elsewhere. The Matsya reads Tuṭṭiṭrikas (cxiii. 49), which resembles the Tittiras mentioned in Bhíshma-P., 1. 2084 but there are no data to identify them.

§ This is not in the dictionary. The Váyu Puráṇa reads Paraskharas (xlv. 129), and the Matsya Káraskaras (cxiii. 49). The Páraśavas of canto Ivi. verse 31 appear to be the same people. I have not met with any of these names elsewhere, except Káraskaras in Sabhá-P., xlix. 1804, but the Páraśavas might mean a tribe which claimed descent from Páraśu-Ráma.

|| This is not in the dictionary. The Váyu Puráṇa reads "Násikyas and others" (xlv. 130); this agrees with the Násikyas of canto Ivi. verse 24 except that the latter are placed in the South. The Násikyas are, no doubt, the people of Nasik, which is an ancient and sacred city north-east of Bombay. The Matsya Puráṇa reads "and others who are called Vásikas" (cxiii. 50), but I have not met this name elsewhere.

¶ The Váyu Puráṇa (xlv. 130) and the Matsya (cxiii. 50) say "within the Narmadá."

** Or Bháru-kač'chas as the Matsya Puráṇa reads (cxiii. 50). These are, no doubt, the same as the Bhágíru-kač'chas of canto Ivi. verse 21. The word is the Greek Barugaza and survives in the modern Bharuch or Broach, a large town near the mouth of the Narmadá (Anc. Geog. of India). The Váyu Puráṇa reads Bhánu-kač'hras (xlv. 130) erroneously. None of these names occur I believe in the Rámáyana or Mahá-Bhárata.

†† These are, no doubt, the people who dwelt along the R. Mahi (see page
CANTO LVII.

52 the Sarasvatas* also, and the Kásmiras,† and the Su-ráshtras,‡ and the Avantyas,§ and the Arbudas‖ also. These are the Western peoples.

53 Hear the inhabitants of the Vindhya Mountains.¶ The

294, note §) north of Baroda. The Málhikas of the Bhishma-P. list (ix. 354) are no doubt the same.

* So also the Matsya Puráṇa (cxiii. 50). "The people who dwell along the R. Saras-váti," which is, no doubt, the small river of that name that flows into the sea at Prabhása, the modern Somnath, in the peninsula of Káthiáwar (Vana-P., Ixxxii. 5002-4; and Sañyá-P., xxxvi. 2048-51). They are not the same as the Sárasvatas of canto Iviii. verse 7, who were in Madhya-deśa. The Váyu Puráṇa reads instead "Sahasas and Sásvatás" (xlv. 130); I have not found either name elsewhere, but the Stúsikas of the Bhásha-P. list (ix. 354) are, no doubt, the same as the second of these.

† This name is altogether out of place here, and the Kásmiras have been mentioned in their proper position in verse 41. The Váyu Puráṇa reads Kačch'vivas instead (xlv. 131) and the Matsya Kačč'hikas (cxiii. 51), which indicate the correct reading. They are the people of Kačc'ha (see canto Iviii. verse 28) the modern Kachh or Kutch.

‡ Su-ráshtra is a country frequently mentioned in the M.-Bh., but the references seldom convey any definite information. It included the peninsula of Káthiáwar and the country around the G. of Cambay—that is, not quite all the modern territory called Gujarat (Vana-P., Ixxxviii. 8344-9). It is very rarely alluded to in the Rámáyána. (see once in Adi-K., xii. 23). The old name survives in the town Surat near the mouth of the Tapti.

§ This form is not given in the dictionary; read Avantyás for Avantyás? They are the people of Avanti; see note to verse 55 where the Avántis are mentioned again, and more appropriately, for canto Iviii. verse 22 places them in the Tortoise's right side, i.e., the South; but they were considered to be in both regions.

The Váyu Puráṇa (xlv. 131) and the Matsya (cxiii. 51) read Anartas, which is perhaps better, as they are placed by canto Iviii. verse 30 in the Tortoise's right hind-foot. Anarta was the country which had for its capital Dwára-váti or Dvára-vatí or Kuśa-sthálí, the modern Dwarka on the sea-shore at the extreme west of the peninsula of Káthiáwar (Sañtí-P., cccxli. 12955; Hari-V., cxiii. 6265-6). It was Krishna's special kingdom, but it was founded long before (Hari-V., x. 642-9; and xcv. 5163-9).

‖ The people of Arbuda, the modern Mt. Abu near the south end of the Aravalli hills.

¶ For Vindha-nívásinaḥ read Vindhyā-nívásinah; see verse 55. Vindhya is used here in its general and wider meaning, as denoting the whole mountain-
Sarajas,* and Karúshas,† and the Keralas,‡ and Utkalas,§

chain from Gujarát eastwards, and not in the precise sense given it in verses 21–23, because the Naishadhas, Avantis and other western people are included in this group.

* I have not met with this name elsewhere, and it is not in the dictionary. The Váyu Puráña (xlv. 132) and the Matsya (cxiii. 52) read Málavas, which is no doubt correct. Málava is the modern Málwa; and the people are generally mentioned in the M.-Bh. as a tribe rather than as a settled nation (e.g., Sabhá-P., xxxiii. 1270; li. 1871; and Vana-P., coliii. 15256). Málava does not appear to have been so extensive however as Málwa and, as this passage indicates, denoted rather the upper portion of that region bordering on the Vindhyas, west of Avanti.

† The name is also written Kárusha, Kárúsha and Kárushaka. This people constituted a powerful nation under king Danta-vakra in the Páṇḍvas' time (Sabhá-P., xiii. 575–7; and Hari-V., xci. 4963); but they seem to have consisted of several tribes (Udyoga-P., iii. 81) and were not looked upon as closely allied to the races around them, for their origin is carried directly back to an eponymous ancestor Karúsha, a son of Manu Vaivasvata, in the Hari-Vaήśa (x. 614; and xi. 658). The position of Karúsha is indicated by the following allusions. It is linked with C'edi and with Káśi (Adi-P., cxxiii. 4796; Bhúshma-P., ix. 348; liv. 2242; lvi. 2415; cxvii. 5446; and Karna-P., xxx. 1231), and with the Vástyas or Vatsas (Droga-P., xi. 396; see page 307, note*); it was not a very accessible country (Sabhá-P., li. 1864); and here it is said to rest on the Vindhyas. Moreover Danta-vakra acknowledged Jarásandha, king of Magadha (see page 330 note †) as his suzerain (Sabhá-P., xiii. 575–7; and Hari-V., xci. 4963). Karúsha therefore was a hilly country, south of Káśi and Vatsa, between C'edi and Magadha; that is, it comprised the hilly country of which Rewa is the centre, from about the R. Ken on the west as far as the confines of Behar on the east. I have discussed Karúsha in a paper on "Ancient Cédi, Matsya and Kariśa" in the Bengal Asiatic Society's Journal, 1895, Part I. p. 249.

‡ This must be incorrect, for the Keralas were a well-known people in the South; see note to Kevalas in verse 45. The Váyu Puráña (xlv. 132) and Matsya (cxiii. 52) read Mekalas, which is no doubt right. They are mentioned in the M.-Bh. (Bhúshma-P., ix. 348; and li. 2103) and occupied the Mekala hills and the hilly country around. The Mekala hills are the hills in which the R. Sone rises (Rámáy., Kishk.-K., xl. 20); and which bound Chhattingarh on the west and north. These people are often coupled, as here, with the Utkalas.

§ See page 327, note *. Utkala had a wide extension and falls within this group as well as within the Eastern group.
the Uttamarṇas,* and the Daśārṇas,† the Bhojyas,‡ and 54 the Kiskindhakas,§ the Tosālas,|| and the Kośalas,¶

* The Uttamas are mentioned in the Bhāṣma-P. list (ix. 348) and are no doubt the same people. The Matsya Purāṇa reads Avuḍhvā-delīhas (cxiii. 52). A people called Urdāṅva-karṇas are mentioned in canto lviii. verse 16. I have not, however, found any of these names elsewhere.

† This people formed a well-known kingdom in early times (Adi-P., cxiii. 4449; Vana-P., lxix. 2707-8; and Udyoga-P., exc.-cxciii), and inhabited the country watered by the R. Daśārṇē, the modern Dasan, a tributary of the Jamna. They are named thrice in the Bhāṣma-P. list (ix. 348, 350 and 363), which seems inexplicable. They are mentioned both in the Eastern and in the Western regions in the accounts of Bhīma's and Nakula's campaigns (Sahā-P., xxviii. 1063-5; and xxxi. 1189); the former of these allusions is correct, but the latter seems to be an error. The capital was Vidiśa, see page 343, note †.

‡ Or better, Bhojas, as the Vāyu (xiv. 132) and Matsya (cxiii. 52) Purāṇas read. This name, as mentioned in page 335, note §, seems to have had more than one application. Bhojas as a Yādava tribe dwelt in Krishṇa's kingdom in Su-rāshtra; and Bhojas inhabited Mṛittikāvatī, which seems from the various references to it to have been situated somewhere on the north-eastern limits of the modern Gujarat (Vana-P., xiv. 829; xx. 791; cxvi. 10172-6; ccliii. 15245; Mauṣala-P., vii. 244-5; and Hari-V., xxxvii. 1980-7; and xxxviii. 2014). These may be the Bhojas mentioned in the text, inhabiting the extreme western end of the Vindhya range.

§ Or better, Kishkindhakas, as the Matsya Purāṇa reads (cxiii. 52). They are no doubt the same as the Kaiskindhyas of canto lviii. verse 18; but they cannot have any reference to Kishkindhyā in the Rámāyana, for that country lay far to the south of the Godavari (see Journal, R. A. S., 1894, pp. 255, &c.), and is referred to in M.-Bh., Sabhā-P., xxx. 1122. The Kishkindhakas mentioned in the Hari-Vaṁśa (xiv. 784) may be the people intended here, but there appear to be no data to identify them.

|| The Matsya Purāṇa reads Stōtalas (cxiii. 53). They are not in the dictionary, but Tosāla and Tosala are given doubtfully. I have not however found any of these names elsewhere.

¶ These are the people of Dakṣiṇa Kosalas or Mahā-Kosalas, the modern Chhattisgar.h. In the Journal, R. A. S., 1894, p. 246, some reasons have been given for placing the Pañcāpsaras lake, where Rāma spent ten years of his exile, in this region. May one hazard the conjecture that it was in consequence of his long residence here, that a colony from North Kosala invaded this region, established a kingdom here and gave their name to this country? The connexion was ancient (Āśvamedh.-P., lxxxi. 2464-5).
the Traipuras,* and the Vaidiśas,† the Tumuras,‡ and the Tumbulas,§ the Paṭus,|| and the Naishadhas,¶

* The people of Tripurā, the modern Tewar, on the R. Narmanda. It was a famous city (Sabhā-P., xxx. 1164; Vana-P., ccliii. 15246) deriving its name from a legend that the demons had a triple city Tripura here, made of gold, silver and iron, and Śiva destroyed it at the intercession of the gods; this is a favourite subject with the poets (Karṇa-P., xxxiii and xxxiv; and see Ajitareya-Brahm., I. iv. 23 and 24, for the story in an older form); see also Cunningham's Arch. Surv. Repts., VIII. 124; IX. 54–55; and, XXI. 23; but his connexion of Tripurā with C'edi in early times is mistaken, see paper on “Ancient C'edi, Matsya and Karuṣa” in Journal, Bengal Asiatic Society, 1895, Part I. p. 249.

† For Vaidiśas read Vaidiśa. These are the people of Vidiśa. It was a famous town, the capital of the country Daśarṣa, and situated on the R. Vētra-vaṭā, the modern Betwa, a little way east of Ujjain (Megha-D., i. 24, 25 and 28). It is probably to be identified with the modern Bhilsa, or rather with Bes-nagar the ancient capital which is close to Bhilsa (Cunningham's Stupa of Bharhut, 132, &c). The Vāyu Purāṇa reads Vaidiśas (xlv. 133), which seems erroneous, though the Vaidiśas are really included among the Daśrarṣas in the last verse.

‡ These are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhya Mountains in the Hari-Vaṃśa (v. 310–11). The Matsya Purāṇa reads Tumuras (cxiii. 53), and the Tumbumas (Bhīṣma-P., l. 2084) may be the same.

§ The Vāyu Purāṇa reads Tumuras (xlv. 133); see the last note. The Matsya reads Tumbaras (cxiii. 53). This is no doubt a tribe closely allied to the last.

|| This people seems to be the same as the Paṭaḍc'urās, who are mentioned several times in the M.-Bh.; see page 309, note *. The Vāyu Purāṇa reads Shaṭaturas (xlv. 133), and the Matsya Padgamas (cxiii. 53); but I have not met either of these names elsewhere.

¶ The people of Nishadha; the Nishadhás, as the Vāyu Purāṇa reads (xlv. 133). This country is chiefly known from the story of its king Nala (Vana-P., lii. –lxxix); otherwise it is rarely mentioned. The chief data for fixing its position are Nala's remarks to his wife when he is banished from his kingdom (ib., lxii. 2317–9); and, as stated in note † to page 299, it seems to me the view which he describes could only be obtained completely from a position on the Satpura Mountains about longitude 75° E. The text says also Nishadhā rested on the Vindhya Mountains. Hence it may be inferred that Nishadhā comprised the country south of the Vindhya between long. 74° and 75°, with Avanti to the north-east and Vidarbha to the south-east. Its
55 Annajas,* and the Tushṭi-kāras,† the Virahotras,‡ and the Avantis.§ All these peoples dwell on the slopes of the Vindhya Mountains.

capital was probably in the Tapti valley; Damayanti in wandering from it found her way north-eastward to C'edi (see note to C'edi in canto lviii. verse 16).

* I have not met this name elsewhere and it is not in the dictionary. The Matsya Purāṇa reads Arūpas (cxiii. 54) which seems erroneous. The Vāyu Purāṇa reads Anūpas (xlv. 134) which is no doubt correct. Anūpa means "a country situated near water," or "a marshy country." It was applied to various tracts near the sea, generally in the combination sāgārdnāpa, e.g., in Bengal (Sabha-P., xxv. 1002; xxix. 1101; and xxxiii. 1268-9); in or near the Pāṇḍya kingdom in the South (Udyoga-P., xviii. 578); in the north and west of the peninsula of Kathiawar (Hari-V., cxiii. 6361-9; and cxiv. 6410-11); and on the western coast generally (Udyoga-P., iii. 81); but the name was more specially applied to a tract on the west coast which constituted a kingdom in the Pāṇḍavas' time (Sabha-P., iv. 123). The only country which rests on the Vindhya hills and borders on the sea is the tract on the east of the G. of Cambay, north of the Narmadā, and this no doubt was Anūpa. It is also indicated that Su-rāṣṭra, Anūpa and Anarta were contiguous countries, and that Anūpa lay beyond and south of Su-rāṣṭra (Hari-V., xciv. 5142-80). When the kings of Māhish-matī (see page 333, note ‡) were powerful, the valley of the lower Narmadā and Anūpa would naturally fall under their sway, and this no doubt explains why Kārtavirya is called "lord of Anūpa" (Vana-P., cxvi. 10189-90), and king Nila also (Bhīshma-P., xxv. 4210).

† I have not found this name elsewhere, and it is not in the dictionary. The reading should no doubt be Tundikeras as the Vāyu Purāṇa reads (xlv. 134). A Tundikera king is mentioned in the M.-Bh. (Drona-P., xvii. 691), and the Tundikeras (Karuṣa-P., v. 138); and the Tundikeras are said in the Hari-Varahā to be a branch of the Haihayas race (xxiv. 1895). There is a town called Tendukhera a little north of the Narmadā at nearly long. 79° E.; and as this site suits the text, it may be presumed these people occupied that position in the Narmadā valley. The Matsya Purāṇa reads Saundikeras (cxiii. 54), not quite correctly.

‡ The Vāyu Purāṇa (xlv. 134) and the Matsya (cxiii. 54) read Vīthotras which is no doubt correct. Vīthotra was a famous Haihayas king, and the Vīthotras were a branch of that race (Hari-V., xxiv. 1895). They are called Vitihotras in the M.-Bh. (Drona-P., lxx. 2436). Being Haihayas, they probably occupied a part of the upper Narmadā valley.

§ They have been mentioned already in verse 52. Avanti had the Narmadā flowing through it (Sabha-P., xxx. 1114; and Vana-P., lxxxix. 8354-8)
56 Next I will tell thee also the names of the countries which rest against the Mountains.* The Nihāras,† and the Hamsa-mārgas,‡ the Kurus,§ the Gurganás,||

and was on the lower portion of that river, for it is placed in the South in the first of these passages, and in the West in the second passage and in verse 52. It appears to have been bounded by the Biksha Mountains (Satpura range) on the south (Vana-P., lxi. 2317), but its limits on the north are not clear. Its capital, though not mentioned in the M.-Bh., was Ujjayinī or Viśālā, the modern Ujjain, in later times (Megha-D., i. 31). Avanti therefore comprised the region of the sources of the Chambal and the country south-westward as far as the Satpura range. Two brothers Vinda and Anuvinda are often named as the kings of Avanti in the M.-Bh. (Udyoga-P., clixv. 5753; Draṇa-P., xcix. 3682–92; and Karnā-P., xiii. 498–9), but they were also Kaikeyas and led Kaikeya troops (ibid., 492–524). May it be inferred a branch of the Kaikeyas had invaded and conquered Avanti?

* Parvatárayin. These mountains are it seems only the Himalaya range. This group repeats many of the tribes mentioned in verses 40–42.

† I have not met this name elsewhere. Are these the modern Newārs, who inhabit the great valley of Nepal and its vicinity, and who were the owners of the country prior to the Gurkhā invasion (Journal, Beng. As. Socy., Vol. LXIII, Part I, 213, 214 and 217). The Váyu Puráṇa reads Nīgarharas (xlv. 135), but I have not found it elsewhere. The Matsya reads Niráharas (cxxxii. 55) which seems erroneous.

‡ See page 323 note †. The Matsya Purāṇa reads Sarvagas (cxxiii. 55) which seems erroneous.

§ These are probably the Uttara or Northern Kurus, for the Kurus of Madhya-desa could not properly be described as dwelling among mountains. They seem to have been the stock from which the Kurus of Madhya-desa separated off, for the period when Dhrīta-rāṣṭra and Pāṇḍu were born is described as a golden age, in which both branches of the Kurus engaged in happy rivalry (Adi-P., cix. 4337–46); but the wistful recollections of their ancient home idealized it afterwards into a blissful land, where fancy gave itself free scope (Rámáy., Kishk.-K., xlv. 82–115). They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailāsa lying beyond (Vana-P., cxlv. 11025–35); and fervid imagination also placed them close to Mount Meru on its north side (Bhishma-P., vi. 207–8; and vii. 254), or in the region Hari-varsha, and declared men could not enter their sacred land (Sabhá-P., xxvii. 1054–8). They are described as living in primitive happiness, and women had the utmost freedom there (cxxxii. 4719–23; and Rámáy., loc. cit.).

|| This is not in the dictionary and I have not met it elsewhere. Are these
people the modern Gurungs, an important tribe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Ghandrung and Siklis, west of the great valley of Nepal (Journal, Bengal Asiatic Society, Vol. LXIII. Part I. 213, 217 and 223–229; Risley's Castes and Tribes of Bengal, I. 304)? The Váyu Puráṇa reads Tangaṇas here (xlv. 135), after having named them previously (ibid., 120); see verse 41. The Matsya reads A-pathas (cxii. 55), which seems erroneous.

* The Khasas or Khasas are generally mentioned as a half-civilized tribe outside India, along with Sakas, Daradas, &c. (Sabhá-P., li. 1859; Drona-P., xi. 399; and cxxi. 4846–7). They are said to have been defeated and degraded by Sagara (Hari-V., xiv. 784), and were considered mlec'cha's (id., xcv. 6440–1; see also Muir's Sansk. Texts, II. 483). The Khasas in the text, however, may perhaps be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through intermarriages with bráhmans (Journal, Bengal Asiatic Society, Vol. LXIII. Part I. 217–223). See canto lviii. verse 6.

† I have not found this name elsewhere. The Váyu Puráṇa reads Kušá instead of Kunta (xlv. 136), which does not seem satisfactory. The proper reading should no doubt be Karṇa-právaraṇas, "those who cover themselves with their ears," a people mentioned several times in the M.-Bh. (Sabhá-P., li. 1875; and Bhishma-P., li. 2103). They are placed in the South in the story of Sahadeva's conquests (Sabhá-P., xxx. 1170) and among the Kirátas in the Eastern region in the Rámayána. (Kishk.-K. xl. 29); but it seems permissible to identify them with the Ulákas, for a story is told about an Uláka named Právara-karṇa (Vana-P., cxxviii. 13334). The Ulákas dwelt in the Himalayas (ibid.), and formed a kingdom in the Páṇḍavas' time (Udyoga-P., clxx. and clxx), but it seems impossible to fix their position more definitely than somewhere in Nepal (Sabhá-P., xxvi. 1014–20). The word Karṇa-právaraṇa is also used as an adjective, for Hanúmán saw female Rákshasas in Lanká "three-eared and pin-eared, long-eared, ear-less, and one-eyed and one-eared, and having their ears as a covering" (Rámayána, Sund.-K., xvii. 24); and it was an ancient belief that there were people with immense ears which covered their bodies (Plin., iv. 13; and vii. 2; Mandeville's Travels, chap. xix). The Matsya P. mentions Kutha-právaraṇas and Karṇa-právaraṇas (cxxx. 56 and 58).

‡ This people have been already mentioned in verse 42.

§ These appear to be the same as the Darvas mentioned in verse 42; see Cunningham's Arch. Surv. Repts., II. 15; and XIV. 145.

|| This is not in the dictionary; but it seems to be the same as Sakrid-gráhas or Sakrid-gráhas, who are said to be a terrible mlec'cha tribe in the North.
gartas, * and the Gálavas, † the Kirátas, ‡ and the Támásas.§

And in this Bhárata is established the law of the four ages, the Krita, Tretá and the two others. Such is this country Bhárata, constituted with a four-fold conformation. || On its south and west and east is the great ocean; the Himavat range stretches along on its north, like the string of a bow. ¶

Then this country Bhárata is filled with every kind of seed, O bráhman. It has the supremacy of Brahmá, the lordship of the Ruler of the Immortals, the divinity of the gods, and

(Bhishma-P., ix. 373). There appear to be no data to fix their position unless they may be connected with the Sakrín-nandá, which seems to be a river in the east of Nepal (Vana-P., lxxxiv. 8137). The text might also be read “and the Kétrakás,” but I have found no such name elsewhere.

* Or Traigartas. Trigarta was considered to be in the Northern region (Sahá-P., xxvi. 1026) and also in the Western (id., xxxi. 1189). It is generally mentioned in connexion with the Sindhus, Madras and other Panjab nations (id., li. 1870; Vana-P., cclxiv. 15593-9; cclxx. 15743; Bhishma-P., xviii. 688; cxviii. 5485; cxx. 5649; Droṇa-P., vii. 183; and also Hari-V., xci. 4965-70). It was near the Kuruš, for the Pánḍavas when burnt out of Várañáváta visited the Trigartas and other contiguous nations (Adi-P., clvi. 6884-7); and also near Mátśya and Śálva, for these two kingdoms had often raided into Trigarta (Viráta-P., xxx). From these indications it appears that Trigarta must have touched the Panjab on the west, and the Kuruš on the south-east, and been close to Mátśya (see page 307 note *) and Śálva (see note to canto lviii. verse 6) on the south; hence it must have comprised the country from Amballa and Pattiala to the B. Bias, i.e., the Jalandhar doab and the country south-east of that. Cunningham includes Kangra also (Arch. Surv. Repts., IL 16; and XIV. 116 and 117; and Buddh. Cave Temples, p. 93). At the time of the great war Praśthala belonged to Trigarta (see note on page 321), and so brought the Trigarta territories close to Mátśya and Śálva.

† These people, no doubt, claimed to be the descendants of the rishi Gálara (Hari-V., xxvii. 1463-7; and xxxii. 1767-76), who was a famous son of Viśvatmitra (Amaúsás.-P., iv. 249-259; Udyoga-P., cv-cxviii; and see cantos XX and XXI above), or took their name from him; see similarly the Atreyas and Bharadvájas of verse 39.

‡ See note to verse 40.

§ These have been already mentioned in verse 41.

|| C’atuk-saṁsthána-saṁsthitam.

¶ This implies that the Himavat range included also the Sulaiman Mountains along the west of the Panjab. The simile must refer to a drawn bow, with the string angular in the middle.
the mortal nature of men.* It has various kinds of wild animals, cattle and aquatic animals;† and all creeping things likewise. And from it are produced‡ all immovable things, together with things good or bad. No other land of action exists among the worlds, O brāhmaṇa. Even among the gods, O saintly brāhmaṇa, this is ever in truth§ the wish—“Oh, that we shall become men on the earth, when we fall from our divine condition! A man indeed does actions that the gods and demons cannot do!” Those who are involved in the fetters of such action, who are eager to proclaim their own actions,|| and who are possessed of a small portion of happiness perform no action at all.

Markeṇḍeya continuing represents India as resting upon Viṣṇu in the form of a tortoise looking eastward, and distributes the various countries and peoples accordingly over the several parts of his body, together with the corresponding lunar constellations. He gives an astrological application to this arrangement and enjoins the performance of religious rites to avoid calamity. He also distributes the constellations of the Zodiac over the Tortoise’s body.

Kraushtuki¶ spoke

1 Adorable Sir! Thou hast duly declared Bhārata to me, its
2 rivers, mountains, countries, and the people who inhabit it.

* Marutās tatha seems incorrect. Read instead martyrata tathā?
† Mriga-pasu-apsaro-yonis. The meaning of “aquatic animal” is given to ap-sara but not to ap-saras in the dictionary.
‡ For pra-yātī read pra-jātīḥ?
§ For sadā esha read sadaivaisha?
|| This seems rather meaningless. For sva-karma-khyāpanatsukaiḥ the MS. reads sva-karma-kshapanamukhaḥ, “who are averse to diminishing the stock of their actions;” but kshapanatsukaiḥ seems preferable, “who are eager to diminish the stock of their actions.”
¶ For Kraushtukir read Kraushtukir.
But thou didst previously make mention of the Tortoise, who is the adorable Vishnû, in Bhârata; I desire to hear fully about his position.

3 What position does he, the god Janârdana, occupy in his form of the Tortoise? And how are weal and woe indicated thereby to mankind according to the position of his face and of his feet? Expound all that about him.

Márkaṇḍeya spoke

4 With his face looking eastwards the adorable Tortoise-formed god takes his position, when he approaches this nine-portioned country Bhârata, O brâhman. The constellations are arranged all about him in nine divisions, and the countries also, O brâhman. Hear duly from me which they are.

5 The Veda-mantras,† the Vîmâṇḍavâyas,‡ the Sálvas,§

* The arrangement of the countries is very far from correct; and this canto cannot be compared with the last canto for accuracy. To make the shape of India conform to that of a Tortoise lying outspread and facing eastwards is an absurd fancy and a difficult problem.

† This is not in the dictionary and I have not found the name elsewhere. Does it mean “those who observe the Vedas and the Mantras especially” or has it any reference to Brahmvârta?

‡ I have not found this elsewhere and it is not in the dictionary. Mâṇḍâ-\n
vâyas are mentioned in verse 38.

§ Or Sâlveyas as they were also called (Vana-P. ccixiii. 15576–82). The Sálvas are often mentioned in the M.-Bh. They were near the Kuru (Virâṭa-P. i. 11–12) and the Trigartas (id., xxx); and in the beautiful story of Satya-vat and Sâvitrî, he was a Sâlva prince and she a Madra princess (Vana-P. cxxcii, &c.). Other indications of Sálva are given in the allusions to Krîshṇa’s conquest of it, but the story is marred because the people are called Daityas and Dânava, and Sâbha which seems to have been the capital is described as a city and as situated in the air, and also as able to move about freely (Vana-P. xiv–xxii; Udyoga-P. xlvi. 1886; and Droga-P. xi. 395). The Sâlva king attacked Dvâra-vatî, and Krîshṇa in retaliation killed him and destroyed Saubha at the gulf of the sea (ibid.), which can he none other than the Rann of Kâkh. From these indications it appears Sâlva was the country along the western side of the Arâvalli hills. Saubha is incapable of being determined. Sâlva seems to have contained another city called Mârrikavâta (or Mârrikâ-vatî?), which is probably the same as the Mârrikâ-vatî mentioned in page 342, note † (Vana-P. xiv. 629; and
and the Nipas,* and the Sakas,† and the Ujjia-

xx. 791). The Hari-Vanaśa says king Sagara degraded the Sálvas (xiv. 784), but this is a late fable for the Sálva king was one of the leading monarchs in Krishna's time (id. cxviii. 1029), and was brother of Sisu-pála king of C'edi (Yana-P. xiv. 620–7); and other allusions show that Sálva was a famous kingdom before that (Udyoga-P. clxxiii. and clxxiv; and Anusás.-P. cxxvii. 6267); besides which, Satya-vat and Sávirí rank with the noblest characters in ancient Indian story. The weird legend of Vyushitásva's queen no doubt means her sons became Sálvas and did not originate the race (Adi-P. cxxi. 4695–4714), as in the case of the Madras (page 315, note ‡).

* The Nipas began with king Nipa of the Paurava race, who established his dynasty in Kâmpilya, the capital of Southern Páñośála, about 12 or 15 generations anterior to the Páŋjávas; the dynasty flourished in king Brahma-datta who was contemporary with their fifth ancestor Pratípa, and it was destroyed in Bhishma's time (Hari-V., xx. 1080–73; M-Bh., Adi-P. cxxviii. 5512–3; and Matsya-P. xlix. 52 and 53) in the person of Janamejaya, nicknamed Durbuddhi, who after exterminating his kinsmen was himself killed by Ugráyudha (Udyoga-P. lxxxi. 2729; Hari-V., xx. 1071–2; and Matsya-P. xlix. 59). Kâmpilya is the modern Kampil on the old Ganges between Budaon and Farokhabad (Cunningham, Arch. Surv. Repts., I. 255). Prishata, who is said to have been the last king's grandson but was a Páñośála with a different ancestry, obtained the kingdom and handed down a new dynasty to his son Drupada (Hari-V., xx. 1082–1115; and xxxii. 1778–93). The Nipas who survived are mentioned in the M.-Bh. as an inferior people (Sahhá-P. xlix. 1804; and I. 1844).

† The Sakas were originally an outside race and are mentioned often in the M.-Bh. They were considered to be mlec'c'has (Vana-P. clxxxviii. 12838–9), and were classed generally with Yavanas, but also with Kámbojas, Pahlávas, Tukháras and Khaśás (Sahhá-P. xxxi. 1199; I. 1850; Udyoga-P. iii. 78; xviii. 590; Drána-P. x. 399; xx. 798; oxxi. 4818; Sánti-P. lxv. 2429; and Vana-P. li. 1900; and also Rámáy., Kishk. K. xlv. 13). Their home therefore lay to the north-west, and they are generally identified with the Scythians (Lat. Sáca). They penetrated into India by invasions, and a branch is mentioned in the M.-Bh. as in the Eastern region, apparently in Behar (Sahhá-P. xxix. 1088; and li. 1872; see also Rámáy., Kishk. K. xlv. 21). Buddha Sákya-muni is considered to have been of Saka race. Their inroads continued through many centuries, and were resisted by various kings; and they are mentioned in the text as having established themselves in Madhya-deśa. The Hari-Vanáśa makes them the descendants of Narishya one of Manu Vaivasvata's sons (x. 614 and 641); another account says they were Kshattriyas and became degraded from having no brahmans (M-Bh., Anusás-
COUNTRIES AND RACES IN MADHYA-DE'S'A.

hánas,* my child,† the Ghosha-sankhyas,‡ and the 7 Khaśas,§ the Sāravatas,|| the Matsyas,¶ the Sūrasenas,**

P. xxxiii. 2108; and Manu x. 43-44). The Rámáy. has an absurd fable about their creation (Adi-K. liv. 3; see page 314 note *).

* Ujjíhána is given in the dictionary as the name of a region, but have not met it anywhere. Perhaps it is to be identified with the town Uṛjiháná, which was situated south-east of Várana-sthala, which is the same as Hāstina-pura, or near it (Rámáy., Ayodh. K. lxxiii. 8-10); and in that direction there is now a town called Ujhaní about 11 miles south-west of Budaon.

† Vatsa; but it would be better to read Vatsá, "the Vatsas;" see page 307, note.*

‡ This is not in the dictionary and I have not found the name elsewhere. It may mean "those who are reckoned among Ghoshas or herdsmen," and be an adjective to Khasás.

§ Or Khasas. They were an outside people on the north, as mentioned in page 346 note.* In one passage they are placed between Meru and Mandara near the R. Sáliódá (Sabha-P. li. 1858-9), that is somewhere in Western Thibet; according to the Matsya Puráṇa the R. Sáliódaká rises at Mt. Aruná which is west of Káliká and flows into the Western Sea (cxx. 19-23). Khasá has been connected with Kasbgar. The Khasas also made inroads into India, for they are classed among the Panjáb nations in a passage in the M-Bh., which shows its later age by its tone (Karna-P. xlv. 2070), and they are mentioned in the text here as settled in Madhya-deśa. Manu says they were Kahattiriyas and became degraded by the loss of sacred rites and the absence of brahmans (x. 43-44).

|| "Those who live along the Saras-vatí," that is, the sacred river north of Kuru-kshetra. They are not the same as the people named in canto livi, verse 51.

¶ See page 307 note *.

** Súrasena lay immediately south of Indra-prastha or Delhi (Sabhá-P., xxx. 1105-6), and comprised the country around Mathurá, the modern Muttra (Hari-V., lv. 3093-3102; and xci. 4973) to the east of Matsya (Viráta-P., v. 144-5); and it extended apparently from the Chambál to about 50 miles north of Muttra (see Cunningham, Arch. Surv. Repts., XX. 2). The Súrasenas belonged to the Yádava and Haiháya race, for Mathurá the capital is specially called the capital of the Yádavas, and the kings who reigned there belonged to that race (Hari-V., lvii. 3180-83; lxxix. 4124-34; xc. 4904; cxiv. 6387; and xxxviii. 2024 and 2027). A king named Súrasena, a son of Arjuna Kártávirya, is mentioned (id., xxxiv. 1892), who is, no doubt, intended as the eponymous ancestor of this people, for Arjuna who vanquished Rávana was slightly anterior to Ráma, and the Hari-Vaṁśa says Súrasena occupied this
and the people of Mathurá,* the Dharmárañyas,† the Jyotishikas,‡ the Gaura-grivas,§ the Guḍas || and 8 the Ásmakas,¶ the Vaidehakas, ** and the Pañ-
country after Satru-ghna’s time (id., lv. 3102); see next note. The Súrasena constituted a powerful kingdom shortly before the Páḍjavas’ time, and Krishna killed Kañsa, who was one of the chief monarchs of that age, broke up the sovereignty and betook himself to Anarta. In later times Súrasena presumably regained importance, for it gave its name to Sauraseni one of the chief Prákrīts.

* Mathurá was the capital of Súrasena as mentioned in the last note, and is the modern Muttra on the R. Jumna (Hari-V., lv. 3060–61). The Hari-Varñá says that Madhn, king of the Daityas and Dánavas, and his son Lavaṇa reigned at Madhu-pura and Madhu-vana (lv. 3061–3); and during Ráma’s reign Satru-ghna killed Lavaṇa, cut down Madhu-vana and built Mathurá on its site (lv. 3083–86; and xcv. 5243–7); and after the death of Ráma and his brothers Bhíma of the Yádava race according to one passage (id., xcv. 5243–7) took the city and established it in his own family; and Súrasena (see the last note) according to another passage occupied the country around (id., lv. 3102). It is said Bhíma’s son Andhaka was reigning in Mathurá while Kuśa and Lava reigned in Ayodhya (id., xcv. 5247–8). These passages seem to make a marked distinction between the population in the country and the dynasty in the city.

† Dharmárañya was the name of a wood near Gayá (Vana-P. lxxxiv. 8063–4; Anúś.-P. xxv. 1744; and clxv. 7655; with Vana-P. lxxxvii. 8304–8).

‡ This is not in the dictionary and I have not found the name elsewhere; but Buchanan Hamilton says there was a class of brahmans in Behar, called Jauri, the vulgar pronunciation of Jyotish (Vol. I. p. 156).

§ These are stated in the dictionary as in the text to be a people in Madhya-deśa; but I have not met the name elsewhere. The word may however be an adjective, “yellow-necked,” and qualify Guḍas and Ásmakas which are joined together in a compound.

|| These are stated in the dictionary as in the text to be a people in Madhya-deśa, but I have not found the name elsewhere. Probably it is to be connected with the country Gauḍa which Cunningham says was formerly the southern part of North Kosala, i.e. the southern portion of the tract between the Ghogra and Rapti rivers (Arch. Surv. Repts. I. 327). The town Gauḍa in the Maldah district in Behar, which was once the capital of the Bengal kingdom, is too far east to be admissible here.

¶ See page 336, note §.

** The people of Videhá, see page 329, note †.
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\( \text{'alas,* the Sanketas, † the Kankas‡ and Márutas, § the} \)

* Pañc'âla or Pânc'âla was a large country, comprising the territory on both banks of the Ganges, and bounded on the north by Sub-Himalayan tribes, on the east by the same tribes and Kośala, on the south by Súrasena, the junction of the Jamna and Chambal, and Kánya-kubja (Adi-P., cxxxviii. 5512-3 and Viráta-P., v. 144), and on the west by the Kuras and Súrasenas (Sabhá-P., xviii. 1061; and Bhishma-P., ix. 346). The Pânc'âlas originated in the descendants of Ajamîda by his wife Nîlî, though the M.-Bh. (Adi-P., xciv. 3722-3) and Hari-Vaṁśa (xxxii. 1776-80, with which agrees the Matsya Purâṇa, xlix. 43-4 and i. 1-4) differ in the number and names of the descendants. These passages from the Hari-Vaṁśa and Matsya Purâṇa date their rise about eight or nine generations prior to the Pâṇḍavas, and the passage from the M.-Bh. seems to point to a much earlier kingdom. The country being large was divided into two kingdoms, the Ganges being the dividing line (Adi-P., cxxxviii. 5509-16); to the north was North Pañc'âla or Ahi-c'aha'tra, with its capital at Ahi-c'aha'tra, the modern Abichâtra, 18 miles west of Bareilly and 7 north of Aonla (Cunningham, Arch. Surv. Repts., I. 255-7); and to the south was South Pañc'âla, with its capital at Kâmpîlya, the modern Kampil, on the old Ganges between Budôn and Fa chhabad (ibid. 256). The Śrîñjaya, or descendants of Śrîñjaya, who are often mentioned in the M.-Bh. (e.g., Adi-P., cxxxviii. 5476; and Drona-P., xxi. 883, 895 and 915) appear to have reigned in North Pañc'âla, and the Nîpas in South Pañc'âla (see page 350 note *); on the destruction of the latter, Prîshats of the former dynasty united the two kingdoms, but Drona conquered his son Dronpa and re-established the two kingdoms, keeping North Pañc'âla himself, and restoring the South to Drônâpa who then reigned in Kâmpîlya and Mákaṇdî (Adi-P. cxxxviii.; Hari-V., xx. 1060-1115).

† Putting aside the Utsava-sanketas (see page 319 note †), the only instance where I have met this name is in the M.-Bh. (Sánti-P., clxxiv. 6514) where it is introduced apparently as the name of a town; but there is nothing to indicate where it was, and it is not so given in the dictionary. Probably however the reading here and there should be Sâketa, that is, Ayodhya and its people. Otherwise they are not mentioned in this group where they should be, and they can hardly be intended by the Kośalas in verse 14.

‡ These are mentioned in the M.-Bh. only as an outside race, along with the Tnkhâras, Sâkas, Pahlavas, &c. (Sabhá-P., l. 1850; and Sánti-P., lxv. 2429) Their being mentioned here in the middle of India suggests that they must have invaded and settled there. It may be noticed also that Yudhishtîra took the name Kanka during his disguised residence at Virâta's Court (Virâta-P. vii. 224).

§ I have met no people of this name elsewhere. Perhaps the reading

45
Kāla-kōṭisas,* and Pāshanḍas,† and the inhabitants of 9 the Pāripātra mountains,‡ the Kāpingalas,§ Kuruvāhyas,||

should be Mālavas, the people of Malwa (see page 341 note *); they are mentioned in verse 45 below, but their more appropriate position is here.

* I have not met this name elsewhere, but it may mean the people of Kāla-kōti, which is mentioned in the M.-Bh. as a place of pilgrimage (Vana-P., xxv. 8513), and which appears from the context to be between the Ganges and the Bāludā (the Ram-ganga or perhaps the Gura east of it; see page 291 note § §). Koṭi-tīrtha mentioned in the Matsya Purāṇa (cv. 44) seems to be the same. Moreover Kāla-kōti may be the same as Kāla-kūṭa, which is alluded to occasionally (Sabhā-P., xxv. 997; Udyoga-P., xviii. 596–601; and perhaps Adi-P., cxix. 4637), and for which the second passage indicates a similar position.

† "Heretics;" applied to Jains and Buddhists. I have met with no people of this name.

‡ See page 286 note †.

§ I have not met this name elsewhere. A river called Kapiṇjalā is mentioned in the Bhāshma-P. list (ix. 334), but without any data to identify it. Two other readings may be suggested Kālingakas, i.e., Kalingas (see page 316, note †); or better perhaps Kālaṅjaras, the inhabitants of Kaliņjar, an ancient and celebrated hill and fort 33 miles south of Banda in Bundelkhand; it is mentioned only as a tīrtha in the M.-Bh. (Vana-P., lxxxv. 8198–8200; lxxxvii. 8317; and Anuśās.-P., xxv. 1721-2).

|| This reading appears to be wrong, but it is not easy to suggest another entirely satisfactory. It is clear, however, that the Kurus are one of the races meant. Vāhyas are said to be a people in the dictionary.

The Kurus occupied the country from the Svis and Sub-Himalayan tribes on the north to Matsya, Sūrasena and South Paṇcāla on the south, and between North Paṇcāla on the east and Maru-bhūmi (the Rajputana desert) on the west. Their territory appears to have been divided into three parts, Kurukshetra, the Kurn and Kuru-jāngala (Adi-P., cxix. 4337–40). Kurukshetra, the cultivated land of the Kurus, comprised the whole tract on the west of the Jumna and included the sacred region between the Saras-vatī and Drishad-vatī (Vana-P., lxx, 5071–8 and 7073–6; Rámây., Ayodh.-K., lxx. 12; and Megha-D., i. 49–50); it is said to have obtained this name because it was raised to honour, pra-kṛishṭa, by Kuru (Sālya-P., liv. 3003); the Hari-V., in xxii. 1800, inverts the course of history, and this explanation was afterwards confused and altered into that of his ploughing it (e.g., Matsya-P., l. 20–22). Kuru-jāngala, the waste land of the Kurus, was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Paṇoʿāla (Rámây., Ayodh.-K., lxx. 11; and M.-Bh., Sabhā-P., xix. 793-4). The
and the Udumbara people,* and the Gajahvayas†—these are in the middle‡ of the Tortoise as he lies within the water.

10 To these people, who dwell in his middle, the three constellations, Krittikâ, Rohini and Saumyâ,§ reveal weal and woe, O brâhmaṇa.

middle region between the Ganges and Jumna seems to have been called simply the Kurus' country. The capital was Hâstina-pura (see note † below), and Khâṇḍava-prastha or Indra-prastha, the modern Delhi, was a second capital founded by the Pâṇḍavas (Adi-P., cviii. 7568-94). Kuru was the eleventh ancestor of the Pâṇḍavas (id., xciv. 3788-51; and xcv. 3791-3820; and Hari-V., xxxii. 1799-1800).

* Udumbara is Kav'hh or Knitch according to Lassen (Ind. Alt., Map) and Cunningham (Arch. Surv. Repts, XIV. 115 and 135), and their identification may apply to the Audumbaras mentioned in Sahâ-P., li. 1869; but the Udumbaras here are placed in Madhya-desâ. I have not met with the name elsewhere and it is not in the dictionary. Certain descendants of Viśvamitra were called Audumbaras (Hari-V., xxvii. 1466); and there was a river Udumbarâ-vatî in the South (id., clxviii. 9511).

† The people of Hâstina-pura or Hastinâ-pura, the capital of the Kurus (see page 354 note ||), which is situated on the old bed of the Ganges, 22 miles north-east of Meerut; lat. 29° 9' N., long. 78° 3' E. It is said to have been founded by king Hastin who was the fourth ancestor of Kuru (Adi-P., xcv. 3787-92; and Hari-V., xx. 1053-4); but he is omitted from the genealogy in Adi-P., xciv. 3714-39 and Hari-V., xxxii. 1764-6 and 1795-9. By a play on the meaning of the word hastin, 'elephant,' the city was also called Hâstina-pura (Âsrama-vâs.-P., xvii. 508 and xxxvi. 1010), Gaja-pura (dict.), Gajahvaya (Udyoga-P., clxxvi. 6071), Gaja-sâhvaya (Adi-P., cxiii. 4441 and 4460), Nâga-pura (ibid., 4461-2), Nâgâhva (dict.), Nâga-sâhvaya (Adi-P., cxxxi. 5146) Vâraṇâhva (Âsrama-vâs.-P., xxxix. 1098), and Vâraṇa-sâhvaya (dict.). It seems probable, however, that the derivation from 'elephant' is the real one, because of the numerous freely-coined synonyms with that meaning, and because there was another town Vâraṇâvata among the Kurus not far from Hâstina-pura (Adi-P., cxiii, with the description of the Pâṇḍavas' subsequent movements, cxlix.-cli., and clv. 6084-7), and also a place called Vâraṇa-sthala among the Kurus or North Pâṇčâlas (Râmây., Ayodh.-K., lxiii. 8) which was perhaps the same as Hâstina-pura (see page 351, note *).

‡ Madhye in verse 7.

§ This does not appear to be the name of any nukshatra, but seems to mean Mriga-sîras or Agrabhâyaṇî, which follows Rohini and precedes Ardrâ (verse 15 and note).

|| Vi-pâtaka; not in the dictionary.
11 The hills* Vṛisha-dhivaṭa,† and Añjana,‡ Jambv-ākhyā,§ and Mānavāc'ala,|| Sūrpa-karna,¶ Vyāghra-mukha,**
12 Kharmaka,†† and Karvatāśana; †‡ these hills, §§ the people of Mithilā, |||| the Subhras, ¶¶ and the Vadana-

* Girayo in verse 12; see note §§ below.
† I have not met with this name anywhere else, and it is not in the dictionary as the name of a hill. Is it to be identified with Baidyanath, near Deogarh in the Santal Parganas, where there is said to be one of the twelve oldest lingas of Siva (Imp. Gaz. of India, Art. Deogarh)?
‡ This may be the mountain from which Sugriva summoned his vassal monkeys (Rámāy., Kishk.-K., xxxvii. 5), and also the mountain called Añjanā-bha, mentioned in the M.-Bh. (Anuśās.-P., clxv. 7658); but there are no data to identify it.
§ Jambu-mat is given in the dictionary as the name of a mountain, but I have not met with either name elsewhere.
|| This is mentioned in the dictionary, but I have not found it anywhere else.
¶ Or, no doubt, Sūrpa-karna, but I have not met with either as the name of a mountain, nor is it given in the dictionary.
** I have not met with this as the name of a mountain elsewhere, nor is it in the dictionary. On hill Udaya-giri near Bhubaneswar, about 20 miles south of Cuttack, are a number of rock-cut caves, and one is sculptured in the form of a tiger's open mouth, and is known by the name Vyāghra-mukha; can this be the hill intended here? It would be somewhat out of place here, but the grouping in this canto is far from perfect.
†† I have not found this name elsewhere, nor is it in the dictionary. Is it to be connected with the Kharak-pur hills in the south of the Monghyr District in Behar? A people called Karbukas are mentioned in the East in the Rámāy. (Kishk. K. xl. 29).
†‡ This is not in the dictionary, and I have not met with it elsewhere; but it is no doubt to be connected with the country or town Karvatā, which is mentioned in conjunction with Tāmra-lipta and Subha in the west of Bengal (M.-Bh., Sabha-P., xxix. 1098-9). See Karbukas in the last note.
§§ The two lines of verse 12 must, it seems, be inverted, so as to bring the word girayo next to the mountains named in verse 11: otherwise the word is meaningless.
|||| For Mithilā, see page 329 note †; but the people of Videha have been mentioned already in verse 8 as situated in Madhya-deśa.
¶¶ I have not met this name elsewhere, nor is it in the dictionary as the name of a people. Probably the reading should be Suhmas; see p. 327 note *. The Sumbhae (Rámāy., Kishk.-K., xl. 25) are no doubt the same.
danturas,* and the C’andresvaras † also, and the Khaśas,‡
13 and the Magadhas, § the Prág-jyotishas, || and the Lauhityas,¶ the cannibals who dwell on the sea-coast;** the hills Púrṇotkaṭa,†† Bhadra-gaurā,‡‡ and Udaya-giri; §§
14 and the Kaśáyas,||| the Mekhalámushtas,|||| the Táma-

* This is in the dictionary as the name of a people, but I have not met with it elsewhere. It may mean “showing their long teeth when speaking;” but here it is no doubt the name of a people as stated in the dictionary.
† I have not found this elsewhere nor is it in the dictionary as the name of a people. A people called C’andra-vatsas are mentioned in the M.-Bh. (Udyoga-
P., lxxiii. 2732).
§ See page 346 note * and page 351 note §. Here a branch of these people is placed in the East of India.
¶ See page 330 note ¶.
|| See page 323 note ‡.

†† The people of Lauhitya (M.-Bh., Sabhá-P., xix. 1100; and li. 1864) which was the country on the banks of the R. Lohita, or Lauhitya (Sabhá-P., ix. 374; Rámay., Kishk.-K., xl. 26; and Raghn.-V., iv. 81) or Lohityá (Bhishma-P., ix. 343), and probably also Lohita-gangá (Hari-V., cxxii. 6873–6), the modern Brahmaputra. The mention of Lohita in Sabhá-P., xxvi. 1025 and Lauhitya in Anuśás.-P., xxv. 1732 appears to have a different application; and a place Lohitya is mentioned in Rámay, Ayodh.-K., lxxii. 13, as situated between the Ganges and Gomatí. Viśvá-mitra had certain descendants called Lohitas (Hari-V., xxvii. 1465) or Lauhitas (id., xxxii. 1771) who may have been the children of his grandson Lauhí (id., xxvii. 1474).

** Sámudráḥ purushádakáḥ; that is, on the coast of the Bay of Bengal which was the Eastern Ocean. They are mentioned in the Rámay. (Kishk.-K., xl. 30).

†‡ This is mentioned in the dictionary, but I have not found it elsewhere.
‡‡ This is in the dictionary, but I have not found it elsewhere.
§§ There are several hills of this name; that intended here is no doubt the hill near Rája-gríha, or Rajgir. Its ancient name Cunningham says was Rishi-giri (Arch. Surv. Reps., I. 21 and plate iii), which is mentioned in the M.-Bh. (Sabhá-P., xx. 798–800).

|| This is not in the dictionary and I have not found it elsewhere. The proper reading is probably Káśayog, “the Kásia,” the people of Benares (see page 380 note ‡). They are a little out of place here, and should fall within the former group (verses 6–9), but are not mentioned there, and therefore come in here probably, for the grouping in this canto is far from perfect.

¶¶ This is not in the dictionary, and I have not found it elsewhere. The first part of the word is no doubt a mistake for Mekala or Mekalá, for the
CANTO LVIII.

liptas,* the Eka-pádapas,† the Vardhamánas,‡ and the Kösalas§ are situated in the Tortoise’s face.

15 The three constellations Raudra,|| Punar-vasu, and Pushya are situated in its face.

Now these are the countries which are situated in the Tortoise’s right fore foot: listen while I mention them, O Kraušṭuki.|| The Kalingas,** the Bangas,†† and the

Mekalas and Mekala hills are not mentioned in any other group in this canto and may be included here, though considerably out of their proper position (see page 341 note†). There was also a town or river called Mekalá, which (if a river) was distinct from the Narmadá; but it appears to have been more on the western side (Hari-V., xxxvii. 1983) and therefore less admissible in this passage. I would suggest that the second part of the word should be Pundrás, “the Pundras” (see page 329 note*). The text Mekalá-mushfás however might mean “those who have been robbed of the triple zone” worn by the first three classes (see Manu, ii. 42) and might then be an adjective qualifying Kaśyapás.

* Or Táma-liptákas; see page 330 note*.

† “People who have only one tree;” but perhaps the reading should be Eka-pádakás, “people who have only one foot”? It was a common belief that such people existed, see M.-Bh., Sabhá-P., i. 1838 (where they are placed in the South) and Pliny, vii. 2; and it lasted down to modern times, see Mandeville’s Travels, chap. XIV. See Eka-pádás in verse 51.

‡ The people of Vardhamána, the modern Bardhwan (commonly Burdwan) in West Bengal. It is not mentioned in the Rámáy., nor M.-Bh., but is a comparatively old town.

§ This can hardly refer to Kosala, or Oudh (see page 308 note ‡) for, if so, this people would have been placed along with the people of Mithilá and Magadha in verse 12; whereas here the Kosalas are separated off from those nations by the insertion of three hills in verse 13, and are grouped with the Mekhalámashtás, Táma-liptás and Vardhamánas. Kosala here must therefore mean Dakshina Kosala which is mentioned in canto lvii, verse 54, as lying on the slope of the Vindhya mountains (see page 342 note ¶), and especially the north and east portions of it, for the southern part is placed appropriately in the right fore foot in verse 16.

|| This appears incorrect. Read Raudrí (fem.), a name for the constellation Ardrá.

¶ For Kraušṭuke read Kraušṭuke.

** See page 334 note*.

†† See page 326 note*.
Jāṭharas,* the Kośalas,† and the Mrishikas,‡ and the C'edis,§

* They are mentioned in the Bhāsha-P. list (ix. 350) but with no data to identify their territory. Here they are joined in one compound with Kalingas and Bangas.

† The people of Daksha or Southern Kosala; see page 342 note †; the south portion is especially meant, see verse 14.

‡ See page 332 note †.

§ There is no mention of a people called C'edis in the Eastern region in the older poems; but Cunningham repeatedly places a C'edi race in Chhattisgarh (Arch. Surv. Repts., IX, 54-57; and XVII, 24), yet in ancient times it was not so. C'edi was then one of the countries near the Kuras (M.-Bh., Virāta-P., i, 11-12; Udyoga-P., lxxi. 2594-5). It is placed in the Eastern region in the account of Bhima's conquests there (Sabhā-P., xxviii. 1069-74) and also in the South region in the description of Arjuna's following the sacrificial horse (Āśva-medh.-P., lxxiii. 2466-9); and it is also mentioned along with the Dāśīras (see page 342 note †) and Pulindas (see page 335 note †) in the former passage. C'edi bordered on the Jumna, for king Vasu when hunting in a forest sent a message home to his queen across that river, and the forest could not have been far from his territory (Adi-P., lxiii. 2373-87). C'edi, moreover, is often linked with Matsya and Karūsha (e.g., Bhāsha-P., ix. 348; liv. 2242; and Karṣa-P., xxx. 1231; see page 307 note * and page 341 note †), and with Kāśi and Karūsha (e.g., Adī-P., cxvii. 4796; and Bhāsha-P., cxvii. 5446). It was closely associated with Matsya and must have touched it, for an ancient king Sahaja reigned over both (Udyoga-P., lxxiii. 2732); and it seems probable that king Vasu's son Matsya became king of Matsya (Adī-P., lxiii. 2871-98; and Hari-V., xxxii. 1804-6). From these indications it appears C'edi comprised the country south of the Jumna, from the R. Chambal on the north-west to near C'itakūta on the south-east; and on the south it was bounded by the plateau of Malwa and the hills of Bundelkhand.

Its capital was Sukti-mätī or Sukti-sàhva, (Vana-P., xxii. 898; and Āśva-medh.-P., lxxiii. 2466-7) and was situated on the R. Sukti-mätī, which is said to break through the Kolāhala hills (Adī-P., lxiii. 2367-70; see page 286 note §). This river rises in the Vindhya Range, and must be east of the R. Dāśīrā, which is the most westerly river that rises in that range (compare notes † and ‡ on page 286); it is probably the modern R. Ken, for which I have found no Sanskrit name. Hence the Kolāhala hills were probably those between Panna and Bijawar in Bundelkhand, and the capital Sukti-mätī was probably near the modern town Banda. The kingdom of C'edi seems to have been founded as an offshoot by the Yādavas of Vidarbha (Matsya-Parāṇa, xlili. 4-7; and xliv. 14 and 28-38); and after it had lasted through some 20 or 25 reigns, Vasu Upa-
and the Urdhva-karnas,* the Matsyas† and others who dwell on the Vindhyas mountains,‡ the Vidarbhas,§ and the Nārikelas,||, the Dharma-dvīpas,¶ and the Elikas,** the Vyāghra-grivas,†† the Mahā-grivas,‡‡ the bearded Traipuras,§§ the Kaiskindhyas,||| and the Haima-kūtas,§§, the Nishadhas,*** the Kāṭaka-sthalas,†††, the Daśārnas,‡‡‡ the naked Hārikas,§§§ the Nishādas,|||| the Kākulā-

c'ara, who was a Kaurava of the Paurava race, invaded it from the north some nine generations anterior to the Paṇḍavas, and conquering it established his own dynasty in it (id., 1. 20–50), which lasted till after their time. For a full discussion see Journal, Bengal As. Soc., 1895, Part I., p. 249.

* "Those who have erect ears;” but I have not met this name elsewhere, and it is not, probably, the name of any people.
† This seems wholly out of place here: see page 307 note*.
‡ These mountains are also out of place here; they die away in Behar, that is, in the region occupied by the Tortoise's head.
§ These are absolutely out of place here; see page 335 note §.
|| Nārikela is given in the dictionary as the name of an island, but I have not met with any people of any such name elsewhere.
¶ I have not met with this name any where else.
** Or Alikas. Neither name is in the dictionary, and I have not found them elsewhere. A river Elā is mentioned as situated in the Dekhan (Hari-V., clxviii. 9512), but without data to identify it.
†† "Having necks like tigers”; perhaps an epithet to Traipuras.
†‡ "Large-necked”; perhaps also an epithet to Traipuras.
§§ The people of Tripura, see page 343 note*; but they are quite out of place here.
||| These seem to be the same as the Kiskindhakas; see page 342 note §.
¶¶ The people of Hema-kūṭa. I have found mention of only one Hema-kūṭa: it was a mountain or group of mountains in the Himalayas in the western part of Nepal (M.-Bh., Vana.-P., ex. 9968–87); but that does not seem appropriate here.
*** See page 343 note ¶. These people are altogether out of place here.
††† The people of Kāṭaka, the modern Cuttack in Orissa. This is a modern name and is mentioned in the Daśā-kumāra-c'ārita (Story of Soma-datta). The name given to it by the Brahmans was Vārānasī in emulation with Benares.
‡‡‡ See page 342 note†. These people are altogether out of place here.
§§§ This name is not in the dictionary and I have not found it elsewhere.
|||| The Nishādas were an aboriginal race and are described as very black, dwarfish and short-limbed, with large mouth, jaws and ears, with pendent
19 lakas,* and the Parna-savaras,†—these all are in the right fore foot.

The three constellations A-sleshá, and Paitrya‡ 20 and the First Phálgunis have their station in the right fore foot.

nose, red eyes and copper coloured hair, and with a protuberant belly. Their name is fancifully derived from the command nishśita, "sit down," given to the first of them who was created. (Hari-V., v. 205-10; and Mnr's Sansk. Texts, II. 428.) They were specially a forest people, and were scattered all over Northern and Central India. The earliest references shew, they occupied the forest tracts throughout North India. In Rama's time they held the country all around Prayága and apparently southwards also (Journal, R. A. S., 1895, page 237); but in the Páṇḍavas' time they occupied the high lands of Málwa and Central India (M.-Bh., Sabhá-P., xxix. 1085; xxx. 1109 and 1170; and Ávéamedh.-P., lxxxiii. 2472-5) and still formed a kingdom (Udyoga-P., iii. 84; and xlvi. 1884). It would seem that, as the Aryans extended their conquests, the Nishádas were partly driven back into the hills and forests of Central India, and were partly subjugated and absorbed among the lowest classes of the population as appears from casual allusions (Rámysy., A'di-K., ii. 12; and M.-Bh., A' di-P., cxlviii; and Vana-P., xxx. 10538-9). They are also mentioned as being pearl-divers and seamen in an island which seems to be on the west coast (Hari-V., xcv. 5214 and 5233-9). They were looked upon as very degraded in later times, but at first their position was not despicable, for Ráma and Guha king of the Nishádas met as friends on equal terms (Ayo dh.-K., xlvii. 20; xlvii. 9-12; and xcvii. 3); and it seems Krishná's aunt Sruta-devá married the king of the Nishádas (Hari-V., xxxv. 1930 and 1937-8).

* I have not found this name elsewhere, nor is it in the dictionary. Perhaps it is to be connected with Sṛi-kákula, the modern Sreewacolum, a town 19 miles west of Masulipatam. It was founded by king Sumati of the Sátaváhanas or Andhras, and was their first capital (Arch. Surv. of S. India by R. Sewell, i. 55; and Report on Amarávatí, pp. 3 and 4).

† These were a tribe of Savarás (see page 336 note*) who lived upon leaves; hence their name according to the dictionary; but a forest tribe would hardly live solely on leaves. Might it not more properly mean "the Savarás who wear leaves"? A girdle of leaves was the ordinary clothing of most of the aboriginal tribes; see Dalton's Ethnology, passim. They appear to be the modern Páns, a very low aboriginal caste, common in Orissa and the Eastern Circars.

‡ This must mean Maghá, which comes between A-sleshá and Púrva-Phálguní—a meaning not in the dictionary.

46
Lankā,* and the Kálájinas,† the S'ailikas‡, and the 
Nikaṭas,§ and those who inhabit the Mahendra∥ and 
Malaya¶ Mountains and the hill Durdura,** and those 
who dwell in the Karkoṭaka forest,†† the Bhriga-
kac'c'has,††† and the Konkanas,§§ and the Sarvas,||| and the 
Aḥbiras ¶¶ who dwell on the banks of the river Veni,***

* Rāvaṇa's capital in Ceylon.
† This is given in the dictionary as the name of a people and analyzed 
thus—kāla-ajina, "those who wear black antelope skins;" but I have not 
found the name elsewhere.
‡ Perhaps the same as the S'ailūśhas in canto ivii, verse 46.
§ This name is not in the dictionary, and I have not met it elsewhere.
∥ See page 284, note †† and page 305, note §; yet these may be the mount-
¶ See page 285 note*.
** See page 287 note†.
†† Karkoṭaka was the name of the Nāga king whom Nala saved from a 
forest fire (M.-Bh., Vana-P., lxvi); where that happened is not clear, but 
probably it was somewhere in the middle or eastern part of the Satpura 
range (see page 343 note ¶); can that region be intended here? Karkoṭaka is 
also stated in the dictionary to be the name of a barbarous tribe of low origin, 
but I have not met with them elsewhere. Perhaps this word, however, 
may be connected with the modern Karād, a town in the Satara District, 
near which are many Buddhist caves. Its ancient name was Karahākṣa 
or Karahākṣa according to inscriptions (Arch. Surv. of W. India by J.
Burgess, Memo. No. 10, page 16, and Cunningham's Stapa of Bharhut 
pp. 131, 135 and 136), and it seems to be the same as Karahākṣa men-
tioned in the M.-Bh. (Sabhā-P., xxx. 1173) and spoken of there as heretical, 
pāshāṇḍa, no doubt because it was a Buddhist sanctuary as evidenced by 
it's caves. See also Matsya P. xliii, 29 about Karkoṭaka.
††† See page 339 note**.
 §§ Or, more correctly, Konkanas. They are the inhabitants of the modern 
Konkan, the Marāthi-speaking lowland strip between the Western Ghats 
and the sea, from about Bombay southward to Goa. The Hari-Vamśa says 
king Saṅgara degraded these people (xiv. 784).
||| These people are not mentioned in the dictionary and I have not met 
with them elsewhere. Perhaps the reading should be the Sarvas, i.e., "the 
Nāgas," or the S'arvas who are named in M.-Bh. (Bhishma-P., l. 2084, 
unless this be a mistake for Savaras.)
¶¶ See page 312 note†.
*** This is no doubt the same as Venyā, the name of two rivers in the
the Avantis,* the Dása-puras,† and the Akaśin‡ people, 23 the Mahá-rāṣṭras§, and Karnátas∥, the Gonardhas¶, C’itra-kúṭakas**, the C’olas††, and the Kolagiras‡‡;

Dekhan; see canto lvii, verses 24 and 26. Either river is admissible in this passage, but the Wain-ganga is meant more probably, because it flows through territory occupied by aboriginal tribes.

* See page 340 note § and page 344 note §.
† Or, better, Dása-puras, the people of Dása-pura. This was the capital of king Ranti-deva (Megha-D., I. 46-48), and seems from the context there to have been situated on or near the R. Chambal in its lower portion. But the two accounts of Ranti-deva (M.-Bh., Drona-P., lxvii; and Sánti-P., xxix. 1013-22) describe him as exercising boundless hospitality chiefly with animal food, and fancifully explain the origin of the river, C’arman-vatf, as the juices from the piles of the hides of the slaughtered animals; this suggests that he reigned along the upper portion of the river.
‡ Or A’kaśin. Neither is in the dictionary, and I have not found them elsewhere.
§ See page 333 note †.
∥ The Canarese. Karnáta properly comprises the south-west portion of the Nizam’s Dominions, and all the country west of that as far as the Western Ghats, and south of that as far as the Nilgíria. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English. The name is probably derived from two Dravidian words meaning “black country,” because of the “black cotton-soil” of the plateau of the Southern Dekhan (Caldwell, Grammar of the Dravidian Languages, 34 and 35; and Hunter’s Imp. Gaz. of India, Art. Karnátik). The Karnáta’kas are mentioned in the Bhishma-P. list (ix. 386).
¶ Go-narda is given in the dictionary as the name of a people in the Dekhan, but I have not found either form elsewhere. Goa is said to have had a large number of names in ancient times; but this does not appear to have been one of them (Imp. Gaz. of India, Art. Goa).
** The people of C’itra-kúta; it appears to have been the range of hills (comprising the modern mount Chitrakut) extending from south of Allahabad to about Panna near the R. Ken (see Journal, R. A. S., 1894, p. 239); but these people are very much out of place here.
†† See page 331 note ¶.
‡‡ This name does not seem to be connected with the Kolas who are mentioned in verse 25. The Kolagiras are no doubt the same as the Kolvagireyas, who are placed in South India in the description of Arjuna’s following the sacrificial horse (Āśva-medh.-P., lxxiii. 2475-7); and they would presum-
the people who wear matted hair* in Krauṇc'ā-dvipa,†
24 the people who dwell by the Kāverī and on mount
ably be the inhabitants of Kolagiri, which is placed in South India in the
account of Sahadeva’s conquests there, and which appears to have been an
extensive region for the whole of it is spoken of (Sabhā-P., xxx. 1171). Kolagiri may mean “the hills belonging to the Kols,” but the Kols seem to be
intended by the Kolas in verse 25. Kolagira may be compared with Kodagu,
the ancient name of Coorg, which means ‘steep mountains’ (Imp. Gaz. of
India, Art. Coorg), and might therefore have led to the modification of the
final part of the name to agree with the Sanskrit giri; but see page 366 note ‡.
The name Kolagira somewhat resembles the Goldángulas of canto lvii, verse
45; and Golángula might be a corruption of Kodungalūr, which is the
modern town Cranganore, 18 miles north of Cochin. It had a good harbour
in early times, and was a capital town in the 4th century A.D. Syrian Chris-
tians were established there before the 9th century, and the Jews had a
settlement there which was probably still earlier. It is considered of great
sanctity by both Christians and Hindus (Imp. Gaz. of India, Art. Ko-
dungalūr).

* Jatā-dhara; the dictionary gives it as a proper name. Jatā also means
“long tresses of hair twisted or braided together, and coiled in a knot over
the head so as to project like a horn from the forehead, or at other times
allowed to fall carelessly over the back and shoulders.”

† This was no doubt the county of which Krauṇc’ā-pura was the capital,
for dvipa appears to have had the meaning of “land enclosed between
two rivers,” the modern doab; of Sākala-dvipa, the doab in which Sākala
(see page 315 note ‡) was situated, and the Seven dvipas all in North India
(Sabhā-P., xxv. 998-9). The Hari-Vaṃśa says Sārasa, one of Yadu’s sons,
founded Krauṇc’ā-pura in the South region in a district where the soil was
copper-coloured and champaka and asoka trees abounded, and his country
was known as Vana-vāsi or Vana-vāsin (xcv. 5213 and 5231-3); and
also that that town was near the Sahya Mts., and was situated appar-
ently south of a river Khaṭvāngi and north of Gomanta hill (xvii. 5325-40).
If Gomanta was the modern Goa, these indications agree fairly well with
the Krauṇc’ālaya forest mentioned in the Rāmāy. (Arāp-K., lxiv. 7), which
appears to have been situated between the Godavari and Bhima rivers
(Journal, R. A. S., 1894, page 250). But the town Bana-vāsi or Banawāsi,
which was a city of note in early times, is in the North Kanara district, on
the R. Warda (tributary of the Tungabhadra), 14 miles from Sirsi, in lat.
14° 33’ N., long. 75° 5’ E. (Imp. Gaz. of India, Art. Banawasi; Arch.
Surv. of W. India, No. 10, pp. 60 note and 100); and this is south of
Goa. This was the country of the Vana-vāsakas (see page 333 note ‡).
Rishyamúka, * and those who are called Násikyas,† and those who wander by the borders of the Sankha and Sukti‡ and other hills and of the Vaidúrya mountains, § 25 and the Váric'aras, || the Kolas,¶ those who inhabit C'armapat̓ta, ** the Gaña-váhyas, †† the Paras, †† those who 26 have their dwellings in Krishná-dvípa, §§ and the peoples who live by the Súrya hill ||| and the Kumuda hill, ||||

* See page 289 note †.
† These are, no doubt, the people of Nasik; see page 339 note ||.
‡ The text is Sankha-sukty-ádi-vaidúrya-śaila, which may be so rendered as to make Sankha and Sukti two of the hills which compose the Vaidúrya chain. I have not met with them elsewhere, and neither is in the dictionary as the name of a hill. Sukti can hardly be an error for the Sukti-mat range (see page 306 note §).
§ This is the Satpura range, for the Pándavas in their pilgrimage went from Vidarbya and the R. Payoshnî (the Purna and Tapti; see page 299 note †), across these mountains, to the R. Narmadá (Vana-P., cxx. and cxxi). This range was placed in the Southern region (ibid., lxxviii. 8343), and also apparently, as Vaidúrya-śikhara, in the Western region (ibid., lxxxix. 8359-61); and in the former of these two passages it is called mani-maya.

|| I have not found this name elsewhere, nor is it in the dictionary.
¶ See page 331 note ¶, but the passages cited there with reference to this people appear to refer to the Kolagiras; see page 363 note ††. The Kolas are a collection of aboriginal tribes, who are said to have dwelt in Behar in ancient times, but who now inhabit the mountainous districts and plateaux of Chutia Nagpur and are to be found to a smaller extent in the Tributary States of Orissa and in some districts of the Central Provinces (Imp. Gaz. of India, Art. Kol).

** This is not in the dictionary and I have not met it elsewhere. Is it to be identified with Salem in Madras?
†† I have not met this elsewhere. Does it refer to the Gánapatí dynasty which flourished on the eastern coast during the 13th cent. A.D.?
††† This is not in the dictionary and I have not found it elsewhere.

§§ I have not met this name elsewhere, but it obviously refers to the R. Krishná or Kistna, and probably means one of the doabs (see page 364 note †) beside that river, either between the Kistna and Bhíma or between the Kistna and Tungabhádra.

|||| I have not met this name elsewhere.
¶¶ I have not found this name elsewhere. Comparing the various readings,
the Aukhávanas,* and the Piśikas,† and those who are called
27 Karma-náyakas,‡ and those who are called the Southern
Kaurushas,§ the Rishikas,∥ the Tápasátramas,¶ the
Rishabhás,** and the Simhalas,†† and those who inhabit
it seems to have some connexion with the Kasumas of canto lvii verse 46;
see page 332 note †.
* This is not in the dictionary, and I have not found it elsewhere. Per-
haps it is to be connected with the Okhalakíyas mentioned in Arch. Surv. of
W. India, no. 10, pp. 34-35.
† Or as the text may be read, Sapíśikas. Piśika is in the dictionary, but I
have not met with either name elsewhere.
‡ I have not found this name elsewhere and it is not in the dictionary.
Perhaps the reading should be Kambu-náyakas or Kombu-náyakas, and mean
the people of Coorg. “According to tradition, Coorg was at this period
(16th century A.D.?) divided into 12 kombus or districts, each ruled by an
independent chieftain, called a náyak” (Imp. Gaz. of India, Art. Coorg).
The similarity of the names is very remarkable.
§ This name is not in the dictionary and I have not met with it elsewhere.
Perhaps it should be Kdrushas (see page 341 note †), and the people intended
are a southern branch of that nation.
∥ These are the people mentioned in the Rámáy. (Kishk -K., xli. 16) and
M.-Bh. (Karna-P., viii. 237) and Hari-Varása (cxix. 6724-6). There was also
a river called the Ráshiká (M.-Bh., Vana-P., xii. 493) which may be connected
with the same people. I have found no further data for fixing their position.
See page 332 note †; the Maśikás mentioned there may perhaps be the
people dwelling on the R. Musí, the tributary of the Kísna on which
¶ I have not met this name elsewhere nor is it in the dictionary. Perhaps
it refers to the descendants of ascetics, see page 339 note †.
** These are, no doubt, the inhabitants of Rishabha-parvata mentioned in
the M.-Bh. (Vana-P., lxxv. 8163-4) and placed there between Śrī-parvata
and the Káverí. Śrī-parvata is on the Kísna in the Karnul district (see
page 290, note †). The Rishabha hills are therefore probably the southern
portion of the Eastern Ghats, but none of the ranges there appears to have
any name resembling this.
†† The people of Ceylon. They are named in the M.-Bh.; it is said the
Simhala king attended Yudhishthira’s Bája-sáya sacrifice (Sabhá-P., xxxiii.
1271; and Vana-P., li. 1989) ; and the Simhalas brought to him presents of
lapis lazuli, which is the essence of the sea (samudra-sára), and abundance of
pearls and elephants’ housings (Sabhá-P., li. 1893-4). They are also named
as fighting on the Kauravas’ side in the great war (Droṇa-P., xx. 798).
28 Kānc'ī*, the Tilangas, † and the peoples who dwell in Kuñjara-dari ‡ and Ka'e'cha, § and Tāmra-parṇi, ||—such is the Tortoise’s right flank.

29 And the constellations, the Last Phálgunís, Hastá and C’ítra are in the Tortoise’s right flank.

This name is not I believe given to Ceylon in the Rámây., but the name Simhiká is given to a terrible female Rákshasa who dwelt in the middle of the sea between India and Ceylon, and whom Hanúman killed as he leapt across to the island (Kishk.-K, xli. 38; and Sund.-K., viii. 5-13).

* This is Kānc‘ī-puram or Kānc‘ī-varam, the modern Conjevaram, about 37 miles south-west of Madras. It is not, I believe, mentioned in the Rámây. or M.-Bh., unless the Kānc‘īyas who are named as fighting in the great war (Karṇa-P., xii. 459) are the people of this town, but the proper reading there should probably be Kādēyas, the people of Kādī or Benares. Conjevaram, nevertheless, is a place of special sanctity, and is one of the seven holy cities of India. Hwen Thsang speaks of it in the 7th century A.D. as the capital of Dráviḍa. It was then a great Buddhist centre, but about the 8th century began a Jain epoch, and that was succeeded by a period of Hindu predominance (Im. Gaz. of India, Art. Conjevaram).

† This form is not in the dictionary; but it is no doubt the same as Tailanga or Tri-linga, that is Telinga, the modern Telugu country. It coincided more or less with the ancient kingdom of Andhra (see page 387 note §). I have not found this name in any shape in the Rámây. or M.-Bh.; Andhra is the name which occurs in those books.

‡ This probably means “the valleys of the Kuñjara hills,” and the reference may be to mount Kuñjara, which is mentioned in the Rámây. as situated in the South, but not in a clear manner (Kishk.-K., xli. 50). I have not met the name elsewhere, but as this place is joined with Ka'e'cha in one compound (see next note) it may mean part of the Travancore hills. Kuñjara-dari is given in the dictionary as the name of a place.

§ This is Kochchí, the modern Cochin, in Travancore. It is not I believe mentioned in the Rámây. or M.-Bh., except once in the latter book in the account of Sahadeva’s conquests in the South (Sabhá-P., xxx. 1176). Both Christians and Jews are said to have settled here early in the Christian era, and they were firmly established here by the 8th century.

|| This is the name of the modern river Chittar in the extreme South (see page 303, note ‡‡), and also of the district near it. It appears, moreover, to be the name of a hill in the extreme South (Bhíshma-P., vi. 252). It is also the name of a town in Ceylon, after which the name was extended to the whole island (dictionary). The island seems to be meant by the words Tāmráhvaya dvípa in the M.-Bh. (Sabhá-P., xxx. 1172).
And next is the outer foot.* The Kambojas, † and Pahlavas, ‡ and the Badavamukhas, § and the Sindhus || and Sauviras, † the Anartas,** the Vanita-mukhas, †† the Dravanas, ††† the Sargigas, §§ the Sudras, |||| the Karna-pradhayas ||||

* Vârya-pádas; the right hind foot is meant as is stated expressly in verse 33, but (because perhaps this word is vague) the names that follow are sadly confused and belong to all regions in the west and north-west.
† See page 318, note §; they are out of place here.
‡ See page 314, note *; these also are out of place.
§ This should perhaps be connected with Badava, a tirtha apparently in Kashmir (M.-Bh., Vâna-P., Ixxii. 5034-42). A river of the same name is mentioned (id., cxxxi. 14232), but that seems from its context to be rather in South India. Badavamukha (which means 'submarine fire') may also mean "having faces like mares"; and a people called Atva-mukhas are mentioned in Matsya Purâna, cxx. 58, as dwelling north of the Himalayas: see also verse 43 below.

|| See page 315, note *; they are hardly in place here.
†† See page 315, note †; these are out of place here.
** This name is derived from an eponymous king Anarta, who was the son of Saryáti one of the sons of Manu Vaivasvata (Hari-V., x. 613 and 642-9).
††† "Those who have faces like women." I have not met this name elsewhere. It seems, however, to be a proper name and not an adjective.

††† This as a name is not in the dictionary, and I have not found it elsewhere.

 §§ Or "and the Argigas or Argigas," as the text may be read. Those names are not in the dictionary and I have not met with them elsewhere. Perhaps the correct reading should be Saryátas. They were a tribe, so-called from their chief Saryáta the Mánava, who settled down near where the rishi C'yavana dwelt, and gave his daughter Su-kanyá to the rishi to appease his wrath (Sata-P. Brah., 1V. i. 5). He is called Saryáti in the M.-Bh. (Vana-P., cxxi. 10312; and cxxii.) where the same story is told rather differently; and also in the Hari-Vâma, where he is said to be a son of Manu and progenitor of Anarta and the kings of Anarta (x. 613, and 642-9). From all these passages it appears the Saryátas were in the West, in Gujarat; and C'yavana as a Bhárgava is always placed in the West, near the mouths of the Narbada and Tapti. But perhaps the most probable reading is Bhárgavas; they were in the West (see page 310, note †).

|||| See page 313 note ‡.

††† This name is not in the dictionary and I have not found it elsewhere. It can have nothing to do with Karna one of the heroes of the M.-Bh., for he
and Varvaras,* the Kirátas,† the Páradas,‡ the Pándyas§ and the Párasavas,|| the Kalas,¶ the Dhúrtakas,** the Haimagirikas,†† the Sindhu-kálaka-reigned in Anga in the East. Prádheya means a descendant of Prádha, one of Daksha’s daughters, and that also is inadmissible. It suggests Rádheya, which was a metronymic of Karna, but that is equally unsuitable. It seems therefore the words must be taken as a whole forming one name, and then it suggests comparison with Karna-právára which would be the same as Karna-právara (see page 346, note †).

* See page 319, note *. This word is compounded with the preceding name; it hardly seems to be in place here.

† See page 322, note ||; they seem to be out of place here, unless any Kirátas inhabited the southern part of the Aravalli hills or the extreme western part of the Vindhya mountains, and that seems improbable. See also Adhama-kairátas in verse 44 below, and Kirátas are mentioned again in verse 60.

‡ See page 317, note †; they seem to be out of place here.

§ These people are out of place here; see page 331, note §; they should be properly in the right flank.

|| I have not met this name elsewhere; but, no doubt, it denotes some people, who claimed descent from Paraśu-Ráma and who would therefore be somewhere on the western coast between Bombay and the Narmadá; see page 310, note †. It is said there was a dynasty of Párasava kings after the great Páruva line came to an end (Matsya Puráṇa, l. 73–76) but it does not appear where.

¶ This is not in the dictionary, and I have not met it elsewhere. It suggests a connexion with the Kálibalas of canto lii., verse 49; but Kala also means, “emitting a low or inarticulate sound,” and it was an old fable that a people existed, who could not speak articulately, but hissed like serpents, see Mandeville’s Travels, chap. xviii. and xix. Kala occurs again in verse 36.

** I have not found this elsewhere as the name of a people. The word however means “a rogue” and may be an adjective to Haima-girikas.

†† The people of Hema-giri. This is not given as the name of a place in the dictionary, but it may be a synonym for Hema-kúṭa or Hema-śringa. It is said in the M.-Bh. the latter is the portion of Himavat from which the Ganges issued formerly (Adi-P., clxx. 6454–5), and Hiranya-śringa is probably the same (Bhishma-P., vi. 237). Hema-kúṭa was near the rivers Nándá and Aparā-nandá and between the sources of the Ganges and Kausikí (Vana-P., cx. 9968–87); and it is alluded to in other passages but they are not clear (e.g., id., clxxxix. 12917; Bhishma-P., vi. 198, 202, 236 and 246). The last of
vairatás, * the Sauráśhrás,† and the Daradas,‡ and the
33 Drávidás, § the Maháráṇavas ||—these peoples are situated in
the right hind foot.

And the Svátis, ¶ Viśákhá and Maitra,** are the three
corresponding constellations.

34 The hills Mani-megha,†† and Kshurádri, †‡ and Khánjana, §§
these passages says the Gnhyas dwell on Hema-kúta. The Matsya Puráṇa
says Homa-śringa is south-east of Kailása, and the R. Lánhitya, or Brahmá-
putra, rises at its foot (cxx. 10-12); and that two rivers rise in Hema-kúta
which flow into the eastern and western seas (ibid., 61-5).

* This seems to be erroneous, yet it is not easy to suggest an amendment.
The first part, no doubt, refers to the R. Sindhu and the Sindhu people but the
latter part appears unintelligible. Perhaps the reading should be Sináhu-
kúta-suvírakáth or Sináhováé 'c'a suvírakáth meaning the Sindus and the
Suvíras (see page 315, notes * and †); but these two people have been men-
tioned already in verse 30.

† The people of Suráśhra; see page 340, note ‡.
‡ See page 318, note ||. They are quite out of place here.
§ The Drávidás are often alluded to in the M.-Bh. (e.g., Sabhá-P., xxxiii.
1271; Vana-P., li. 1988; Kárña-P., xii. 454; &c.), but are not mentioned in the
Rámayá., I believe, except in the geographical canto (xli. 18). They are
sometimes closely connected with the Pándyas (Sabhá-P., xxx. 1174), but the
same was applied in a general way to denote the southern branches of the races
now classed as Dravidian, and it is the same as Tamul (Caldwell's Grammar of
the Dravidian Languages, pp. 12-15). Their territory included the sea coast
in early times (Vana-P., cxxviii. 10217). It is also said they were kshattriyas
and became degraded from the absence of brahmins and the extinction of
sacred rites (Anuśás.-P., xxxiii. 2104-5; Manu, x. 43-44).

¶ I have not met this name elsewhere. It means “dwelling by the
ocean,” and is probably an epithet of Drávidás, for they bordered on the sea
as mentioned in the last note.

†† The plural seems peculiar.
** Or Ana-rádhá.
†‡ I have not met this elsewhere. It may be the same as Mt. Mani-mat
(Droṇa-P., lxxx. 2843); which appears to be also intended in Vana-P., lxxxii.
5043, and if so would denote the range of hills enclosing Kashmir on the
south, according to the context. It may also be the same as the “jewelled
mountain Su-megha” mentioned in the Rámayá. (Kishk.-K., xliii. 40).
†‡ This is not in the dictionary, and I have not found it elsewhere.
§§ This is not in dictionary as the name of a mountain, and I have
not found it elsewhere.
and Asta-giri; * the Aparántika people, † and Haihayas, ‡

* This does not appear to be the name of any particular mountains, but rather denoted in a vague way mountains in the west behind which the sun sets. It is mentioned in the Rámây. as Asta-giri (Kishk.-K., xxxvi. 22), and as Asta-parvata (id., xliii. 54).

† See note to Aparántas, page 313, note †. This half line Aparántikā Haihayāsc'ā is a syllable too long; it would be better to read either Aparántā or omit the ā.

‡ The Haihayas were a famous race, the descendants of an eponymous king Haihaya, who is said to have been a grandson or great-grandson of Yadu, the eldest son of Yayáti (Hari-V., xxxiii. 1843-4; and Matsya Purāṇa, xliii. 4-5. Yadu is said to have been king of the north-east region (Hari-V., xxx. 1604, 1618), but the references to the earliest movements of the Haihayas are hardly consistent. Mahish-mat, who was fourth in descent from Haihaya, is said to have founded the city Mahish-mati on the Narmadā (see page 333, note ‡; and id., xxxiii. 1846-7), and his son Bhadra-śreya is said to have reigned in Kāśi or Benares, which the Vītahavya branch of the Haihayas had previously conquered from its king Haryāśva, but Haryāśva's grandson Divodāsa defeated them and regained his capital (M.-Bh., Anuśās.-P., xxx. 1949-62; Hari-V., xxix. 1541-6; and xxxii. 1736-40). The great king Arjuna Kārtavírya, who was ninth in descent (Hari-V., xxxiii. 1850-60; and Matsya P., xliii. 13-45), reigned in Anúpa and on the Narmadā and had the great conflict with Ráma Jāmadagnya, which ended in the overthrow of the Haihayas (M.-Bh., Vana-P., cxvi. 10189—cxvii. 10204; and Saññi-P., xlix. 1750-70; and pages 339 note *, and 344 note *). The Haihayas and Tālajanghas in alliance with Sakas, Yavanás, Kámbojas and Pahlavas are said to have driven Bāhn king of Ayodhýa out of his realm, but his son Sagara drove them out and recovered the kingdom (Vana-P., cvi. 8831-2; and Hari-V., xlii 760 —xiv. 783).

The Haihayas race comprised the following tribes, Vīthotras (or Vīta-hayas?), Sáryatás, Bhojas, Avantis, Tauṇḍikeras (or Kuṇḍikeras), and Tālajanghas; the Bharatas, Sujátyas and Yádavas are added, and the Sūrasenas, Anartas and C'edis also appear to have sprang from them (Hari-V., xxxiv. 1892-6; and Matsya-P., xliii. 46-49). Comparing the territories occupied by these tribes, it appears the Haihaya race dominated nearly all the region south of the Jumna and Aravalí hills as far as the valley of the Tapti inclusive of Gujarat in ancient times (see pages 333 note ‡, 335 note §, 340 note §, 342 note †, 344 all the notes, 351 note **, 352 note *, and 368 note §§); and Cunningham says that two great Haihaya States in later times had their capitals at Manipur in Mahá Kosala (or Chhättisgarh) and at Tripura (or Tewar) on the Narbada (Arch. Sarv. Repts., IX. 54-57).
35 the Śántikas, * Vipraśastakas, † the Kokankaṇas, ‡ Pañca-
dakas,§ the Vamanas,|| and the Avaras,¶ the Tārakshuras, **

* I have not met this elsewhere, and it is not in the dictionary as the name of a people. It may be the same as the Śántikas (M.-Bh., Bhishma-P., ix. 354; perhaps the Śōkakas in Vana-P., coliii. 15257 are the same); or the reading may be Śākalas, the people of Śākala, the capital of Madra (see page 315, note, †).

† This is not in the dictionary and I have not met it elsewhere. It appears to be a proper name and not an adjective.

‡ This is not in the dictionary and I have not found it elsewhere. Perhaps the reading should be Kokanadas, a people in the north-west classed with the Trigartas and Dārvas (M.-Bh., Sabhá-P., xxvi. 1026), or Kokarakas who seem to be the same (Bhishma-P., ix. 369).

§ This is given in the dictionary as the name of a people, but I have not met it elsewhere. Perhaps a better reading would be Pañca'adakas or Pañca'ana
das, “the people living beside the R. Pañca'anda,” which appears to be the single stream formed by the confluence of the five rivers of the Panjab (M.-Bh., Vana-P., ixxii. 5025; Bhishma-P., lvi. 2406; and dictionary); but this name seems to be also applied to the five rivers collectively (Vana-P., cxxxi. 14229), and to the country watered by those five rivers (Sabhá-P., xxxi. 1193; Udyoga-P., iii 82; and xviii. 596–601; Karṇa-P., xliv. 2100 and 2110; &c.; Hari-V., xxi. 5018; and Rámây., Kishk.-K., xliii. 21), and to the inhabitants of it (Bhishma-P., lvi. 2406; and Karṇa-P., xliv. 2086); see also Lassen’s map (Ind. Alt.).

|| This is given in the dictionary as the name of a people, but I have not found it elsewhere. Perhaps a better reading would be Vānavas, who are mentioned in the M.-Bh. (Vana-P., ix 362), or Vānavayas. There was a district called Vānāyu or Vāndāyu, which appears to have been situated in the north-west, and which was famous for its herd of horses (M.-Bh., Bhishma-
P., xci. 3974; Drona-P., cxxi 4831; Karṇa-P., vii 200; and Rámây., Adi-K., vi 24). It appears to be the modern Bunu in the north-west of the Panjab.

¶ This is not given as the name of a people, and the word means, “low,” and “western.” This name may be compared with Aparas, a people men-
tioned in the Rāmāy. (Kishk.-K., xliii 23); and see page 313, note † and Aparántikas in verse 34. But a better reading for the text hy-avarás is perhaps Varevārás; see page 319, note * and page 369, note *.

** This is not in the dictionary, and I have not met with it elsewhere; but Tārakshitī and Tārakshitā are given as the name of a district to the west of Madhya-deśa. There was also a kingdom called Turushka in later times (Aroh. Surv. of W. India, Memo. No. 10, p. 7). The Turshkas are the Turks, and their country Turkestan. A people called Tārkshyas are mentioned in M.-Bh., Sabhá-P., l. 1871.
the Angatakas,* the Sārkaras,† the Sālma-veśmakas,‡ 36 the Guru-svaras,§ the Phalgunākas,|| and the people who dwell by the river Veṇu-matī,¶ and the Phalgu-
lukas,** the Ghoras,†† and the Guruhas,‡‡ and the

* I have not found this elsewhere, and it is not in the dictionary. A
place called Anga-loka is assigned to the west in the Rámāya. (Kishk.-K., xliii. 8), and Angas and Anga-lokyas are mentioned to the north of India in the Matsya Purāṇa (cxx. 44 and 45).
† This is not in the dictionary, and I have not found it elsewhere. A
river Sārkarāvartā is mentioned (Bhāgavata Purāṇa-V., xix. 17), but appears to be in the south. A great house-holder and theologian Jana Sārkarākshya is alluded to (Chándogya-Up.-V., xi. 1). Perhaps the reading may be Sākala, the people of Sākala the capital of Madra (see page 315, note ‡).
‡ This is not in the dictionary, and I have not found it elsewhere. It suggests sāla-veśmakas, "those who live in houses with spacious rooms," and it may be an adjective to Sārkaras. Perhaps we should read Sālvas as the first part of the word (see page 349, note §) but, if so, the latter part seems unrecognizable.
§ I have not met with this elsewhere, and it is not in the dictionary. It may be an adjective, "deep-voiced," describing the Phalgunākas. Perhaps the reading should be Gurjaras They appear to have been settled in the Panjab or Upper Sindh, and to have been driven out by the Bālas about 500 A.D., and pushed gradually southward, till at length they occupied the country around the peninsula of Kathiawār, thence called Gujarāt after them (Cunningham, Arch. Surv. Repts., II 64–72). Or perhaps the reading might be Gurusthāla; a river Guru-nadī is mentioned in the west region, but without data to identify it (Hari-V., clxviii. 9516–8).
¶ Or better, Phalgunākas. I have not met with it elsewhere. A similar name Phalgu-lukas occurs just below.
† This is not in the dictionary, and I have not met with it elsewhere. It occurs again in verse 39. A people called Veṇikas are mentioned in the M.-Bh. (Bhīṣma-P., li. 2097).
** This resembles Phalgunākas above. I have not found it elsewhere. A mountain called Phena-giri or Phala-giri is mentioned in the Rámāya. as situated in the west near the mouth of the Indus (Kishk.-K., xliii. 13–17, and Annotations).
†† These are no doubt the same as the Ghorakas mentioned in the M.-Bh., Sahā-P., li. 1870; but I have not found any data to fix their position.
‡‡ I have not met this elsewhere, but it is stated in the dictionary to be the name of a people in Madhya-deśa, and the word is also written Gufuha, Gulaha and Guluha.
Kalas,* the Ekekshañas,† the Váji-keśas,‡ the Dírgha-grívas,§ and the C’úlikas, || and the Ásva-keśas, ‡‖ these peoples are situated in the Tortoise’s tail.

38 And so situated also are the three constellations Aindra, ** Múla, and Púrvá Asháglfwá.

The Mándavyas, †† and C’aṇḍakháras, ††† and Ásvakálaunatas, §§

* This has occurred before in verse 31.
† “The one-eyed.” It was an old belief that such people existed. “Men with only one eye in their forehead” are mentioned in the M.-Bh. (Sabhá-P., l. 1837); the Cyclopes are famous in Greek and Latin literature; and a one-eyed race is spoken of as dwelling somewhere in the Indian Ocean by Mandeville (Travels, Chap XIX).
‡ “Those who have hair or manes, like horses.” I have met no such name elsewhere, except that the synonymous name Ásva-keśas occurs in the next line of this verse. Neither is it in the dictionary.
§ “The long-necks.” I have met no such name elsewhere.
|| This name is the same as the C’úlikas mentioned in canto lvii. verse 40, but the position does not quite agree; these are in the west and the others in the north. A people Vindha-c’úlakas are named in the Bhishma-P. list (ix. 369) and appear to be in the north. A dynasty of kings called C’úlikas is said to have reigned after the great Paurava line came to an end (Matsya Puráṇa, l. 73-76).
†† “Those who have hair, or manes, like horses.” It is the same as Váji-keśas mentioned above.

** For Aindra-múlam read Aindram múlam. Aindra is the same as Jyeshtá.
‡‡ They are mentioned again in verse 46. They may be a tribe which claimed descent from the rishi Mándavya, to whom Janaka king of Videha is said to have sung a song (M.-Bh., Sánti-P., cclxxvii), and whose hermitage is alluded to, as situated somewhere perhaps between Oudh and North Behar (Udyoga-P., clxxvii. 7355); but Mándavya-pura is said in the dictionary to be situated on the R. Godavari. A people called Mándikas are mentioned in the M.-Bh. (Vana-P., ccliii. 15248). The Vimándavyas are named in verse 6 above.
††† I have not met this name elsewhere, nor is it in the dictionary; but it suggests Rándahar, and the position agrees. A people C’arma-khaṇḍikas are mentioned in canto lvii. verse 36.

 §§ This seems a compound. The first part appears to be the Ásvakas; they are mentioned in the M.-Bh. (Bhishma-P., ix. 351), and are placed in the north-west and identified with the Assasii and Assakani by Lassen (Ind. Alt., Map). The latter part however is very doubtful. A people Lalitthas are mentioned in the M.-Bh. (Droṇa-P., xvii. 692) and appear from the context to have been a north-western race.
39 and the Kunyatalañahas, * the Strî-váhyas, † and the Bâlikas, ‡ and the Nri-simhas § who dwell on the Venu-mati, and the other people who dwell in Valáva, and the Dharma-buddhas, ** the Alúkas, †† the people who occupy

* This appears to mean the same people as the Kunyatáguṇas of the Bhishma-P. list (ix. 300). It seems to be a compound, but the component names are very uncertain. The latter part may be Lañahas; they are mentioned in the M.-Bh. (Bhishma-P., i. 2083), though there are no data to identify them; but Lañaha is given in the dictionary as the name of a people. As regards the first part Kunapa and Kunaha are given in the dictionary as the name of a people; and Kulatthas are mentioned in the M.-Bh. (Bhishma-P., ix. 373) and Matsya lûráha (cxxx. 44) as a people to the north of India. A country Kolûka is placed in the west in the Rámây., and Kolúta seems to be another name for it (Kishk.-K., xliii. 8, and Annotations). A country Kulâta is also mentioned in the M.-Bh. (Karna-P., xii. 475 and 485).

† I have not met this elsewhere, and it is not in the dictionary. It may perhaps mean "those who live apart from women;" but the reading is more probably Strî-rájya. This was the name of a country and people, mentioned in the M.-Bh. and situated apparently north of the Himalayas, near the Hûpas and Tangapâs (Vana-P., li. 1991; and Sânti-P., iv. 114). Strî-loka is mentioned apparently as a place north-west of India in an alternative reading to Rámây., Kishk.-K., xliii. 20 (Corresio’s Edition, Annotations).

‡ This is not in the dictionary, and I have not found it elsewhere. The reading should probably be Bâhlikas or Váhlikas, see page 311, note *.

§ “The men-lions.” I have not met this elsewhere, and it is not in the dictionary as the name of a people.

|| This is not in the dictionary and I have not found any river of this name in the north-west. It has been mentioned in verse 36 above.

¶ Valáva-stha; this might also be read as Vala+avasthâ. I have not met either word elsewhere. A town or river Bâldkd is mentioned in the M.-Bh. as situated in North India (Anusas.-P., xxv. 1706).

** “Those who are firmly attached to the Law”; or perhaps Dharma-buddha, “those who are enlightened in the law.” It seems to be an adjective rather than a proper name, and may qualify Alúkas. I have not met with it elsewhere as a proper name, and the nearest resemblance to it is Bâhu-báhu of the Bhishma-P. list (ix. 362); see page 317, note §. The Madhumattas of the same list (ix. 360) are probably the same people.

†† This is not in the dictionary, and I have not found it elsewhere. The people intended are no doubt the Ulúkas, and the text should read tathóluká instead of tatháuká. For the Ulúkas see page 346, note †.
Uru-karma *—these peoples are in the Tortoise's left hind foot. †

41 Where also Ashadha and Sravana and Dhanishtha are situated.

The mountains Kailasa, § and Hima-vat, Dhanush-mat, || and

42 Vasu-mat, ¶ the Kraunca, ** and the Kurus †† and Vakas, †††

* I have not met this elsewhere and it is not in the dictionary. It is perhaps to be connected with the Uragas; see page 324, note †. A people called Urdamaras are placed in the north in the Matsya Purana (cxx. 48).
† For pārśve read pāc'e?
‡ This verse closes with the word bhagure; it is not in the dictionary and seems to be erroneous. Should the reading be bhāsure, "brilliant," an epithet to Ashadhá and Sravana?
§ This mountain is of course constantly mentioned throughout Sanskrit literature, and the references indicate that it was on the north of the middle portion of the Himalaya range. The name is given in modern maps to the range of mountains which is situated immediately north of the Mánasa lakes, and in which the Indus rises.
|| This is given in the dictionary, but I have not met with it elsewhere. It may perhaps refer to Himavat; see canto lvii verse 59, where the range is compared to a bow in shape.
¶ I have not found this elsewhere and it is not in the dictionary as the name of a hill. It may perhaps mean "abounding in wealth" and qualify Himavat.

** These are no doubt the people who dwelt near the Kraunca group of mountains. This group is called the son of Mainaka, which is called the son of Himavat, and therefore appears to have been a portion of the Mainaka mountains in the great Himavat mountain system (Hari-V., xviii. 941-2). It is mentioned in the Rámáy, as having lake Mánasa on its summit with Mainaka lying beyond (Kishk.-K., xlv. 32-37); but in the Megha-Dúta Kraunca is placed south of that lake, and there is said to be a pass through it leading to the lake (I. 58 and 59 with commentary). The pass must apparently be the valley of the source of the Sarju or Ghogra, and the Kraunca mountains would therefore be the portion of the Himalaya chain bounding Nepal at the extreme north-west.

†† These must be the Uttara Kurus, see page 345, note §. The Kurus in Madhya-deśa have been mentioned in verse 9 above.
††† These are mentioned in the dictionary, but I have not found them elsewhere. A people called Varvas are alluded to in the Matsya Purána (cxx. 47).
and the people who are called Kshudra-vinās,* the Rasālayas,† and the Kaikeyas, † the Bhoga-prasthas, § and the Yāmunas, ||

* “Those who have small lutes.” This is not in the dictionary and I have not met with it elsewhere. A people called Kshudrakas are mentioned in the M.-Bh. (Karna-P., v. 137); they lived in north India and are generally named in conjunction with the Mālavas (Sabhā-P., li. 1871; Bhishma-P., li. 2106; lxxxvii. 3858; Drona-P., lxx. 2435), and are said to be the Greek Oxydraci.

† I have not found this elsewhere. It may mean “those who dwell near the river Rasā” which is mentioned in the Rig-V. (x. 75, 6). I have met with no other allusion to it, but Dr. Muir thinks it is probably are afflent of the Indus (Sansk. Texts, li. 356 and 357).

‡ See page 317 note ||.

§ I have not met with this word elsewhere, though it is given in the dictionary as the name of a people. Perhaps the reading should be Bhoga-prastha, as a synonym of Bhoga-nagara, which is mentioned in the M.-Bh. as the capital of king Uśinara or Ushinara, father of king Sīvi (Udyoga-P., cxvii), both of whom were famous monarchs and are often alluded to in the M.-Bh. (e.g., Vana-P., cxxxi. 10582-94; cxvii. 13274; Drona-P., lviii; and Sānti-P., xxix. 932-7). According to the genealogies given (Hari-V., cxxi. 1674-9; and Matsya Puraṇa, xlvi. 15-21) various Panjāb races claimed descent from Uśinara, but the name Uśinara was especially appropriated to the descendants of Sīvi (Vana-P., cxxi. 10582). The Uśinaras are alluded to occasionally (e.g., Karna-P., v. 137; Aitar. Brāh., viii. 3, 14; and Kaushit.-Upl., iv. 1), but Sīvi or Sibi is the name which is generally used in the M.-Bh. From these passages and others (e.g., Sahā-P., cxxi. 1189; li. 1870; Vana-P., cxiv. 13249-55; ccclv; ccclxx. 15718 and 15743; Bhishma-P., xviii. 688-90; and li. 2104) it appears the Sivis were grouped with the Trigartas, Madras, and other Panjāb nations on one side and with the Kurns, Śaraseṇas and Mātayasa on the other side, that is, with all the nations which surrounded Brahmāvarta; and that their territory was near the Jumna and close to Trivishtapa or Tri-pishtapa which was part of Brahmāvarta (Vana-P., cxx. xvi. 10556—cxxx. 10595; with lxxxii. 6054-5 and 7073-8; and page 290, note ||). The Sivis or Uśinaras therefore appear to have possessed the country at the upper part of the Sarasvatī, Driśhad-vatī and Jumna, from Saha- ranpur to Pattiala; with the Ambashṭhas to the north-west (see page 279 note ‡). In later times they shared the degradation which the brahmans pronounced on the nations of the north-west because of the absence of brahmans among them (Anuśās.-P., xxxiii. 2103).

|| These are mentioned in the Bhishma-P. list (ix. 358) and were the people who inhabited the Yāmuna hills. The Pāṇḍavas in returning from their visit beyond the Himalayas came to the Yāmuna hills, and then to
the Antar-dvīpas,* and the Trīgarthas,† the Agnīyas,‡ the Sārdana peoples,§ the Āśva-mukhas|| also, the Prāptas,¶

the Saravati (Vana-P., clxxvii. 12346–62). The hosts collected on the Kauravas’ side before the great war overspread all the country from Pañc’a-
nada (the Panjab) to Abhīc’ḥatra (see page 353, note * ) including the Yāmuna hills (Udyoga-P., xviii. 596–601). Hence it appears these hills were

the portion of the Himalayas, in which the Jumna has its sources, and which separate it from the Sutlej.

* Dvīpa in this connexion cannot mean any island, and must mean a doāb (see page 364, note †). The Antar-dvīpas then would mean “those who dwell within the doabs.” I have not met with this word elsewhere, and here it is probably an adjective to the Trīgarthas, to whom it is very

appropriate.

† See page 374, note *.

‡ I have not found this elsewhere, and it is not in the dictionary. The proper reading should no doubt be Agneyas. They are mentioned in the M.- Bh. (Vana-P., coliii. 15256). A Rīshi or man called Agneya Sū-dārāṇa is spoken of who dwelt in Kuru-kshetra (Anuśa.-P., ii. 102–172); and the Agneya Sālya-kīrtana is alluded to in the same region (Rāmāy., Ayodh.-K., lxxiii. 3). It seems probable therefore that the Agneyas were a small tribe inhabiting the northern part of Kuru-kshetra.

§ Or perhaps “and the Ardana peoples.” I have not met with either

name elsewhere, nor are they in the dictionary.

|| These are mentioned in the Matsya Purāṇa (cxxx. 58). The synonymous name Baḍadv-a-mukhas occurs in verse 30 above. It may be noted here that it was an old belief there were people who had heads like dogs, Cynocephali (Pliny, vi. 30; Mandeville’s Travels, chap. xviii).

¶ I have not found this elsewhere. It may perhaps mean the people called Vadhras or Badhinas in the Bhisthma-P. list (ix. 363).

** This is not in the dictionary, but C’ivuka or C’ibuka is given. I have not however met any of these names elsewhere. The word c’ipita means “flat-

nosed.”

†† See page 321, note *.

††† See page 312, note *.

§§ This is not in the dictionary, and I have not found it elsewhere. It seems to be formed on the same plan as Vāḍa-dhāna and Yāḍu-dhāna. It may perhaps mean “those who place their dead in receptacles,” yet it seems rather to be a name.

||| See page 320, note ¶.
and Adhama Kairátas,* and those who are settled in Taksha-silá,† the Ambálas,‡ the Málavas,§ the Madras,|| the Venukas,¶ and the Vádantikas,** the Piṅgalas,||| the Mána-kalahas,||| the Húpas,§§ and the

* The basest or rudest races of Kirátas; see page 322, note ||.
† The Greek Taxila. It is mentioned in the M.-Bh. The name is generally connected with Takshaka king of the Nágas; it is said he killed Arjuna's grandson king Parikshit according to a curse; and that king's son Janamejaya invaded Taksha-silá and conquered it (Adi-P., iii. 682-3 and 832-4; xl-xliv; and xlix. 1954; l. 1991). It appears however to have been named from the Takkas, whose capital it was, and Cunningham has identified it near the modern Shah-dheri or Dheri Shahan in the Panjab. It was a large and famous city and the Takkas held all the country around (Arch. Surv. Repts., II. 6, 111, 112; XIV. 8). It appears to have contained a great Buddhist university also.
‡ These would be the people of Ambála. This name is a late one. It may probably be derived from the old Ambashtha, the name of a people often mentioned in the M.-Bh. They are said to have been descendants of king Usinara and to have been closely related to the Sivis; see page 377, note § (Hari-V., xxxi. 1674-9; Matsya Puráṇa, xlvii. 15-21). They were in the north-west and are generally mentioned along with north-western nations especially the Sivis and Trigartas (M.-Bh., Sabhá-P., xxxi. 1189; Bhishma-P.; xviii. 688-99; cxvii. 5486; cxx. 5649; and Drona-P., vii. 183). It seems, very probable therefore that they occupied the country between Ambála, and the Sutlej with the Sivis on their east and south and the Trigartas on their north-west.
§ See page 341, note *; but they are quite out of place here.
¶ This is not in the dictionary, and I have not found it elsewhere. A people called Venukas are mentioned in M.-Bh., Bhishma-P., li. 2097.
** These people are mentioned in the Rámáyana, as situated in the West (Kishk.-K., xliii. 23, alternative reading; Gerresio's Edition, Annotations). A river Piṅgalá is included in the Bhishma-P. list (ix. 335). But perhaps Pingala is an adjective here, "light brown," and qualifies Hápas; for the Huns appear to have been a light-complexioned people; see note §§ below.
†† I have not met with this elsewhere. It may be an adjective, "quarrelsome through pride," and qualify the Hápas.
 §§ The Huns. They are mentioned as an outside people to the north along with Cínas, &c., (Vana-P., li. 1991; Bhishma-P., ix. 373; and Sánti-P., eexxxvii. 12229), but are not often alluded to at first. In the Rághu-Váma
Kohalakas,* the Mándavyas,† the Bhúti-yuvakas, † the Sátakas, § the Hema-tárakas, || the Yaśo-matyas, ¶ and the 47 Gándháras,** the Khara-ságara-rásis, †† the Yaudheyas, †† and the Dásameyas, §§ the Rájanyas, |||| and the S’ámakas, ¶¶

they are placed on the northernmost part of the Indus, and the commentator calls them Muṣjamunapaddákhyádh kshattriyádh (iv. 67-68). They appear to have been of a light complexion, for their women are pictured as having made their cheeks pale red (pátala) by beating them in grief (ibid.). For the Ephthalites or White Huns, see Cunningham’s Arch. Surv. Repts., II. 75-79.

All the valley of the Upper Satlej is called Hundas. A people called Háraka-húgas are also alluded to in the M.-Bh. as an outside people to the northwest (Sábhá-P., xxxi. 1194; and l 1814).

* I have not found this elsewhere, but it seems to be the same as the Kokarakaš (Bhúshma-P., ix. 369) and Kokanadas (Sábhá-P., xxvi. 1026), both of whom appear to have been a tribe to the north of the Panjab.
† See page 374, note ††.
‡ I have not met this elsewhere. Perhaps it should be connected with Bhúti-laya, which was a place in the north of the Panjab (Karṇa-P., xlv. 2062-3).
§ I have not found this elsewhere.
|| This is not in the dictionary and I have not met with it elsewhere.
¶ I have not found this elsewhere; it seems to mean a people who live on a river Yaśo-mátí.
** See page 314, note †.
†† I have not met this elsewhere and it is not in the dictionary. Certain Khóra-patha countries are alluded to in the Mastsya Párápa (cxx. 56); but the name in the text should probably be split up into two names.
††† These people are generally mentioned along with the Trigartas, Madras and other Panjab nations (Sábhá-P., li. 1870; and Karṇa-P., v. 137), and the epithet adri-ja, “mountaineer,” seems to be applied to them (Droṇa-P., cxi. 7308). They are said to have been descended from king Usinara, like the Svis and Ambaśthás (Hari-V., xxxi. 1674-8). I have not found any thing more to indicate their position, but judging from the portions of the Panjab occupied by other nations the Yaudheyas may perhaps be placed north of the Madras near Lahore.

§§ Or Dásamíyas, as they were also called (Sábhá-P., l. 1825). They were a people in the Panjab; they are called out-castes and are denounced in the Karṇa-P. of the M.-Bh. like the other Panjab nations (xlv. 2064-6, and 2069; and xlv. 2090), but I have found no data to fix their position.

||| Rájanya means a ”kshattriya” or “noble,” but here it seems to be the name of a people. I have not found it as such elsewhere.
¶¶ I have not met with this elsewhere and it is not in the dictionary.
and the Kshema-dhúrtas* have taken up their position in the Tortoise's left flank.

48 And there is the constellation Váruṇa,† there the two constellations of Praushṭha-padá‡.

And the kingdom of the Yenas§ and Kinnaras,|| the country Praśupāla,¶ and the country Kiče'aka,**

* I have not found this elsewhere. A king of Kuñāta named Kshema-dhúrti is mentioned in the M.-Bh. (Karna-P., xii. 475, &c.).
† Or Sāta-bhishaj.
‡ They are Páura-bhádra-padá and Uttara-bhádra-padá.
§ The word Yena must be a mistake, and the name meant should, no doubt, be joined with Kinnara-rájyaṃ. The proper reading may be either Yauna-kinnara-rájyaṃ, or better perhaps, C'ṇa-kinnara rájyaṃ. For C'ṇas, see page 319, note ‡. Yanna appears to be an abbreviated form of Yavana and is rarely met with (see M.-Bh., Sánti-P., cvii. 7560); the Yavanas were in the north-west; see page 314, note §, yet they are mentioned again in verse 52.
|| The Kinnaras are said in the dictionary to be mythical beings with a human figure and the head of a horse; such creatures have been already alluded to, see Bādavā-mukha in verse 30, and Âśva-mukha in verse 43. They were placed on Mount Gandha-mádana (Vana-P., cxliii. 10964–8), on Mount Mandara (Droṇa-P., Ixxx. 2848–52), and generally in the central region of the Himalayas (Rághu-V., iv. 78); and they are probably meant by the Kivikaras in Rámây., Kishk.-K., xliv. 13. The Kinnaras were to some extent identified with the Kimpurushas, though both are mentioned separately in the Māsya-Paṇḍara, cxx. 48-49. It is stated in the dictionary that this occurred in later times, but the chief of the Kimpurushas is said in the M.-Bh. to have dwelt at Gandha-mádana (Udyoga-P., clvii. 5352) which was the Kinnaras' territory. The Kimpurushas are described as forming a kingdom in the Páṇḍavas' time and owning the country beyond Svetā-parvata (Sabhā-P., xxvii. 1038-9; Hari-V., xcii. 5013–5; and xcix. 5493–5). They are alluded to as being men of an inferior type (Aitar. Brah., I. i. 8), and as being forest-men (Sánti-P., clxix), and also as skilled in the use of the bow (Udyoga-P., clvii. 5352).
¶ This is, no doubt, a mistake for Pañu-pāla which is stated to be the name of a country and people to the north-east of Mādhya-deśa (dict.). They are mentioned along with Kirátas and Tanaṇgas and are placed among the lower Himalayan ranges in the Rámây. (Kishk.-K., xliv. 20). Another reading in that passage is Pāmāyapāsas (see Annotations).
** The text is sa-kiče'akam. This seems to be the region of the reeds or bamboos called kiče'akas; they are said to line the banks of the R. Sailodá in the North (Rámây., Kishk.-K., xliv. 76–79; M.-Bh., Sabhā-P., li. 1853-9;
49 and the country of Kāśmīra,* and the people of Abhisāra,† the Davadas,‡ and the Tvaṅgaṇas,§ the Kulaṭas,|| the Vana-rāśṭrákas,¶ the Sairishthas,** the Brahma-

and Raghu-V., iv. 73). It is not clear where this country was. The R. Sailodā is placed between Meru and Maṇḍara in the passage from the M.-Bh., and the Khasas, Páрадas and Tangaṇas dwelt near it. The R. Sailodākā is said to rise at the foot of Mount Aruṇa, west of Kailāsa, in the Matsya Purāṇa (cxx. 22-23).

A people called Kśc'akas are mentioned in the M.-Bh., as being near the Matsyaś, Trigartas and Pāṇcālas, i.e., in Madhya-dēśa (Ādi-P., clvi. 6084-7), and Kśc'aka was the name of the general of Virāṭa king of Matsya (Virāṭa-
P., xiv. 376-7). The dictionary states that they were a tribe of the Kekayas (see page 317, note ||) and that Eka-c'akrā was one of their towns; but Eka-c'akrā seems rather to have been in Madhya-dēśa (Ādi-P., clvii. 6104-9; clx. 6207; clxiv. 6306; and Vana-P., xi 388-415), and Arrah in Behar claims to be that town. Perhaps there may be some confusion with Kīkāṭa, the old name of Behar, in this.

* Kāśmīraka-rāṣṭram; it is called Kāśmīraka-mandala (M.-Bh., Vana-P., cxxx. 10545-6; and Anusās.-P., xxv. 1695); see page 323, note ‡. It is quite out of place here.

† This was a country in the north of the Panjab and its capital was Abhisārī (M.-Bh., Sabhā-P., xxvi. 1027; and Bhishma-P., ix. 361). It is not often mentioned (Karpā-P., xiv. 540-1; and see also perhaps Droṇa-P., xciii. 3379-80), unless the Abhisāḍhas or Abhishāḍhas are the same people (Bhishma-
P., xviii. 688; clxviii. 5485; Droṇa-P., clx. 7207). But Abhisāra is quite out of place here in the north-eastern region.

‡ This is not in the dictionary. I have met with it elsewhere only in Hari-Vaṁśa, xcix. 5508-4, but there it is a mistake for Darada; compare xcii. 5022-3, and xci. 4966-70. The Daradas are out of place here; see page 318, note ||. They are mentioned in verse 32 also.

§ No doubt a mistake for Tangaṇas, see page 323, note $.

|| This is not in the dictionary, but a people called Kulaṭi are mentioned there. I have not found it elsewhere. The word resembles Kulaṭa (Karpā-
P., xii. 475 and 485) and Kolūta and Kolūca (Rāmāy., Kishk.-K., xliii. 8, and Annotations) which seem to be the modern Kula near the source of the R. Bias, but it is out of place here. A similar name Kuruṭas is mentioned in verse 51.

¶ This is mentioned in the dictionary, but I have not found it elsewhere. Vana-rāṣṭram as "the country of forests" would apply well to the densely wooded tracts of Assam.

** I have not met with this elsewhere; and it is not in the dictionary. A
purakas,* and the Vana-váhyakas,† the Kirátas‡ and Kauśikas§ and Anandas,∥ the Pahlava¶ and Lolana** people, the Dárvádas,†† and the Marakas,††† and the Kurutas,§§ the Anna-dárakas,∥∥ the Eka-pádas,∥∥∥ the Khašas,** the Ghoshas,†††† the Svarga-bhaumánavadyakas, ††††

place called Sairishaka is mentioned, but it was west of Delhi (M.-Bh., Sabhá-P., xxxi. 1187-8).

* This is mentioned in the dictionary, and Brahma-pura is said to be the name of a peak in the Himálayas, but I have not met either name elsewhere.
† This is in the dictionary but I have not found it elsewhere.
‡ See page 322, note ‖; and canto lvii, verse 8.
§ These would be the people dwelling on the banks of the R. Kaušíki or Kosi (see page 292, note **).
∥ This is not in the dictionary and I have not found it elsewhere. The text should no doubt read Nándá separate from Kiráta-kauśiká, and the people are the Nandáus, those who live on the banks of the rivers Nándá and Apara-nándá, which are often mentioned as situated in the North between the Ganges and Kauśíki or Kosi, and near the R. Bándhá and Mt. Hemakúta (M.-Bh., Adí-P., cxxv. 7818-9; Vana-P., lxxxvii. 8232; cx. 9968-87; and Droga-P., liv. 2092).
¶ See page 314, note *. They are altogether out of place here.
** This is given in the dictionary, but I have not met with it elsewhere.
†† This seems to be a mistake; it seems the reading should be either Dárvády, "the Dárvas and others," or Dárvá dármarakáš. For the Dárvás see page 324, note †.
††† Or perhaps Dámarákas as suggested in the last note. Maraka is given in the dictionary but I have not found it elsewhere. It suggests Muru and Naraka, the names of two Dánavas or Asura chiefs in Prága-jyotiśa whom Krishna conquered (M.-Bh., Sabhá-P., xiii. 558; Vana-P., xii. 488; Udyoga-
P., xlvii. 1837-92; cxxix. 4405-9; clvii. 5353-8; Sántí-P., cxxxi. 12954-6; and Hari-V., cxxi. 6791—cxxxii. 6321). Prága-jyotiśa was the North of Bengal, see page 328, note †.
§§ This is not in the dictionary and I have not found it elsewhere. Is it to be connected with the R. Karatoya, the modern Kuratee (see page 292, note †††)?
∥∥ This is not in the dictionary and I have not found it elsewhere.
¶¶ "The men with only one foot," see page 358, note †.
*** They are mentioned above in verse 6; see also page 346 note *.
††† I have not met with these elsewhere. The Ghosha-sánkhyas are mentioned in verse 6 above.
†††† This seems to be a compound name, but it is not in the dictionary and
and the Hingas,* and the Yavanas,† and those who are called C'irn-právaranaś,‡ the Tri-netras,§ and the Pauravas,||
and the Gandharvas,¶ O bráhman. These people are situated in the Tortoise’s north-east foot.

And the three constellations, the Revatis,** Áśvi-daivatya†† and Yámya,‡‡ are declared to be situated in that foot and tend to the complete development of actions, §§ O best of munis.

And these very constellations are situated in these places,|||
O bráhman. These places, which have been mentioned in
order, undergo calamity* when these their constellations are
occulted,† and gain ascendancy;‡ O bráhman,§ along with
the planets which are favourably situated. Of whichever con-
stellation whichever planet is lord, both the constellation and
the corresponding country are dominated by it;|| at its ascend-
ancy¶ good fortune accrues to that country, O best of munis-
Singly all countries are alike; fear or prosperity** comes
to people according as either arises out of the particular
constellation and planet, O bráhman. The thought, that man-
kind are in a common predicament with their own particular
constellations when these are unfavourable, inspires fear.
Along with the particular planets there arises from their
occultations an unfavourable influence which discourages exer-
tion. Likewise the development of the conditions may be
favourable; and so when the planets are badly situated it tends
to produce slight benefit to men and to themselves with the
wise who are learned in geography.†† When the particular
planet is badly situated,‡‡ men even of sacred merit have fear
for their goods or cattle-pen, their dependants, friends or
children or wife. Now men of little merit feel fear in their
souls, very sinful men feel it everywhere indeed, but the
sinless never in a single place. Man experiences good or evil,
which may arise from community of region, place and people,
or which may arise from having a common king, or which
may arise peculiarly from himself, §§ or which may arise
from community of constellation and planet. And mutual
preservation is produced by the non-malignity||| of the pla-

* Plāyante.
† Plādā.
‡ Abhy-udaya.
§ For vipram read vipra.
|| The text is tad-bhāvito bhayam; but it seems better to take the whole as
one word.
¶ Utkarsha.
** Sūbhana, "brightening up."
†† These verses seem rather obscure.
‡‡ For du-sthe read duḥ-sthe.
§§ For dtsajam read dáma-jam.
||| For grahādausthyena read grahādauḥsthyena.

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nets; and loss of good is produced by the evil results which spring from these very planets, O lordly bráhman.

64 I have described to thee what is the position of the Tortoise among the constellations. But this community of countries is inauspicious and also auspicious. Therefore a wise man, knowing the constellation of his particular country and the occultation of the planets, should perform a propitiatory rite for himself and observe the popular rumours, O best of men.

65 Bad impulses* both of the gods and of the Daityas and other demons descend from the sky upon the earth; they have been called by sacred writings "popular rumours"† in the world.

66 So a wise man should perform that propitiatory rite; he should not discard the popular rumours. By reason of them the decay of corrupt traditional doctrine‡ befits men. Those rumours may effect the rise of good and the casting off of sins, also the forsaking of wisdom,§ O bráhman; they cause the loss of goods and other property. Therefore a wise man, being devoted to propitiatory rites and taking an interest in the popular rumours, should have the popular rumours proclaimed and the propitiatory rites performed at the occultations of planets; and he should practise fasting devoid of malice, the praise-worthy laudation of funeral monuments and other objects of veneration, prayer, the homa oblation, and liberality and ablution; he should eschew anger and other passions. And a learned man should be devoid of malice and shew benevolence towards all created things; he should discard evil speech and also outrageous words. And a man should perform the worship of the planets at all occultations. Thus all terrible things which result from the planets and constellations are without exception pacified with regard to self-subdued men.

67 This Tortoise described by me in India is in truth the adorable lord Náráyana, whose soul is inconceivable, and in whom everything is established. In it all the gods have their

* Dauryádáḥ; the dictionary gives this word only as neuter.
† Loka-váda.
‡ Dushtágama.
§ Prajñá-háni.
station, each resorting to his own constellation. Thus, in its middle are Agni, the Earth, and the Moon, O bráhman. In its middle are Aries and the next two constellations;* in its mouth are Gemini and the next constellation; and in the south-east foot Cancer and Leo are situated; and in its side are placed the three signs of the zodiac, Leo, Virgo and Libra: and both Libra and Scorpio are in its south-west foot; and at its hinder part† is stationed Sagittarius along with Scorpio; and in its north-west foot are the three signs Sagittarius and the next two; and Aquarius and Pisces have resorted to its northern side; Pisces and Aries are placed in its north-east foot, O bráhman.

The countries are placed in the Tortoise, and the constellations in these countries, O bráhman, and the signs of the zodiac in the constellations, the planets in the signs of the zodiac.† Therefore one should indicate calamity to a country when its particular planets and constellations are occulted. In that event one should bathe and give alms and perform the homa oblation and the rest of the ritual.

This very foot of Vishnu, which is in the midst of the planets, is Brahmá.

CANTO LX.

Description of the Earth continued.

Márkaṇḍeya tells of the continents Bhadrásva and Ketumála, and the country of the Northern Kurus, and describes their mountains, rivers and people.

Márkaṇḍeya spoke

Thus then have I declared this continent Bhárata accurately, O muni, and the Krita, Tretá, and Dvápara, and Kali ages which are the four ages.§ And now indeed there is a fourfold

* Taurus and Gemini; the signs of the Zodiac overlap in the different stations.
† Priyáthé; but puñó'che would be better.
‡ For graha-ráśiçu read grahá-ráśiçu?
§ For tathá-tishyá-c'atushťhayam read tathá tishyá-c'atushťhayam.
classification* in these ages, O bráhman. Four, three and
two hundreds and one hundred of autumns men live here in
the Kṛita, Tretá and two other ages respectively, O bráhman.

Hear from me of the continent Bhadrásva, which is situated
east of the magnificent eastern mountain Deva-kúta.

Both Svēta-parśa, and Nīla, and the lofty mountain Saivála,
Kauraṇja, Parśa-sálágra—these indeed are the five mountain
ranges. There are many small mountains besides, which are
offshoots of those ranges; the countries there are distinguished
by them, they are of various shapes and occur in thousands.
Moreover they are like white water-lilies and are auspicious
with their pure summits. Such-like and diverse also are other
hills by hundreds and thousands. The Sītá, the
Śaṅkhávatí, the Bhadrá, and the C'akrávartá and many other
rivers spread abroad there, bearing down volumes of cold
water. In this country mankind are lustrous as shells and
like pure gold;† they associate with the celestials; they are
holy; their lives last a thousand years; neither inferior nor
superior exists among them; they are all of equal appearance;
they are endowed naturally with patience and the
seven other good qualities.

And there the god Janárdana has a horse’s head and four
arms; with head, chest, penis, feet and forearms resembling a
horse’s, and he has three eyes. And thus the objects of sense
are perceptible by him, the lord of the world.

Now hear from me about the continent Ketumála which is
on the west.

Viśála, Kambala, Kṛishṇa, Jayanta, Hari-parvata, Viśoka,
and Vardhamána—these seven are the mountain ranges.
There are other hills by thousands, among which a multitude
of people dwell. Those people dwell there in hundreds, the
Maulis‡ huge in stature, the Śákas, Potas and Karambhakas.§

* C’atuvarśyo, a masc. abstract noun.
† Śaṁkha-kudāha-hema-saṁa-prabhāḥ.
‡ This and the following words seem to be the names of people; moun-
tains and rivers in these continents are named, and it seems most natural
and reasonable to take these words as names.
§ Śākapotakarambhakāḥ; or perhaps “Śákas, Potakas and Rambhakas.”
15 and those who are distinguished by their thumbs,* who drink
of the great rivers, the Vañkshu, the Śyāmā, the Svakambalā,
the Amoghā, the Kāmini, the Śyāmā, and of others in
thousands. And here life is equal to the above-mentioned
lives in Bhadrāśva. And here the adorable Hari wears a
boar's shape and resembles a boar in feet, face, chest, back and
flanks. And the lunar constellations are beautiful in that
country which enjoys three constellations only. Such is this
continent of Ketumāla, which I have described to thee, O best
of munis.

16 Next I will tell thee of the Northern Kurus; hearken to
me now.

There the trees yield sweet fruit, they bear blossoms and
fruit in constant succession; and they produce garments and
ornaments inside their fruits; verily they bestow all one's
desire; they yield fruit according to all one's desire. The
ground abounds with precious stones; the air is fragrant and
always delightful. Mankind are born there, when they quit
the world of the gods. They are born in pairs; the pairs abide
an equal time, and are as fond of each other as c'akravākas.

17 Their stay there is fourteen and a half thousands of years
indeed. And C'andra-kánta is the chief of the mountains,
and Sūrya-kánta is the next; they are the two mountain
ranges in that continent. And in the midst thereof the great
river Bhadra-somá flows through the earth with a volume of
sacred and pure water. And there are other rivers by thou-
sands in that northern continent; and some flow with milk
and others flow with ghee. And there are lakes of curdled
milk there, and others lie among the various hills. And fruits
of various kinds, which taste rather like amṛita, are produced
by hundreds and thousands in the woods in those continents.
And there the adorable Vishuṇ has his head turned to the
east and wears a fish's shape. And the lunar constellations
are divided† into nine parts, three and three, and the regions
of the sky are divided into nine parts, O best of munis.

* Aṅgula-pramukhād.
† For vibhaktō read vibhaktiṛ?
28 And in the ocean are the islands C'andra-dvīpa, and next Bhadra-dvīpa; and there also within the ocean is the famous island Punya, O great muni.
29 Thus I have described this northern continent of Kūrś, O brāhmaṇa. Hearken while I tell thee of Kim-purusha and the other continents.

Canto LX.

The description of the Earth concluded.

Mārkaṇḍeya briefly describes the continents, Kim-purusha Hari-varsha, Ilāvrita, Rāmyaka and Hirāṇ-maya, and their inhabitants.

Mārkaṇḍeya spoke:

1 I will tell thee, O brāhmaṇa, what the continent Kim-purusha is; where men with real bodies live ten thousand years; where men and women are indeed free from sickness and free from sorrow, and there the fig-tree* is called śaṇḍa;
2 it grows very high, it is like a grove.† Those men are always drinking the juice of its fruit; and the women are born with lasting youthfulness and are fragrant as the lotus.‡
3 Next to Kim-purusha is mentioned Hari-varsha. There mankind are born of the appearance of gold; they all descend there from the world of the gods, and are shaped like the gods in all respects. In Hari-varsha all the men quaff fine sugar-cane juice; neither old age afflicts them there, nor do they suffer from decay at all; and they live in truth for the whole of their time free from sickness.
4 I have mentioned Ilāvrita, which is in the middle, the continent of Meru. The sun does not burn there, nor do men suffer from decay; and they do not grasp at selfish gains.§

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* Plaksha. † Nandaṇopamaḥ. ‡ Utpala-ganḍhikāḥ; this word, neuter, also means a species of sandal of the colour of brass and very fragrant. § Labhante nātma-labhaḥ c'a; it seems impossible to take these words with raśmayaḥ c'andra-sūryayoḥ.
The rays of the moon and the sun, of the constellations and planets there are the sublime lustre of Meru. Mankind are born there bright as the lotus flower, fragrant as the lotus flower; they feed on the juice of the jambu fruit; and their eyes are as wide as the lotus leaf. And their life there lasts for thirteen thousand years. There is a saucer-shaped expanse in the middle of Meru* in Ilavrita; therein is the great mountain Meru; thus is made known Ilavrita.

Next I will tell of the continent Ramyaka; hearken thereto. And there the green-leaved Indian fig-tree† is the lofty tree. And the people there pass their time drinking the juice of its fruit. There the men who eat its fruit live for ten thousand years; they are pre-eminent for sexual pleasures and are pure; they are free from old age and ill odours.

And north of that is the continent famed by name as Hiran-maya; where the river Hiran-vati gleams with abundant lotuses. Mankind there are born with great strength, full of vigour, with large bodies, eminently good, wealthy and benign of look.

CANTO LXI.

The Story of the Brāhman in the Svāroc'isha Manvantara.

Márkaṇḍeya begins the relation of the Svāroc'isha Manvantara—A young brāhman, by virtue of a magic ointment applied to his feet, visits the Himalaya mountains in half a day—The scenery there described—He wishes to return home, but the magic ointment has been dissolved by the snow, and he loses his way—The Apsaras Varūthini meets him, and falling in love with him begs him for his love—He refuses all her entreaties, and at length appeals to the gārhapatya fire to help him homeward.

Kraushtuki spoke:

1 Thou hast duly related what thou wast asked, O great muni,

* For meru-madhya read meru-madhyā.
† Nyag-rodha, Ficus indica.
namely, the constitution of the earth, ocean, &c., their dimen-
sions, also the planets and their dimensions, and the constitu-
tion of the constellations, and the bhūr-loka and the other
worlds, and all the Lower Regions. And thou hast declared
the Svāyambhūva Manvantara to me, O muni. Next I wish
to hear about the Manvantaras which succeeded that, the
deities who ruled over the Manvantaras, the rishis, and the
kings who were their sons.

Märkaṇḍeya spoke:

I have made known to thee the Manvantara which is
called Svāyambhūva. Now next to that hear about another
which is named after Svāročiśa.*

There lived a certain brāhmaṇ eminent among the dvijas
in the town Aruṇāspada on the bank of the Varnā; and he
surpassed the Asvins† in beauty of form. He was gentle
in disposition, upright in conduct, he had studied all the
Vedas and Vedāṅgas; always gracious to guests, he was
the refuge of all persons who arrived at night. Now he
had this intention, “I will see the earth which has most
charming forests and gardens, and is embellished with many a
town.”

Now a certain guest once arrived at his abode, who was
acquainted with the powers of various medicinal herbs, and
skilled in the magic art. Now being requested by the former,
whose mind was purified by faith, he described to him both
countries and charming towns, forests, rivers,‡ and moun-
tains, and holy sanctuaries. Then the former filled with
astonishment said to that best of brāhmans, “In that thou
hast seen many countries thou art not worn with excessive
toil, thou art not very old in life, nor hast thou long passed
thy youth; how dost thou roam the earth in a short time,
O brāhmaṇ ?”

* For svaroc'ishākhyam read svāroči'shākhyam?
† Aty-asvinau, “one who surpasses the two Asvins;” see Prof. Sir
M. Monier-Williams’ Grammar, rule 126 i.
‡ For nadyaḥ read nadiḥ.