CHAPTER I.

Descendants of Priyavrata, the eldest son of Swáyanábhuvá Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwípas or isles of the earth. Agnídhra, king of Jambu-dwípa, divides it into nine portions, which he distributes amongst his sons. Nábhí, king of the south, succeeded by Rishabha, and he, by Bharata: India named, after him, Bharata: his descendants reign during the Swáyanábhuvá Manwantara.

MAITREYA.—You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world. But there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttánapáda were the sons of Swáyanábhuvá (Manu): and you repeated the story of Dhruva, the son of Uttánapáda. You made no mention of the descendants of Priyavrata: and it is an account of his family that I beg you will kindly communicate to me.

PARÁŚARA.—Priyavrata married Kámyá, the daughter of the patriarch Kardama,¹ and had, by her, two

¹ The text reads Kanyá:

वर्तमानां क्याम्यामध्ये प्रियपत्रत: ।

and the commentator has: 'He married the daughter of Kardama,
the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha,* Agnibáhu, and Putra, adopted a religious life. Remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons.† To Agnídhra: he gave Jambu-dwípa; to Medhátithi he gave Plaksha-dwípa; he installed Vapushmat in the sovereignty over the Dwípa of Śálmali,§ and made Jyotishmat king of Kuśa-dwípa; he appointed Dyutimat to rule over Krauncha-dwípa, Bhavya, to reign over Śáka-dwípa; and Savana he nominated the monarch of the Dwípa of Pushkara.

Agnídhra, the king of Jambu-dwípa, had nine sons.

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* A corruption of Medhas, just above. For kindred depravations, see my third note at p. 107, infra.

† भ्रष्टार्ती दृढ़ी तेषां स्मानां सुविचारम् चिन्तकेऽस्मार्यम् सुमहादात्मानम् इति

‡ The original is:

अज्ञानेयं महामायं: सोऽऽ पीढ़ाय दृढ़ी पिता

And it is determined, thus, that the Vishnu-purāṇa reads Agnidhra, not Agnídhra. No other passage is decisive of this point.

§ All the MSS. within my reach here have Śálmala. Both forms are used, however. See the first page of the next chapter.

|| V., 16, 2: तयांपि प्रयत्नं शरवंशपरिखाति: स्माधि: स्मासिन्धव उपकृष्णः: | यत एतक्षा: समस्तीप्रणयितविभक्तया भगवन्मुखस बृंजितः: | And see the same work, V., 1, 31.
equal, in splendour, to the patriarchs. They were named Nábhi, Kimpurusha, Harivarsha, Ilavrita, Ramya, Hirañvat, Kuru, Bhadráswa, and Ketumála, who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnídhra apportioned Jambu-dwípa amongst his nine sons. He gave to Nábhi the country* called Hima, south (of the Himavat, or snowy mountains). The country of Hema-kúta he gave to Kimpurusha, and, to Harivarsha, the country of Nishádha. The region in the centre of which mount Meru is situated he conferred on Ilavrita, and, to Ramya, the countries lying between it and the Níla mountain. To Hirañvat his father gave the country lying to the north of it, called Śweta; and, on the north of the Śweta mountains, the country bounded by the Śríngavat range he gave to Kuru. The countries on the east of Meru he assigned to Bhadráswa; and Gandhamádána, (which lay west of it), he gave to Ketumála.2 Having installed his sons sovereigns in these several regions; the pious king Agnídhra retired to a life of penance at the holy place of pilgrimage, Śálagráma.3

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1 Even the Bhágavatá† concurs with the other Purańas in this series of Priyavrata’s grandsons.

2 Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.

3 This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is

* Varsha.
† V., 2. 19. But it has Ramyaka and Hiranmaya instead of Ramya and Hirañvat.
The eight Varshas or countries, Kśipurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice; nor difference of degree, as better or worse; nor any of the effects produced, in this region, by the revolutions of ages.*

Nābhi, who had (for his portion) the country of Hima,† had, by his queen Meru, the magnanimous Rishabha; and he had a hundred sons, the eldest of whom was Bharata. Rishabha, having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya; adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a

supposed to be a type of Vīśṇu, and of which the worship is enjoined in the Uttara Khaṇḍa of the Padma Purāṇa, and in the Brahma Vaivarta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Śālagrama Tirtha was, probably, at the source of that stream, or at its confluence with the Ganges. Its sanctity, and that of the stone, are, probably, of comparatively modern origin.

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* यापि बिन्धुपदार्द्धी वर्षाः खसां महासुः ||
    तेषां सामान्यिकी विषयम् युक्तस्य ज्ञायते:।
    विपर्ययो न तेषां जराजुमुशम् न च ॥
    धमासर्वविनिर्भवो न तेषां शोभामाधिधम्मम्:।
    न तेषांति युगाययः श्रेष्ठमाधुः चर्यदा ॥

See Original Sanskrit Texts, Part I., p. 186.

† The Translator inadvertently put "Himāwā", a word which—p. 102, l. 7, supra,—he has rendered by "called Hima".

‡ Two excepted, all the MSS. that I have seen give Pulaha.
collection of skin and fibres, he put a pebble in his mouth, and, naked, went the way of all flesh.* The

1 "The great road", or 'road of heroes' (महाधाम्यान † or वीर-राख्यान). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhāgavata‡ adverts to the same circumstance: अख्ये यतार्धस्ववलः। That work enters much more into detail on the subject of Rishabha's devotion, and particularizes circumstances not found in any other Purāṇa. The most interesting of these are, the scene of Rishabha's wanderings, which is said to be Konka, Venkaśa, Kuṭaka, and southern Karṇāṭaka, or the western part of the Peninsula; and the adoption of the Jaina belief by the people of those countries. Thus, it is said: "A king of the Konkas, Venkaśas,§ and Kuṭakas, named Arhat, having heard the tradition of Rishabha's practices (or his wandering about naked, and desisting from religions rites), being infatuaded by necessity, under the evil influence of the Kali age, will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed, also, by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods; will desist

* वानप्रस्थविधालेन तथापि वृत्तिविषयः।
तपसिपि वछावायसिद्धार्थ च महीपलि:।
तपसा कार्यितो वर्ष कृषी धमनिशति:।
गपी वीरां वुखे द्वार वीराधारि तति गतः।

The strange word vītā, in the last line, the larger commentary thus defines: वीटा वृत्तुकः: शिखर्मयः। The smaller commentary says: वीटां करूसेविशेषमवस्त्रः।

† This term is used, by the commentators, in elucidation of the original, which is महाधाम्यस्, or, more usually, वीराधाम्यस्. In the larger commentary the former reading is preferred: the smaller follows the latter.
‡ V., 6, 8.
§ Venka is the only reading I have found.
country was termed Bhárata from the time that it was
deducted, mouth-washings, and purifications, and will pluck
out the hair of the head, and will revile the world, the deity,
sacrifices, Brahma, and the Vedas."* It is also said,† that
Sumati, the son of Bharata, will be irreligiously worshipped, by
some infidels, as a divinity. Besides the import of the term Arbat,
or Jaina, Kishabha is the name of the first, and Sumati, of the
fifth, Tirthakara or Jaina saint of the present era. There can be
no doubt, therefore, that the Bhágavata intends this sect; and, as
the Jaina system was not matured until a comparatively modern
date, this composition is determined to be also recent. The

* Bhágavata-puráña, V., 6, 10 and 11:

† Bhágavata-puráña, V., 15, 1:

Burnouf's rendering of this passage is as follows:

"C'est Richabha dont les préceptes égarteront fatalement Arbat, roi
des Kökbas, des Végkas et des Kufakas, qui apprendra son histoire,
lorque, l'injustice dominant dans l'âge Kali, ce prince, après avoir
abandonné la voie sûre de son devoir, prêtera le secours de son intel-
ligence trompée à la mauvaise doctrine et aux fausses croyances.

"C'est par ses efforts que dans l'âge Kali, égarés par la divine Máyá,
les derniers des hommes, méconnaissant les devoirs de leur loi et les
règles de la pureté, adopteront suivant leur caprice des pratiques in-
jurieuses pour les Dèvas, comme celles de négliger les bains, les ablu-
tions, les purifications, ou de s'arracher les cheveux; et que troublés par
l'injustice toujours croissante de cet âge, ils outrageront le Véda, les
Brâhmanes, le sacrifice et le monde de Purncha."
relinquished to Bharata by his father, on his retiring to the woods.  

Bharata, having religiously discharged (the duties of his station), consigned the kingdom to his son Sumati, a most virtuous prince, and, engaging in devout practices, abandoned his life at the holy place Sálagramá.* He was afterwards born again, as a Brahman, in a distinguished family of ascetics. I shall hereafter relate to you his history.

From the illustrious Sumati was born Indradyumna. His son was Parameshthin. His son was Pratihára, who had a celebrated son, named Pratihartá. His son was Bhava;† who begot Udghitha; who begot Prastá-

allusions to the extension of the Jaina faith in the western parts of the Peninsula may serve to fix the limit of its probable antiquity to the eleventh or twelfth century, when the Jaina seem to have been flourishing in Gujerat and the Konkan. As. Res., Vol. XVII., p. 282.‡

1 This etymology is given in other Puráñas: but the Matsya and Váyu have a different one, deriving it from the Manu called Bharata, or the cherisher, one who rears or cherishes progeny:

\[ भर्तात्म प्रजाणां वे मनुभरत रिबुधाति।\]

\[ विप्रवचनात्तैव वर्षे तञ्चारते खुलम्।\]

The Váyu has, in another place, the more common explanation also:

\[ बिहामु द्रैणश्वर्ये तख्स (भरतख्स) नामा विरुध्धा।\]

* The translation is here a good deal compressed.
† This name I find in two MSS. only. One of them is that which contains the smaller commentary. The ordinary reading is Bhuva. One MS. has Dhruva.
‡ See Vol. I. of Professor Wilson’s collected writings, p. 328.
§ This verse, in its second half, is hypercatalectic. On the subject of practical deviations from the rules laid down for the construction of the sloka, see Professor Gildemeister, *Zeitschrift für die Kunde des Morgenlandes*, Vol. V., pp. 260, et seq.
ra,* whose son was Prithu. The son of Prithu was Nakta. His son was Gaya. His son was Nara; whose son was Viráj. The valiant son of Viráj was Dhímat; who begot Mahánta;† whose son was Manasyu; whose son was Twashṭri. His son was Virája. His son was Raja. His son was Śatajit;‡ who had a hundred sons, of whom Vishwagjyotis was the eldest.¹ Under these princes, Bhárata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country § for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

This was the creation of Śvayambhuva (Mann), by

¹ The Agni, Kúrma, Márkaṇḍeya, Linga, and Váyu Puráṇás agree with the Vishnú in these genealogical details. The Bhágavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit,‖ and cites a stanza ‡ which would seem to make Virája the last of the descendants of Priyavrata:

\[
\text{प्रायवतं वंशनिमं विरजस्वरसम्ब्रवं} \\
\text{अङ्गरोहद्रवं कीर्त्ति विष्णु: सुरगणं वद्यं}
\]

* Prastáva likewise occurs: and the smaller commentary has Prástävi. † Mahátman is a variant.

‡ लद्य लप्यु विराजो रजास्वायुभूतवत्: \\
\text{राजित्वा जस्तवास्वरे वर्णः पुष्पमं सुने}

Raja and Viraja, for Rajas and Virajas, are corruptions, such as one often meets with, of nouns in as. For Raja, as our text shows, Rajas also occurs. See, likewise, p. 86, supra.

§ Bháratí, in the Sanskrit.

‖ At V., 15, the Bhágavata-puráña traces Śatajit as follows: Sumati, Devatájí, Devadýumna, Parameśhtín, Pratiha, Pratihartí, Bhúman, Udgítha, Prástava, Vibhu, Púshtushéna, Nakta, Gaya, Chitraratha, Samráj, Marichi, Bindumát, Madhu, Viravrata, Manthu, Bhauvana, Twashrí, Viraja, Śatajit.

‡ V., 15, 14.
which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varáha.¹

¹ The descendants of Priyavrata were the kings of the earth in the first or Swáyaḿbhúva Manwantara. Those of Uttánapáda, his brother, are placed, rather incongruously, in the second or Swárochisha Manwantara; whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivaswata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.
CHAPTER II.

Description of the earth. The seven Dwipas and seven seas.

Maitreya.—You have related to me, Brahman, the creation of Swáyañbhuva. I am now desirous to hear from you a description of the earth;—how many are its oceans and islands, its kingdoms and its mountains, its forests and rivers, and the cities of the gods, its dimensions, its contents, its nature, and its form.

Parāśara.—You shall hear, Maitreya, a brief account of the earth from me. A full detail I could not give you in a century.

The seven great insular continents are Jambu, Plaksha, Śálmali, * Kuśa, Krauncha, Śáka, and Pushkara; and they are surrounded, severally, by seven great seas, the sea of salt water (Lavaña), of sugar-cane juice (Ikshu), of wine (Surá), of clarified butter (Sarpis), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala). 1

1 The geography of the Puráñas occurs in most of these works, and, in all the main features,—the seven Dwipas, seven seas, the divisions of Jambu-dwipa, the situation and extend of Meru, and the subdivisions of Bhárata,—is the same. The Agni and Brahma are, word for word, the same with our text; and the Kúrma, Linga, Matsya, Márkaúdeya, and Váyu present many

* Two MSS. which I have consulted give Śálmala.
Jambu-dwipa is in the centre of all these. And in the centre of this (continent) is the golden mountain passages common to them and the Vishnú, or to one another. The Váyu, as usual, enters most fully into particulars. The Bhágavata differs, in its nomenclature of the subordinate details, from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahábhárata, Bhíshma Parvan, has an account essentially the same; and many of the stanzas are common to it and different Puráñas. It does not follow the same order, and has some peculiarities; one of which is, calling Jambu-dwipa Sudarśana; such being the name of the Jambu-tree. It is said, also, to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb, as in a mirror.*

* Bháskara Áchárya, writing in the middle of the eleventh century, gives an abstract, avowedly drawn from the Puráñas, of some of the matters treated of in the present chapter. It would be curious to know what authority he followed; since many of the particulars enumerated by him are deviations from ordinary Pauránik statements. His words are as follows:

"Venerable teachers have stated that Jambúdwipa embraces the whole northern hemisphere lying to the north of the salt sea, and that the other six Dwipas, and the [seven] Seas, viz., those of salt, milk, &c., are all situated in the southern hemisphere.

"To the south of the equator lies the salt sea, and, to the south of it, the sea of milk, whence sprang the nectar, the moon, and [the goddess] Śrí, and where the omnipresent Vásudeva, to whose lotos-feet Brahmá and all the gods bow in reverence, holds his favourite residence.

"Beyond the sea of milk lie, in succession, the seas of curds, clarified butter, sugar-cane juice, and wine, and, last of all, that of sweet water, which surrounds Vadavánala. The Pátálalokas [or infernal regions] form the concave strata of the earth.

"In those lower regions dwell the race of serpents [who live] in the light shed by the rays issuing from the multitude of the brilliant jewels of their crests, together with the multitude of Asuras; and there the Siddhas enjoy themselves with the pleasing persons of beautiful females, resembling the finest gold in purity.

"The Śaka, Śáimala, Kauśa, Krauncha, Gomedaka, and Pushkara [Dwipas] are situated [in the intervals of the above-mentioned seas] in
Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below (the surface of the earth)

regular alternation; each Dwipa lying, it is said, between two of these seas.

"To the north of Lanká lies the Himagiri [mountain], and, beyond that, the Hemaküta [mountain], and, beyond that, again, the Nishadha [mountain]. These [three mountains] stretch from sea to sea. In like manner, to the north of Siddha-[pura] lie, in succession, the Śringavat, Śukla, and Nila [mountains]. To the valleys lying between these mountains the wise have given the name of Varshas.

"This valley [which we inhabit] is called Bhāratavarsha. To the north of it lies Kiūnaravarsha, and, beyond it, again, Harivarsba. And know that to the north of Siddhapura in like manner are situated the Kuru, Hirāmaya, and Remyaka Varshas.

"To the north of Yamakofi-pattana lies the Mālyavat [mountain], and, to the north of Romaka-[pattana], the Gandhamādana [mountain]. These two mountains are terminated by the Nila and Nishadha mountains; and the space between these two is called Ilavīta-[varsha].

"The country lying between the Mālyavat [mountain] and the sea is called Bhadraturaga by the learned; and geographers have denominated the country between the Gandha mountain and the sea, Ketumalaka.

"Ilavīta, which is bounded by the Nishadha, Nila, Sugandha, and Sumālyaka [mountains], is distinguished by a peculiar splendour. It is a land rendered brilliant by its shining gold, and thickly covered with the bowers of the immortals.

"In the middle [of Ilavīta] stands the mountain Meru, which is composed of gold and of precious stones, the abode of the gods. Expounders of the Purāṇas have further described this [Meru] to be the pericarp of the earth-lotus, whence Brahmá had his birth.

"The four mountains, Mandara, Sugandha, Vipula, and Supārśva, serve as buttresses to support this [Meru]; and upon these four hills grow, severally, the Kadamba, Jambú, Vafa, and Pippala trees, which are as banners on those four hills.

"From the clear juice which flows from the fruit of the Jambú springs the Jambūnādi. From contact with this juice, earth becomes gold; and it is from this fact that gold is called jambūnāda. [This juice is of so exquisite a flavour that] the multitude of the Suras and Siddhas, turning with distaste from nectar, delight to quaff this delicious beverage.

"And it is well known that upon those four hills [the buttresses of Meru] are four gardens: Chaitraratha, of varied brilliancy [sacred to
is sixteen (thousand). Its diameter, at the summit, is thirty-two (thousand Yojanas), and, at its base, sixteen

Knöra, Nandana, which is the delight of the Apsarasas, Dhúti, which gives refreshment to the gods, and the repleendent Vaibhája.

"And in these gardens are beautified four reservoirs, viz., the Arúna, the Mánasa, the Mahárrada, and the Śvetajala, in due order: and these are the lakes in the waters of which the celestial spirits, when fatigued with their dalliance with the fair goddesses, love to disport themselves.

"Meru divided itself into three peaks, upon which are situated the three cities sacred to Mrári, Ka, and Purári [denominated Vaikuntha, Brahma pura, and Kailása]; and beneath them are the eight cities sacred to Śámatákha, Iwála, Antaka, Rakshas, Ambupá, Anila, Śáśi, and Iśa [i. e., the regents of the eight dice (or directions), viz., the east, sacred to Indra, the south-east, sacred to Agni, the south, sacred to Yama, the south-west, sacred to Nairítta, the west, sacred to Varúňa, the north-west, sacred to Váyn, the north, sacred to Knöra, and the north-east, sacred to Śíva].

"The sacred Ganges, springing from the foot of Vishńu, falls upon [mount] Meru, and, thence separating itself into four streams, descends, through the heavens, down upon the four visákambhas [or buttress-hills], and thus falls into the four reservoirs [above described].

"[Of the four streams above mentioned], the first, called Sítá, went to Bhadrásáwa, the second, called Alakanándá, to Bháratavarsha, the third, called Chakšu, to Ketumála, and the fourth, called Bhádra, to Uttarakaññá [or North Krú].

"And this sacred river has so rare an efficacy, that, if her name be listened to, if she be sought to be seen, if seen, touched, or bathed in, if her waters be tasted, if her name be uttered, or brought to mind, and her virtues be celebrated, she purifies, in many ways, thousands of sinful men [from their sins].

"And if a man makes a pilgrimage to this sacred stream, the whole line of his progenitors, bursting the bands [imposed on them by Yama], bound away in liberty, and dance with joy; nay, even by a man's approach to its bank, they repulse the slaves of Antaka, [who keep guard over them], and, escaping from Níra [the infernal regions], secure an abode in the happy regions of Heaven.

"Here in this Bháratavarsha are embraced the following nine khañdas [portions], viz., Áindra, Kaśëna, Támaparí, Gbhastímat, Kúmáriká, Nágá, Saunyá, Varúña, and, lastly, Gándharva.

"In the Kumáriká alone is found the subdivision of men into castes. In the remaining khañdas are found all the tribes of antyajás [or out-caste tribes of men]. In this region [Bháratavarsha] are also seven
thousand; so that this mountain is like the seed-cup of the lotos of the earth.¹

¹ The shape of Meru, according to this description, is that of an inverted cone; and, by the comparison to the seed-cup, its form should be circlear. But there seems to be some uncertainty, upon this subject, amongst the Paurāniks. The Padma compares its form to the bell-shaped flower of the Datura. The Vāyu represents it as having four sides of different colours, or, white on the east, yellow on the south, black on the west, and red on the north; but notices, also, various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhrigu, a thousand. Sāvarūni calls it octangular; Bhāguri, quadrangular; and Varṣhīyani says it has a thousand angles. Gālava makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotos; its western, golden; and its northern, coral. The Matsya has the same colours as the Vāyu, and both contain this line;

"Four-coloured, golden, four-cornered, lofty!" But the Vāyu

kulaḥalas, viz., the Māhendra, Śakti, Malaya, Rīkshaka, Pāriyatāra, Sahya, and Vindhya hills.

"The country to the south of the equator is called the bhūr-loka, that to the north, the bhūva-[loka]; and Meru [the third] is called the swar-[loka]. Next is the mahar-[loka]: in the heavens beyond this is the jana-[loka]; then, the tapo-[loka], and, last of all, the satya-[loka]. These lokes are gradually attained by increasing religious merits.

"When it is sunrise at Lankāpura, it is midday at Yamakōpuri [90° east of Lankā], sunset at Siddhāpura, and midnight at Romāka-[pattana]."

Bibliotheca Indica, Translation of the Goldāhāya of the Siddhāntā-śiromati, III., 21-44. I have introduced some alterations.

The Gomeda continent, in place of the Plaksha, is mentioned in the Matsya-purāṇa also. See Dr. Aufrecht's Catalog. Cod. Manuscript., &c., p 41.

See, further, the editor's last note on the fourth chapter of the present book.
The boundary mountains (of the earth) are Himavat, Hemakúta, and Nishadha, which lie south (of Meru); and Níla, Śweta, and Śrīngin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Níla) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand (Yojanas, as it lies more remote from the centre). They are two thousand (Yojanas) in height, and as many in breadth.¹ The Varshas (or countries between these ranges) are: Bhárata (India), south of the Himavat mountains; next, Kimpúrusha, between Himavat and Hemakúta; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Níla

¹ This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwipa; as the mountain ranges recede from the centre.
or blue mountains to the Śweta (or white) mountains; Hiraṃmaya lies between the Śweta and Śringin ranges; and Uttaraku is beyond the latter, following the same direction as Bhārata. Each of these is nine thousand (Yojanas) in extent. Ilavrita is of similar dimensions; but in the centre of it is the golden mountain Meru: and the country extends nine thousand (Yojanas) in each direction from the four sides of the mountain. There are four mountains in this Varsha, formed as buttresses to Meru, each ten thousand Yojanas in elevation. That on the east is called Mandara; that on the south, Gandhamádana; that on the west, Vipula; and that on the north, Supárswa. On each of

1 These, being the two outer Varshas, are said to take the form of a bow; that is, they are, exteriorly, convex, being segments of the circle.

2 The whole diameter of Jambu-dwípa has been said to be 100000 Yojanas. This is thus divided from north to south: Ilavrita, in the centre, extends, each way, 9000, making 18000; Meru itself, at the base, is 16000; the six Varshas, at 9000 each, are equal to 54000; and the six ranges, at 2000 each, are 12000: and $18 + 16 + 54 + 12 = 100$. From east to west, the Varshas are of the extent necessary to occupy the space of the circle.

3 The Bhágavata† and Padma call these Mandara, Merumandara, Supárswa, and Kumuda.

* As the translation here contains several explanatory interpolations, the original is added:

अर्थस प्रबंध वर्षे तत: चिपुषषेऽन्तरः
हरिवर्षे तथायाबिरोदिर्देशनी दिव्य॥
रम्यं चोतं वर्षे तथायाँहिर्मस्यम्
उत्तरां: कृत्वश्च बताः च भारते तथा॥

† V., 16, 12.
these stands, severally, a Kadamba-tree, a Jambu-tree, a Pippala, and a Vata; each spreading over eleven hundred (Yojanas, and towering aloft like) banners on the mountains. From the Jambu-tree the insular continent Jambu-dwipa derives its appellation. The apples* of that tree are as large as elephants. When they are rotten, they fall upon the crest of the mountain; and from their expressed juice is formed the Jambu river,† the waters of which are drunk by the inhabitants: and, in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jambunada, (of which) the ornaments of the Siddhas (are fabricated).

The country of Bhadráśwa lies on the east of Meru; and Ketumála, on the west: and between these two is the region of Ilávrita. On the east (of the same) is the forest Chaitraratha; the Gandhamádana (wood) is on the south; (the forest of) Vaibhrája is on the west; and (the grove of Indra, or) Nandana is on the north. There are also four great lakes, the waters of which

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1 Nauclea Kadamba, Eugenia, Jambu, Ficus religiosa, and Ficus Indica. The Bhágavata substitutes a mango-tree for the Pippala; placing it on Mandara, the Jambu, on Merumandara, the Kadamba, on Supárswa, and the Vata, ‡ on Kumuda.

* Phala.
† Compare the Bhágavata-puráña, V., 16, 20.
‡ The original—V., 16, 13—is nyagrodha.
are partaken of by the gods, called Aruṇoda, Mahābhadrā, Asitoda,* and Mānasa.¹

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotos, are, on the east, Śítánta, Mukunda,‡ Kurarī,† Mályavat, and Vaikanka; on the south, Trikūta, Śisīra, Patanga, Ruchaka, and Nishadha; on the west, Śikhi-
vāsas, Vaidūrya, Kapila, Gandhamádana, and Járuḍhī; and on the north, Śankhakūta,§ Rishābha, Hamāsa, Nāga, and Kālanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.²]

¹ The Bhāgavata substitutes Sarvatobhadra for the Gandhamádana forest, and calls the lakes lakes of milk, honey, treacle, and sweet water.

² The Vāyu gives these names and many more, and describes, at great length, forests, lakes, and cities of gods and demigods, upon these fabulous mountains, or in the valleys between them. (As. Res., Vol. VIII., pp. 354, et seg.)

* Professor Wilson had "Śītoda". In all the MSS. within my reach, the four lakes are enumerated as follows:

† Kramnnja seems to be the more ordinary lection.

‡ Kurara is in one of my MSS. It is the reading of the Bhāgavata-
purāṇā, V., 16, 27.

§ One of my MSS. reads Śankha and Kūṭa. The Bhāgavata-purāṇā, V., 16, 27, has Śankha.

II In my MSS., the original of this passage follows immediately the mention of the Járuḍhī, and is as follows:

On this the larger commentary observes: भैरोग्नाराजस्त्रिपणु ज्ञाताद्वितीयाः।

मयायेति प्रेमार्त्यं भैरोग्नाराजस्त्रिपणुः। यथार्थस्यभक्ति च यथार्थस्य भक्तिः।

V., 16, 14 and 15.
On the summit of Meru is the vast city of Brahmas, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres. The Lokapālas, or eight deities in that character: Indra, Yama, Varuṇa, Kubera, Vivasvat, Soma, Agni, and Vāyu. Other cities of the gods are placed upon the spurs, or filament-mountains, by the Vāyu; or that of Brahmas on Hemaśringa, of Śankara, on Kālanjara, of Garuḍa, on Vaikanka, and of Kubera, on Kaikāśa. Hīmavat is also specified, by the same work, as the scene of Śiva's penance, and marriage with Umā; of his assuming the form of a Kirāta or forester; of the birth of Kārttikeya, in the Śara forest; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunderstood by Colonel Wilford, is made the theme of one of his fanciful verifications. "Here, says he", [the author of the Vāyu†], in the forest of Śankha, was born Shādanana, or Kārttikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Krauncha, Germany, part of Poland, &c., to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is, probably, to be found." As. Res. Vol. VIII., p. 364. The text of which this is, in part, a representation is:

तत्र शरवध्याः नाम यज्ञ जातः वद्वानः ।
यह च वै दश्व तासाहः कौशिकवर्म प्रति ॥
चित्रपुष्पानिकुशः कौशिक च गिरिस्तो ।
देवारीस्तन्नः स्तन्नो यज्ञ गतिविश्वक्षान ॥

† It seems to be from the Brahmasāstra-purāṇa that Colonel Wilford here professes to translate. See the As. Res., Vol. VIII., p. 360.
capital of Brahmá is enclosed by the river Ganges, which, issuing from the foot of Vishńu, and washing the lunar orb, falls, here, from the skies,¹ and, after

The legend here alluded to is told, at length, in the Vámana Pu-
ráña. Mahishásura, flying from the battle in which Táraka had been slain by Kárttikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kárttikeya and Indra, as to their respective prowess, they determined to decide the question by circumambulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra. Kárttikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced, at once, it and the demon Mahisha:

ते तुः स्त्री त्व: (कान्तिकेष) क्रोधायमकुरिताधरः;
विवेद द्रतया कौरित्याचाहिष्णु सम्म तथा।

Another division of Krauncha is ascribed to Paraśuráma. Megha Dúta, v. 59.* Krauncha is, also, sometimes considered to be the name of an Asura killed by Kárttikeya. But this is, perhaps, some misapprehension of the Pauráník legend by the grammarians, springing out of the synonyms of Kárttikeya, Kraunchári, Kraunchára, &c., implying the foe or destroyer of Krauncha, occurring in the Amara and other Kośas.

¹ The Bhágavata† is more circumstantial. The river flowed over the great toe of Vishńu’s left foot, which had, previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Váyu merely brings it from the lunar orb, and takes no notice of Vishńu’s interposition. In a different passage, it describes the detention of Gangá amidst the tresses of Śiva, in order to correct her arrogance, until the divinity was moved, by the penance and prayers of king Bhagiratha, to set her free. The Mahábhárata represents Śiva’s bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

* See Professor Wilson’s Essays on Sanskrit Literature, Vol. II., p. 366.
† V., 17, 1.
encircling the city, divides into four mighty rivers, flowing in opposite directions.* These rivers are the Śitā,† the Alakanandā, the Chakshu,‡ and the Bhadrā. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadrāśwa, to the ocean.§ The Alakanandā flows south, to (the country of) Bhārata, and, dividing into seven rivers on the way, falls into the sea. The Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumāla. And the Bhadrā washes the country of the Uttarakurus, and empties itself into the northern ocean.¹

¹ Although the Vāyu has this account, it subsequently inserts another, which is also of the Matsya and Padma. In this, the Ganges, after escaping from Śiva, is said to have formed seven streams: the Nalini, Hládini, and Pávani, going to the east; the Chakshu, Śitā, and Sindhu, to the west; and the Bhāgirathī, to the south.|| The

* का तथ पतिता दिशु चतुर्दश प्रतिपदसि ||
† नर्म अ स ल तिता तु मुल्ल वादारितचा ||
‡ हर्म पूर्वस्येन भद्राश्चेति सार्वभूमः ||
§ नान्य श्रीसातृक्ता तु मुल्ल वादारितचा ||
|| In a much more venerable work than any Purāṇa we read, much to the same effect:

विस्थवं ततो गंगा हरी विन्दुसरः प्रति ||
तन्त्रां विस्थव्यम्नायां सप्त सौतांसि अविषे ||
उदादिनी पावनी मिवन नाहिनी च नवोऽच ||
तिमं: पार्श्वी दिशं अगमुभंगा: प्रयववतं: युमा: ||
सुन्तिः च शीता च सिमुबः महान्द्री: ||
तिमत्रीता दिशं आगम्यः प्रतीचं तु दिम्यः युमा: ||
Meru, then, is confined between the mountains Nila

Mahābhārata* calls them Vaswokasārā, Nalini, Pāvani, Jambunādi, Sītā, Gangā, and Sindhu. The more usual legend, however, is the first; and it offers some trace of actual geography.† Mr.

* The Bhishma-parvan, 243, is, I presume, the passage referred to:

वसवकाराः नलिणी पवाणी च सरस्वती।

असुमृन्द्री च सीता च समी सिन्धु सपस्मी॥

Apparently, eight rivers are here named; the fourth being the Saraswati. The commentator Nīlakanṭha, who adopts the reading सपस्मी at the end of the second verse, asserts that Pāvani and Saraswati are one name only, i.e., the purifying Saraswati. His words are: पावणी सरस्वती-सिन्धु।

The commentator Arjuna Miśra, who is silent on this point, adopts the reading सपस्मी, in place of सपस्मी, and explains it as denoting that the Sindhu is “the seventh division”, namely, of the Ganges: एवमपि सिन्धु: सपस्मी। सपस्मी नेद।।

I have changed, in the note to which these remarks are appended, the order in which Professor Wilson named the rivers in question. That order will be seen in the quotation which I make immediately below.

† Professor Wilson has since written as follows: “According to one Paurāṇik legend, the Ganges divided, on its descent, into seven streams, termed the Nalini, Pāvani, and Hlādini, going to the east; the Chakshu, Sītā, and Sindhu, to the west; and the Bhāgirathi or Ganges proper, to the south. In one place in the Mahābhārata, the seven rivers are termed Vaswokasārā, Nalini, Pāvani, Gangā, Sītā, Sindhu, and Jambunādi; in another, Gangā, Yamunā, Plakshagā, Rathasthā, Saryn, Gomati, and Gandakī. In a text quoted and commented on by Yāśka, we have ten rivers, named Gangā, Yamunā, Saraswati, Śnndri, Pārshūḥī, Asiknī, Maruvṛiddhā, Vīstā, Ārjikīyā, and Sushomā. Of these, the Pārshūḥī is identified with the Irāvati, the Ārjikīyā, with the Vīpās, and the Sushomā, with the Sindhu. Nir., III., 26. The original enumeration of seven appears to be that which has given rise to the specifications of the Pūrāṇas.” Translation of the Rig-veda, Vol. I., p. 88, note.

The text above referred to, as quoted by Yāśka, in the Nirukta, is the Rig-veda, X., 75, 5.
and Nishadha (on the north and south), and between Mályavat and Gandhamádana¹ (on the west and east).

Faber, indeed, thinks that Meru, with the surrounding Varsha of Ilavítá, and its four rivers, is a representation of the garden of Eden. (Pagan Idolatry, Vol. I., p. 315.) However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himálaya, and the high lands north of that range, towards the cardinal points: the Bhadrá, to the north, representing the Oby of Siberia; and the Sítá, the river of China, or Hoangho. The Alakanandá is well known as a main branch of the Ganges, near its source; and the Chakshu is, very possibly, as Major Wilford supposed, the Oxus. (As. Res., Vol. VIII., p. 309.) The printed copy of the Bhágavata, and the MS. Padma, read Vanksbu: but the former is the more usual reading. It is said, in the Váyu, of Ketumála, through which this river runs, that it is peopled by various races of barbarians:

केतुमाळं महादीपं गानाभिः चरणायिनम् ।

¹ The text applies the latter name so variously as to cause confusion. It is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsha of Ketumála. Here another mountain range is intended; or a chain running north and south, upon the east of Ilavítá, connecting the Nila and Nishadha ranges. Accordingly, the Váyu states it to be 84000 Yojanas in extent, that is, the diameter of Meru, 16000, and the breadth of Ilavítá on each side of it, or, together, 18000. A similar range, that of Mályavat, bounds Ilavítá on the west. It was, probably, to avoid the confusion arising from similarity of nomenclature, that the author of the Bhágavata substituted different names for Gandhamádana in the other instances; calling the buttress, as we have seen, Merunandara,* the southern forest, Sarvatóbhadrá,† and the filament-

* Vide supra, p. 115, note 3.
† Vide supra, p. 117, note 1.
It lies between them, like the pericarp of a lotos. The countries of Bhárata, Ketumála, Bhadráswa, and Uttarakuru lie, like leaves of the lotos of the world, exterior to the boundary mountains. Jañhara and Devakúta are two mountain ranges, running north and south, and connecting the two chains of Nila and Nishadha. Gandhamádana and Kailása extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Páriyátra: are the limitative mountains on the west, stretching, like those on the east, between the Nila and Nishadha ranges. And the mountains Triśringa and Járudhi are the northern limits (of Meru), extending, east and west, between the two seas. Thus

mountain, Hamśa; restricting the term Gandhamádaná to the eastern range: a correction, it may be remarked, corroborative of a subsequent date.

These eight mountains are similarly enumerated in the Bhágavata and Váyu. But no mention is made, in them, of any seas (चर्च्यानांचर्च्यानें); and it is clear that the eastern and western oceans cannot be intended, as the mountains Mályavat and Gandhamádana intervene. The commentator would seem to understand 'Arúava' as signifying 'mountain'; as he says, 'Between the seas means within Mályavat and Gandhamádana':

The Bhágavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base

* My MSS. have Kuru.

† सर्थिांपवत्त, which, four lines lower, is rendered "limitative mountains", and, further on, "boundary mountains".

‡ Páripátra appears to be the more usual reading.

§ It is not altogether evident that the Bhágavata-puráña, V., 16, 27, though it omits Gandhamádana, intends to substitute Hamśa in its stead.

|| This is from the smaller commentary on the Vishnu-puráña.
I have repeated to you the mountains described, by great sages, as the boundary mountains, situated, in pairs, on each of the four sides of Meru. Those, also, which have been mentioned as the filament mountains (or spurs), Śitánta and the rest, are exceedingly delightful. The valleys embosomed amongst them are the favourite resorts of the Siddhas and Cháránas. And there are situated, upon them, agreeable forests, and pleasant cities, embellished with the palaces of Lakshmi, Vişhúu, Agni, Súrya, and other deities, and peopled by celestial spirits;* whilst the † Yakshas, Rákshasas, Daityas, and Dánavas pursue their pastimes

of the central mountain, and being 2000 high, and as many broad. They may be understood to be the exterior barriers of Meru, separating it from Ilávrita. The names of these mountains, according to the Bhágavata,‡ are Jaíhara and Devakúta on the east, Pavana and Páriyátra on the west, Triś Śinga and Makara on the north, and Kailása and Karávira on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Tbian-shan, Ku-en-lun, and Himálaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindusthán. (Humboldt on the mountains of Central Asia, and Ritter., Geogr. Asia.)

* Kímnaras, in the original.
† Gándharvas is here to be inserted.
‡ V., 16, 28.
in the vales. These, in short, are the regions of (Paradise, or) Swarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

In (the country of) Bhadráswa, Vishnú resides as Hayasiras (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kúrma); in Kuru, as the fish (Matsya); in his universal form, everywhere: for Hari pervades all places. He, Maitreya, is the supporter of all things: he is all things. In the eight realms, of Kímpurusha and rest, (or all exclusive of Bhárata), there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension: their inhabitants are exempt from all infirmity and pain, and live (in uninterrupted enjoyment) for ten or twelve thousand years. Indra* never sends rain upon them: for the earth abounds with water. In those places there is no distinction of Kíta, Tretá, or any succession of ages.† In each of these Varshas there are, respectively, seven principal ranges of mountains,‡ from which, O best of Brahmans, hundreds of rivers take their rise.¹

¹ More ample details of the Varshas are given in the Mahábhárata, Bhágavata, Padma, Váyu, Kúrma, Linga, Matsya, and Márkaúdëya Puráñas: but they are of an entirely fanciful nature. Thus, of the Ketumála-varsha it is said, in the Váyu, the men are black, the women of the complexion of the lotos; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness. Seven Kula or main ranges of mountains in it are named; and a long list of countries and rivers is added, none of which can be identified

* Deva, in the original.
† Compare p. 103, supra.
‡ Kuláchala.
with any actually existing, except, perhaps, the great river the
Suchakshu, the Amu or Oxus. According to the Bhágavata, Vishnu is worshipped as Kámadeva, in Ketumála. The Váyu says the object of adoration there is Íswara, the son of Brahmá. Similar circumstances are asserted of the other Varshas. See, also, As. Res., Vol. VIII., p. 354.†

† "It is said, in the Brahma-puráña, that, in the Bhadráswa, or China, Vishnu resides with the countenance and head of a horse. In Bhráta, he has the countenance of a tortoise. In Kutumála, or Europe, he resides in the shape of a varáha, or boar; and he is described as the chief of a numerous offspring, or followers in that shape. He is, then, in Ketumála, varáhapá, or the chief of the varáhas, or boars; a word to be pronounced, according to the idiom of the spoken dialects, wádpá. In Kuru, he has the countenance of a matsya, or fish; and, of course, he is, there, śiro-matsya, or with the head or countenance of a fish."

† V., 18, 15.
CHAPTER III.

Description of Bhārata-varsha; extent: chief mountains: nine divisions: principal rivers and mountains of Bhārata proper: principal nations: superiority over other Varshas, especially as the seat of religious acts. (Topographical lists.)

Pārāśara.—The country that lies north of the ocean, and south of the snowy mountains, is called Bhārata: for there dwelt the descendants of Bharata. It is nine thousand leagues in extent, and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bhārata are Mahendra, Malaya, Sahya, Śuktimat, Riksha, Vindhya, and Pāripātra.

1 As Bhārata-varsha means India, a nearer approach to the truth, with regard to its extent, might have been expected; and the Vāyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumāri (Comorin) to the source of the Ganges.

2 These are called the Kulaparvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities; and their situation may be determined, with some confidence, by the rivers which flow from them. Mahendra, 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. Malaya is the southern

* Himādri, i. e., the Himālaya.
† This mountain-range is not to be confounded with that named in connexion with the Nishadha, at p. 123, supra.
‡ The Malavṛṣṇī of Ptolemy, unless he has altogether misplaced it, cannot represent the Mahendra of the text. See Professor Wilson's Essays on Sanskrit Literature, Vol. I., pp. 240 and 241.
From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass, from hence, into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here: and the world of acts is not the title of any other portion of the universe.*

portion of the Western Ghats. Śuktiṁat is doubtful; for none of its streams can be identified with any certainty. Sahya is the northern portion of the Western Ghats, the mountains of the Konkan. Šiksha is the mountains of Gondwana. Vindhyā is the general name of the chain that stretches across Central India; but it is here restricted to the eastern division. According to the Vāyu, it is the part south of the Narmada, or the Sātpudā range. Pāripātra (as frequently written Pāriyātra) is the northern and western portion of the Vindhyā. The name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod’s map of Rājasthān); but the Chambal and other rivers of Mālwa, which are said to flow from the Pāriyātra mountains, do not rise in that province. All these mountains, therefore, belong to one system, and are connected together. The classification seems to have been known to Ptolemy; as he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindius Mons. Of the others, the Adisathrus and Uxentus agree, nearly, in position with the Pāriyātra and Šiksha. The Apecope, Sardonyx, Bittigo,† and Orudii must be left for consideration. The Bhāgavata, Vāyu, Padma, and Mārkaṇḍeya add a list of inferior mountains to these seven.

*ततः संप्रायते स्तंभों मुक्तिमाक्षात्मयान्ति ते।
तिर्यक्क नरं धार्य सावधः पुजया मुः॥

† For Professor Lassen’s speculations as to the situation of these mountains, see Indische Alterthumskunde, Vol. III., pp. 121, 123, and 163.
The Varsha of Bhárata is divided into nine portions, which I will name to you. They are Indra-dwípa, Kaśerumat, Támravaríña, Gabhastimáta, Nága-dwípa, Saunyá, Gándharvarva, and Váruña. The last or ninth Dwípa is surrounded by the ocean, and is a thousand Yojanas from north to south.¹

On the east of Bhárata dwell the Kirátas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshatriyas, Vaisyas, and Súdras, occupied

¹ This last is similarly left without a name, in all the works: It is the most southerly, that on the borders of the sea, and, no doubt, intends India proper. Wilford places here a division called Kumáriká. § No description is anywhere attempted of the other divisions. To these the Váyu adds six minor Dwípas, which are situated beyond sea, and are islands: Anga-dwípa, Yama-dwípa, Matsya-dwípa, Kumuda or Kuśa-dwípa, Varáha-dwípa, and Śankha-dwípa; peopled, for the most part, by Mlechchhas, but who worship Hindu divinities. The Bhágavata and Padma name eight such islands: Swarúaprásthā, Chandráśukla, Ávatrana, Ramańaka, Mandahára, Páñchajanyá, Simhala, and Lanká. Colonel Wilford has endeavoured to verify the first series of Upadwípas, making Varáha, Europe; Kuśa, Asia Minor, &c.; Śankha, Africa; Malaya, Malacca: Yama is undetermined; and, by Anga, he says, they understand China. How all this may be is more than doubtful; for, in the three Puráñás in which mention is made of them, very little more is said upon the subject.

* Variants are Kaśeru and Kasetu.
† Two MSS. have Támraparíña.
‡ In the Matsya-puráña it is called Mánava. Dr. Aufrecht, Catalog. Cod. Manuscript., &c., p. 41.
§ And it occurs in Bhaskara Áchárya’s enumeration. See note in p. 112, supra.
|| V., 19, 30. In place of “Mandahára”, it gives Mandaraharíña.
in their respective duties of sacrifice, arms, trade, and service.¹

The Śatadrú, Chandrabhágá, and other rivers flow from the foot of Himálaya;* the Vedasmrīti and others, from the Páripátra mountains; the Narmadá and Surasá, from the Vindhya hills; the Tápl, Payoshní, and Nirvindhyá,† from the Ríksha mountains; the Godávari, Bhímarathí,‡ Krishṇaveśí,§ and others, from the Sahya mountains; the Kritamála, Támraparíni, and others, from the Malaya hills; the Trisáma, Rishikulyá,‖

¹ By Kirátas, foresters and mountaineers are intended,—the inhabitants, to the present day, of the mountains east of Hindustán.¶ The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab—to whom there can be little doubt the term was applied by the Hindus—or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Váyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus, in India proper:

The same passage, slightly varied, occurs in the Mahábhárata. It is said especially of the mountainous districts, and may allude, therefore, to the Gonds and Bhils of Central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcasts had not yet descended on the plains of Hindustán.

* Himavat, in the original.
† Some MSS. here add “&c.”; others, Káverí.
‡ One MS. has Bhímarathá. And see the Márkaṇḍeya-púrāṇa, LVII., 26.
§ Krishṇaveśí seems to be almost as common a reading.
‖ In two MSS. I find Áryakulyá, which—as we immediately afterwards read of a Rishikulyá river—may be preferable. It is the lection of the smaller commentary.
¶ For the Kiránti, a tribe of the Central Himálaya, see Hodgson, Journal of the Asiatic Society of Bengal, 1858, pp. 446, et seq.
** Compare the Márkaṇḍeya-púrāṇa, LVII., 15.
&c., from the Mahendra; and the Šishikulyā, Kumārī,* and others, from the Suktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.†

† This is a very meagre list, compared with those given in other Purānas. That of the Vāyu is translated by Colonel Wilford, As. Res., Vol. VIII.; and much curious illustration of many of the places, by the same writer, occurs As. Res., Vol. XIV. The lists of the Mahābhārata, Bhāgavata, and Padma are given without any arrangement: those of the Vāyu, Matsya, Mārkaṇḍeya, and Kūrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Šatadrū, 'the hundred-channelled', —the Zaradrus; of Ptolemy, Hesidrus of Pliny—is the Sutlej. The Chandrabhāgā, Saudabalis,§ or Acesines,‖ is the Chinab. The Vedasmṛiti, ‡ in the Vāyu and Kūrma, is classed with the Vetravati or Betwa, the Charmanwati or Chambal, and Siprā, and Párá, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadā (or Nerbudda), the Namadus of Ptolemy, is well known. According to the Vāyu, it rises, not in the Vindhya, but in the Šiksha mountains; taking its origin,

* All my MSS. read Kumārā.
† In none of the MSS. accessible to me is there anything to which the latter clause of this sentence answers.
‡ Zadadrus is another reading.
§ Ptolemy has Σανδαβαίν, which has been surmised to be a clerical error for Σανδαβάν.
‖ M. Vivien de Saint-Martin is of opinion that the Ἀσκίνης of Ptolemy represents the Asiknī. This—a Vaidik name—and Chandrabhāgā, he supposes, were, probably, already in the days of Alexander the Great, applied to the same stream. Étude sur la Géographie Grecque et Latine de l'Inde, pp. 123, 129, 216, 407.
‡ In a Paurāṇik passage quoted in the Nitimāyikha and Pārtakamalākara, the Vedasmṛiti is named between the Mahānada and the Vedasint.
The principal nations of Bhārata are the Kūrus and Pāńchálas, in the middle districts; the people of Kāmarūpa, in the east; the Puńḍras,* Kalingas, Magadhas, and southern nations are in the south; in the extreme

in fact, in Gondwana. The Suraśā† is uncertain. The Tápi is the Táptee, rising also in Gondwana: the other two are not identified. The Godávari‡ preserves its name; in the other two we have the Beemah and the Kṛishnā. For Kṛitamālā the Kūrma reads Rūturnālā: but neither is verified. The Tāmrarānūi is in Tinivelly, and rises at the southern extremity of the Western Ghats. The Rūshikūlā that rises in the Mahendra mountain is the Rasikūlā or Rasikoīla, which flows into the sea near Ganjam. The Trisāmā is undetermined. The text assigns another Ṛshīkūlā to the Śuktimāt mountains; but, in all the other authorities, the word is Ṛshīkā. The Kumārī might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Ṛshīkūlā river is mentioned (Vana Parvan, v. 3026) as a Tirtha, in the Mahābhārata, in connexion, apparently, with the hermitage of Vasīshṭha, which, in another passage (v. 4096), is said to be on mount Arbūda or Ábū. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimāt range would be the mountains of Gujarāt. But this is doubtful. See Book IV., Chapter XII., note. In the Mahābhārata, Ádi Parvan, the Śuktimātī§ river is said to flow by the capital of Chedi.

* Variants: Udras and Rudras.
† The Nītīmanjāri and Pārtakamalākara, in a passage which they cite, mention it between the Kunti and the Palāśini.
‡ In the Revādmāhātya, Chapter III., it is distinguished by the epithet of "the southern Ganges":

गोदारवरीति विभावता गंगा सा दशिना खुलता।

§ Colonel Wilford would identify this river with the Arbīs, or Hāb, on the west coast of India. See Journal of the Asiatic Society of Bengal, 1851, pp. 250 and 254.
west are the Sauráshtras, Śúras, Ábhíras, * Arbudas; the Kárúshas † and Málavas, dwelling along the Páripátra mountains; the Sauvíras, the Saindhavas, the Húnas, the Sálwas, the people of Śákala, the Madras,‡ the Rámas,§ the Ambashthas, and the Párasíkas, and others.¹ These nations drink of the water of the rivers

¹ The list of nations is as scanty as that of the rivers. It is, however, omitted altogether in the Bhágavata. The Padma has a long catalogue, but without arrangement: so has the Mahábhárata. The lists of the Váyu, Matsya, and Márkaúdeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the eighth volume of the As. Res., from the Brahmacáda, or (for it is the same account) the Váyu. The Márkaúdeya has a second classification, and, comparing Bharáta-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet, of the animal. It will be sufficient, here, to attempt an identification of the names in the text: but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra or the upper part of the Doab, about

* The original, गूरवाभिरास, was read, by Professor Wilson, गूर भीरास, whence his “Śúras, Bhiras”, which I have ventured to alter.

The Śúras are associated with the Ábhíras in the Bhágavata-púrāña, XII., 1, 36:

मौरवाभिरास मौरा ब्रजसाजावः!

In the Mahábhárata, Śálya-parvan, 2119, mention is made of the Śúdras and Ábhíras in conjunction.

In the Harivánsa, 12,837,—where the Calcutta edition has मद्राभिरास—“Madras and Ábhíras”,—M. Langlois reads गूराभिराः; i. e., “Śúras and Ábhíras”, whom he has welded into “Śurābhíras”. See his translation, Vol. II., p. 401.

For the Ábhíras—or, as they were ancienly called, Abhiras—see Goldstücker’s Sanskrit Dictionary, p. 299.

† Málukas and Márukas are variants.

‡ One MS. has Bhadras.

§ Variants: Romas and Vámas.
above enumerated, and inhabit their borders, happy and prosperous.

Delhi. The Páñchálas, it appears from the Mahábhárata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kullúka Bhaṭṭa, in his commentary on Manu, II., 19, places them at Kanoj. Kámarúpa is the north-eastern part of Bengal, and western portion of Assam. Puṇḍra is Bengal proper, with part of South Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Saurásbhras are the people of Surat, the Syrastrene of Ptolemy. The Śúras and Bhiras, in the same direction, may be the Suri and Phauni or Phruni of Strabo.* The Arbudas must be the people about mount Ábú, or the natives of Mewar. The Kárúshas and Málavas are, of course, the people of Malwa. The Sauvíras and Saindha-vas are usually conjoined as the Sindhú-Sauvíras, and must be the nations of Sindh and western Rájputáná. By the Húñas we are to understand the white Huns or Indo-Scythians,† who were established in the Punjab and along the Indus, at the commencement of our era; as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Sálwas

* The "Bhiras" have already been disposed of. See my first note in the last page. As to the reading Suri, Seri is thought to be preferable. See M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., pp. 422 and 423.

† I am not prepared to deny that the ancient Hindus, when they spoke of the Húñas, intended the Hnns. In the middle ages, however, it is certain that a race called Húña was understood, by the learned of India, to form a division of the Kshatriyas. See Mallinátha on the Raghuvansha, IV., 68. We have, further, the attestation of inscriptions to the fact that, in medieval times, Kshatriyas married Húña wives. Venkata Adhwarin, in his Vīswaguhiddarśa, pretty evidently means the Portuguese, where he gives an estimate of the Húñas; and the pandits of the present day, as I know from having heard them, very often employ Húña as synonymous with Faringi, or Frank. See Journal of the American Oriental Society, Vol. VI., pp. 528 and 529: Journal of the As. Soc. of Bengal, 1862, pp. 3, 117, and 118.
In the Bhárata-varsha it is that the succession of four Yugas or ages, the Kṛita, the Tretá, the Dwápara,
(or, as also read, Śályas) are placed, by the Váyu and Matsya, amongst the central nations, and seem to have occupied part of Rájasthán; a Śálwa Rájá being elsewhere described as engaging in hostilities with the people of Dwáráká in Gujarát. Śákala, as I have elsewhere noticed, is a city in the Punjab (As. Res., Vol. XV., p. 108), the Sagala of Ptolemy (Ibid., p. 107). The Mahábhárata makes it the capital of the Madras, the Mardi of the ancients: but they are separately named, in the text, and were situated something more to the south-east. The Rámas and Ambashthás* are not named in the other Puráṇas: but the

Professor Wilson himself, further on in this work, where mention is again made of the Húnas, advertsing to the Hun or Turk tribes that figure in Chinese history, suggests, inasmuch as those tribes did not appear until several centuries after the beginning of the Christian era, and inasmuch as the theatre of their recorded exploits is remote from India, that the coincidence of appellation may be merely accidental. See Book IV., Chapter XI., concluding note.

* Ambashthá is "the name of a military people, and its country, situated in the middle of the Punjab (probably the 'Ambáštrás of Ptolemy'). Goldstücker, whom I here quote, remarks as follows—Sanskrit Dictionary, p. 401—on the name by which this people is found to be called, and concludes that its older denomination was, probably, Āmbashthá: "In the Aitareya-bráhmaṇa, अम्बास्ठा is met with as the name of a king: and this word, alluded by the Káśiká, would, according to Páṇini, IV., 1, 171, come from चाम्प: the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV., 1, 168). Now, if the instance चाम्प:, which is given by the Káśiká, on Páṇini, IV., 2, 69, were derived from चम्प:, taddh., aff. च्य, its plural, meaning the people of the country so named, would be चम्पा; according to Páṇini, IV., 2, 81, and I., 2, 51. But Páṇini himself, when teaching, VIII., 3, 97, that च्य, as the latter part of certain compounds, becomes च्य, gives, amongst others, as first part of such compounds, चम्प and चाम्प; thus expressly denying that, in his opinion, चाम्प is a derivative of चम्प: for, had he considered चाम्प to be such, the alleging the word itself would have been superfluous; as the change of च् to च्, in such a derivative, would have been implied by that in its
and Kali, takes place;* that pious ascetics † engage in rigorous penance; that devout men: offer sacrifices; and that gifts are distributed:—all for the sake of another world. In Jambu-dwīpa, Vishnu, consisting of sacrifice, is worshipped, as the male of sacrificial rites,§ with sacrificial ceremonies. He is adored under other forms elsewhere. Bhārata is, therefore, the best of the divisions of Jambu-dwīpa, because it is the land of works. The others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born

latter are amongst the western, or, more properly, north-western, nations subjugated by Nakula, in his Dig-vijaya: Mahābhārata, Sabhā Parvan. Ambas and Ambashthas are included in the list extracted, by Colonel Wilford, from the Varāha Samhitā;‖ and the latter are supposed, by him, to be the Ambaste of Arrian. The Pāraskas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

base, चम्प. The necessary inference, however, to be deduced from this analysis of चाम्प (into चाम and स्म) is, then, that the plural of the word could not have been चाम्प्त:—like पावक्ष: of पावाल:, भाप्त: of भाप्त, &c.—but, at the time of Pāṇini, was चाम्प्त:.. Since, on the other hand, however, no military people of the name of चाम्प्त: occurs in the literature—so far as it is known to me—subsequent to Pāṇini, it seems to follow, that the older name of the people was चामह्दा:; and that, by a wrong grammatical analogy, it became, at a later period, चाम्प्त:.”

* The original adds चम्प न करपित्, “and nowhere else”.
† Muni.
‡ Yajwin.
§ Yajnapurusha. See Vol. I., pp. 61 and 163, notes.
in Bhárata, as men. The gods themselves exclaim: "Happy are those who are born, even from the condition of gods, as men, in Bhárata-varsha; as that is the way to the pleasures of Paradise, or (the greater blessing) of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Vishúu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,¹ where we shall renew corporeal confinement: but we know that those men are fortunate who are born with perfect faculties² in Bháratavarsha."*

¹ Enjoyment in Swarga, like punishment in Naraka, is only for a certain period, according to the merit, or demerit, of the individual. When the account is balanced, the man is born again amongst mankind.

² A crippled or mutilated person, or one whose organs are defective, cannot at once obtain liberation. His merits must first secure his being born again perfect and entire.

* जानीम नैतकः वयः विलीने स्वर्गप्रदेः कर्मांश देहसंवृष्टः। प्राप्त्यमध्यः खलु ते मनुष्यः। चे भारते नैन्दियांविप्रहीश्वः॥

The larger commentary says: युःकार्तमि स्वर्गभोगाज्य भारते जनमभविष्यति चंतत्र ब्राह्यवर्गाः। जानीमि। स्वर्गप्रदेः कर्मांश भोगिनि विलीने सति कुच् देहसंवृष्टं जनम प्राप्त्यमध्येति न जानीम। चे लय भारते मनुष्यः। कथि ते खलु निग्रिष्टं धनम्। अनावश्यिन स्वर्गसंबिश्व वा प्राप्तिः। इन्द्रियाविप्रहीश्व चतुर्दशताप्ते च न भवति। इन्द्रियवस्माविषयं तदुभवसिद्धः॥

The reader will notice the would-be archaic forms of the text, जानीम and प्राप्त्यम.

And see Original Sanskrit Texts, Part I., pp. 188 and 189.
I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwīpa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.
TOPOGRAPHICAL LISTS,
From the Mahābhārata, Bhishma Parvan, ñ. 317-378.

Mountains and rivers.¹*

Sanjaya speaks to Dhīrārāṣṭra.—Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bhārata.

¹ In attempting to verify the places or people specified in the text, various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself. States, and tribes, and cities have disappeared, even from recollection; and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan (Description of Eastern Hindustan), following Rennell over the same ground, at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (the only series of maps of India, yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification, beyond names; and names have been either changed, or so corrupted as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Purāṇas and other works, the names given in the topographical lists recur with circumstances which fix their locality: but these means of verification have not yet been sufficiently investigated. There are, also, geographical treatises in Sanskrit, which, there is reason to

* See, for a general note, the conclusion of this extract from the Mahābhārata.
believe, afford much accurate and interesting information: they are not common. Colonel Wilford speaks of having received a number from Jaypur: but, upon his death, they disappeared. After a considerable interval, some of his MSS. were purchased for the Calcutta Sanskrit College: but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal (Calcutta Quarterly Magazine, December, 1824). The details were accurate and valuable, though the compilation was modern.

Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers, to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country. They have, consequently, put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Baraharanagar, Dakshiñeśwar is metamorphosed into Duckinsore, and Ulubaria is Anglicized into Willoughbury. Going a little further off, we have Dalkisore for Darikeswari, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kåkamári. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is, in some degree, perhaps, a national defect.

1 The printed edition reads Saktimat, which is also found in some MSS.: but the more usual reading is that of the text. I
dana,¹ Vindhya, and Páripátra are the seven mountain ranges. As subordinate portions of them are thousands of mountains: some unheard of, though lofty,* extensive, and abrupt;† and others better known, though of lesser elevation, and inhabited by people of low stature.² There pure and degraded tribes,‡ mixed to-

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¹ Gandhamádana here takes the place of Šríksha.
² For additional mountains in the Váyu, see Asiatic Researches, Vol. VIII., p. 334. The Bhágavata,§ Padma, and Márkaúdeya‖ add the following. Maináka, which, it appears from the Rámáyaña, is at the source of the Sone; that river being termed Mainákaprabhava: Kishkindhyá Kánda. Trikúña, called, also, in Hemachandra’s vocabulary,¶ Suvela. Rishabha, Kútaka, Konwa,** Devagiri (Deogur, or Ellora, the mountain of the gods: the Apocopi are said, by Ptolemy, to be also called mountains of the gods). Rishyamúka, in the Deccan, where the Pampá rises. Śrisaila or Śripárvata, near the Kúshá (Asiatic Researches, Vol. V., p. 303). Venkaña, the hill of Tripáti. Vàridhára, Mangalaprásthá, Droúña, Chítrakúña (Chíttrakote in Bundelkhand), Go-vardhana (near Mathúra), Raivataka,†† the range that branches off from the western portion of the Vindhya, towards the north, extending nearly to the Jumna: according to Hemachandra, it is the Girnár range; it is the Árávali of Tod. Kukubha, Nila (the blue mountains of Orissa;‡‡), Gokúmukha, Indrakila,§§ Ráma-

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* Sárvat.
† Chítrasánu, “having fair plateaus”. But compare the Márkaúdeya-
páráña, LVII., 12.
‡ Árya and mlechchha.
§ V., 19, 16. ‖ LVII., 13, et seq. ¶ IV., 96.
** The ordinary reading is Kollaka.
†† See Lassen’s Indische Alterthumskunde, Vol. I., p. 626.
‡‡ Rather, the “Neilgherries”?
TOPOGRAPHICAL LISTS: RIVERS.

gather, drink of the following streams: the stately Gangá, the Sindhu, and the Saraswáti, the Godávarí, Narmadá, and the great river Bāhúdá; the Šatadrú, Chandrabhágá, and great river Yamuná; the Dríshadvatí,

giri† (Ramtek, near Nágpur). Valakrama, Sudháman, Tungapraśtha, Nága (the hills east of Ramgurh†), Bodhana, Páí́́dara, Durjayanta, Arbuda (Ábá in Gujerat), Gomanta (in the western Ghats §), Kútáśila, Kútáśiśí, and Chakora. Many single mountains are named in different works.

1 See note at p. 130.
2 The Sursooty, or Caggur or Guggur, N.W. of Thanesur. See the fourth note in this page.
3 The Bāhúdá is elsewhere said to rise in the Himálaya. Wilford considers it to be the Mahánada, which falls into the Ganges below Malda. The Mahábhárata** has, amongst the Tírthas or places of pilgrimage, two rivers of this name, one, apparently, near the Saraswáti, one, more to the east. Hemachandra†† gives, as synonyms, Arjuni and Saitaváhini; both implying the ‘white river’. A main feeder of the Mahánada is called Dhavali, or Dhaulí, which has the same meaning.
4 The Dríshadvatí is a river of considerable importance in the history of the Hindus, although no traces of its ancient name

* Vide p. 131, supra, foot-note.
† It seems that the usual lection is Kámagiri.
Here ends the list of mountains named in the Bhágavata-puráṇá.
‡ Probably the Ramgurh which is otherwise known as Huzareebagh is here intended.
∥ Kora? The printed edition of the Márkaśdeyá-puráṇá, LVII., 15, reads:

श्रीपर्वतश्रेयोष्ठो थै स पर्वताः ।

¶ In Sirhind. The Sursooty is a tributary of the Gnggur.
** Vana-parean, 8323 and 8513.
†† IV., 152. The Amara-kóa, I., 2, 3, 32, also identifies the Bāhúdá with the Saitaváhini.
FROM THE MAHĀBHĀRATA.

Vipāsā, and Vipápā, with coarse sands; the Vetra-

exist. According to Manu,* it is one boundary of the district
called Brahmávarta, in which the institution of castes, and their
several duties, had for ever existed; implying, that, in other places,
they were of more recent origin. This holy land, ‘made by the
gods’, was of very limited extent. Its other boundary was the
Saraswati. That the Drishadwati was not far off, we learn from
Manu; as Kurukshetra, Matsya, Panchála, and Śurasena, or the
upper part of the Doab, and country to the east, were not in-
cluded in Brahmávarta: they constituted Brahmarshidesa, con-
tiguous to it: जद्धार्तातागानारः। Kullúka Bhañā explains Anan-
tara, ‘something less or inferior’; विविधत्रूजः। But it, more prob-
ably, means ‘not divided from’, ‘immediately contiguous’. We
must look for the Drishadwati, therefore, west of the Jumna. In
the Tirtha Yátra of the Mahábhárata† we find it forming one of
the boundaries of Kurukshetra. It is there said: ‘Those who dwell
on the south of the Saraswati, and north of the Drishadwati, or
in Kurukshetra, dwell in heaven’:

द्रिष्ठद्वितीय जयस्यामि: द्रिष्ठद्वितीय स्माय।
वहे वसात्य कुष्ठिपरे ने वसान्त तिबिद्ये।

In the same place, the confluence of the Drishadwati with a
stream of Kurukshetra, called the Kauśikī, is said to be of pecu-
liar sanctity. Kurukshetra is the country about Thanesur or
Stháuíwiwara, where a spot called Kurukhet still exists, and is
visited in pilgrimage. The Kurukshetra of Manu may be intended
for the country of the Kurus, in the more immediate vicinity of

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* II., 17, 18, and 19:

बर्सलीभुवंद्रोद्योगष्ठ्यद्वित्मसमारोऽ
तेन द्रव्यिनित्स्य देषम् प्रांवान्ते प्रथष्ठते।
तत्क्षेपेऽति व वाचार: यांर्यप्रयक्तामातः।
बर्सलापां साम्राज्यांस्म स बृहार्य जिम्बे।
कुष्ठिपरे च मत्स्याख पव्याना: पुरस्यन्याः।
एत्य प्रांविन्यद्वियो वै जद्धार्तातागानाः।

See Original Sanskrit Texts, Part II., pp. 416, et seq.
† Vana-parvan, 5074.
vatí, the deep Kríshánaveíñ, the Irávati, Vitastá, Payoshní, and Deviká; the Vedasmritá, Vedavatí.

Delhi. According to Wilford, the Drishadwati is the Caggur; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggur now is the northern stream, and the Sursooty the southern; both rising in the Himálaya, and uniting to form one river, called Guggur or Caggur, in the maps, (but, more correctly, Sarsüssi or Saraswati), which then runs southwest, and is lost in the desert. There have, no doubt, been considerable changes here, both in the nomenclature and in the courses of the rivers.

1 The Vipásá is the Beas, Hyphasis, or Bibasis. The Irávati is the Rávi, or Hydraotes, or Adris.

2 The Jhelum, but still called, in Kashmir, the Vitastá: the Bidaspes or Hydaspes.*

3 This river, according to the Vishňu Puráña,† rises from the Ríksha mountains: but the Váyu and Kúrma bring it from the Vindhyá or Sátpudá range. There are several indications of its position in the Mahábhárata, but none very precise. Its source appears to be near that of the Kríshá. It flows near the beginning of the Daúdaka forest, which should place it rather near to the sources of the Godávari: it passes through Vidarhá or Berar; and, Yudhishthira, having bathed in it, comes to the Vaidúrya mountain and the Narmadá river. These circumstances make it likely that the Páin Gangá is the river in question.‡

4 The Devá or Goggra:

5 Both these are from the Páripátra range. In some MSS.,

* From a modern geographical treatise in Hindi it appears that the Chandrabhágá, Irávati, Sátradá, Vipásá, and Vitastá are now called, in that language, Chenáb, Rávi, Sátlaj, Byásá, and Jhelám.

† Vide p. 130, supra.

‡ See Professor Wilson’s Essays, Analytical, Critical, and Philological, &c., Vol. I., p. 49.

According to the Revánábodmya, XI., the Payoshní, or Payoshníka, rises in the Vindhyá mountains, and falls into the Tápi—the Tapatí, or Taptee. It is, further, there stated that the tract of country included between the source of the Payoshní and Váráha is called Somávarta.
Tridiva, Ikshumalavi, Karishini, Chitravaha, the

the latter is read Veda and Vetasini. In the Ramayana occur Vedas and Vedavainasikas, which may be the same, as they seem to be in the direction of the Sone. One of them may be the

From the very meanings of Tapī—a corrupt Sanskrit word, but of evident etymology—and Payoshni, one might infer some connexion between these two rivers. As is stated at p. 130, supra, they both originate from the Kiksha mountains; and the latter flows into the former. At Chandway a stream now called Poorna joins the Taptee. Whether the Poorna represents the Payoshni, or whether the Taptee above Chandway does so, is uncertain; but it seems that we must choose between the two.

The Painganga falls into the Wurda, fatally to Professor Wilson’s opinion that we may find the Payoshni in it. Equally untenable, of course, is the view that the Payoshni is the Wurda itself: see Journal of the Archaeological Society of Delhi, Jan., 1853, pp. 44, 45. Professor Lassen—Indische Alterthumskunde, Vol. I., pp. 572, 573, foot-note—is led to the conclusion that the Payoshni is the Taptee in its entirety, partially by the assumption that the Tapī is not mentioned in the Mahabharata; on which point see Professor Wilson’s fourth foot-note at p. 148, infra. He misinterprets, likewise, the passage from that poem, Vana-parvan, 2317—2319, where he supposes the Payoshni to be called “ein in das Meer strömender Fluss”. The passage in question—to which I shall have occasion to recur—I subjoin and translate:

एति गच्छति वहङ्ग: पञ्चानीय द्विविक्षापथम्।
श्रवणिशुचवानं च समतिक्रम परम्परम्॥
एव विण्ठौ महाशिलं: यपीश्विं च समुद्रम्।
आयपमाश महर्षिंशां वज्रलक्षण्यन्तिता:॥
एव पञ्चा वित्तेदमातसो गच्छति कौसलान्।
इति: परं च देशेषयं द्विसिनि द्विविक्षापथम्॥

“Yonder many successive roads lead to Dakshinapatha. There, beyond Avanti and the Kikshavat mountains, are the great Vindhya mountains, and the river (samudragati) Payoshni, and hermitages of mighty Rishis, full of roots and fruits. Then comes the road to Vidarbha; next, that to Kosala; and, beyond that, in a southerly direction, lies the country Dakshinapatha.”

Ritter, what between his deference to Bopp’s Nalus and his deviations from Bopp where right, strangely renders the preceding verses as follows: “Vielfältig diese Landstrassen laufen südlicher Richtung nach,
deep Chitrasena, the Gomati, the Dhútapápá, and the great river Gaúdaki;\textsuperscript{3} the Kaušikí, Niśchitá,\textsuperscript{4} Krítyá,

Beos of Eastern Malwa: but it rises in the Riksha mountain.\textsuperscript{1}

\textsuperscript{1} From Páripátra, Kúrma: from Mahendra, Váyu.†

\textsuperscript{2} One copy has Ikshumálíni; two others, Ikshula and Kími. One MS. of the Váyu has an Ikshulá, from Mahendra: the Matsya has Ikshudá. Wilford's list has Drakshalá.‡

\textsuperscript{3} Of these rivers the two first are named in the Padma Puráña, but not in the Váyu, &c. The Gomty, in Oude, the Gunduk, and the Coosy§ are well known. The Dhútapápá is said to rise in the Himálaya.

\textsuperscript{4} In different MSS. read Michitá and Niśritá. In the Váyu and Matsya, the Niśhirá or Nirvirá is said to flow from the Himálaya.

an Avanti vorbeieugend, an Rikschwan dem Berge auch. Dies ist Vindhyá die Bergeshöhe, Payoschní die zum Meere fließt — Waldwohnungen von Hochweisen, an Früchten und an Wurzeln reich; — Dies ist der Weg von Vidarbha; nach Kosala (beide nach Norden) fährt jener hin; Weiter südwests von dort aber ist das Südland (Dekan).” Erdkunde, V., 496.

I do not undertake to prove that, in early times, the name of Pa-yoshúi may not have been applied to the whole of the modern Taptee. But the case was otherwise in the Pauráíik period, as we see from the Vishну-puráña, and as appears from the Márkaídeya-puráña, LVII., 24, the Bhágavata-puráña, V., 19, 18, &c.

* For the Vedavatí, see the Mahábhárata, Anusámsana-parvan, 7651. The Vedasini is mentioned in my sixth note at p. 131, supra; and the Vedavinásiká is named, and said to be in the east, in the Bengal recension of the Rámáyaña, Kishkindhá-káúda, XL., 21.

† The Tridivá and Álayá—or, perhaps, Tridiválayá—are mentioned in a list of rivers cited, apparently from some Puráíá, in the Níti-mayúkha.

‡ As. Res., Vol. VIII., p. 335. And see my first note at p. 155, infra.

§ Hodgson—Journal As. Soc. Beng., 1849, p. 766—states that the Gunduk has seven affluents,—the Barigár, Náráyaní, Swetigáúdákí, Marsyángdi, Daramdí, Gaúdí, and Trisúl.

The Coosy, also, is made up, he says, of seven streams,—the Milamchi, Bhotia Cosí, Tamba Cosí, Likhu Cosí, Dúd Cosí, Arni, and Tamor. Journal As. Soc. Beng., 1848, Part II., pp. 646—649; 1849, p. 766.
Nichtá, Lohátáriiú, 1 Rahasyú, Šatakumbhá, and also the Šarayú, 2 the Charmánwatí, 3 Chandrabhágá, 3 Hastisomá, Diš, Šaráváti, 4 Payoshní, Pará, 5 and Bhímará-

1 Also Lohatáraúi and Lohacháriúi.

2 The Šarayú or Surjóo is commonly identified with the Devá. Wilford says it is so by the Paurániiks: but we have, here, proof to the contrary. † They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide, and enter the Ganges by distinct branches.

3 The recurrence of the same name, in this as in several similar subsequent instances, is, possibly, an error of the copyist: but it is, also, sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word, Chaitravati, and, in another, Vetravati. †

4 Read, also, Šatávarí. According to Wilford, § the Šaráváti is the Bángangá.

5 The Váyu has Párá, which is a river in Malwa, the Párvati. || MSS. read Vání and Véná.


† See Asiatic Researches, Vol. XIV., p. 411. That the Devíká is not one with the Šaráyú is, again, pretty clear from the Mahábhárata, Amúśásana-parvan, where, in a list of rivers, the former is mentioned in Íl. 7645, and the latter in Íl. 7647. The Devíká and the Šaráyú are also clearly distinguished from each other in the Anar-a-koia, I., 2, 3, 35. In the Bengal recension of the Rémdyáha, Kishkindhá-kánda, XII., 13, a Devíká river is placed in the south.

‡ The Réja-niháitú thus dilates, metrically, on the river Tápani:

<table>
<thead>
<tr>
<th>Tápani</th>
<th>Dhadhí</th>
<th>Net Súmaru</th>
<th>Kánilāpránde Púditam</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Vrúthi Triyapáchán Bhalakar Béchávati Tápaní</td>
</tr>
</tbody>
</table>

The Tápani is here made one with the Vetravati. In the Šabda-kalpá-
druma—which reads tápini—the Vetravati is asserted to be the same as the Vetravati, or Betwa: see p. 131, supra, foot-note. Further, that dictionary, professing to follow the Réja-niháitú, identifies the Tápani with the Tápi. § Asiatic Researches, Vol. XIV., pp. 409, 456, 457.

|| As. Res., Vol. XIV., p. 408. I question their identity. See, for the Párá, Mahábhárata, Adi-parvan, 2926; Márkañdeyá-puráná, LVII., 20. Further, there is a feeder of the Godavary called Párá.
TOPOGRAPHICAL LISTS: RIVERS.

1 Káveri, Chulaká, Víúa, Šatabalá, Nivárá, Mahitá, Suprayogá, Pavitrá, Kuńdalá, Sindhu, Rájani, Pramúliní, Púrvábhíramá, Vírá, Bhímá, Oghavati, Pásantín, Papahara, Mahendra, Patalavati, Karishíní,

According to the Váyu, this rises in the Sahya mountain, and flows towards the south. It is, therefore, the Beema of Aurungabad.

The Káveri is well known, and has always borne the same appellation; being the Chaberis of Ptolemy.

Read Chuluká.

Read, also, Tápi; the Taptee river of the Deccan.

Read Ahitá and Sahitá.

Rises in the Sahya mountain, and flows southwards: Váyu, &c.

Read Vichitra.

Several rivers are called by this name, as well as the Indus. There is one of some note, the Kalee Sindh, in Malwa.

Also Vájíní.

This agrees best, in name, with the Beema. It is also mentioned, as a Tírtha, in the Mahábhárata.

From Suktímat: Kúrma and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánáda, which may be the Páláśíní, if the mountain be in this direction.

Also Pippalávati. The Váyu has a Pippalá, from the Ríksha mountain.

* And according to the Vísháu. Vide p. 130, supra.

† The Káveri of the text may be—and, I strongly suspect, is—the so-called river which, according to the Revá-máhadmya, Chap. XL., falls into the Nerbudda.

The Haima-kośa, IV., 150, gives Ardhajánaví as a name of the Káveri; and the Trikáñđa-śesha, I., 2, 32, gives Ardhagangá. These terms signify Half-Ganges.

Compare a name of the Godávari in my third note at p. 132, supra.

‡ See my foot-note at pp. 144, 145, supra. In the Trikáñđa-śesha, I., 2, 31, Tápi is a synonym of Yamúná.

§ Vana-parvan, 5026. It there seems to be in or near the Punjab.
Asikni, the great river Kuśachírá, the Makarí, Pra-
vará, Mená, Hemá, and Dhritavatí, Purávatí, Anu-
shná, Śaibyá, Kápi, Sadánirá, Adhriishyá, the great
river Kuśadhárá, Sadákántá, Śivá, Víravatí, Vástu,
Suvástu, Gaurí; Kampaná, Hiraúwati, Vará, Víran-

1 Also Kuśavírá.
2 Also Mahiká and Maruúdáchí.
3 Also Šená.
4 Read Kíttavatí and Ghritavatí.
5 Also Dhušulyá.
6 Also Atikríshná.
7 In place of both, Suvárháchí.
8 From Páripátra: Váyu and Matsya.
9 Also Kuśanárá.
10 Also Šašikántá.
11 Also Vastrá and Suvastrá.
12 One of the Tirthas in the Mahábhárata. ||

* See my fourth note at p. 131, supra.
† The Amara-koša, I., 2, 3, 32, and the Haima-koša, IV., 151, make
Sadánirá and Karatojá to be names of one and the same stream. But
there appear to have been more than one Sadánirá. Thus, a second
seems to be located, by the Mahábhárata, Sabhá-parvan, 793, et seq.,
between the Gańádaki and the Šarayú. See Original Sanskrit Texts,
Part II., p. 423; and M. V. de Saint-Martin’s Mémoire Analytique sur la
Carte, &c., p. 85.
‡ For identifications of the Suvástu and Gaurí, see Indische Alterthums-
kunde, Vol. II., p. 132. On the former, also see M. V. de Saint-Martin’s
Mémoire Analytique, &c., pp. 63, 64.
Professor Wilson—Ariana Antiqua, pp. 183, 190, 194—considered the
Soastns and Garroes of Arrian as denoting but one river.
§ This stream is named again in the Mahábhárata, to-wit, in the
Anusásana-parvan, 7651.

The Little Gunduk is called Hírana, a corruption of its ancient name,
Híranyavati. See Gen. A. Cunningham, Journal As. Soc. Beng., 1863,
Supplementary Number, p. lxxvii.
|| Vana-parvan, 8094. On the Kampaná and the Híranywàti, see Indi-
sche Alterthumskunde, Vol. II., p. 132.
kará, Panchamí, Rathachitrá, Jyotirathá, Viśvámitrá,¹ Kapinjalá, Upendrá, Bahulá, Kuchírá,² Madhuváhini,³ Vinádi,⁴ Pinjalá, Vená,⁵ Tungaveñá,⁶ Vidiśá,⁶ Krishńaveñá,;

¹ According to the Mahábhárata, this rises in the Vaidúrya mountain, part of the southern Vindhya or Sátpudá range.
² Also Kuvirá.
³ Three MSS. agree in reading this Ambuváhini. §
⁴ Also Vainádi.
⁵ Also Kuvéná. It is, possibly, meant for the Tungabhadrá or Toombudra.
⁶ A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Dúta, 31. ¶ There is a 'Bess' river in the maps, which joins the Betwa at Bhilsa, and is, probably, the river of the text.

* The tirtha of Viśvámitra is mentioned in the Mahábhárata, Vanaparvan, 7009.
† According to the Padma-puráña, there is a river Véná, and it falls into the Kríshá. See Professor Wilson's Essays, Analytical, &c., Vol. I., p. 68.
‡ For the Kríshńaveñá or Kríshńaveñá, see pp. 130 and 132, supra. The Kríshńaveñá is ranked among the rivers of the south in the Rámáyana, Kishkindhá-kávida, XLI., 9. On the Véná, Tungaveñá, Kríshńaveñá, and Upaveñá, consult Indische Alterthumskunde, Vol. I., p. 576, third foot-note. For the Kríshńá, see p. 152, infra, fourth foot-note.
§ This river is commemorated in the Mahábhárata, Anuśisana-parvan, 7646.
|| I have discovered that, in the middle ages, the sun was worshipped, in Central India, under the designation of Bháilla,—from bhán, 'light', and the Prakrit termination ñéla, denoting possession. There was a temple to Bháilla at or near Bhilsa, which name I take to be a corruption of bháilla + ñéla, or bháilleá. See Journal As. Soc. Beng., 1862, p. 112.
Reasoning from such data as are now known to me, it would be equally riskful to assert and to deny the identity of the sites of Vidiśá and Bhilsa.
Támrá, Kapilá,¹ Salú, Suvámá,¹ Vedáswá, Hari-
śrává, Mahopamá,² Śíghrá, Pichchhílā,³ the deep Bhá-
radwájí, the Kaušíkí, the Śoña,⁴ Bándhá, and Chan-
dramá, Durgá, Antrásílá,⁵ Brahmobodhyá, Btíhadwatí,
Yavakshá,⁶ Rohí, Jámbúnadí, Sunasá,⁷ Tamasá,⁸ Dásti,

¹ The Vámá or Suvámá, 'the beautiful river', Wilford † identifies with the Rámganga.
² Also Mahápagá, 'the great river'.
³ Also Kuchchhilá.
⁴ The Sone river, rising in Maináka; or Amarkantak, and flowing east to the Ganges.
⁵ This and the preceding both rise from the Víndhya mountain. The latter is also read Antahśílá, 'the river flowing within or amidst rocks'.
⁶ Also Parokshá.
⁷ We have a Suraisá in the Váyu; and Surasá, in the Kúrma and Matsya; flowing from the Ríksha mountain.
⁸ The Tamasá or Tonse, from Ríksha.

* It is said, in the thirty-fifth chapter of the Revá-máhátyá, that the Kapilá originated from the water used by King Vasudána in performing a sacrifice. In the fourth chapter of the same work, the Kapilá is described as flowing from the north, and as joining the Narmádá at Siddhimánvantara.

I should mention that the Revá-máhátyá to which I refer in these notes purports to be a part of the Skanda-puráña, and differs, most essentially, almost from the beginning, from the much more voluminous Revá-máhátyá—professedly from the Rudra-saṁhitá, Raudri saṁhitá, or Śiva-saṁhitá, an appendage to the Váyu-puráña—known in Europe. There is an excellent copy of the larger work in the I. O. Library. See, for an account of it, Dr. Aufrecht's Catalog. Cod. Manuscript, &c., pp. 64, et seq.

The Padma-puráña places Bhirágukshtára at the confluence of the Kapilá with the Narmádá. See Professor Wilson's Essays, Analytical, &c., Vol. I., p. 38.

† Asiatic Researches, Vol. XIV., p. 410.
‡ See p. 141, second foot-note, supra. Mount Mekala—not Maináka—is given as the source of the Sone in the Bengal recension of the Rá-
máyaña, Kushkindhá-kánda, XL., 20.
Vasá, Varañá, Asi,¹ Nálá, Dhúrimatí, Púrnásá,² Támasí,³ Vrishabhá,† Brahunamedhyá, Břihadvatí. These and many other large streams, as the Krishná,⁴ whose waters are always salubrious, and the slow-flowing

¹ This and the preceding scarcely merit a place amongst the rivers; being two small streams which fall into the Ganges east and west of Benares, which is, thence, denominated Varanásí.‡

² Parnásá§ or Varñásá, from the Páripátra mountain.

³ Also Mánavi.

⁴ The Krishná of the Deccan is, probably, here intended; although its more ordinary designation seems to be that already specified, Krishnáveñá or Krishnáveúí.|| The meaning is much the same; the one being the 'dark river', the other, simply the 'dark', the Niger.

* In the Calcutta edition of the Mahábhárata, this stream, and two others named before, the Panchamí and the Tungaveñá, have the epithet of 'great river', which is omitted by the Translator.

† The text, from "Brahmabodhya" to "Vrishabhá", both names included, has, to me, the air of an interpolation. Some MSS. omit it; and in the Calcutta edition there is Varnásá for "Varañá".

‡ Sic in orig. See the Vámana-púráña, Chap. XV. The prototypes of 'Benares' given in Professor Wilson’s Sanskrit Dictionary are Varanási, Varánasi, and Varáñasi. The second of these three forms is the most usual, and is as old as the Mahábháṣyá, I., 1, 16, for instance; but only the first can possibly come from Varaná + Asi. The Asi, pace M. de Saint-Martin, is a real brook, and not a fiction, if I may trust my own senses. I have often crossed the bridge over it.

The essayist just named,—Étude sur la Géog. Grecque et Latine de l’Inde, p. 286,—referring to the Εὐγήναις or Εὐγέναις, writes: "Cette rivière, la dernière de la liste d’Arrien, se reconnaît sans difficulté dans la Varínási, petite rivière qui se jette dans la gauche du Gange à Bénarès, qui en a pris son nom (en sanscrit Váránási)."

On what authority, one may inquire, besides Hiouen Thsang wrested, does this geographer place a river Varáñasi near the city of Benares? See his Mémoire Analytique, &c., pp. 95, 110, 111.

§ See, for a river thus denominated, Mahábhárata, Anúsádana-parvan, 7647. Varáñásá = Bannás, the name of two Indian rivers.

|| Vide p. 150, supra, text and notes.
Mandaváhiní,¹ the Brahání,² Mahágaurí, Durgá,³ Chitropalá,⁴ Chitrarathá, Manjulá,⁵ Mandákini,⁶ Vaitarani,⁷ the great river Kośá,⁸ the Muktimáti,⁹ Mahábhárata.

¹ A river from Śuktimaṭa: Váyu.
² A river in Cuttack, according to Wilford.§ It is one of the Tirthas of the Mahábhárata,|| and, apparently, in a different direction. Buchanan (Eastern Hindustan, Vol. II., p. 585) has a river of this name in Dinajpoor.
³ Both from the Vindhaya: Váyu and Kúrma. There is a Goaris, in Ptolomy, in Central India.
⁴ From Říksha: Váyu.
⁵ Also Munjá and Makaraváhiní.
⁶ From Říksha: Váyu. According to the Mahábhárata,‖ it rises in the mountain Chitrakúla.**
⁷ The Byeturnée in Cuttack. It is named, in the Mahábhárata,†† as a river of Kalinga.‡‡
⁸ Also read Nipá and Koká.
⁹ From Říksha, but read also Śuktimáti,§§ which is the read-

* The Pratápa-mártaṇḍa speaks of the river Chitrotpalá, in the country of Utkala, that is to say, within the limits of the present Orissa. On this river see Colonel Wilford, Asiatic Researches, Vol. XIV., p. 404.
† Here, in the original, the Váhini is interposed. Possibly the Translator took the word to be epithetical.
‡ On the other hand, he has, in the preceding pages, treated as appellations of rivers several words which I am disposed to regard as only qualificatory; namely, vipápá, katabalá, and pépahard.
§ There were more Mandákinis than one. See Original Sanskrit Texts, Part II., p. 429, foot-note 88.
§§ Asiatic Researches, Vol. XIV., p. 404. It is well known.
|| A tirtha called Bráhmaṇí is mentioned in the Vana-parvan, 8036.
¶ Vana-parvan, 8200, 8201.
** It is a northern river in the Bengal recension of the Rámáyaṇa, Kishkindhá-káńda, XLIV., 94. †† Vana-parvan, 10098.
‡‡ The Bengal recension of the Rámáyaṇa, Kishkindhá-káńda, XLIV., 65, locates a Vaitaraní river in the north.
§§ See my fourth note at p. 132, supra.
ningá,1 Pushpavéná, Utpalávatí, Lohityá,2 * Karatóyá,3 † Vrīshakáhwá,4 Kumárí, Rishikulyá,5 Márishá, Saraswatí, Mandákiní, Puńyá,6 Sarvasangá. All these, the universal mothers, productive of abundance, besides hundreds: of inferior note, are the rivers of Bhárata,7

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ing of the Matsya. Wilford§ considers it to be the Swarñarekha of Cuttack.

1 Also Anágá and Surangá. Perhaps the preferable reading should be Sumangá; a river flowing from Mainúka, according to the Mahábhárata.

2 Part of the Brahmaputra.

3 A considerable river in the east, flowing between Dinajpoor and Rungpoor.

4 Also Vrishasáhwá.||

5 This and the preceding flow from Súktimat, according to the Váyu, Matsya, and Kúrma. The last occurs also Rishiká.†

6 Also Suparná. The Puńyá is considered to be the Poonpoon of Behar; but there is also a Poorna river in the same province.

7 It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities con-

* In the Mahábh., Anuká.-parvan, 7647, a river Lohita is spoken of; and the Bengal recension of the Rámdánya, Kish.-kánḍa, XL., 26, places the “great river” Lauhitya in the east. And see As. Res., Vol. XIV., p. 425. † See As. Res., Vol. XIV., p. 422; also my second note at p. 149, supra. § The original speaks of these rivers as existing “by hundreds and by thousands” : मतिस्तो श‍्र‍वस्त्रसः.


¶ This and “Vrīshakáhwá”, if real readings, I take to mean “the river named Vrīshaká” and “the river named Vrishasá.” The printed Mahábhárata has Vrishakáhwayá.

¶ See pp. 130—132, supra. As to the Víshúu-puráña, though it may be uncertain whether it derives a Rishikulyá river—rather than the Áryakulyá—from the Mahendra mountains, there is scarcely room to doubt that it refers to the Súktimat mountains a stream so named.

Rishikulyá, further, stands among the synonyms of Gangá in the Haima-kośa, IV., 148. Also see p. 167, infra, note 1, etc.
sulted several occur not comprehended in the text, as the Kuhú and Ikshu,* from the Himálaya; Vītraghni, Chandaná † (Chundun of Bhagalpoor), Mahí (the Mahy of Western Malwa), Síprá,‡ and Avánti (rivers near Oojcin), from Páripátra; Mahánáda in Orissa, Drumá, Daśárñá (Dhosaun§ in Bundelkhand), Chitrakútá, Śróní (or Śyená), Piśáchiká, Banjulá, Báluváhini, and Matkuñá, all from Říksha; Nirvindhyá, Madrá, Nishadhá, Śíní-báhn, Kumnudwátí, and Toyá, from Vindhya; Banjula, from Sahya; Kítaḿálá, Támrarparní, Pushpajáti, and Utpalavátí, from Malaya; Lángulini and Vaúnsadhárá, from Mahendra; and Mandágá and Kípá (or Rúpá), from Šúktimát. In the Rámáyaña we have, besides some already specified, the Ruchirá,| Pampá, Eastern Saraswáti, ‡ Vegavätí or Vyki of Madurá, and Varadá or Wurda of Berar; and we have many others in the Mahábhárata and different works, from which the Sanskrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

* For the Ikshumati, the 'Očrīmári of Arrian, see As. Res., Vol. XIV., pp. 420, 421; also Indische Alterthumskunde, Vol. I., p. 602, first foot-note; and, for the Ikshumáliví, &c., p. 145, supra, with the Translator’s note thereon. Further, the Níti-mayukha names the Ikshuká.
† In the Bengal recension of the Rámáyaña, Kishkindhá-kánda XL., 20, the Chandáni, in the east, is spoken of; and a Mount Chandana, in the south, at XL., 3.
§ Now called, by the natives, Dasán. It rises in Bhopal, and empties into the Betwa.

A Daśárñá river is said, in the Puraúñas, according to Professor Wilson, to rise in a mountain called Chitrakútá. See his Essays, Analytical, &c., Vol. II., p. 336, first foot-note.
| Signor Gorresio takes this word as an epithet of the Kufilá: Bengal recension of the Rámáyaña, Kishkindhá-kánda, XL., 20.
‡ Kishkindhá-kánda, XL., 24, Bengal recension. In the corresponding passage of the genuine Rámáyaña, XL., 21, the Saraswáti appears unqualified; and also in the Bengal recension, as a southern river, at XLI., 57.
PEOPLE AND COUNTRIES.

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries. They are the Kurus, Páñchálas, Śálwas, Mádreyas, and dwellers in thickets (Jángalas), Śúrasenas, Kalingas, Bodhas, Málas, Matsyas, Suku-

1 The people of the upper part of the Doab. The two words might also be understood as denoting the Páñchálas of the Kuru country; there being two divisions of the tribe. See the sixth note at p. 160, infra.

2 The Śúrasenas were the inhabitations of Mathurá,—the Su-raseni of Arrian.

3 The people of the upper part of the Coromandel coast, well known, in the traditions of the Eastern Archipelago, as Kling. Ptolemy has a city in that part, called Caliga; and Pliny, Calingae proximi mari.

4 One of the tribes of Central India, according to the Váyu. It is also read Báhyas.

Vide pp. 133—135, supra; and compare the Márkaṇḍeya-puráṇa, LVIII., 6. In the Bengal recension of the Rámáyána, Kishkindáha-káśída, XLIII., 23, they are classed among the western nations. In the Haimakośa, IV., 23, they have the Sálwas or Káraukukshiyas.

† The original is माध्रयजाञ्गला; Mádreyajángalas, the meaning of which is, not “Mádreyas and dwellers in thickets”, but ‘dwellers in the Madra thickets’. Similarly we have the Kurujángalas. That there was, however, a tribe called Jángalas, is clear from the Mahábhárata, Udyoga-parvan, 2127. Also see pp. 161, 163, and 176, infra.

‡ See, for the Kurus and Páñchálas, pp. 132—134, and foot-note, supra.


∥ Proximate, apparently, to the Báhyá river, of which mention is made in the Niti-mayukha.
FROM THE MAHÁBHÁRATA. 157

ôyas, Saubalyas, Kuntalas, Kásikošalas, Chedis,†

5 The Málas and Málavartis are placed, in the Váyu and Matsya, amongst the central nations. The Márkaúdeya reads Gavavartis; Wilford § considers Mála to be the Malbhoom of Midnapoor. As noticed in the Megha Dúta, I have supposed it to be situated in Chhattisgarh.


7 Read Kusaúdías, Kusalyas, Kusadhyas, Kisádhyaas, and placed in Central India.

8 Also Saušalyas and Sausúlyas.

9 Kuntala is, in one place, one of the central countries; in another, one of the southern. The name is applied, in inscriptions, to the province in which Kurugode is situated, part of the Adoni district (Asiatic Researches, Vol. IX, p. 429); and, consistently with this position, it is placed amongst the dependent or allied states of Vidarbha, in the Daša Kumára. Quarterly Oriental Magazine, September, 1827.**

10 A central nation: Váyu. The Rámáyaña†† places them in the east. The combination indicates the country between Benares and Oude.

11 Chedi is usually considered as Chandail, §§ on the west of

* In the Haíma-kósa, IV., 27, they have the synonym Upahálakas.
† Professor Wilson put "Chedyas".
‡ I find, in MSS., that the Márkaúdeya names the Máladas and Gavavartilas among the eastern nations. The printed edition reads—LVII., 43—Mánadas and Mánavartikas.
‖ Or Colebrooke’s Miscellaneous Essays, Vol. II., p. 272, foot-note. The authority for the statement is Major Mackenzie.
** See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 280.
†† Kishkindhá-kúdá, XL., 22. For the country of the Kosalas, see the Translator’s second note at p. 172, infra.
§§ The history of this view I have given at length, and, moreover, have proved conclusively that Chedi was collocal, at least in part, with the present District of Jubulpoor. See Journal of the American Oriental
Matsyas, ¹ Kárúshas, ² Bhojas, ³ Sindhupulini-

the Jungle Mehals, towards Nagpoor. It is known, in times subsequent to the Puráñas, as Raíñastambahha.¹

¹ Some copies read Vatsa; and the other Puráñas have such a name amongst the central countries; the people, perhaps, of Vatsa, † Rájá of Kauśámbí, near the junction of the Jumna and the Ganges:‡ There are, however, two Matsyas,§ one of which, according to the Yantra Samráj, is identifiable with Jeypoor. In the Dig-vijaya of Nakula, he subdues the Matsyas‖ further to west, or in Gujerat.

² Situated on the back of the Vindhya range: Váyu and Matsya. They are generally named with the people of Máláva,¶ which confirms this locality. They are said to be the posterity of Karúsha, one of the sons of the Manu Vaivaswata.**

³ These are also placed along the Vindhya chain, but, at

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† Udayana—here referred to—is, indeed, called Vatsarája, but in the sense of Rájá of Vatsa, not in that of Rájá Vatsa. Vatsa was the name of his realm, and Kauśámbí, that of his capital. See my edition of the Vásavadattá, Preface, pp. 2—6, foot-notes; and Journal As. Soc. Beng., 1862, p. 11, third foot-note.

‡ Gen. Cunningham finds it on the site of the present Karra. See Journal As. Soc. Beng., 1848, p. 28.

§ In the Mahábhárata, Sabha-parvan, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsyas; and, at 1082, the Matsyas figure as an eastern people. They are placed among the nations of the south in the Rámayana, Kishkindhá-káíñá, XLII., 11; while the Bengal recension, Kishkindhá-káíñá, XLIV., 12, locates them in the north.

‖ The passage referred to is the Mahábhárata, Sabha-parvan, 1192, where, however, no people called Matsyas is intended.

¶ M. V. de Saint-Martin—Étude sur la Géog. Grecque, &c., p. 199—suggests that the Kárúshas may be identifiable with the Chrysei of Pliny.

** See Book IV., Chap. I, and the note there on the various localities assigned to the Kárúshas; also p. 170, infra, my fourth note.
dakas, * Ut tamas,  Daśáruṇas, † Mekalas, ‡ Utkarṇas, different times, appear to have occupied different positions.† They were a kindred tribe with the Andhakas and Vrishnis, and a branch of the Yādavas.§ A Bhoja Rāja is amongst the warriors of the Mahābhārata. At a later period, Bhoja, the Rājā of Dhar, preserves an indication of this people; and from him the Bhojpuris, a tribe still living in Western Bahr, profess to be descended. They are, not improbably, relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojaka, ** a city near the Narmadā, founded by Rukmin, brother-in-law of Krisna, and, before that, prince of Kundinī or Condavir.

† Pulinda is applied to any wild or barbarous tribe. Those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across Central India, the haunts of the Bhees and Gonds. †† So Ptolemy places the Pulindai along the banks of the Narmadā, to the frontiers of Larice, the Lāta or Lar of the Hindus,—Khandesh and part of Gujerat.

* As the original has सिंधुपुलिनिका, it may be that we should read 'Sindhus and Pulindakas'. That pulinda means 'barbarian' is unproved.
† The Rāmāyaṇa, Kisikindha-kāṇḍa, XLI., 9, makes mention of cities of Daśáriṇa in the south; and the Mahābhārata, Sahā-parvan, 1189, places Daśárünas in the west. Also see p. 176, supra, text and notes, and my first note at p. 178.
‡ They are ranked among the nations of the south in the Bengal recension of the Rāmāyaṇa, Kishkindha-kāṇḍa, XLI., 15.
§ In the Ṛigveda—see Professor Wilson's Translation, Vol. III., p. 85—mention is once made of people called Bhojas, whom Śāyaṇa explains to be Kshatriya descendants of Sudás. Sahā-parvan, 596, et aliter.
¶ It is now ascertained, from inscriptions and other sources, that there have been several Hindu celebrities, some of whom dwelt remote from Central India, denominated Bhoja. Of Kanaṇj alone there were two Rājās so named; and it was, probably, from one of them that Bhojpoor, near Farrukhabad, derived its designation. Jain traditions have even preserved the memory of a Bhoja, king of Ujjayini. See Journal As. Soc. Beng., 1862, pp. 5, 6; and the Vāsavadātta, Preface, pp. 7, 8.
** Vide infra, Book V., Chap. XXVI., ad finem. Also see the Mahābhārata, Sahā-parvan, 1115, 1166.
†† In the Bengal recension of the Rāmāyaṇa, Kishkindha-kāṇḍa, XLI., 17, and XLIV., 12, the Pulindas appear both in the south and in the
Topographical Lists: People and Countries.

2 In the other three Purāṇas* we have Uttamārhas, on the Vindhyā range.

3 The people of the ‘ten forts’, subsequently multiplied to ‘thirty-six’; such being the import of Chhāttisgarh, which seems to be on the site of Daśārňa: Megha Dūta. †

4 A Vindhyā tribe, according to the other Purāṇas. The locality is confirmed by mythological personations; for Mekala is said to be a Kīshi, the father of the river Narmāda; thence called Mekalā and Mekalakanyā. ‡ The mountain where it rises is also called Mekalādri. § The Rāmāyaṇa|| places the Mekalas amongst the southern tribes.

5 Utkala is still the native name of Orissa.

6 These may be the southern Pāṃchālas. When Droṇa overcame Drupada, king of Panchāla, as related in the Mahābhārata, Ādi Parvan, † he retained half the country, that north of the north. The real Rāmāyaṇa, K.-k., XI.III., speaks of the northern Pulindas.

Also see my third note at p. 170, infra.

* As in the Mārkaṇḍeya, LVII., 53.

† See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 336, first foot-note; also p. 329, first foot-note.

The only Chhāttisgarh known is that in the old territory of Nagpoor, and of which the capital was Ruttunpoor. It is divided by a long interval, not to speak of the Vindhyās and the Nerbudda, from what may more reasonably be conjectured to have been the site of Daśārňa, namely, the neighbourhood of the Daśārňa river. The oral traditions of the vicinity to this day assign the name of Daśārňa to a region lying to the east of the District of Chundeyree. This I learnt on the spot.

For the Daśārňa river, see the Translator’s note at pp. 154, 155, supra, and my fourth annotation thereon.

‡ Abhidhānā-ratna-mālā, III., 52; Mekalakanyakā, in the Amara-kōṭa, I., 2, 3, 32; etc.

§ See the Haima-kōṭa, IV., 149. For Mount Mekala, see my third note at p. 151, supra.

The Narmāda is said to spring from the Rīkṣhavaṭ mountains in the Rāmāyaṇa, Yuddha-kāṇḍa, XXVII., 9; or Bengal recension, III., 10. Compare the reference to the Vāyu-purāṇa at p. 131, foot-note, supra.

|| As in the Bengal recension, so in the genuine work, Kīshkindhā-kāṇḍa, XLI., 9.

† Štokes 5511—5513.
Randharas, Sodhas, Madrabhujingas, Kásis, Apa-Ganges, and restored to its former chief the other half, south of that river, as far as to the Chumbul. The capital of the latter became Mákándi on the Ganges; and the country included also Kámpilya, the Kampil of the Mohammedans, but placed, by them, in the Doab.* The capital of the northern portion was Ahikshatra, a name traceable in the Adisathrus of Ptolemy, † though the position differs. But Ahikshatra, or Ahichchhatra, ‡ as it is also written, seems to have been applied to more than one city.§

* And there it was, as Professor Wilson himself admits. See his notes on Book IV., Chap. XIX. of the present work.


‡ A kingdom so called is spoken of in the Mahábhárata, Adi-parvan, 5515; and the city of Ahichchhatrá is named in the stanza next following.

§ In his note to Selections from the Mahábhárata, p. 34, Professor Wilson writes as follows: "Ahichchhatrá, in the country of Ahichchhatra, is a city of some importance in Hindu tradition; as the Brahmans who introduced their religion into the Deccan are said to have come thence. We have no indication more precise of its position than as is here stated—north of the Ganges."

For Ahikshatra, etc., also see the Translator's Essays, Analytical, &c., Vol. I., pp. 48, 291, and the notes thereon.

That there were two regions—not two cities—called Ahichchhatra, one of which was not far from the Vindhyas, I have suggested in the Journal As. Soc. Beng., 1861, pp. 197, 198.

|| The passage of the Rámáyaña here referred to runs thus, in the genuine work, Kishkindhá-káti, XL, 26, 27:

कश्यपावर्गशिव तथा चायोधकदिया: ||

घोरलोहसुखशिव जबनाधिकपादिया: ||

चच्च चनवनाच तथिव पुष्पादि: ||

किरातार्कमानुद्धां हृसामा: प्रियदर्शिया: ||
rakáśis, Jafharas, Kukuras, Daśárñas, Kuntis, Avan-

works, enumerated amongst tribes, the Karña-právarañás, 'those who wrap themselves up in their ears;'* Ashta-karúnakas, the eight-eared,' or Oshtha-karúnakas,† 'having lips extending to their ears;' Kákanukhas, 'crow-faced;' Ekapádakas, 'one-footed,' or rather 'one-slippered:' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirátas, 'barbarians,' and Yavanas, either Greeks or Mohammedans.

9 A preferable reading seems to be Yugandhara. A city in

Here we have, named with the Kirátas, the Karña-právarañás, Oshtha-karúnakas, Lohamukhas, and Ekapádakas.

According to the commentator, the Karña-právarañás had ear-flaps as wide as a sheet; the Oshtha-karúnakas were furnished with ears that reached to their lips; the Lohamukhas presented faces of a harsh iron-like black colour; and the Ekapádakas were one-footed, and yet fleet—javana.

Professor Wilson's Yavanas—an inferior reading—thus disappear; and his Kákanukhas become Lohamukhas. The Bengal recension of the Rámdya here has Kálamukhas, 'black-faced'.

* See the Asiatic Researches, Vol. XVII., p. 456, foot-note; and Sir H. M. Elliot's Historians of Mohammedan India, Vol. I., p 34, first foot-note.
† In the Mahábhárata, Sabha-parvan, 1175, we read of the race of Ushfrakarúníkas, or the 'Camel-eared'. Captain Fell—Calcutta Annual Register for 1822, Chapter V., p. 50—reads "Oshtha-karúnakas"; and upon this word Professor Wilson there remarks: "The Oshtha-karúníkas, or people whose lips and ears join, remind us of some of the marvels of Ctesias; if allusion is not intended to the thick-lipped race of the Eastern Archipelago."

‡ For a rationalization of sundry of the Indian monstrosities and monsters vouched for by the Greeks, see Professor Wilson's Notes on the Indica of Ctesias, pp. 19—38. In that tract, at p. 29, the author writes: "Even Herodotus is not free from incredible fictions; but Megasthenes and Deimachus seem especially to have been authorities for such marvels as men wrapped up in their ears, destitute of mouths and noses, one-eyed, long-legged, and having the fingers bent backwards, satyrs with square heads, serpents swallowing oxen, horns and all, pigmies, and gold-making ants. Amidst these extravagances, however,
tis,¹³ Aparakuntis,¹⁴ Goghnatas,¹⁵ Mandakas, Shan-
the Punjab, so called, is mentioned in the Mahábhárata, Karúna Parvan.*

¹⁰ Read Bodhas,† Godhas, and Saudhas. There is a Rajput tribe called Sodha.

¹¹ This may consist of two names;‡ and is so read in MSS.; or the latter term occurs Kalingas. Both terms are repeated. Besides the Madra of the north, a similar word, Madru, is applied to Madura in the south. Asiatic Researches, Vol. IX., p. 428.§

¹² The Rámáyaña has Madras in the east, as well as in the north.

The people of the Benares district and that opposite.¶

there are some vestiges of fact; and of the incredible parts it may be suspected that many of them have, at least, a local propriety, and are of Indian origin; the inventions of Hindu superstition having been mistaken for truths by the credulous ignorance of the Grecian ambassadors."

* Stoka 2062: Vol. III., p. 73.
† See, for a people of the same appellation, p. 156, supra.
‡ The Madras are mentioned at p. 133, supra, and in the notes to that page. Also see my second note at p. 156, supra, and my sixth at p. 180, infra.

Madra, says Hamilton,—Account of the Kingdom of Nepal, p. 8—was "the ancient denomination, in Hindu writings, for the country which we call Bhotan." But he does not give his authority for this assertion.

Sir H. M. Elliot—Appendix to the Arabs in Sind, pp. 148, 149—inclines to see the Madras of the Puráñas in the Meds of the Muhammadan historians.

M. V. de Saint-Martín, assuming the Bhujingas to have been a real people, would recognize them in the Bolingae of Ptolemy and Pliny. Étude sur la Géog. Grecque, &c., pp. 208, 209.

§ Or Colebrooke's Miscellaneous Essays, Vol. II., p. 273, second footnote. Colebrooke there prints, but does not endorse, an opinion of Major Mackenzie, who takes Madru to be one with "Madura and Trichinopoly." Madura is generally considered to be a corruption of Mathurá.

¶ I find mention of the Madrakas in the Kishkindhá-kánda, XLIII., 11, as a northern race.

At one time, as I have pointed out,—Journal As. Soc. Beng., 1862, p. 5, third footnote—Káśi was, presumably, the more popular name of the city of Benares, while the circumjacent territory was known as Várá纳斯.

Conversely, we read, in Lakshmávallabha's Kalpa-drúma-káliká, of the city of Várá纳斯, in the territory of Káśi.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

164  TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

The inhabitants of Oojein.

The best reading is Gomanta, part of the Konkan about Goa.

The more usual reading is Khāṇās: one MS. has Pānīas.

A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital: but the kingdom seems to have corresponded with the great part of Berar and Khandesh. It is mentioned, in the Rāmāyaṇa, and the Purāṇas, amongst the countries of the south.

Also Rūpavāsikas. There is a Rūpā river from the Suktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Purāṇas.

Read, also, Aśmalas and Aśmakas. The latter are enumerated amongst the people of the south in the Rāmāyaṇa, and in the Vāyu, Matsya, and Mārkaṇḍeyā Purāṇas. There is a prince of the same name, of the solar dynasty.

Gova or Kuva is an ancient name of the Southern Konkan, and may be intended, in this place, by the Gopa country. Or it may imply 'the district of cow-herds,' that is, of nomadic tribes.


† Colonel Wilford, but without naming his authority for the statement, makes the country of Kunti one with Kachchha. Journal As. Soc. Beng., 1851, p. 234.

‡ Kishkindhā-kāṇḍa, XLI., 10.

§ As in the Mārkaṇḍeya, LVII., 47.

‖ But only in the Bengal recension: Kishkindhā-kāṇḍa, XLI., 17.

Also see a note on Book IV., Chap. XXIV. of the present work.

The Harsha-charita speaks of a Bharata, king of Aśmaka. See my Vāsavadattā, Preface, p. 53.

† LVII., 48.

13 The inhabitants of Oojein.

14 These should be opposite to the Kuntis; but where either is situated does not appear.

15 The best reading is Gomanta, part of the Konkan about Goa.

16 The more usual reading is Khāṇās: one MS. has Pānīas.

17 A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital: but the kingdom seems to have corresponded with the great part of Berar and Khandesh. It is mentioned, in the Rāmāyaṇa, and the Purāṇas, amongst the countries of the south.

18 Also Rūpavāsikas. There is a Rūpā river from the Suktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Purāṇas.

19 Read, also, Aśmalas and Aśmakas. The latter are enumerated amongst the people of the south in the Rāmāyaṇa, and in the Vāyu, Matsya, and Mārkaṇḍeyā Purāṇas. There is a prince of the same name, of the solar dynasty.

20 Gova or Kuva is an ancient name of the Southern Konkan, and may be intended, in this place, by the Gopa country. Or it may imply 'the district of cow-herds,' that is, of nomadic tribes.

21 Also read Kulatis and Pāṇītakas.
Adhivájya,¹ Kuládya,²* Mallaráshítra,³ and Kerala;⁴ the Várapásis,⁵ Apaváhas,⁶ Chakras,⁷ Vakrátapas and Śakas,⁸ Videhas,⁹ Mágadhas,¹⁰ Swakshas,¹¹ Mala-

¹ Read, also, Adhirájya and Adhiráshíra, which mean the same, ‘the over or superior kingdom.’
² Also Kuśádhya, Kuśánda, and Mkuúítha.
³ Also Valliráshíra. There are Mallas in the east, along the foot of the Himálaya,† in Bhíma’s Dig-vijaya;‡ but we should rather look for them in the north-west, on the site of the Mall of Arrian.§ We have, in the Prúáñas, Maháráshíra, the Mahratta country, which may be here intended.
⁴ Two copies read Kevala;¶ one, Kambala. The text is, probably, wrong, as we have Kerala below, p. 177.
⁵ Also Váráyásis and Várvásis. One copy has, what is likely to be most correct, Vánarásyas, ‘the monkey-faced people.’
⁶ Read Upaváha and Praváha.
⁷ The MSS. agree in reading this Vakra.
⁸ The Śakas occur again, more than once, which may be, possibly, unnecessary repetition. But these people, the Sakai and Sace of classical writers, the Indo-Sythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.
⁹ The inhabitants of Tirhoot.¶
¹⁰ The people of South Behar.
¹¹ Also read Mahyas and Suhmas: the latter is, probably, correct. The Suhmas and Prasuhmas were found in the east by Bhíma;** and Suhma is elsewhere said to be situated east of

* Printed अधिवाज्यकुलभय, i.e., Adhivájyakuládya, if anything.
§ See M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., p. 103. On the Mall of Pliny, see the same work, pp. 295, 296.
¶ This, as आकन, is the best reading. It qualifies Mallaráshíra.
** In the Kalpa-drúma-kaliká of Lakshmívalabha, the Jáña, we read of a country called Mahávideha. In its western section were the towns of Pratishthána and Mnká; and to its eastern section belonged the town of Vitasokha, in the district of Salilávati. " Mahábh., Sabha-p., 1090,
yasy¹ and Vijayas;² the Angas,³ Vangas,⁴ Kalingas,⁵ and Yakrilomans, Mallas,⁶ Sudellas,⁷ Prahladas, Máhikas⁸ Bengal, towards the sea;* the king and the people being Mlech- chchas, that is, not Hindus. It would correspond, therefore, with Tipperah and Arracan.

¹ Also read Malajas, but less correctly, perhaps. The Malayas† are the people of the Southern Ghats.

² We have Pravijayas in the east, according to the Puráññas.;

³ Anga is the country about Bhagulpoor, of which Champá was the capital.§

⁴ Eastern Bengal.

⁵ We have had these before;‖ but they are repeated, perhaps in conformity to the usual classification, which connects them with the two preceding; being derived, in the genealogical lists, from a common ancestor.

⁶ In Bhima's Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himalaya, and the other, more to the south.¶

⁷ Uniformly read, in the MSS., Sudeshña.

⁸ Three copies read Máhishas. We have Máhishakas amongst the southern people, in the Puráññas;** and a Máhishikí†† in the Rámáyaña, also in the south. The latter may be connected with Máhishmati,‡‡ which Sahadeva visits, in his southern invasion.§§

* See my third note at p. 177, infra.
† They appear as an eastern people in the Bengal recension of the Rámáyaña, Kish-káūda, XL, 25. † As in the Markaṇḍeya, LVII., 43.
§ The Bengal recension of the Rámáyaña—Kishkindhá-káūda, XLIII., 8—places Angas in the west; and in the east, also, as does the real Rá- máyaña. ¶ At p. 156, supra.
¶ Mahábhárata, Sabhá-parvan, 1077 and 1086. And see the Translator's third note in the last page.
** As in the Markaṇḍeya, LVII., 46. And we find them in the Rá- máyaña, Kishkindhá-káūda, XLI., 10, among the southern nations.
†† There is a Máhishikí river in the Bengal recension of the Rámáyaña, Kishkindhá-káūda, XLI., 21.
§§ See the Mahábhárata, Sabhá-parvan, 1130, where we find Máhishmati.
and Śaśikas, \(^1\) Bāhlikas, \(^2\) Vātadhanas, \(^3\) Ābhīras\(^4\) and
and which has been elsewhere conjectured to be in Mysore. (Calcutta Annual Register, 1822.\(^*\)) There is, also, a Mābhishmati on the road to the south (Mahābhārata, Udyoga Parvan), which is commonly identified with Chuli Maheśwar, \(^†\) on the Narmadā.

\(^1\) Also Rishikas; \(^‡\) people placed, by the Rāmāyaṇa, both in the north and in the south.\(^§\) Arjuna visits the former, and excists from them eight horses: Dig-vijaya.\(\|\)

\(^2\) Also read Bāhikas, \(\|\) which we may here prefer, as the Bāhlikas are subsequently named.\(\|\) The former are described in the Mahābhārata, Karṇa Parvan, \(\|\|\) with some detail, and compre-

* Chapter V, p. 48. Professor Wilson, annotating Captain Fell’s translation of Sahadeva’s Digvijaya, from the Mahābhārata, Sabhā-parvan, 1105—1182, there remarks: “Mābhishmati should be, herο, Mysore; the latter being only another form of the same word, implying the country of Mahesha, either a demon so called, or the buffalo.”

\(^†\) The Mābhishmati on the road to the south (Mahābhārata, Udyoga Parvan), which is commonly identified with Chuli Maheśwar, \(\|\) on the Narmadā.

\(^‡\) Near the Kishikā? See p. 154, supra, Translator’s fifth foot-note.

\(^§\) In the Bengal recension of the Rāmāyaṇa, the Northern Rishikas and the Southern are named in the Kishkindā-kāṇḍa, XLIV., 13, and XLI., 16, respectively. The real Rāmāyaṇa has no mention of the former, or of any people corresponding to them, and, as to the latter, reads—Kishkindā-kāṇḍa, XLI., 10—Rishikas in their stead.

In the Mārk.-pur., LVIII., 27, the Rishikas are assigned to the south.

\(\|\) Mahābhārata, Sabhā-parvan, 1033—1036.


Takwa is a synonym of Bāhika in the Haima-kōla, IV., 25. But see M. V. de Saint-Martin’s Mémoire Analytique, &c., p. 79, foot-note.

\(\|\) See the passage translated by Professor Wilson in the Asiatic Researches, Vol. XV., pp. 108, 109. Also see Lassen’s De Pentapotamia Indica, pp. 73, et seq.
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Kálajoshakas, 5* Aparántas, 6 Parántas, Pahnavas, 7 hend the different nations of the Punjab, from the Sutlej to the Indus.

3 These are included amongst the northern nations: Váyu, &c. But, in Nakula’s Dig-vijaya, they are in the west.†

4 The Áblirás; 4 according to the Puránas, are also in the north:§ in the Rámáyána and Mahábhárata, Sabhá Parvan, 7 they are in the west. The fact seems to be, that the people along the Indus, from Surat to the Himálaya, are often regarded as either western or northern nations, according to the topographical position of the writer. In either case, the same tribes are intended.

5 The MSS. read Kálatoyakas; a people placed, by the Puránas, in the north.

6 The Váyu reads Aparítas, a northern nation. There are Aparytae in Herodotus, classed with a people bordering on India, the Gandarii. The term in the text signifies also ‘borderers,’ and is, probably, correct, as opposed to the following word, Parántas; the latter signifying those beyond, and the former, those not beyond the borders.** The latter has, for Parántas, Paritas; and the Mátysya, Párádas.††

7 Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu, the Rámáyána, the

* For some rather hazardous speculations about this word, see M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., p. 103.
† See the Mahábhárata, Sabhá-parvan, 1190.
‡ Vide p. 133, supra, and my first note there; also p. 184, infra, text and notes.
§ The Márkaṇḍeya-puráṇa, LVII., 47, and LVIII., 22, locates Ábhiras in Southern India.
|| Only in the Bengal recension: Kishkindhá-káûḍa, XLIII., 5.
¶ Śloka 1192.
** On the meaning of this term, see Goldstucker’s Sanskrit Dictionary, p. 170, where it is is shown that by Parántas “the inhabitants of the western borders” are probably here intended.
†† See my third note at p. 183, infra. ++ X., 44.
||| Bengal recension only, Kishkindhá-káûḍa, XLIII., 21. The Pahlavas are there named as dwelling in the western region.
Charmamañdalas,¹ Ataviśikharas and Merubhūtas,² Upāvṛittas, Anupāvṛittas, Swarāśtras,³ Kekayas,⁴ Kuṭṭāparántas,⁵ Māheyas,⁶ Kakshas,⁷ dwellers on the Purānas, &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.†

¹ Also Charmakháñdikas: but the sense is the same; those living in the district, Maṇḍala, or Khaṇḍa, of Charma. They are a northern people: Vāyu, &c. Pliny mentions a king of a people so called, "Charmarum rex."‡

² Read Marubhaumas; more satisfactorily, as it means the inhabitants of Marubhūmi, § 'the desert; ' the sands of Sindh.

³ Also Surāśtras, which is, no doubt, more correct; the inhabitants of Surat.

⁴ The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahābhārata; their king being a kinsman of Kṛishṇa. The Rāmāyaṇa, II., 53, specifies their position beyond, or west of, the Vipāśā.¶

⁵ We have, in the Purānas, Kuṭṭapracharaṇas and Kuṭṭaprāvaṇas amongst the mountain tribes.¶

⁶ These may be people upon the Mahi river.** They are named amongst the southern nations by the Vāyu, &c.; but the west is, evidently, intended.

⁷ Read, also, Kachchhas.†† The Purānas have Kachchhiyas.

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* As in the Mārkafiđeya, LVIII., 30, 50.
† Lassen thinks they are the Πάξτες of Herodotus. See Indische Alterthumskunde, Vol. I., pp. 432, 433.
§ The Marubbhūmis are named—between the Gāndhāras and the Kaikeyas—as a western people, in the Bengal recension of the Rāmāyaṇa, Kishkindhā-kāṇḍa, XLIII., 24.
¶ See Lassen's De Pentapotamia Indica, p. 12; also M. V. de Saint-Martin's Mémoire Analytique, &c., p. 82; and his Étude sur la Géog. Grecque, &c., pp. 110 and 400.
† The Kninapravaraṇas—or, it may be, two tribes, the Knutas and the Pравaraṇas—are enumerated among mountain tribes in the Mārkafiđeya-purāṇa, LVII., 57. Kninapravaraṇas is a variant of some MSS.
** See note 7 at p. 164, supra. †† See my second note at p. 164, supra.
sea-shore, and the Andhas\(^1\) and many (tribes) residing within and without the hills; the Malajas,\(^2\) Mágadhas, Mánavarjakas;\(^3\) those north of the Mahi (Mahyuttaras), the Právrisheyas, Bhárgavas,\(^4\) Puúdras,\(^5\) Bhar-

The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

\(^1\) Also read Adhya, Antya, and Andhra.† The latter is the name of Telingana; the Andhri of Pliny;‡

\(^2\) Three MSS. have Malada,§ a people of the east, in Bhima’s Dig-vijaya.\(^1\)

\(^3\) Also Mánavalakas.

\(^4\) A people of the east.\(^4\)

\(^5\) The western provinces of Bengal;** or, as sometimes used, in a more comprehensive sense, it includes the following districts: Rajshahi, Dinajpoor, and Rungpoor; Nadiya, Beerbhoom, Burdwan, part of Midnapoor, and the Jungle Mahals; Ramgarh,

* The Calcutta text has बाहिर्गर्भक्षमलया, the meaning of which may be ‘transmontane Angas and Malajas.’

† See the Rámâyana, Kishkindhā-kāndā, XLI., 12.

‡ In the Aitareya-bráhmaṇa, VII., 18, it is said that the elder sons of Viśvāmitra were cursed to become progenitors of most abject races, such as Andhras, Puúdras, Śabaras, Pulindas, and Mútibas. See Dr. R. Roth’s Zur Litteratur und Geschichte des Veda, p. 133.

§ The Maladas are taken to be the Molindae of Pliny, by M. V. de Saint-Martin, in his Étude sur la Géog. Grecque, &c., p. 298, 299.

The Maladas and the Karúshas are named together in the Rámâyana, Bālo-kāndā, XXIV., 18. In the corresponding passage of the Bengal recension of that poem, viz., Adi-kāndā, XXVII., 16, the reading is Malajas and Karúshas. And see pp. 133, 134, supra; also p. 157, my third note; p. 158; and p. 166, note 1.

|| Mahábhárata, Sabha-parvan, 1082. In the Droña-parvan, 183, they are placed in the north. The Márkaṇḍeya-purāṇa, LVII., 43,—where the Calcutta edition has Mándas—locates them in the east of India.

¶ Some inconclusive dissertation on the abode of the Bhárgavas will be found in M. V. de Saint-Martin’s Géographie du Védā, pp. 153—155.

** In the Rámâyana, Kishkindhā-kāndā, XLI., 12, Puúdra is a southern country. Also see my third note in this page.
gas,1 Kirátas, Sudeshítas; and the people on the Ya-
muná* (Yámunas), śakas, Nishádas,2 Nishadhas,3
Ánartas;4 and those in the south-west (Naírítas), the
Pachete, Palamow, and part of Chunar. See an account
of Puúdra, translated from what is said to be part of the Brahmáúda
section of the Bhavishyat Puráña. Quarterly Oriental Magazine,
December, 1824.

1 There is considerable variety in this term: Lárga, Márja,
Samuttara, and Samantara. Probably, neither is correct. Bhargas are amongst the people subdued in the east by Bhima.†

2 These are foresters and barbarians in general.

3 Notwithstanding the celebrity of this country, as the king-
dom of Nala, it does not appear exactly where it was situated;‡
We may conclude it was not far from Vidarbha (Berar); as that was the country of Damayanti. From the directions given by Nala to Damayanti, it is near the Vindhya mountain and Pa-
yoshní river; and roads lead from it across the Ríksha mountain to Avanti and the south, as well as to Vidarbha and to Kośala.§

4 These are always placed in the west. || They are fabled to

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* The people on or about Mount Yámnna? This mountain is named in the Rámdyana, Kishkindhá-kánda, XL, 21. It is in the east.
† Mahábhárata, Sábhá-parvan, 1085.
‡ Colonel Tod,—Annals of Rajastan, Vol. I., p. 89,—following oral tradition, locates Nala at Nurwur, in Bundelkhand, where stands a cele-
brated stronghold. Col. R. R. W. Ellis has brought to light, from that vicinity, an inscription, dated Samvat 1177, or A. D. 1120, in which the
fortress of Nalapura is mentioned. That of Nurwur is, probably, thereby intended: but what Nala was he of Nalapura? See Journal of the Ar-
chaeological Society of Delhi, Jan., 1853, pp. 42—46.
For the tradition connecting Nurwur with a Rájá Nala, also see Mr. M. Martin's Eastern India, Vol. II., p. 458.
§ See, for the original—with a literal translation—of what is here ab-
stracted, my note at pp. 144—146, supra. The only inference to be
drawn from the passage in question, as to Nala's locality, is, that it was to the north of Avanti. If by Avanti we are to understand Oojain, he
could not have been very near to Vidarbha; and he may have been a long way from it.
|| As by the Rámdyana, Bengal recension, Kishkindhá-kánda, XLIII., 13.
be the descendants of Anarta, the son of Saryati, who founded the capital Kuśasthali, afterwards Dwārakā, on the sea-shore in Gujerat.*

1. Also Pratimatsyas; those opposite or adjacent to the Matsyas.
2. Also Kuśajas and Kośalas. The latter is, probably, correct; as the name does not occur in any other form than that of Kuśikosa above.† Kośala; is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Śarayū, the kingdom of Rāma, of which Ayodhyā§ was the capital. Rāmayāna, I., S. 5.|| In the Mahābhārata we have one Kośala)f in the east, and another in the south, besides the Prāk-kośalas** and Uttara-kośalas†† in the east and north. The Purāṇas place the Kośalas amongst the people ‘on the back of Vindhya;’ and it would appear, from the Vāyu, that Kuśa, the son of Rāma, transferred his kingdom to a more central position; he ruled over Kośala at his capital of Kuśasthali or Kuśavati,‡‡ built upon the Vindhyan precipices: विन्ध्यपर्वतसागर। The same is alluded to in the Pātāla Khaṇḍa of the Padma Purāṇa, and in the Raghu Vaṁśa,§§ for the purpose of explaining

* In a foot-note to Book IV., Chap. II. of this work, Professor Wilson asserts that Anarta was “part of Cutch or Gujerat”.
† Vide p. 157, supra.
‡ Professor Wilson here had “Kośalā”. And throughout the note here annotated he used Kośala and Kośalā—that is to say, the name of a country and that of its capital—indiscriminately.
§ Itself called Kośalā and Uttarakośalā. See the Haima-kośa, IV., 41; and the Trikānda-śesha, II., 1, 12.
|| Bāla-kāṇḍa, V., 5.
‡ Sahhā-parvan, 795.
** Ibid., 1117.
†† Ibid., 1077.
‡‡ Kuśasthali is a synonym of Dwārakā; see Professor Wilson’s fourth note in the last page. The authority for recognizing a second Kuśasthali, identifiable with Kuśavati, is not known to me.
§§ XVI., 25.
FROM THE MAHÁBHÁRATA.

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has, Śúrasenas, Ijikas,1 Kanyakáguñas, Tilabháras, Sa-
míras, Madhumattas,* Sukandakas, Kásmíras,2 Sindhu-
the return of Kuśa to Ayodhya. Certainly in later times, the
country of Kośala lay south of Oude; for, in the Ratnávali, the
general of Vatsa† surrounds the king of Kośala in the Vindhya
mountains (Hindu Theatre, Vol. II., p. 305): and, as noticed in
the same work, (p. 267,) we have, in the Puráñas, Saptako-
śalas, or seven Kośalas.‡ An inscription found at Ratnapur in
Chhattisgarh, of which I have an unpublished translation, states
that Śrī-deva, the governor of Malahari Mándala, having obtained
the favour of Prithwi-deva, king of Kośala, was enabled to build
temples, and dig tanks, &c.; indicating the extension of the power
of Kośala across the Ganges in that direction. The inscription
is dated Sañvat 915, or A. D. 858. The Kośala of the Puráñas
and of the dramatic and poetic writers was, however, more to
the west, along a part of the Vindhya range.§ Ptolemy has a
Kontakossnla in the south; probably one of the Kośalas of the
Hindus.||

1 Also Itikas; perhaps the Ishikas or Aishikas of the Váyu,
&c.; a people of the south.

2 The people of Kashmir.¶

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* In the Haima-kośa, IV., 24, the Mándumattas are the same as the
Kásmíras, who are mentioned just below, in the text here noted.
† See my second note at p 158, supra.
‡ For the words “in the seven Kośalas” see Book IV., Chap. XXIV.
of the present work. On reaching that chapter, I shall remark on the
Sanskrit expressions from which Professor Wilson inferred that the Ko-
salas were seven in number.
§ As appears, from the passage of the Mahábhárata quoted in my
note at pp 144—146, supra, a part, at least, of one of the Kośalas
—or Kośalas—lay to the south of Vidarbha. Professor Lassen’s map
accompanying his Indische Alterthumskunde, is, accordingly, to be modified.
¶ There are Kásmíras in the west, according to the Bengal recension
of the Rámdyána, Kishkindhá-káśiá, XLIII., 22; and according to the
 Márdiábeda-puráña, LVII., 52.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

sauvīras,\(^1\) Gándhāras,\(^2\) Darśakas,\(^3\) Abhisāras,\(^4\) Utílas,\(^5\)

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\(^1\) One of the chief tribes engaged in the war of the Mahābhārata. The Rāmāyaṇa\(^*\) places them in the west; the Purāṇas,\(^†\) in the north. The term Sīndhu shows their position to have been upon the Indus, apparently in the Punjab.

\(^2\) These are, also, a people of the north-west, found both on the west of the Indus and in the Punjab, and well known, to classical authors, as the Gandarii and Gandaridē. Asiatic Researches, Vol. XV., p. 103; also Journal of the Royal Asiatic Society; Account of the Foe-küe-ki.\(^*\)

\(^3\) From the context, this should, probably, be Darvakas; the people of a district usually specified in connexion with the succeeding.

\(^4\) These are the inhabitants of the country bordering on Kashmir, to the south and west; known, to the Greeks, as the kingdom of Abisares. It often occurs in composition with Dārva, as Dārvābhisāra.\(^*\) Asiatic Researches, Vol. XV., p. 115.\(^**\)

\(^5\) Also read Utílas and Kulútas.\(^††\) The Rāmāyaṇa has Kōlūkas;\(^‡‡\) or Kaulútas amongst the western tribes.

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\(^*\) Bengal recension, Kishkindhā-kāṅda, XLIII., 11.

\(^†\) As in the Mārkandeyay, LVII., 36: also see LVIII., 30. There were Sauviras in the east: Mahābhārata, Dronā-parvan, 184. And see pp. 133, 134, supra. Sauvira = Kumālaka: Haima-kosa, IV., 26.

\(^*\) Vol. V., p. 117. The paper was written by Professor Wilson.


\(^||\) See Professor Wilson’s Ariana Antiqua, p. 190.

\(^‡\) See Lassen’s Indische Alterthumskunde, Vol. II., Appendix, pp. XXXIX. and XL.; Mahābhārata, Dronā-parvan, 3380; Karṇa-parvan, 3652.

\(^**\) See the Translator’s third note in the next page.

\(^††\) The Kulūtas—not Kuliūtas—are a real people. See Professor Wilson’s Hindu Theatre, Vol. II., p. 165; M. V. de Saint-Martin’s Mémoire Analytique, &c., pp. 81–84; and his Étude sur la Géog. Grecque, &c., pp. 300–303.

\(^‡‡\) Bengal recension, Kishkindhā-kāṅda, XLIII., 8.
Saiválas, and Báhlikas; the people of Darvi, the Vánavas, Darvas,† Vátajámarathoragas, † Báhubádhas, Kauravyas, Sudámans, Sumallikas, Badhnas, Karisha-

1 Also with the short vowel, Saivalas.

2 The Vahlkas or Báhlikas§ are always associated with the people of the north, west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified, in the Mahábhárata, Udyoga Parvan, as famous for its horses; a reputation the country bordering upon it, at least Bokhara and Maimena, still preserves: and, in Arjuna's Dig-vijaya, it is said to be difficult of approach.

3 These are, probably, intended for the neighbours of the Abhisáras.†† They are found in the north by Arjuna, Dig-vijaya, and are there termed also Kshatriyas.

4 Also read Bahunáda and Bahurada.

5 The name occurs, in the Rámáyaña, as that of a mountain in the Punjab, or in the Bákika country. II., 53. §§

* This is to translate दवीच-, which, however, cannot be a plural. Moreover, where was "Darvi"? I would read, not दवीच-, Darvichas. Have we, in दवीच, a Sanskritization of دويره, dervish? But I suspect corruption in the lection. Some MSS. have दवीच-.

† What is the relation between the Darvas and the Dárvas? But should not we here read Vánavadarvas?

†† I assume that Professor Wilson's "Vátajámarathorajas" was only an inadvertence. Further, may not Vátajámas and Rathoragas be preferable?

§ For the Bálkas, see p. 167, Translator's second foot-note, supra.

|| Bengal recension of the Rámáyaña, Kishkíndhá-kánda, XLIV., 13.

¢ Rámáyaña, Kishkíndhá-kánda, XLII., 6; XLIII., 5, in the Bengal recension.

** Mahábhárata, Sabhd-parvan, 1030.

†† See the Translator's fourth note in the last page; also, Lassen's Indische Alterthumskunde, Vol. II., p. 138, foot-note.

The Dárvas are supposed to be the Αὐγήνοι of Ctesias.

‡‡ Mahábhárata, Sabhd-parvan, 1026.

§§ See Lassen's De Pentapotamia Indica, p. 12, second foot-note.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

Kas, Kulindopatyakas,* Vatáyanas,† Daśárñas,‡ Romans,§ Kusabindus, Kakshas,* Gopálakakshas,† Jángalas, Kuruvarñakas, Kirátas,† Barbaras,* Siddhas,

1 The MSS. agree in reading this Vánayava or Vanayus, a people in the north-west, also famous for horses.
2 A better reading is Daśapárśwa;‡ as we have had Daśárñas before.
3 Also Ropans: quere, Romans?
4 Also Gachchhas and Kachchhas: the last is the best reading, although it has occurred before.
5 Also Gopálakachchhas. They are amongst the eastern tribes, in Bhima's Dig-vijaga.§
6 Or Lángalas.||
7 Kurujángalas, † or the people of the forests in the upper part of the Doab. It is also read Paravallabhas.
8 The analogy to 'barbarians' is not in sound only; but, in all the authorities, these are classed with borderers and foreigners, and nations not Hindu.**

† See my sixth note at p. 130, supra. Also see Journal As. Soc. Bengal, 1849, pp. 766, 773. The passages here referred to occur in Hodgson's admirable essay On the Physical Geography of the Himalaya. In the reprint of it, in No. XXVII. of Selections from the Records of the Government of Bengal, he gives, at p. 64, Khombo as a synonym of Kiránti.
‡ Or Daśárhas? See my first note at p. 178, infra.
§ Mahábhárata, Sábhá-parvam, 1077.
|| See M. V de Saint-Martin's Mémoire Analytique, &c., p. 162.
† To translate जाङ्गलास: कुरुवर्णासि, 'people of the Kuru thickets'. "Jángalas" was, therefore, left in the text inadvertently. Kurnjángala and its inhabitants are frequently mentioned in the Mahábhárata, as in the Adi-parv., 3739, 4337, et al. Also see p. 156, supra, my second note.
** Thus, in the Rámañáma, Bengal recension, Kishkindá-kánda, XI. IV., 14, we read of the CHinas, Aparachinas, Tukháras, Barbaras, and Kámbojas, in the north.
FROM THE MAHÁBHÁRATA. 177

Vaidehas,¹ Támraliptakas,² Audras,³ Pauñdras,⁴ dwellers in sandy tracts (Śaśikatas*), and in mountains (Párvatíyas†). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávidas,⁵ Ke-

¹ Also Dáhas, in which we should have a resemblance to the Scythian Dahae.
² Or Támaliptas, or Dámaliptas; the people at the western mouth of the Ganges, in Midnapoor and Tamlook. Támralipti was a celebrated sea-port, in the fourth century, (Acc. of the Foke-kue-ki,‡) and retained its character in the ninth and twelfth. Dāśa Kumāra Charitra.§ and Bṛihat Kathā; || also J. R. As. Soc. †
³ The people of Odřa or Orissa. **
⁴ The inhabitants of Puñдра: see note 5 at p. 170, supra. ††
⁵ The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken. ‡‡

* The Calcutta edition has Saisikatas. Neither reading is Sanskrit.
† See Burnouf’s Commentaire sur le Yaṇa, pp. c.—cii.; also M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., p. 65, third foot-note.
§ See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 242.
** The Andras are the inhabitants of Udṛa, or, possibly, of Odra. The Odras are named, as a southerm people, in the Bengal recension of the Rámayána, Kishkinló-kávidha, XLII., 18, and as a northern people also, XLIV., 13. But the word Udṛa—like Drávida, ibid., XLII., 18—does not seem to be of much antiquity; whereas the Udras are repeatedly spoken of in the Mahábhárata, and once, at least—Sabhd-parvan, 1174—in association with the Keralaśas. According to the Haima-kośa, IV., 27, the Udras and the Keralaśas were the same.

We find, according to some MSS., the Andras mentioned, between the Pauñdrakas and the Drávidas, in the Laws of the Mánavas, X., 44. But see my second note at p. 184, infra.
†† The Pauñdrás are, probably, the same as the Pauñdrakas, clearly distinguished from the Puñdras, who are named with them, in the Mahábhárata, Sabhd-parvan, 1872. ‡‡ See my seventh note at p. 180, infra.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

ralas,\(^1\) Práchyas,\(^2\) Múshikas,\(^3\) and Vanavásakas;\(^4\) the Karñátakas,\(^5\) Máhishakas,\(^6\) Vikalayas\(^7\) and Múshakas,\(^6\) Jillikas,\(^9\) Kuntalas,\(^10\) Sauh́idas, Nalakánanas,\(^11\) Kau-kúfakas,\(^12\) Cholas,\(^13\) Kaunkaúsas,\(^14\) Málavánakas,\(^15\) Sa-mangas, Karakas, Kukuras,\(^*\) Angáras,\(^16\)† Dhwa-

1 The people of Malahar proper.\(^*\)
2 Also Práhyas. Práchyas properly means the people of the east; the Prasii of the Greeks, east of the Ganges.
3 Múshika is the southernmost part of the Malahar coast; Cochin and Travancore.
4 Also Vánavásins and Vánavásikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.
5 The people of the centre of the Peninsula, the proper Karñáta or Carnatic.
6 The people of Mysore: see note 8 at p. 166, supra.
7 Also Vikalpas.
8 Also Pushkalas.
9 Also Káñikas.
10 Read Kuntikas.
11 Variously read Nalakálaka, Nahhakánana, and Tilakaniña.
12 Kaukundaka and Kaukuntaka.
13 The inhabitants of the lower part of the Coromandel coast; so called, after them—Cholamaúdala.
14 People of the Concan. According to some statements, there are seven districts so named.\(^\S\)
15 Malavánara and Sálavánaka.
16 These two words are sometimes compounded as Kukkuránga. It is also read Kanurágára.

\(^*\) They are again mentioned in the Mahábhárata, Sábha-parvan, 1872. The Tríkaúda-kesha, II., 1, 10, makes them the same as the Daśárhas. The Bengal recension of the Rámayana, Kishkindha-kánda, XLI., 14, names the Kukuras, immediately after the Daśárus, as a southern people. Should we there read Kukururas and Daśárhas? Vide pp. 159, 176, supra.
\(^\dagger\) The Calcutta edition of the Mahábhárata here adds, by an almost indubitable blunder, the Márihas. Vide p. 165, text and foot-notes, supra.
\(^\S\) See the Rája-tarangíni, IV., 159 Professor Wilson had previously
jinyutsavasanketas, \(^1\) Trigartas, \(^2\) Sálwasenis, Šakas, \(^3\)* Kokarakas, \(^4\) Proshthas, Samavegavaśas. \(^5\) There are also the Vindhyachulukas, \(^6\) Pulindas \(^+\) and Kalka-

1 This is a questionable name, though the MSS. agree. We have, in Arjuna’s Dig-vijaya, \(^*\) Utsavamanketa; and, in Nakula’s, to the west, Utsavasanketa.\(^\S\)

2 These are amongst the warriors of the Mahábhárata. They are included, in all the lists, amongst the northern tribes, \(\|\) and are mentioned, in the Ríja-tarangiñi, \(\&\) as not far from Kashmir. They are considered to be the people of Lahore.\(^**\)

3 Also Vyúkas and Vrikas. The latter are specified amongst the central nations: Váyu, &c. \(^\dagger\)

4 Kokavakas and Kokanakhas.

5 Sáras and Vegasáras; also Parasancharákas.

6 Vindhyapálakas and Vindhyamúlikas. \(^\hspace{1em}^+\) The latter, those at

written: “The seven Konkailas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Ráma Kshetra, or the greater part of the Malabar coast. They are named Kerala (Malabar), Tulunga or Tuluiya, Govaráśhra (or Goa), Konkáña proper, Karátaha, Varalatta, and Barbara.” Asiatic Researches, Vol. XV., p. 47, foot-note.

\(^*\) In the Calcutta edition of the Mahábhárata the reading is Bakas.

\(\dagger\) Vide p. 159, supra, note 1, and my annotation on it.

\(^\S\) Mahábhárata, Sabha-parvan, 1025. But the word there is Utsavasanketa. It was a broken \(\&\) in the original, as printed in the Calcutta edition of the Mahábhárata, that seems to have given rise to “Utsavasanketa”.

\(\|\) Mahábhárata, Sabha-parvan, 1191. And see Indische Alterthums-

\(\|\|\) As in the Sabha-parvan, 1026. In the Márkaññeya-puráña, LVII., 57, the Trigartas are reckoned among mountain-tribes.

\(\&\) From V., 144, it only appears that it lay between Cashmere and Gujerat. The Haima-kośa, IV., 23, gives Jálandhara and Trigarta as synonyms.

\(\&\&\) “Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotoch, which is still called, by the people, Traigart ká mulk.” Professor Wilson, in Prof. Johnson’s Selections from the Mahábhárata, p. 64, eighth foot-note.

\(\dagger\dagger\) Márkaññeya-puráña, LVII., 33.

\(\hspace{1em}^+\) See Colonel Wilford, Asiatic Researches, Vol. XIV., p. 397.
Topographical Lists: People and Countries.

Málavas, Mallavas, Aparavallabhas, Kulindas, Kálavas, Kuúthakas, Karafas, Múshakas, Tanabálas, Saníyas, Ghañasínjayas, Alindas, Páśivátas, Ta-

the foot of Vindhya, are named, in the Pauráñik lists; amongst the southern tribes.

1 Balwala and Valkaja.
2 Also Málaka and Májava.
3 Also Vallabhas, which, from the succeeding word, may be conjectured to be correct. A city named Vallabhi makes a great figure in the traditions of Rajputana. See Tod’s Rajasthan. §
4 One of the tribes in the west, or north-west, subdued by Arjuna: ||
5 Káladá and Dohada.
6 Kuúdála, Karantha, and Maúdaka. The latter § occurs, in the Rámáyaña, amongst the eastern nations.
7 Kurafá, Kunaka.
8 Stanabála.
9 Satirtha, Satíya, Náríya.
10 The Srinjayas are a people from the north-west, amongst the warriors of the Mahábhárrata. The reading may be incorrect. It occurs also Pútisínjayaya.
11 Also Aninda.
12 Also Sivata, Sirála, Syuvaka.

* Vide pp. 133, 134, supra. There were Málavas in the north: Mahábhárrata, Drona-parvan, 183. The Rámáyaña, Kishkindhá-kúnda, XL, 22, places them in the east. The Bengal recension does not know of them.
† Formerly printed “Alindayas”—by oversight, I suppose.
‡ In the Markándeeya-puráña, LVII, 47, I find Vindhyamanleyas.
§ Also see Indische Alterthumskunde, Vol. III., pp. 501, et seq.
|| Mahábh., Sahhá-parvan, 997. Professor Wilson—in Prof. Johnson’s Selections from the Mahábhárrata, p. 65—says that the Kulindas, “as appears from the context, are mountaineers. They were, probably, neighbours of the Traigartas.” Also see Indische Alterthumskunde, Vol. I., p. 547.
* Of which Maúduka is a variant recognized by the commentator.
** In one MS. of the Bengal recension of this poem, Kishkindhá-kúnda, XL, after stanza 24, is a half-stanza which registers, as eastern peoples, the Dravidas, Malivas (sic), Madras, Pattanas, and Maúdakas. See Signor Gorresio’s edition of the Rámáyaña, Vol. VIII., p. 333, note 40.
nayas,¹ Sunayas,² Daśīvidarbhas,³ Kántikas,⁴ Tanga-⁵ nás, Paratangaṇās, northern and other fierce barbarians (Mlechchhas), Yavanas,⁶ Chínas,⁷ Kámbo-

¹ Tanapa, Stanapa, Sutapa.
² Pallipanjaka and Vidarbha.
³ Dadhividarbha; but three copies have Rishika. Great variety, and, no doubt, great inaccuracy, prevails in the MSS., in several of the names here given. They are not found elsewhere.
⁴ The reading of three copies is Kakas. There is a tribe so called on the banks of the Indus, as it leaves the mountains.
⁵ These and the following are mountaineers in the north-west. The former are placed, by the Purāṇas, in the north; and the Vāyu includes them also amongst the mountain tribes. The Rāmaṇa+ has Ṭankaṇās in the north.
⁶ The term Yavanas, although, in later times, applied to the Mohammedans, designated, formerly, the Greeks, as observed in the valuable notes on the translation; of the Birth of Umā, from the Kumāra Saṁbhava. (Journal As. Soc. of Bengal, July, 1833, p. 336.) The Greeks were known, throughout Western Asia, by the term Yavan; or Ion, Ἰων, the Yavana, यवन, of the Hindus; or, as it occurs in its Prakrit form, in the very curious inscription deciphered by Mr. Prinsep; (Journal As. Soc. of Bengal, Feb., 1838, p. 159,) Yona: the term Yonarīja being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasesnas, about B. C. 210. That the Macedonian or Baetrian Greeks were most usually intended is not only probable, from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kámbojas, Daradas, Pá-radas, Báhlikas, Śakas, &c., in the Rāmaṇa, Mahābhārata, Purāṇas, Manu, and in various poems and plays.
⁷ Chinas, or Chinese, or, rather, the people of Chinese Tar-

+ As by the Mārkandeya, LVII., 41, in MSS.: only the Calcutta edition reads Tunganās. The same Purāṇa, LVII., 56, has, in MSS., Tanganās among the mountain-tribes; for which the Calcutta edition exhibits Gurgaṇas.
† Bengal recension, Kishkindhā-kāśā, XLIV., 20.
‡ By the late Rev. Dr. W. H. Mill,
jas;\(^1\) ferocious and uncivilized races, Sakridgharas,\(^2\) Kulatthas,\(^3\) Huñas,\(^*\) and Párasikas;\(^4\) also Ramatary, are named in the Rámáyaña\(^†\) and Manu,\(^‡\) as well as in the Puráñas.\(§\) If the designation China was derived from the Tsin dynasty, which commenced B.C. 260, this forms a limit of antiquity for the works in question. The same word, however, or Tsin, was the ancient appellation of the northern province of Shen-sy; and it may have reached the Hindus, from thence, at an earlier period.||

\(^1\) These Wilford\(§\) regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Sakas, and the like.\(\ast\) They are also famous for their horses; \(\ddagger\ddagger\) and, in the Rámáyaña, \(\ddagger\ddagger\) they are said to be covered with golden lotoses:

\(\text{काष्ठी: कम्बीशाप्य काम्बोजाणिप संवतान।}\)

What is meant is doubtful; probably, some ornament or embellishment of their dress. We have part of the name, or Kambi, in the Cambistholi of Arrian. The last two syllables, no doubt, represent the Sanskrit Sthala, ‘place,’ ‘district,’ and the word denotes the dwellers in the Kamba or Kambis country. So Kamboja may be explained those born in Kamba or Kambas.\(\S\S\)

\(^2\) Also Sakridwaha or Sakridgua.

\(^3\) Also Kulachchhas and Kuntalas. The Puráñas\(\|\) have Kupathas amongst the mountain tribes.

\(^4\) Also Párataka. The first is not a common form in the Pu-

\(\ast\) See my second note at p. 134,\(supra.\) \(†\) See my seventh note at p. 176,\(supra.\)

\(X., 44.\) \(§\) As in the Märkânḍeya, LVII., 39.

\(||\) See Indische Alterthumskunde, Vol. I., p. 857; and the Translator’s last note on Book IV., Chap III. of this work.


\(\ast\) They are thus associated in the Mahábhárata, Vana-parvan, 12839, 12840; and in the Drośa-parvan, 182.

\(\ddagger\) See the Mahábhárata, Drośa-parvan, 182.

\(\ddagger\ddagger\) Bengal recension, Kishkindhá-káñña, XLIV., 14. There they are not named with the Yavanas and Sakas; but they are so named in the corresponding passage of the true Rámáyaña, Kish.-káñña, XLIII., 12.

\(\S\S\) For the Kambojas, see Original Sanskrit Texts, Part II., pp. 368–370.

\(||\) As the Märk., LVII., 56, in some MSS. The Calcutta ed. reads Kurus-
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ñas, 1 Chinas, Daśamálīkas, 2 those living near the
Kshattriyas, and Vaiśyas and Śūdras; 3 also Śū-
ranas, although it is in poetical writings;† denoting, no doubt, the
Persians, or people of Pars or Fars. The latter, also read
Páradas, ‡ may imply the same, as beyond (pára) the Indus.
1 We have Rāmathas in Nakula’s Dig-vijaya, § and in the
Vāyu and Matsya.
2 Daśamánas and Deśamánikas, in the north: Vāyu and Matsya.
3 The passage occurs in the Vāyu and Márkaṇḍeya|| Puránas, as well as in the Mahābhārata; but the purport is not very dis-
tinct, and the proper reading is doubtful. In three MSS. of the
latter, it occurs:

वद्विषयो योविवेशाय वैश्वास्त्रानि कुलानि च।  

* Vide p. 133, 176, supra, for Rāmas, Romas, Romans, &c.
† As in the Rāghuvrīśa, IV., 60. There, as at p. 133, supra, we find
Pārasika, the ordinary form of the word. I have corrected Professor
Wilson’s “Pārasika” in the text, as violating the metre of the original.
‡ “Páradas is used, in the Puranic lists, to represent people who live
beyond the Indus; just as rā πέλα is used, in the Periplus of the Ery-
thean sea, to signify the ports beyond the straits.” Sir H. M. Elliot,

The Páradas figure, as a northern people, in the Bengal recension of
the Rámáyana, Kishkindhā-kāśīda, XLIV., 13. And see p. 168, supra,
note 6.

At one time Professor Lassen considered it as “vix dubinm” that the
Páradas were the Parthians. See De Pentapotamia Indica, p. 61. Sub-
sequently he was minded to identify them with the Taqšvaṇa of Ptolemy.
p. 856, fifth foot-note, he finally came to think that they were the in-
habitants of Taqšvaṇa.

§ Mahābhārata, Sabhā-parvan, 1194.
|| LVII., 38.

¶ With the exception of its printing वद्विषय—to which वद्विषय
is preferable—separate, as if it were here a nominative masculine plural,
the Calcutta edition has, and quite intelligibly:

वद्विषयो योविवेशाय वैश्वास्त्रानि कुलानि च।  

The people here spoken of are ‘those who wear the garb of the off-
spring of Kshattriya mothers, and tribes of Vaiśyas and Śūdras.’
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

The latter páda is the same in all: the former, in a fourth copy, is चत्रियोपरिखेणाय. In two copies of the Váyu, it is चत्रियोप-चन्द्रोपितमाय। None of these are intelligible; and the Markaṇḍéya furnishes the reading followed, चत्रियोपनिविवाश्च। Modern geographers have supposed the Kathaili, Kathari, and Chatri of the ancients, in the lower parts of the Punjab, to mean a people of Kshattriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant; and it may be intended as an epithet of those which follow, or of Vaisya (agricultural) and Śúdra (servile or low) tribes, living either near to, or after the manner of, Kshattriyas. In that case, a better reading would be:

चत्रियोपनिविवाश्च वैधायुक्तकलानि च।

According to Mann, various northern tribes, the Kámbhojas, Śakas, Páradas, Pahlavas, Kirátas, Daradas, and Káśas, and even the Chínas and Yavanás,† are degraded Kshattriyas, in consequence of neglecting religious rites: X., 43, 44.‡ According to the Pauráṇík legend, they were overcome in war by Sagara, and degraded from their original caste. See Book IV.§

Here we have a people called Śúdras by all the authorities, and placed in the west or north-west,|| towards the Indus. They have been, ingeniously and with probability, conjectured, by Mr. Lassen,¶ to be the Oxydracæ; for Śúdraka is equally correct with

* See the Translator’s fourth note at p. 165, supra.
† The Paúndrákas, Andras, and Dravidas are named with them. But none of them are called “northern tribes.”
‡ The reading Audras is doubtful. Some MSS. have Andras, which is, perhaps, an error for Andras.
|| On the subject of southern tribes considered as degraded, see Original Sanskrit Texts, Part I., p. 177; Part II., pp. 268, 439, 440.
§ Chapter III., ad finem.
¶ See the Mahábhárata, Droïa-parvan, 183.
|| See his De Pentapotamia Indica, pp. 26, 27; Zeitschrift für die Kunde des Morgenlandes, Vol. III., pp. 199, et seq.; Indische Alterthums-
FROM THE MAHĀBHĀRATA. 185

tis, 4 Khaśiras, 5 Antachāras (or borderers), Pahnā-

Śūdra; and, in place of 'Οξνθαίκατ. various MSS. of Strabo, as quoted by Siebenkees, read Ξθράκατ and Σνθθαίκατ. The latter is precisely the Sanskrit appellation. Pliny also has Śūdraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydrace.

2 These are always conjoined with the Śūdras, as if conterminous.* Their situation is, no doubt, correctly indicated, by Ptolemy, by the position of Abiria, above Pattalene on the Indus.†

3 The Durds‡ are still where they were at the date of our text, and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above


M. V. de Saint-Martin would identify the Śūdras with the Sodri and the Sohdas. See his Étude sur la Géog. Grecque, &c., pp. 152, 162.

* Some idea of the real state of the case may be formed from my first foot-note at p. 133, supra. To what is there remarked it may be added that, while we find the Abhiras mentioned, in the Mahābhārata, as in the Sabhā-parvan, 1192, along with the Śūdras, we see them named between the Pāradas and the Kitavas, Sabhā-parvan, 1832; in company with the Śūras, Vana-parvan, 12840; and between the Dravidās and the Pudāras, Áneamedhika-parvan, 832.

The term नुपााराजायः: of the Bengal recension of the Ramāyaṇa, Kishkindhā-kāṇḍa, XLIII., 19,—where the southern tribes are enumerated—is rendered, by Signor Gorresio, "le sedi dei Sūrabhiri". That is to say, the translator, after the precedent of M. Langlois, has here fused together the Śūras and the Ābhiras.

In the book and chapter just referred to, stanza 5, the Bhādras and the Ābhiras occur side by side.


§ We read of the Daradas in the Bengal recension of the Ramāyaṇa, Kishkindhā-kāṇḍa, XLIV., 15. The corresponding passage in the real Ramāyaṇa, viz., Kishkindhā-kāṇḍa, XLIII., 12, has, instead, Varadas.
and dwellers in mountain caves (Girigahva-
vas,° and the Himalaya, just before it descends to India; a position which might well be taken for its head.*

* Also read Paśus, 'brutes'. If the term might be altered to Palli, it would imply 'village or pastoral tribes'.

Also Khaśikas and Khaśakas.† The first of these is, probably, most correct; being equivalent to Khaśas, barbarians named, along with the Śakas and Daradas, by Mann, &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Khasiyas. Or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukháras; and the same occurs in the Rá-
máyaña.§ The Váyu has Tusháras; but the Märkaída,|| Tukhá-
ras.¶ These are, probably, the Tochari, Tachari, or Thogari; a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.**

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‡ See the Translator's third note at p. 183, supra.

§ Bengal recension only. See my seventh note at p. 176, supra.

In the same recension of the Rámáyaña, Ádi-kánda, LVII., 3, the Tusháras, or Tukháras, or, perhaps, Bukháras, are spoken of, in company with the Kirítakas. See Signor Gorresio's edition of the Rámáyaña, Vol. I., p. 224, and Vol. VI., pp. 443, 444. The real Rámáyaña exhibits, in the corresponding passage, namely, Bála-kánda, LV., 3, not Tusháras, but Háritas.

¶ LVII., 39. Plainly there is here an error in the Calcutta edition.

|| Mahábhárata, Sabhá-parvan, 1850; named between the Śakas and the Kankas.

** See Indische Alterthumskunde, Vol. I., pp. 852, 853; also M. V. de Saint-Martin's Mémoire Analytique, &c., p. 35.
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was"). Átreyás, Bháradvájas, Stanayoshikas, Pro-
shakas, Kalingas, and tribes of Kirátas, Tomaras, Hainsamárgas, and Karabhanjikas. These and

6 Also Pahlavas and Pallavas. The form in the text is the more usual. §

7 The Rámyána has Gahwaras. The mountains from Kabul to Bamián furnish infinitely numerous instances of cavern habitations.

8 These two, according to the Váyu, are amongst the northern nations: but they might be thought to be religious fraternities, from the sages Atri and Bharadwája.

9 The latter member of the compound occurs poshikas, páyi-
kas, and yodhikas, 'cherishers,' 'drinkers,' or 'fighters.' The first term denotes the female breast.

10 Also Droñakas, 'people of valleys.'

11 Also Kajingas. Kalingas would be here out of place.

12 These and the preceding are included, by the Váyu, amongst the mountain tribes of the north.

13 Many names, indeed, might be added to the catalogue,
(many) other nations, dwelling in the east and in the north, can be only thus briefly noticed.

from the lists referred to, in the Vāyu, Matsya, and Mārkandeya of a country, patronymic bases—and, as Kātyāyana, IV., 1, 168, vārtt. 2, adds, bases meaning a king of such countries—are derived. This is done by means of the so-called तद्राज affixes,—(IV., 1, 174) अ (technically, चः, चः), च (techn., चः, चः), and र (techn., दः), which require व्रिद्धि in the first syllable of the base. Thus, from Panchāla—the name of a Kṣavatrīya, being also that of a country—would come, in the sense of an individual belonging to, or of a king of, that country, Panchāla, &c. (IV., I, 168); and, in the same sense, from Gandhāri, Gandhāra, &c. (IV., I, 169); from Magadha, Māgadha, &c. (IV., I, 170); from Kosala, Kausalya, &c. (IV., I, 171); from Kuru, Kauravya, &c. (IV., I, 172); from Pratyagṛtha, Prātyagṛthi, &c. (IV., I, 173).—In sūtra II., 4, 62, however, Pāṇini says that, if such names are used in the plural, except in the plural of the feminine, the affixes taught in IV., 1, 168–173—

[...]

Thus, though an individual, or king, of the country Anga is, in the sing. (nom.), Ānga, the Kṣavatrīyas—or the people—of this country are, in the plnr. (nom.), Āṅgā; and, similarly, the people of Kalinga are called Kalingāḥ, though one individual belonging to it would be Kālingāḥ. (According to the restriction named, women of those countries, however, would be called Āṅgasyāḥ, Kālingasyāḥ. Several vārtikas are appended to this rule by Kātyāyana; but some of them have no bearing on the formation of bases implying names of individuals, or kings, of countries, whereas others appear superficial. Thus, it scarcely required an additional rule to teach that, for instance, many people to whom one individual of the Vanga country is dear—मियो वाङ्ग प्रणाम—are called मियवाङ्गः:—not मियवाङ्गः:—, or, on the other hand, that, for instance, 'one man who has passed beyond the people of Anga',—अतिकामो ज्ञान—is called अतिकाम:—not अतिकामः:—; for, in the former case, the base Vāṅga implies the singular, and, in the latter, the base Anga, the plural, number.)—In sūtra IV., 2, 67, Pāṇini teaches that names of places (ढ़) may be derived from nominal bases in the sense that the object expressed by the latter exists, or may be found, in such a place; e. g., that, from udāṁbara, 'fig-tree', may be derived udāṁbara, in the sense of a country in which there are such trees; in IV., 2, 68, that other such names may be formed in the sense that the place was founded by the person implied by the original base; e. g., Kaukāmbi, the city so
Puráñas, as well as several capable of verification, from the Rá-
mayáña and other passages of the Mahábhárata. This is not
called, from Kuśambha, the name of its founder; in IV., 2, 69, that other
such names may be derived from bases in the sense that the object ex-
pressed by the latter lives in the place; e. g., aushtra, 'a place where
camels live', from uṣhtra; and, in IV., 2, 70, that such names may be
likewise formed in the sense that the place is not far from that which
is expressed by the original base; e. g., kaimavata, 'the country not far
from Himavat'. Again, in IV., 2, 81, Páñini teaches that, if, however,
such a name, formed to yield any of the four meanings just mentioned,
is that of a country (jánapadh), there is a loss (lúp) of the affix which
would be required to effect the formation of any of these bases,—together
with the effect which that affix would have on the base; and, in I., 2, 51,
he says that, if such a loss (lúp) of the affix has occurred, the gender
and number of the word whose base has undergone such a loss would
be the same as those of the word containing the original base. Hence,
according to these last rules—IV., 1, 82, and I., 2, 51 combined,—
the country inhabited by Panchálas is called पञ्चालि; and, similarly, the
country of the Kurus, Matsyas, &c., कुरव; मत्स्य, चन्द्र, वंशि,
मथि, सुहि, चुि, &c. The Káśiká, which supplies these in-
stances, adds that the loss of the affix—and the consequent use of
the plural—does not apply to expressions like चिह्मरो जनपि:,
वैदित्यो जनपि:; since these are not names of countries: हूह क्षभत्व
भवि। चिह्मरो अनुभत्व न। चिह्मरो जनपि।
वैदित्यो जनपि हृति। तत्रान्तरितः (IV., 2, 67) वर्तते। न चात्र क्षभते,
देशमहंस्यं भवति। “In the foregoing references, dēśa is to be understood as denoting
space in general, as, for instance, a village, town, district, country;
whereas jánapada is the strict term for country.”

The inference to be drawn from these remarks is, that, as many
Hindu compositions ordinarily reputed to be of great age, as the Ma-
hábhárata, Rámayána, Mánava-dharma-śstra, &c., deviate, in their mode
of naming the inhabitants of countries, from the criterion accepted even by
Kátyáyana, a grammarian so much later than Páñini, they must appertain,
at least in the form in which we know them, to a stage of the Sanskrit
language with which, being subsequent to his time, he was unac-
quainted.

As to the age of Kátyáyana, it is the opinion of Professor Goldstücker,
as expressed in an essay read before the Royal Asiatic Society in 1864,
but not yet published, that, as contemporary with Patanjali, he flourished
about B. C. 140—120. See, on the time of Patanjali, Páñini: His Place
in Sanskrit Literature, p. 234.
the place, however, to exhaust the subject; and it has been prosecuted too far, perhaps, already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing, in a great measure, to incomplete research; and a more extensive examination of the authorities would, no doubt, discover passages where circumstances as well as names are given by which the places would be recognized. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company;* all very excellent copies, but, manifestly, erroneous, in many respects, in their nomenclature of places, and, particularly, of those which are least known. No assistance is to be had from any commentary; as the subject is one of little interest in native estimation.

* Professor Wilson should seem, however, to have followed the readings in the Calcutta edition of the Mahābhārata very closely. A noticeably different result of text has been elicited in that constructed, from a collation of the Paris and London MSS., by Mr. B. Rosen. See his posthumous contribution to the Monatsberichte über die Verhandlungen der Gesellschaft für Erdkunde zu Berlin, New Series, Vol. V., (1848), pp. 38—42.

My annotations on the episode here concluded, far from professing to be exhaustive, are but a meagre indication that the subject of ancient Indian geography is one which admits of much more thorough treatment than it has yet received. But, as indispensably preliminary to the feasibility of such treatment, we must possess critical editions, specifying and discussing various readings, of—not to name other works—the chief Purāṇas and of the entire Mahābhārata and Rāmdyana. To what extent the true Rāmdyana, as contrasted with the modern depravation of that poem, published and translated by Signor Gorresio, deserves reliance, for geographical purposes, must be sufficiently palpable from my numerous comparative references. As to the Brīhat-sanhitā of Varāhamihira, if I have declined to make use of it in my notes, the reason is, that I wanted access to Dr. Kern's edition, and was unwilling to reproduce the unauthoritative extracts to be found in the pages of Colonel Wilford and elsewhere.
CHAPTER IV.


Paráśara.—In the same manner as Jambu-dwípa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambu-dwípa.*

Medhatithi, who was made sovereign of Plaksha, had seven sons: Śántabhaya, Śiśira, Sukhodaya, Ánanda,† Śiva, Kshemaka, and Dhruva. And the Dwípa was divided amongst them; and each division was named after the prince to whom it was subject.‡ The several kingdoms were bounded by as many ranges of mountains, named, severally, Gomeda, Chandra, Nárada, Dundubhi, Somaka,§ Sumanas, and Vai-bhrája.|| In these mountains the sinless inhabitants

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* The original is as follows:

जम्बुद्वीप सिद्ध स्वयं प्रभुसाः समस्यमः।
स एव दिनेश्वर रश्मस्यचन्द्रो च द्वाराः॥

'The diameter of Jambúdwípa measures a hundred thousand yojanas: this Plakshadwípa is pronounced, Brahma, to be twice as many in diameter.'

Compare the end of the last chapter, at p. 138, supra.
† One MS. has Ananta
‡ We here have an abridgment of the original, which specifies the names of the divisions. Sukhodaya's was called Sukhada.
§ Saumaka is the lection of one of my MSS.
|| I find Vibhrája—an objectionable reading—in a single MS.
ever dwell, along with celestial spirits* and gods. In them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are, also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin. They are the Anuptptá, Śikhí,† Vipáśá, Tridivá, Kramu, Amúitá, and Sukritá. These are the chief rivers and mountains of Plaksha-dwípa, which I have enumerated to you; but there are thousands of others, of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy: and there is neither decrease nor increase amongst them;¹ neither are the revolutions of the four ages known in these Varshas. The character of the time is, there, uniformly, that of the Tretá (or silver) age. In the (five) Dwípas, worthy Brahma, from Plaksha to

¹ So the commentator explains the terms Avasarpíni and Utsarpíni: अवसार्पिनी ह्रासावश्या। उत्सार्पिनी वृक्षावश्या। But these words most commonly designate divisions of time peculiar to the Jainas; during the former of which, men are supposed to decline from extreme felicity to extreme distress, and, in the latter, to ascend from misery to happiness. The author of the text had, possibly, the Jaina use of these terms in view, and, if so, wrote after their system was promulgated.

* Gandharva. † In one MS. is Śikhá.
‡ The reading of four MSS. is Vipápá.
§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Avasarpíni, but Apasar-píni, as do several of my MSS. of the text. Still I cannot but look upon Apasar-píni as very likely to be wrong.
Sāka, the length of life is* five thousand years; and religious merit is divided amongst the several castes and orders of the people. The castes are called Áryaka, Kuru,† Viviñśa;‡ and Bhávin; corresponding, severally, with Brahman, Kshattriya, Vaisya, and Súdra.§ In this Dwípa is a large fig-tree (ficus religiosa), of similar size as the Jambu-tree of Jambu-dwípa; and this Dwípa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped, in this continent, in the form of Soma (the moon). Plaksha-dwípa is surrounded, as by a disc, by the sea of molasses, of the same extent as the land. Such, Maitreya, is a brief description of Plaksha-dwípa.∗

The hero Vapushmat was king of the next, or Sálmala-dwípa, whose seven sons also gave designations to seven Varshas or divisions. Their names were Śveta, Harita,** Jimúta, Rohita, Vaidyuta, Mánasa,

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* In my MSS., जनः कीवन्नामयः; 'people live in health'.
† Two MSS. have Kurura.
‡ The reading of eight MSS. Others have Viviśa, by omission of a letter, probably, for Viviñśa; two, Vivaśa; and one, Vivaśa. Professor Wilson had "Vivása", which I take to have been a printer's inadvertence for the mutilation last mentioned.
§ See Original Sanskrit Texts, Part I., p. 190. || Ikshurasoda.
¶ In the Bhágavata-puráṇa, V., XX., 2—4, the king of Plakshadvipa is Idhmajihwa, son of Priyavrata; his sons, after whom their several realms were named, are Śiva, Yavayasa, Subhadra, Šánta, Kaheka, Ambita, Ahhaya; the mountains are Mañikúṭa, Vajrakúṭa, Indrasena, Jyotishmat, Suparaná, Hirañyashibiha, Meghamála; the rivers are Aruná, Nímaña, Ángirasi, Sávitrí, Suprabhátá, Rétañhíha, Satyañhíha; and the four classes of inhabitants are called Hamsas, Patangas, Úrídhwáyanas, and Satyángas. The divinity of Plakshadvipa is the Sun.
** Professor Wilson had "Hárita", for which I find no authority. ... II. 13
and Suprabha. The Ikshu* sea is encompassed by the continent of Śālmala, which is twice its extent. There are seven (principal) mountain-ranges, abounding in precious gems, and dividing the Varshas from each other; and there are, also, seven chief rivers. The mountains are called Kumuda, Unnata, Balāhaka, Droṇa, fertile in medicinal herbs, Kanka, Mahisha,† and Kakudmat.‡ The rivers are Yoni, Toyā,§ Viṭrishná, Chandrá, Śuklá, Vīmochaní, and Nivṛtti; all whose waters cleanse away sins.** The Brahmans, Kshattriyas, Vaiśyas, and Śūdras of this Dwīpa, called, severally, Kapilas, Aruñas, Pitas, and Rohitas,†† (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishnu, in the form of Vāyu (wind), with pious rites, and enjoy frequent association with the gods.‡‡ A large Śālmalí (silk-cotton) tree grows in this Dwīpa, and gives it its name. The Dwīpa

* Ikṣurāsamodaka.
† In two MSS., Muhisha.
‡ "Kakkudwat" stands in the original edition. All my MSS. have as above.
§ Two MSS. have Yonitoyā. Only it seems that there must be seven rivers, one for each mountain. The Translator’s "Yanoi" I find no authority for. One MS. has Śroṇi.
|| One MS. has Bhadrá.
¶ Śukrā in three MSS.; Mnktá, in as many; and Śuktá, in two. Śuklá is, however, the most ordinary lection.
** Here follow, in the original, two stanzas which, apparently, as repeating what has gone before, it was not thought necessary to translate:

The first of these stanzas differs very materially, as read in some MSS., from what is here given.
†† I do not find this reading. Most of my MSS. have Kṛṣṇas; the rest, Viśkasas.
is surrounded by the Surá sea (sea of wine), of the same extent as itself.*

The Surá sea is entirely encircled by Kuśa-dwípa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Venúmat, Swairathá,† Lambana,‡ Dhriti, Prabhákara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside mankind, along with Daityas and Dánavas, as well as with spirits of heaven§ and gods. The four castes, assiduously devoted to their respective duties, are termed Damins, Sushmins, Snehas, and Mandehas; who, in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janárdana, in the form of Brahmá, and thus get rid of the unpleasant duties which lead to temporal rewards.¶ The seven principal

* In the Bhágavata-puráṇa, V., XX., 9—11, the king of Śálmaladwípa is Yajuabáhu, son of Priyavrata. His sons, and so their kingdoms, are called Surochana, Saumansasya, Ramañaka, Devavarsha, Páribhadra. Ápyáyauna, Abhijnáta: the mountains are Swarasa, Sátaśínga, Vámadeva, Kunda, Kumuda, Pushpavarsha, Sahasarásruti; and the rivers, Anumati, Śiváváli, Sarasváti, Kuhú, Rajáni, Nándá, Ráká. The inhabitants are termed Śrutadharas, Viryadharas, Vasundharas, and Ishandharas. They are worshippers of the personified Soma-plant.
† Vairatha is the reading of three of my MSS.
‡ Thus read all my MSS. Professor Wilson puts “Lavana”, which I take to have originated from the omission, in his copies of the original, of the anusvára in लवण, a slovenly substitute for लवण. Lavaña is a most unlikely word for a proper name. Lavaṇa would not altogether have surprised one.
§ Abridged from the original, which speaks of “Gandharvas, Yakshas, Kimpárasbas, &c.”
¶ The Translator had “Dámis”, i.e., Dámius, a reading which occurs in but one of my MSS., that accompanied by the smaller commentary.

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mountains in this Dwípa are named Vidruma, Hemaśaila,* Dyutimat, Pushpavat, Kuśeśaya, Hari,†, and Mandara. And the seven rivers are Dhútapápá, Śivá, Pavitrá, Saúmati,§ Vidyudambhas, Mahávanyá, Sarvapápahará. Besides these, there are numerous rivers and mountains of less importance. Kuśa-dwípa is so named from a clump of Kuśa grass (Poa) growing

* In one MS., Haimaśaila. † Dara, in one of my MSS.  
§ One MS. has Dhrutapápá.  | All my MSS. but one—whicb has विबृद्धश्च मही चायथा सर्वपापहरास्तिमा।

Professor Wilson put “Vidyudambba”, which is not impossible, but for which it is safe to substitute, as above, Vidyudambhas. The meaning of the word is ‘possessing water like lightning’, for swiftness, brilliancy, or heat.

In one of the MSS. I have consulted, and which was used by the Translator, the words मही चायथा are so written, save as to the second long vowel,—for there is plainly —that it is not singular they should have been mistaken for “Mahávanyá”.

The original expression which answers to “Sarvapápahará” is an epithet—one of the commonest occurrence in the Purāṇas—in the plural. It imports ‘purging away all sin’, and refers to the rivers just before enumerated.

These rivers are said to be seven. How, then, is this number to be brought out? Vidyut, ‘lightning’, may, just possibly, be the designation of a stream; but then Ambhas, or Ambhá, is, on so many grounds, scarcely to be thought of, that we may much more securely accept the compound, Vidyudambhas. As I have pointed out above, one of my copies of the text allows us to read, optionally, Vidyudshúá, ‘hot as lightning’, or Vidyut and Usbúá.

Whether it be, or not, that we are to look, in what next follows, for two rivers, one, at least, is mentioned there; and that is, undoubtedly, the Mahi: a name for which see p. 155, supra. If there be a second, and if it be the Anyá, the name, in respect of its signification, is strangely colourless. As च and च are, in many old MSS., the same as in inscriptions, scarcely distinguishable, it is obvious to suggest that the ancient reading may have been Ványá, a word which yields a sense, though none intelligibly apt in this place. Better still, चायथा may have been corrupted from चायथा; and we should then have the Alpá.
there. It is surrounded by the Ghṛita sea (the sea of butter), of the same size as the continent.*

The sea of Ghṛita is encompassed by Kraunchadwīpa, which is twice as large as Kuṣa-dwīpa. The king of this Dwīpa was Dyutimat, whose sons, and the seven Varshas named after them, were Kuśala, Mallaga,† Uṣṭha, Pivara, Andhakāraka, § Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauncha, Vāmana, Andhakāraka, Devāvṛt, Puṇḍarīkavat, Dundubhi, and Mahāśaila; each of which is, in succession, twice as lofty as the series that precedes it, in the same manner as each Dwīpa is twice as extensive as the one before it. The inhabitants reside there without apprehension, associating with the bands of divinities. The Brahmins are called Pushkaras; the Kshattriyas, Pushkalas; the Vaiśyas are termed Dhanyas; and the Śūdras, Tisyas.** They drink of countless streams, of which the prin-

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* According to the Bhāgavata-purāṇa, V., XX., 14—16, Knāḍadwīpa was at first dominated by Hiraṇyaretas, son of Priyavrata. The seven present rulers and their realms are called Vasu, Vasudāna, Dṛḍhārucli, Nābhibhṛgupta, Sūtyavrata, Viviktanāman, Devanāman; the mountains are Chakra, Chaturbhuṣaṇa, Kapila, Chitrakūra, Devānika, Īrdhwaromāna, Drahniṇa; the rivers, Rasakulīṇa, Madhukulīṇa, Mitra-vīrṇa, Śrutavindā, Devagarbhā, Ghṛtachyutā, Mantramāla; and the inhabitants are Kuśala, Kovidas, Abhiyuktas, and Kulakas. The object of worship is Jātavedas, Fire.

† A large majority of my MSS. have Manugya; and one has Mandaga,

‡ Two of my MSS. seem to give Uchchhra,

§ In one MS., Gandhaṣṭaṇḍa. | Gandharva.

¶ One MS. reads Divāvṛt. Another here interposes Chaitra, in which case—as only seven mountains are taken account of—"Mahāśaila", i. e., 'the great mountain', must be understood to qualify Dundubhi.

** According to three of my MSS., the word appears to be Tishmas. See Original Sanskrit Texts, Part I., p. 192.
principal are denominated Gauri, Kumudwati, Sandhyá, Rátri, Manojavá, Kshánti,* and Puñdaríká. The divine Vishńu, the protector of mankind,† is worshipped, there, by the people, with holy rites, in the form of Rudra.‡ Krauncha is surrounded by the sea of curds,§ of a similar extent; and that, again, is encompassed by Śáka-dwípa.

The sons of Bhavya, the king of Śáka-dwípa, after whom its Varshas were denominated, were Jalada,¶ Kumára, Sukumára, Mañívaka,** Kusumoda,†† Maudáki,‡‡ and Mahádruma. The seven mountains separating the countries were Udayagiri, Jaládhára, §§ Rai-

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* More than two-thirds of my MSS. have Khyáti.
† This expression is to translate janárdana, on the meaning of which see Vol. I., p. 41, first foot-note and my annotation thereon.
‡ We are told, in the Bhágavata-púraña, V., XX., 20—22, that the king of Kraunchadwípa was Ghitapríshháha, son of Priyavrata. His sons and their territories bear the appellations of Áma, Madhurnha, Megha-príshháha, Sudháman, Bhrájishháha, Lohitárña, Vanapa. The seven mountains are Sukla, Varthamána, Bhojana, Upabarhaña, Nanda, Nandana, Sarvatobhadra; and the rivers, Abhayá, Amítanuga, Aryaká, Tirthavati, Rápavati, Pavitravati, Suklí. Kraunchadwípa has, for inhabitants, Purushas, Kishabhás, Dravinas, and Devakas; and the object of their adoration is Water. § Dadhimánda, 'whey'.
¶ Add: 'having twice the diameter of Kraunchadwípa':

कोपष्ट्यांय विखाराकोपष्ट्यांगुणः महामुनः ||

‡ Jalaja is the lection of one MS.
** Professor Wilson had, instead of Mañívaka—the same as Mañiva, i. e., Mañívà—"Mañíchaka", which I find in only one MS., and that carelessly written. It was among the MSS. which he used, and is the same that, I surmise, furnished grounds for his "Dámins" and "Mahávanyā", noticed in my fifth note at p. 194, supra, and in my sixth note at p. 196, supra.
†† One MS. has Knála.
‡‡ In two MSS. I find Mandákin; and, in one, Modáki.
§§ Lajjádhára is in one of my MSS.
vataka.¹ Śyāma,‡ Āmbikeya, Ramya, and Kesarin.§ There grows a large Śāka (Teak) tree, frequented by the Siddhas and Gandharvas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumārī, Kumārī, Nalinī, Dhenukā,¹ Veṅukā,** and Gabhastī.†† There are also hundreds and thousands of minor streams and mountains; in this Dwipa. And the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra’s heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no deviation from rectitude. The caste of Mṛiga§§ is that of the Brahman;

¹ A single MS. gives Vaivataka.
‡ Almost all my MSS. here add either Mount Asta—astro giriḥ—or else Astagiri, a compound having the same sense, and to be compared with Udayagiri, occurring a little before. One copy exhibits Ambhogiri. On any of these readings, the epithet represented in the text by “Ramya” will belong to Kesarin.
§ Apparently, one MS. has Āmbikera.
§ Kesarin is a variant of frequent occurrence; and one of my MSS. has Keṣari.
|| This is the reading of three of my MSS.; but a large majority of them have Reṅukā, and two have Veṅukā. See the note after the next.
¶ One MS. appears to read Ikaha.
** Three of my MSS. give this lection, while one gives Madhukā, and all the rest, a large proportion of the whole, give Dhennkā. See my note before the last.
†† In one MS. I find Bharati; and one seems to have Garbhasti.
§§ The original speaks of the minor streams as existing in myriads, and of the mountains as existing in hundreds and thousands:

चन्द्रास्त्वुन्ताद्वैष्ठन पुष्करश्च महापुरे ||
महीपरस्त्वा समिति ग्रहणीयाः प सहस्राः।

§§ The translation is here abridged; or the name of the Brahman in Śakadwipa would appear twice. Only three of my MSS. have Mṛiga;
the Mágadha, of the Kshattriya; the Mánasa, of the Vaiśya; and the Mandaga, of the Śúdra: and by these Vishńu is devoutly worshipped, as the sun, with appropriate ceremonies. * Śáka-dwi'pa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces.†

1 The Kúrma is the only Puráña in which the white island (Śweta-dwi'pa), the abode of Vishńu, is included in the geography of the world. An incidental description of it is quoted, by Colonel Wilford, from the Uttara Kháná of the Padma Puráña (Asiatic Researches, Vol. XI., pp. 99, 100†); and it is in this, and in the

and these have it in both places: two have Mágga and Maga, in the first place and in the second, respectively: the remainder, a preponderant number, have, in both places, Maga.

* See Original Sanskrit Texts, Part I., p. 193.

† The Bhágavata-puráña, V., XX., 25—28, states that the sovereign of Śákadwípa was Medhátithi, son of Priyavrata. His sons, and so their kingdoms, are denominated Purojava, Manojava, Pavamána, Dhúmránika, Chitrarepha, Bahurúpa, and Viśwadbára. The mountains are Iśána, Uru-kšínga, Balabhádra, Sátakeśara, Sahasrasrotas, Devapála, Mahánasá; and the rivers are Anaghá, Áyurdá, Ubbayaspésh, Aparájítá, Panchapádi, Sahasrastutí, Niṣadhríti. The world in question is peopled by Rítavratas, Satyavratas, Dánavratas, and Auvrátas; and their divinity is the Wind.

‡ "In the northern parts of the Toyámbudhi, or sea of fresh water, in Śweta-dwi'pa, the Sanákádikas went to see Bhágavat or Vishńu. Their name are Saúaka, Saúanda, Sanátana, Sanatkumára, Jata, Vódhru, Panchaśikha, all children of Brahmá; and these, with many others, reside there, near Hari. The White Island is like the suHaRaíSu, or mild beams of a thousand moons; like shining jewels. Many maháyogins, or great penitents, reside there, without fear or molestation. There is a beautiful garden of Párijáta and Chandana trees. There is the city Váirávati or Váirámati, beautiful and full of jewels. The consorts of the gods reside there, in houses shining like the morning sun. Its greatest ornament is a divine mañáda, or house, made of precious stones and amber (kar-púra), and adorned with flowers. The Apsarasas reside there; and there is a throne, supported by lions and resplendent like fire, brilliant like the sun, &c. It consists of eight portions, like so many moons, placed like the petals of a flower. In the centre, within the calix, Janárdana, or the devourer of souls, is seated, with his insignia in human shapes.
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The Kṣhīra ocean (or sea of milk) is encompassed by (the seventh Dwīpa, or) Pushkara, which is twice the size of Śāka-dwīpa. Savana, who was made its sovereign, had but two sons, Mahāvīra* and Dhātaki,† after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mānasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dwīpa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahāvīra-varsha is exterior to the circumference of Mānasottara, and Dhātakī lies within the circle; and both are frequented by heavenly spirits; and gods. There are no other mountains in Pushkara, neither are there any rivers.¹ Men in this Brahma Vaivarta, that allusions to it are most frequent and copious.

¹ A slight alteration has been here made in the order of the description.

His clothes are like the foam of the White Sea, when it is churned; and Devī, with a divine countenance, is on his left. Devout prayers and religious rites are the only means to obtain admission among the servants of Vishnū, and a seat at Vishnū-pada, (at the feet of Vishnū), called also Paraṇa-pada, (or at the place of the most excellent feet).”

* Here again the translation is an abridgment; the original naming the sons of Savana, and then the names of their varshas. A large proportion of my MSS.—all but three—call the first son Mahāvīta, and so his dominion; in the three just referred to, both are termed Mahāvīra; and, according to two, the former is Mahāvīra, and the latter, Mahāvita.

† But for the abridging mentioned in the last note, it would have been seen, at once, that Dhātaki ruled over Dhātaki, as appears a little further on. Professor Wilson put “Dhātaki”, i. e., Dhātakin, for the ruler.

‡ According to the Sanskrit, ‘Daityas and the like.’
Dwipa live a thousand* years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain; there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect; neither is there truth or falsehood. Food is spontaneously produced there; and all the inhabitants feed upon viands of every† flavour.‡ Men there are, indeed, of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purāṇas,§ ethics and polity,|| and the laws of service, are unknown. Pushkara is, in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay.¶ A Nyagrodha-tree (ficus Indica) grows on this Dwipa, which is the especial abode of Brahmá; and he resides in it, adored by the gods and demons.** Pushara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.††

* The description of the Dwipas in the Agni, Brahma, Kūrma, and Vāyu Purāṇas agrees with that of our text. The Márkaṇḍeya,

† My MSS. all consent in reading ‘ten thousand’:

‡ Literally, ‘six’, the flavours being, according to the Hindus, so many, and no more.

¶ In the original this sentence follows at the end of the Translator’s next paragraph.

§ The Sanskrit word here is vārtta.

‖ “Ethics and polity” is to translate danda-niti.


** Asvāra.

†† On the authority of the Bhāgavata-purāṇa, V., XX., 30—32, Push-
In this manner the seven island-continents are encompassed, successively, by the seven oceans; and each ocean and continent is, respectively, of twice the extent of that which precedes it. In all the oceans the water remains, at all times, the same in quantity, and

Linga, and Matsya contain no details. The Bhágavata and Padma follow the same order as the Vishnu, &c., but alter all the names and many of the measurements. The accont of the Mahábháráta† is very irregular and confused. The variations throw no additional light upon the geographical system of the Puránas. Some traces of this appear discoverable in the west; and the seven Dwipas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Colonel Wilford has supposed. That learned but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dwipas to represent actual divisions of the globe: Jambu being India; Kuśa, the Kush of Scripture, or the countries between Mesopotamia and India; Plaksha being Asia Minor; Śálmala, Eastern Europe; Krauncha, Germany; Śáka, the British Isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was, also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the Asiatic Researches, contain much curious and interesting matter.

karadwipa originally had V ithhotra, son of Priyavrata, to govern it. His sons are Ramaňka and Dhátaki; but the names of their kingdoms are not specified. The height of Mount Mánasottara is only ten thousand yojanas; and its breadth is the same. In Pushkaradwipa, devotion is paid to Brahmá.

* This word is to render payas, which I should rather take to mean, in this place, ‘fluid’; the seas containing, severally, salt water, cane-juice, ardent spirits, liquid butter, whey, milk, and fresh water.

† Bhishma-parvan, 401—494.
never increases or diminishes; but, like the water in a caldron, which, in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate, or contract, as the moon increases, or wanes, in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches.¹

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Loka-loka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is, again, encompassed by the shell of the egg.²†

¹ Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide in the Hoogly river has never exceeded twenty feet; and its average is about fifteen. (Asiatic Researches, Vol. XVIII., Kyd on the Tides in the river Hoogly.)

² The Aandakañīha (चषणकटास). The Kañīha is, properly, a shallow hemispherical vessel, a saucer, but, compounded in this form, implies the shell of the mundane egg. The Bhāgavata:

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* The term here represented by "inches" is anguli, 'finger-breathths'.
† See Original Sanskrit Texts, Part I., p. 195.
‡ V., XX., 34—37. The original is as follows:

तत: पर्याप्तोक्ताभासामाय्यो लोकालोक्योर्नास्मि परित उपचित:।

याब्यान्तरस्वार्थकृत्वा तावती भूमिः काश्वात्यान्यत淘汰पमा यथा प्रभित: पद्रायथ न कर्त्या चिन्तन: प्रलुप्तत्वमेति। ताप्यपेतस्त्वप-रिहुतासितः।
Such, Maitreya, is the earth, which, with its continents, mountains, oceans, and exterior shell, is fifty

thus describes these portions of the world: "Beyond the sea of fresh water is the mountain-belt called Lokáloka, the circular boundary between the world and void space. The interval between Meru and Mánasottara is the land of living beings. Beyond the fresh-water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected; and, consequently, it is avoided by living creatures. The mountain-range by which it is encircled is termed Lokáloka, because the world is separated, by it, from that which is not world; for which purpose it was placed, by Iśwara, on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar star, which spread over the regions within the mountain, cannot penetrate beyond it." According to Colonel

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\text{Barnouf translates this passage in these words:}
\]

"An delà de la mer d'eau donte est la montagne nommée Lokáloka, qui s'étend en cercle entre les régions éclairées par le soleil et celles qui ne le sont pas.

"Là est une autre terre toute d'or, qui ressemble à la surface d'un miroir, et dont l'étendue égale celle de l'espace compris entre le Meru et le Mánasottara. Tout objet quelconque qu'on y dépose ne se revoit plus; aussi n'a-t-elle jamais en aucun habitant.

"L'expression composée de Lokáloka vient de ce que les régions éclairées par le soleil, et celles qui ne le sont pas, sont distinguées par cette chaine qui les sépare.

"Elle a été posée par le Seigneur sur la limite des trois mondes qu'elle entoure, pour que les rayons de la troupe des astres que précède le soleil et que termine Dhrnva, en éclairant les trois mondes placés en dedans de cette enceinte, ne puissent jamais se porter an delà, tant est grande sa hauteur et sa largeur."
crores (five hundred millions) of Yojanas in extent. It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements.

Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishnu abides: but he has not given his authorities for this. (As. Res., Vol. XI., p. 14.) The Mohammedan legends of Koh Kāf, 'the stony girdle that surrounds the world,' are, evidently, connected with the Lokāloka of the Hindus. According to the Śiva Tantra, the El Dorado at the foot of the Lokāloka mountains is the play-ground of the gods: इसमयी भूमिदेवावां द्रोहसमर्थय.

1 This comprises the planetary spheres; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores and fifty-four lakhs. The golden land is twice the diameter of Pushkara, or two crores and fifty-six lakhs; and the Lokāloka is but ten thousand Yojanas. So that the whole is five crores, ten lakhs, and ten thousand (5.10.10.000). According to the Śiva Tantra, the golden land is ten crores of Yojanas; making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said, by the commentators on our text, and on that of the Bhāgavata, to arise from reference being made to different Kalpas; and they quote the same stanza to this effect:

'enamayī mūmālāvāं द्रोहसमर्थयেः।
वर्कामेवदधिविशेषन विवशा सम्ब्रितते॥

* Vistāra, 'diameter'.
† 'स्वयं धारी विभावी च सर्वभूतगुणाधिकः।
बाधारमुता सर्वेण्यं सत्वं भवतामिति॥

'This is the mother and nurse,—augmented with all creatures and their qualities,—the comprehender, Mātreyā, of all the worlds.'
‡ 'The chasm in the mountains surrounding the world, with the abode of the great spirit beyond them, among waters, is, also, a singular feature in this delineation of the countries toward the north-west quarter of the old continent, and which will be fully illustrated hereafter.'
"Whenever any contradictions in different Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like."

* The Sūrya-siddhānta, with some pretensions to scientific sobriety, wisely refuses to travel out of this world. The following passage is extracted from the American translation of that work, XII., 30—44:

"A circle within the Brahmā-egg is styled the orbit of the ether (vyoman): within that is the revolution of the asterisms (bha); and likewise, in order, one below the other,

"Revolve Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon; below, in succession, the Perfected (sidhā), the Possessors of Knowledge (vidyādhara), and the clods.

"Quite in the middle of the egg, the earth-globe (bhūgola) stands in the ether, bearing the supreme might of Brahmā, which is of the nature of self-supporting force.

"Seven cavities within it, the abodes of serpents (nāga) and demons (asura), endowed with the savour of heavenly plants, delightful, are the interterrestrial (pātāla) earths.

"A collection of manifold jewels, a mountain of gold, is Meru, passing through the middle of the earth-globe, and protruding on either side.

"At its upper end are stationed, along with Indra, the gods, and the Great Sages (maharshi); at its lower end, in like manner, the demons (asura) have their place—each the enemy of the other.

"Surrounding it on every side is fixed, next, this great ocean, like a girdle about the earth, dividing the two hemispheres of the gods and of the demons.

"And on all sides of the midst of Meru, in equal divisions of the ocean, upon islands (daśīpa), in the different directions, are the eastern and other cities, fashioned by the gods.

"At a quadrant of the earth’s circumference eastward, in the clime (varsha) Bhadrāśvā, is the city famed as Yamakofi, having walls and gateways of gold.

"To the southward, in the clime Bhārata, is, in like manner, the great city Lankā: to the west, in the clime called Keñumāla, is declared to be the city named Romaka.

"Northward, in the clime Kurn, is declared to be the city called that of the Perfected (sidhā): in it dwell the magnanimous Perfected, free from trouble.

"These are situated also at a distance from one another of a quadrant of the earth’s circumference: to the north of them, at the same distance, is Meru, the abode of the gods (sura).
"Above them goes the sun when situated at the equinoxes: they have neither equinoctial shadow nor elevation of the pole (akshonnati).

"In both directions from Meru are two pole-stars (dhruvatārā), fixed in the midst of the sky: to those who are situated in places of no latitude (nirakshā), both these have their place in the horizon.

"Hence there is, in those cities, no elevation of the pole, the two pole-stars being situated in their horizon; but their degrees of co-latitude (lambaka) are ninety: at Meru thes degrees of latitude (aksha) are of the same number."

Professor Whitney appends to this an interesting comment, in the course of which he observes: "In these verses we have so much of geography as the author of the chapter has seen fit to connect with his astronomical explanations. For a Hindu account of the earth, it is wonderfully moderate and free from falsehood. The absurd fictions which the Purānas put forth as geography are here, for the most part, ignored; only two or three of the features of their description being retained, and those in an altered form." And again: "The pātalas, or interterranean cavities, spoken of, ** are, also, an important feature of the Puranic geography. If our author has not had the good sense to reject them, along with the insular continents, he at least passes them by with the briefest possible notice. In the Purānas they are declared to be, each of them, 10,000 yojanas in depth; and their divisions, inhabitants, and productions are described with the same ridiculous detail as those of the continents on the earth's surface."
CHAPTER V.

Of the seven regions of Pátála, below the earth. Nárada's praises of Pátála. Account of the serpent Śesha. First teacher of astronomy and astrology.

Parásara.—The extent of (the surface of) the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas; each of the seven regions of Pátála extending downwards ten thousand. These seven, worthy Muni, are called Atala,* Vitala, Nitala, Gabhastimat, Mahátala, Sutala, and Pátála. Their soil is, severally, white, black, purple,† yellow, sandy,‡ stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánavas, Daityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies, declared,

1 In the Bhágavata§ and Padma Puráṇas, they are named Atala, Vitala, Sutala, Talátala, Mahátala, Rasátala, and Pátála. The Váyu has Rasátala, Sutala, Vitala, Gabhastala, Mahátala, Śśitala, and Pátála. There are other varieties.

2 Allusion is here made, perhaps, to the description given in the Mahábhárata, Udyoga Parvan, p. 218, of Nárada's and Mátali's visit to Pátála. Several of the particulars there given are not noticed in the Puráṇas.

* Two of my MSS. read Vyatala.
† Aruía.
‡ Šarkara.
§ V., XXIV., 7.
‖ Add the Skanda-puráṇa. See Dr. Aufrecht's Catalogus Cod. Sanscrit., &c., p. 74.
amongst the celestials, that Pátála was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Pátála, where the Nágas are decorated with brilliant, and beautiful, and pleasure-shedding jewels?* Who will not delight in Pátála, where the lovely daughters of the Dáityas and Dánava wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines, by night, for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes? There are beautiful groves, and streams, and lakes where the lotos blows; and the skies are resonant with the Kokila's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute, and pipe, and tabor;† these and many other enjoyments are the common portion of the Dánava, Dáitya, and snake-gods, who inhabit the regions of Pátála.'

There is no very copious description of Pátála in any of the Puráñas. The most circumstantial are those of the Váyu and Bhágavata.‡ The latter has been repeated, with some additions, in the first chapters of the Pátála Khaúda of the Padma Puráña. The Mahábhárata and these two Puráñas assign different divisions to the Dánava, Dáitya, and Nágas; placing Vá-suki and the other Nágachief in the lowest. But the Váyu has

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* Chānádákarish: nátha mañjya ya cch susma: I 
  námaḿúrthanúrya pátála xe n tátamam II

† Viúd, veén, and mridanga.
‡ V., XXIV.
Below the seven Pátálas is the form of Vishńu, proceeding from the quality of darkness, which is called Śesha, the excellencies of which neither Daityas nor Dánavas can (fully) enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign;

the cities of the principal Daityas and Nágas in each; as, in the first, those of the Daitya Namuchi and serpent Káliya; in the second, of Hayagríva and Takshaka; in the third, of Prahláda and Hemaka; in the fourth, of Kálanemi and Vainateya; in the fifth, of Híranyáksha and Kírmira; and, in the sixth, of Pulomat and Vásuki; besides others. Bali the Daitya is the sovereign of Pá-tála, according to this authority. The Mahábhárata places Vásuki in Rasátala, and calls his capital Bhogavati. The regions of Pá-tála, and their inhabitants, are oftener the subjects of profane, than of sacred, fiction, in consequence of the frequent intercourse between mortal heroes and the Nága-kanyás or serpent-nymphs. A considerable section of the Bríhat Kathá, the Súrya-prabha Lambaka, consists of adventures and events in this subterraneous world.

1 Śesha is commonly described as being in this situation. He is the great serpent on which Vishńu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puráñas, making him one with Bálarama or Sánkarshaña, who is an impersonation or incarnation of Śesha, blend the attributes of the serpent and the demigod in their description.

2 With the Swastika, a particular diagram used in mystical ceremonies.

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* This expression is to render siddha.
† Udyoga-parvan, 3797.
‡ The eighth book of what is more correctly called the Kathá-sarit-ságara.
and the thousand jewels in his crests* give light to all the regions. For the benefit of the world, he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath (upon each brow), and shines like the white mountains topped with flame. He is clothed in purple† raiment, ‡ and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Gangā flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Vāruṇī (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balarāma,§ devours the three worlds.

Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pātalas rest. † His power, his glory, his nature, his form cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might who wears this whole earth, like a garland of flowers, tinged of a purple † dye by the radiance of the jewels of his crests? When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and

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* Phalā, ‘hood’; and so in the next paragraph.
† Nīla.
‡ Here supply the epithet madosikta, ‘elevated with wine.’
§ Substituted, by the Translator, for Sankarshaṇa.

श्रेष्ठ विश्वेश्वरीभूतमश्च चित्मखलस्य ।
ब्रह्म पातालामूलक: हैथो श्रीवेष्टुरार्यैंत: ||

‘Śesha, adored by all the gods, stationed under the base of Pātāla, supports the whole circle of the earth, become his diadem.’

¶ Arwīha.
mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Kīṃnaras, Uragas, and Chāraṇas are unequal to hymn his praises; and, therefore, he is called the infinite (Ananta), the imperishable. The sandal-paste that is ground by the wives of the snake-gods is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga, having propitiated Śesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens.*

The earth, sustained upon the head of this sovereign serpent, supports, in its turn, the garland of the spheres, along with (their inhabitants,) men, demons, and gods.

1 One of the oldest writers on astronomy amongst the Hindus. According to Mr. Bentley, his Saṃhitā dates 548 B. C. (Ancient Astronomy of the Hindus, p. 59.)

* In my MSS.:

चमाराध्य पुराणविवेगों व्योतीषि तत्ततः ।
श्रात्वाष्टशक्ति चैव निमित्तपद्ति फलम् ॥

‘Having propitiated whom, the ancient sage Garga came to know, with accuracy, the heavenly luminaries, and all the consequences read in omens.’

Knowledge of the heavenly luminaries is here meant to connote both astronomy and astrology; and the omenology referred to takes cognizance of tokens afforded by the planets, by birds, beasts, palpitation of various parts of the body, &c.
CHAPTER VI.

Of the different hells, or divisions of Naraka, below Pátála: the crimes punished in them, respectively: efficacy of expiation: meditation on Vishńu the most effective expiation.

Parásara.—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters,¹ and into which sinners are finally sent.

The names of the different Narakas are as follows: Raurava, Šúkara,* Rodha,† Tála, Viśasana,: Mahájwála, Taptakumbha, Lavaña,§ Vínohana,‖ Rudhirándha,,* Vaitarańi, Krímiśa,** Krímindhojana, Asipatravana, Kri-

1 The Bhágavata †† places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are received, not the original abysses where they were collected at first, and above which Tartarus lies: त्र्यम्भारण्गतमज्ञातंद्राक्रूरं।

* Súkara is an equally common reading; and one of my MSS. has Saukara.
† In two MSS. I find Bodha.
‡ One MS. has Viśamana.
§ The more ordinary lection is Savana; and I find Šabala also.
‖ Vilohita closely competes, for frequency, with this reading.
¶ A single MS. has Rudhirámabhás.
** It imports ‘lord of worms’. Krímiśa occurs in several of my MSS. and seems to be preferable, as yielding a more appropriate meaning, namely,—after the analogy of the explanations given of Giriśa—‘possessing worms’, or ‘lying on worms’.
†† V., XXVI., 5.
‡‡ This is from the smaller commentary.
These and many other fearful hells are the awful pro-

1 Some of these names are the same that are given by Manu, b. IV., v. 88—90. Kullukā Bhaṭṭa refers to the Mārkaṇḍeya Purāṇa for a description of the twenty-one divisions of hell: but the account there given is not more ample than that of our text. The Bhāgavata enumerates twenty-eight; but many of the names differ from the above. In the last instance, the term Avīchi is either inaccurately repeated, or the adjective Apara (अपराचित-चापर:) is intended to distinguish it from the previous Avīchi. In Manu, Mahāavīchi occurs.

* This is, perhaps, an epithet of Lālābhaksha. See the original:

अभिविष्टवन ज्ञानो लालाभक्षश द्राक्षः |
† The original edition has “Puyavāha”, for which I find no authority.
‡ Corrected from “Adhosīras”, which is impossible.
§ All my MSS. but three have Kūṣṭhāsastra.

Instead of these, the Yājnavalkya-dharma-śāstra, III., 222—224, gives the following: Tāmisra, Lohasankū, Mahānīrāya, Śālmali, Raurava, Kuḍmala, Pūtimrittika, Lohasāku, Rājasīha, Pānθāna, Śālmali, Asīpatravana, Lohadāraka.

‡ At V., XXVI., 7. Their names are Tāmisra, Andhatāmisra, Raurava, Mahāaurava, Kumbhipāka, Kālaśūtra, Asīpatravana, Śūkramukha, Andhakūpa, Kīrīmbhojana, Sandāmīsa, Taptasūrmi, Vajrakāfiakaśālmali, Vaitarāni, Pūyoda, Prāṇārodha, Viśāsana, Lālābhaksha, Śārameyādana, Avīchi, Ayālipāna, Kārakardama, Rakhogaṇābhohojana, Śūlaprot, Dandaśāka, Avafanirudhana, Paryāvartana, Sūchimukha.

The Kārītiṣṭha-mahātmya of the Padmā-purāṇa makes mention of the following hells: Taptabāluka, Andhatāmisra, Krakacha, Argala, Kuṭaśālmali, Raktapūya, Kumbhipāka. See Dr. Aufrecht’s Catalogus Cod. Manuscript., &c., p. 16.
vines of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted, when alive, to sinful practices.¹

The man who bears false witness, through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town,* kills a cow, or strangles a man, goes to the Rodha† hell (or that of obstruction). The murderer of a Brahman, stealer of gold; or drinker of wine, goes to the Śūkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third castes, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tāla§ (padlock) hell; and one who holds incestuous

¹ The Padma Purāṇa (Kriyā Yoga Sāra) and the Śiva Dharma, which appears to be a section of the Skanda Purāṇa, contain a number of interesting circumstances previous to the infliction of punishment. It appears, also, from them, that Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitrāgupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga or Elysium, whilst the wicked are driven to the different regions of Naraka or Tartarus.

* Some MSS. have putrāhantrī, implying one that kills his son.
† Three of my MSS., instead of naming this hell, qualify it as ghora, 'dreadful.'
‡ Suvarṇa: not vaguely gold, according to the larger commentary, but the amount of eighty raktis thereof, likewise known as suvarṇa. Moreover, to incur the penalty denounced, the thief must steal the suvarṇa from a Brahman. Compare Kullüka on the Laws of the Mānavas, XI., 49; also the Mitākṣara on the Yajnavalkya-dharma-kāstra, III., 209.
§ While one of my MSS. reads Kāla, several of them have no name
intercourse with a sister, or murders an ambassador,* to Taptakumbha (or the hell of heated caldrons). The seller of his wife,† a gaoler,‡ a horse-dealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law, or a daughter, is cast into the Mahájwála hell (or that of great flame); and he who is disrespectful to his spiritual guide, who is abusive (to his betters), who reviles the Vedas, or who sells them,§ who associates with women in a prohibited degree, into the Lavaña (salt) hell. A thief, and a contemner of prescribed observances,¶ falls into Vimoha (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Kríminibhaksha hell (where worms are his food); and he who practises magic rites for the harm of others,‖ in the hell called Kríminiṣa (that of insects). The vile

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1 'Who teaches the Vedas for hire.' This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

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* So the commentaries explain the word used in the original, rāja-hhaṭa.
† Such is here the meaning of sādhwi, say the commentators.
‡ Baddha-pála, in this sense, according to the commentators.
§ Maryddā = śishtadhāra, 'the nose of the reputable'.
¶ This expression is to render durishtakrit, which the commentaries define by abhichāarakartri. The larger commentary, which reads durishtikrit, gives, as an alternative definition, 'one who does ineffectual sacrifice',—vīphalo yāgak.
wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lālābhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances,* swords, and other weapons, to the dreadful hell called Viṣasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars† (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,‡ and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūyavaha;§ as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,* fisherman, the follower of one born in adultery,‖ a poisoner,

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1 'Thereby,' observes the commentator, 'defrauding or disappointing children.'
2 Rangopajivin (राङ्गोपाजीविन). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

* Karṇīn: a sort of arrow difficult of extraction, agreeably to the larger commentary.
† Nakshatra-sūdaka; explained, in the larger commentary, nakshatra-ghanādjiva, ‘one who earns a livelihood by astrology’.
‡ "Sweetmeats mixed with rice" is to render mishtānna, which Dr. Aufrecht—in his edition of Halāyndha’s Abhidhāna-ratna-māla, p. 310—explains to mean “savoury food, a dainty dish”. It is not necessary to take anna as signifying, restrictively, ‘rice’.
§ In some MSS., including that which contains the smaller commentary, this hell is here called Kṛimpūyavaha, ‘flowing with worms and pus’; in one other, Vēgipūyavaha, ‘carrying on pus impetuous as a torrent.’
‖ Kuvādāin. Several commentaries give two explanations of this word. The first is ‘one who eats the quantity of a kuvāda’; this being
an informer, one who lives by his wife’s prostitution,\(^1\) one who attends to secular affairs on the days of the Parvans (or full and new moon, &c.);\(^2\) an incendiary, a treacherous friend, a soothsayer;* one who performs religious ceremonies for rustics, and those who sell the acid Asclepias (used in sacrifices), go to the Rudhirán-dha hell (whose wells are of blood). He who destroys a bee-hive,† or pillages a hamlet, is condemned to the Vaitaraňí hell. He who causes impotence,‡ trespasses on others’ lands, is impure, or who lives by fraud,§ is punished in the hell called (black, or) Kríshña. || He who wantonly cuts down trees goes to the Asipatra-vana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell term-

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\(^1\) The term in the text is Máhishaka, which might mean a feeder of buffaloes. But the commentator quotes a text, from the Smrīti, authorizing the sense above followed.¶

\(^2\) This is the interpretation of Parvakárìn. It is also read Parvagámíin, ‘he who cohabits with his wife on prohibited days.’**

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*Śīkuni. The commentators give the second place to ‘ornithomancer’ as the significance of this word. Their first explanation is ‘one that gets his living by birds’,—pakshi-jivin.

† Madhuhan = मध्यावसायतक, according to the larger commentary.

‡ रेखापानादिकर्तार:, in all my MSS.

§ Kuhakājivin.

The smaller commentary says that this hell is the same as the Kālasūtra.

¶ In both the commentaries, and primarily, ‘one who lives by buffaloes’ is propounded as the interpretation here of máhishaka.

** The author of the larger commentary writes: पर्वागमिति पाठ पर्वेशु क्रियामार्थी.
ed Vahniwijala (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandamśa (or hell of pincers); and the religious student who sleeps in the day, and is (though unconsciously) defiled; and they who (though mature) are instructed in sacred literature by their children, receive punishment in the hell called Śrabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished;* and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.†

† The patristic mythology is not without its acquaintance with interesting particulars touching the infernal domains; as witness the subjoined extract from the fourteenth of the Miscellaneous Homilies of S. Cyril of Alexandria: Φοβοῦμαι τὸν Θάνατον, διὶ πιθυμὸς μοι ἐστί. Φοβοῦμαι τὴν γέννησιν, διὶ ἀπελευθέρως ἐστὶ. Φοβοῦμαι τὸν τάφον, δι᾽ οὐ μετέχει δόμημα. Φοβοῦμαι τὸ σκότος, δι᾽ οὐ μετέχει φωτός. Φοβοῦμαι τὰν αἰκάλησιν τὸν ἰσοδομον, δι᾽ ἀπελευθέρως ἐστὶ. Φοβοῦμαι τοὺς ἀγγέλους τοὺς ἐπὶ τῆς κράτεως, δι᾽ ἀναλημμένος ἐσι. Φοβοῦμαι ἠννοῶν τῆς ἡμέρας ἐκείνης τὸ ᾁβερὸν καὶ ἀδέκασαν δικαστήριον, τὸ βία τὸ ἡκοδὲς, τῶν δίκαιων τῶν ἀδέκασαν. Φοβοῦμαι τὸν ποταμὸν τοῦ πυρός, τὸν πρὸ τοῦ βήματος ἐκείνων συρόμενον, καὶ σφοδρῶς κατακλάζοντα τῇ γλώσῃ, τὰς ἡσυχήμενας δομήλας. Φοβοῦμαι τὰς ἀνισοδόμους τιμωρίας. Φοβοῦμαι τὴν κόλασιν τὴν οὐκ ἤχουσαν.
The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell. The various stages of existence, Maitreya, are inanimate things, fish, birds, animals, men, holy men, gods, and liberated spirits; each, in succession, a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained.

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1 The commentator observes that the sight of heavenly bliss is given to the damned, in order to exacerbate their torments; whilst the inflections of hell are exhibited to the gods, to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

2 That is, when punishment, or reward, in hell, or heaven, proportioned to the sin, or virtue, of the individual, has been received,
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goes to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined, by the great sages, for every kind of crime. Arduous penances for great sins, trifling ones for minor offences, have been propounded by Swáyambhuva and others. But reliance* upon Krishña is far better than any such expiatory acts as religious austerity or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari.2 By addressing

he must be born again, as a stone, or plant, and gradually migrate through the several inferior conditions, until he is once more born a man. His future state is then in his own power.

1 Manu is here especially intended, as the commentator observes.

2 This remembrance (संस्मरण) of Vishnu is the frequent reiteration of any or all of his names. Hence the lower orders of Hindus procure a starling, or parrot, that, in the act of teaching it to cry Ráma, or Krishña, or Rádhá, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus, according to the Vishñu Dharma Tantra:

चक्रायुधस्य नामार्थ सत्ता स्वर्त्र कृष्णोऽक्षःप्रथमः
नाश्चेत कृष्णजी तं तु स पवित्रम्वयः यतः:॥
हरिहेर्ति पापानि कुष्ठिक्षिपरिपुः ***
वानिक्षणपि संस्मर्दादी दृष्टिके दृष्टि पावकः:॥

'Let a man ever and everywhere repeat the names of the discus-armed (Vishnu); for its repetition, even by one who is im-

* Anusmarana.

† These verses are quoted in both the commentaries. They are referred to the Vishnu-dharma; but that work is not particularized as being a Tantra.
his thoughts to Náráyaṇa at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt. The whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment (to felicity), obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt offering, or adoration, is impatient even of the glory of the king of the gods.* Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vásudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Vishnu day and night, goes not to Naraka, after death; for all his sins are atoned for.

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain. Hence, vice is called hell; virtue is called heaven.¹ The selfsame thing is applicable to the production of pleasure, pure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons; as fire burns one by whom it is unwillingly approached.*

¹ The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient and, therefore, unreal effects, are, themselves, unrealities. There is nothing real but faith in Vishnu.
or pain, of malice, or of anger. Whence, then, can it be considered as essentially the same with either? That which at one time is a source of enjoyment becomes, at another, the cause of suffering; and the same thing may, at different seasons, excite wrath or conciliate favour. It follows, then, that nothing is, in itself, either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth* is wisdom. But wisdom may be the cause of confinement to existence: for all this universe is wisdom; there is nothing different from it; and, consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.¹

I have thus described to you the orb of the earth; the (regions below its surface, or) Pátálas; and the Narakas (or hells); and have briefly enumerated its oceans, mountains, continents, regions, and rivers. What else do you wish to hear?

¹ Text and comment are, here, somewhat obscure: but the purport of the former seems to be the explanation of the existence of Jñána, wisdom, both as a genus and a species. In the former case, it is all that is; and, in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and, therefore, the cause of confinement to existence; the former dissipating the belief of self, and being, therefore, the cause of liberation from bodily being: चर्चित्याहे-कारादिरूपेयं प्रदीप्तं ज्ञानं ज्ञानायस्य विज्ञानात्मरङ्गेन ज्ञानं मो- बायंहं।

* परं ब्रह्म, ‘supreme Brahma’.
† This seems to be compiled from both the commentaries at my command.