Texts or narratives of purely historical or geographical nature are very rare in Sanskrit literature and whatever geographical information can be gathered is mere incidental. The material therefore which constructs the ancient geography of India is scattered amid a mass of other subjects, and can hardly present a general view. Therefore the items of geographical information require to be very carefully examined and assembled together from a variety of sources—literary, epigraphic, monumental and traditional—before we can give a complete geographical picture of ancient India.¹

The geography of India is chiefly dependent on religion. Her every tree, every river, every mountain, every

¹ Law B. C., Geographical Essays, P. 1.
spring, every cave, every lake, every hermitage, is sacred. As it is the duty of every pious Indian to visit holy places, pilgrims travelled far and wide and their knowledge of all the places has been handed down to us in the sacred literature. And as Cunningham\textsuperscript{2} says, "though there is plenty of the fabulous in Indian Geography of outlandish regions, the allusions to purely Indian topography are generally sober. The main features of the country were already known in very early times."

To reconstruct a systematic geography of ancient India, vedic literature, Brāhmaṇas, upaniṣads, Dharmasūtras, and Dharmāstraśtras are useful. As Law points out, "The epics and the purāṇas are recognised, as a rich mine of geographical information about ancient India. They contain some chapters giving a fairly accurate account of not only the different territorial divisions of India but also of the rivers, mountains, lakes, forests, deserts, towns, countries and peoples."\textsuperscript{3}

A discussion of the geographical data in the purāṇas is beset with many difficulties. The chief of these is the conventional character of purānic geography. The

\textsuperscript{2} Ancient Geography of India, Introduction, P. XXX\textsuperscript{III}.
\textsuperscript{3} Historical Geography of Ancient India, Introduction, P.1,
geographical uncertainty leads to historical uncertainty.
The geographical data of a particular work are difficult to
be assigned to a particular historical period in the face of a
faulty and uncertain chronology. References to the Hūṇas,
for example, are met with in documents so early as the Mbh.4
and Rāmāyaṇa.5 The Mahābhārata appears to have received
additions till as late as the 5th century A.D.6 and so it
would be wrong to say that the Mbh. reflects contemporaneous
events. Another difficulty is the occurrence of the same
name in respect of places, mountains, and the like in various
parts of the country. Niṣadha, for example, is a mountain
lying to the south of Meru, known by the Greeks as Paropamisos,
and now called the Hindukush, as well as the name of a place
situated near Vidarbha (12.10). A third obstacle is the
application of different names for the same place or people,
for example, Visṇutīrtha or Maudgalyatīrtha (136.41) used for
a tīrtha on the river Godāvari and Ābhiras, Dasyūs, and
Mlecchas (212.26-28) used for the people called at present

5 The St.Petersburg Dictionary records only one reference to
the Hūṇas in the Rāmāyaṇa, namely as a varia lectio in the
Bengal recension (ed. Sorressio, Paris 1845, IV, 40.25).
6 First Hūṇa invasion was repulsed by Skanda Guptā about
A.D. 455; Fleet: Gupta inscriptions, No. 13; M.A.Stein;
White Huns and kindred tribes - Indian Antiquary, XXXIV,
P.80. ff.
Ahlras residing largely in the United Provinces, Bihar, Nepal, and some portions of Rajputana. Then there is the traditional and conventional element in Geography preponderating in the purāṇas. Names are handed down traditionally and used without any regard to the existence of the places and peoples concerned; and the "geographical fancies of an early age are similarly propagated from generation to generation and sometimes find their way centuries later into the sober pages of technical literature".7 Last but not least is the disregard to the distinction between real and fabulous geography. The Br. P. thus mentions an assembly hall of lord Brahmā to the north of mountain Meru, thus transferring the place to a fable land (18.37).

The geographical accounts in the different purāṇas are very similar and the account in one is often repeated in another and in some cases a longer account is condensed into a shorter one. The names of the countries, mountains, rivers, etc. are mentioned at random without any topographical details, very often even neglecting the direction in which a country or a mountain or a river lay, assuming their knowledge by the contemporary Indians as a matter of course.8 The list in the

7 Mark Collins: The geographical data of the Raghuvamsā and Daśakumāraracarita, P. 8.
8 Dr. Moti Chandra, Geographical and Economic studies in the Mahābhārata: Upayana period.
Brahma, Vāyu, Matsya and Mārkandeya purāṇas is a long one, while that in the Viṣṇu is very short. The information about geography given in Varāha, Skanda, Liṅga, Nārādiya, Brahmavarta, Agni, Bhāgavata and Bhaviṣya is not very useful. The Padma-purāṇa provides a detailed list of countries and rivers of India but as it is in a very confused form and as the divisional setting of countries has been mistaken, it has not proved to be very useful. The longest list of countries and peoples of India is, contained in the Mārkandeya, Brahma, Skanda, Brahmāṇḍa and the Vāyu-purāṇas. The Rāmāyaṇa (Kisk. Ch. 40) and the Mahābhārata (Śiṣṭa, Ch. 9) also contain similar lists of names of countries and rivers. The majority of the countries and peoples found in the purāṇas is very much the same as found in the nādyādīvamana section of the Mārkandeya purāṇa and the Mārkandeya purāṇa is considered to be very important from the point of view of providing geographical information. The Br. P. agrees very closely with the Mārk.P., the same order being observed in the eastern and northern divisions, and the same mistakes have been committed in the countries of the central division. And as the Mārkandeya is undoubtedly an earlier compilation than the Brahma-purāṇa, it can be presumed that the Brahma framed its lists from the lists of Mārkandeya, as based on different directions. Though, there are minor differences,
it seems very probable that the seven lists of the Markandeya formulated with a reference to the different directions were borrowed from the Vayu text. Of all the puranās, the best and oldest text of geographical tradition of India is contained in the Vayu and Brahmanda. Though, they do not furnish long lists, the seven lists of ethnic names appear to be very genuine. As the two texts are substantially the same, which indicates that the two puranās were originally one and the same, as is generally believed. The text of the Matsya purana seems to be a repetition of the text of Vayu. "It thus follows that the geographical texts of the Vayu, Brahmanda, Markandeya, Matsya and Brahma are in agreement with one another subject to some small variations, and that the common source of Matsya and Markandeya is the text of Vayu and Brahmanda from which the other puranās framed their lists, while the Matsya copied from the Vayu text freely, the Markandeya subjected it to a critical revision, and so the Markandeya on the other hand was copied by Brahma in the same way."

From the geographical standpoint, the importance of the Brahma purana is very great. It gives a general view of the world geography. It mentions Jambudvipa and describes

10 Chaudhari S.B., 'Siva and Vayu Puranas' - JBoRS, XV, 183 ff.  
Bhārata together with its varṣas, kulaparvatas, Kesaraṇaḷas, other innumerable mountains, rivers and cities. It refers to the various rivers grouping them according to the mountain ranges out of which they arise. The principal people residing in India and on its border are also mentioned and they are arranged according to the countries to which they belong. Many names of countries and peoples are the same as found in other purāṇas, but some of them are entirely new and original.

The extensive Mahātmya literature contained in the purāṇas dealing with the topography of the various tīrthas or holy places is very important from the geographical viewpoint as evidence is supplied by them for locating some important sites. The Brahma-purāṇa provides Gauṭamī-mahātmya and a careful study of the portion shows how thoroughly acquainted the author was with the region surrounding the river Godāvāri. Besides this, the Br. P. furnishes a description of Utkalaprabhadeś in the Purusottamakṣetramahātmya. The geographical study of the Brahma-purāṇa becomes all the more important in view of its furnishing the valuable clue about the location of its author.

Brahma-Purāṇa - World Geography

There are seven continents, viz. Jambū, Plakṣa,
Sālma, Kusa, Kraunča, Saka and Puskara and they are surrounded by oceans of salt-water, sugar-cane juice, wine, ghee, curdled milk and milk. In the midst of all these Jambudvīpa is situated. Meru, the golden mountain, is situated in the middle of it. Its height is 84,000 yojanas. It penetrates downwards 16,000 yojanas. The width of its peak is 32,000 yojanas. The area of its base is 16,000 yojanas. It appears like the petal of a lotus. To its south are situated the mountains Himavān, Hemakūṭa and Niṣadha and to its north are the mountains Nīla, Sveta and Śrūgin. Two of these great mountains are one lakh yojanas in extent and are situated in the middle, the remaining mountains are less by ten and ten thousand yojanas in length and they are all two thousand yojanas in height and they have the same bṛḍāṭh.

12 Niṣadha on the south of Meru and Nīla on the north, according to Viṣṇu-Purāṇa, Bk. II, Ch. ii.

13 Aec.to Sri M.M. Yajnik (ref.to note 18), the mountains Meru and others can be identified as under:-(i) Mahāmeru - The range of mts. from Supārśa the Sayana mts. in the north to Gandhamādana the kuen-lun mts. in the south; and from Mandara, the Kangey Khingan mts. in the east to Vipāla the Tian-Shan mts. in the west.
(ii) Meru - The Altai mts.
(iii) The mountains of the three northern & the three southern countries: (a) Śṛgī - The mountain forming the north-eastern boundary of the Uttaraḥ Kūravāḥ (b) Ėveta - The Bielukha (white mountains).
(c) Nīla - a peak of the Altai mts. (d) Himavat - The Himālaya mts. (e) Hemakūṭa - The Ta-Sai-Shan mts. (f) Niṣadha - The un-an-uling mts.
To the south of the mountain Meru are situated the countries Bharata, Kimpuruṣa and Harivarṣa and to its north are situated the countries Rāmyaṣa, Hiraṃyā and Uttarākura. In the middle of all these countries is situated the Ilāvrta-varṣa covering the mountain Meru from all the sides for 9,000 yojanas.\footnote{14}

On the four sides of Meru, four mountains are situated. Mandara is situated on the east, Gandhamādana in the south, Vipula in the west and Supārśva in the north. They are decorated with the standard trees. Thus the trees Kadamba, Jambū, Pipāla and Vaṭa are situated on the four mountains respectively. These mountains are eleven hundred yojanas in extent.\footnote{15} A tree of Jambū is situated in the middle of Jambūdvipa after which it takes its name. The juice of the Jambū tree flows and becomes a river.

\footnote{14} 18,18-21, Vijñāna M.M. in an appendix to his book called Genealogical Tables of the Solar and Lunar dynasties with the Map of Jambūdvipa identified all the dvīpas in the following way:

Jambūdvipa - Asia, excluding Asia, Minor and Arabia and the plains to the west of the Yenisei.

Nine principal countries:
1. Uttarākura - The Tundras & the Forest-belt of Siberia.
2. Hiraṃyā - The south-eastern districts of Siberia, the centre of Aryan civilization from 6000 to 4500 B.C.
3. Rāmyaṣa - The country between the river Yenisei and the lake Balkhas.
4. Ketumāla - Russian Turkistan 'the birth place of Nations'.
5. Ilāvrta - Upper Mongolia and eastern Turkistan.
7. Harivarṣa - China proper.
9. Bharata - India.

\footnote{15} 18,22,23; ref. note '17'.

Four forests and four streams are situated on the four sides of the mountain Meru. Thus the forest Caitraratha is situated to its east, Gandhamadana to its south, Vaibhrajya to its west and Nandana to its north. In the same way the streams Arunoda, Mahabhadra, Asitoda and Manasa are situated on the four sides of the mountain Meru (18.30-31).

The Kesara mountains to the north of the mountain Meru are Santavan, Cakrakunja, Karari and Mayavan and Vaikanka; those to the west are Sikhivasa, Valdurya, Kapila, Gandhamadana and Janudhi; those to the south are Trikuta, Sidra, Panaiga, Rucaka, and Nigadha and those to the north are Jathara, Sakakhuta, Rsabha, Nagas, Naga and Kalanjara (18.32-36).

Moreover, the court of lord Brahma is situated on the mountain Meru and it is a great city having an area of 14,000 yojanas and in all its eight directions and sub-directions are situated the courts of Indra and other lokapalas (18.36-38).

The divine river Ganges issues forth from the foot of lord Visnu, enters the moon and after passing through the court of lord Brahma, it falls from the sky after dividing itself into four parts, viz. Sitâ, Alakananda, Caksu and Bhadra. The eastern stream known as Sitâ passed from one
mountain to the other and flowing through Bhadrāśva, she entered the ocean. The stream known as Alakānanda enters Bharata after flowing southward, then it enters ocean and divides itself into seven parts. The stream known as Caksu flows westward and after flowing through the country Ketumāla it enters the ocean. The stream known as Bhadrā passes through Uttaragiri and Uttarākuru and enters the ocean.16

The mountains Gandhamādana and Mālyavan extend to Mīla and Niṣadhā. In the middle of both of them Meru is situated in the form of a petal. The Bhārata, Ketumāla, Bhadrāśva and Kuru are the leaves of this lotus. The mountains Jathara and Devakūta17 are the boundary mountains and extend to Mīla and Niṣadhā, from south to north (18.44-46).

The mountains Gandhamādana and Kailāsa stretch from east to west and are situated at the end of the ocean for 80 yojanas. The Niṣadhā and Pāriyātra are boundary mountains and

16 18.38-44.
Its four great rivers are: (i) Bhadrā - The Ānā, falls into the arctic ocean (uttara saūdra). (ii) Sītā - The Amur, falls into the pacific ocean (Pūrnārnava). (iii) Alakānanda - The Ganges falls into the Indian ocean (Daksīna Mahāsāgara). (iv) Caksu - The oxus, falls into the sea of Aral (ksīrodadhi).

17 Jathara - The stanvoi mts. Devakūta - The yablonoi mts., acc.to Shri M.M.Yajnik, Op.Cit., They form the eastern boundary.
and extend to Nilg and Niṣadha from south to north. The mountains Trīṣṇga and Jārudhi are the two mountains on the north and they, like the two former ones, extend to the ocean. These eight are called the boundary mountains (18.50-52).

The valleys among these mountains are exceedingly charming and they are decorated with forests and cities. They are terrestrial heavens and in them reside the siddhas, cārāṇas, Lakṣmi, Viṣṇu, Agni, Sūrya, Indra and other gods. These are the places of daily enjoyments for Gandharvas, Yakṣas, Rākṣasas, Daityas and Dānavas. The people live here for 10,000 to 12,000 years, and here no one is affected by any kind of mental agitation. In Bhadrāva, lord Viṣṇu is figured with a horse's head, in Ketumāla he has the form of a boar; in Bhārata, that of a tortoise and he has the form of a fish in the north (18.57-60).

18 18.47-49, missing in ms. 'ka'.

Gandhamadana - The Kuen-lun mts.; Kailāsa - The Karakoram mts. They form the southern boundary; Niṣadha - The Balkan mts.; Pāriyatra - The Paropamisus mts.; they form the western boundary; Trīṣṇga & Jārudhi - The mountains north of the Altai mountains. - M.M.Yajnik, Op.Cit., For further details about the Paurāṇic Geography, vide also, Siddhesvarashastri Citrav; Bhārata -varṣya prācina caritrakosa (in Marāthi), Appendix 2, PP.664-669.
Brahmasabha
Uttaragiri
Utterakuru
Hiranyakavarga
Ramayakavarga
Sriuga, Mila, Sveta - M.
Sonkhakuta, Rasbha, Hansa, NagakalaMjara -
Kesara Mts.

Jambudvi!

Ilavrita Varsha

Suparsva (M.)

Vipula (m)
Mandara (m)
Kesara Mts.

Pippala (t)
Meru (m)
Kedamba (t)

Vaibhrajya (f)
Caitraratha (t)

Asitoda (L)
Bhadra -

Sikhivasa
Gandhamadana (m)

Vaidurya
Jambu (t)

Kapila
Gandhamadana (f)

Gandhamadana
Mahabhadra (L).

Jarudhi
Ijarudhi

Ketu
Sutrasti

c.

Kesara mountains

Trikuta, Sida, Patanga, Reaka, Nisadha - Kesara mts.

M Himavan, Nisadha, Hemakuta.

Harivarga

M 850
Plaksadvîpa

The lavana ocean surrounds the Jambûdvîpa and the Plaksadvîpa surrounds the lavana ocean. The area of Plaksadvîpa is double that of Jambûdvîpa i.e. two lakh yojanas.

Medhatithi, the king of Plaksadvîpa, had seven sons, viz. Sântamaya, Siśira, Sukhodaya, Ānanda, Siva, Kṣemaka and Dhruva and the seven countries of the Plaksadvîpa are named after it.  

There are seven varga-mountains fixing the boundary of the Plaksadvîpa. They are Gobheda, Candra, Nārada, Dundubhi, Somaka, Sumanas, and Vaibhāra. The seven rivers flowing there are Anutapfa, Sikha, Viprāśa, Tridiva, Kramu, Amṛta and Sukṛutā.


The arrangement of yugas does not prevail there. In the Plakṣadvipa, the Tretāyuga alone prevails. Besides those above mentioned, there are thousand others hills and rivers. The dharma is properly divided here according to varṇa and āśrama. There are four types of classes, viz. Āryaka, Kuru, Viviśvā and Bhāvi. They corresponding to Brahmins, kṣatriyas, vaisyās, and südras. In the middle of this continent, there is a great tree of Plakṣa after which the continent takes its name. All the people worship lord Viṣṇu here in the form of Soma. The Plakṣadvipa is surrounded by the ocean of Sugarcane juice being of the same size as that of Plakṣadvipa (20.1-20).

Salmaladvipa

The Salmaladvipa surrounds the ocean of sugarcane juice. Vapusmān, the king of the Salmaladvipa, had seven sons and the seven countries of Salmaladvipa were named after them. The area of Salmaladvipa is double that of the ocean of sugarcane juice. The seven varṣas are Sveta, Harita, Jimūta, Rohita, Vaidūta, Māhāsa and Suprabha. There are seven

22 M. M. Rajnik - The Eastern Africa with the founded ancient continent of Gondwana also called Lemuria.

23 Ibid - Sveta [ The countries of the founded ancient Harita of Gondwana - or Lemuria.

Rohita - Tanganyika, some part of Gondwana and Soma-

liland,

Vaidūta - Kenya and Uganda.

Suprabha - Anglo Egyptian Sudan and Libya.
seven mountains in the seven countries, viz. Kumuda, Unnata, Balāhaka, Droṇa, Kaṅka, Mahiśa and Kakudmāṇ.

The seven rivers of Sālmaladvipa are Śroni, Toyā, Viṭrṣṇā, Candra, Sukra, Sakra, Vićocana and Miṃḍti.

The four classes in the Sālmaladvipa have different colours, viz. Kapila, Aruna, Yellow and Black, and they correspond to the four well-known classes, viz. Brahmins, kṣatriyas, vaisyas and śūdras. Lord Viṣṇu is here worshipped in the form of Vāyu and a great tree of Sālma is situated in the middle of it, after which it takes its name. The Sālmaladvipa is surrounded by the ocean of wine, being in extent the same as that of Sālmaladvipa (20.21-35).

Kuṣadvipa

The area of Kuṣadvipa is double that of Kuṣadvipa.

24 Ibid - Kumuda - The mountains of the foundered ancient continent of Gondvana or Lemuria.
Balāhaka - Livingstone in Rohita.
Droṇa - Elgan, Konya and Kilimanjaro in Vaidyuta.
Kaṅka - They are extinct volcanoes.
Mahiśa - Ras Detchen, active volcano 4600 B.C., in Manesa.
Kakudmāṇ - Marra mountains in Suprabha.

Jyotismāṇa, the king of Kuśādvīpa, had seven sons, and there are seven countries after the names of these seven sons, viz. Udbhid, Venumat, Svairatha, Randhana,26 and Dhruti, Prabhākara and Kapila.27 There are seven mountains in Kuśādvīpa, viz. Vidruma, Hemaśaila, Dyutimān, Puṣṭimān, Kuṣēśaya, Hari and Mandara.28 The seven rivers of Kuśādvīpa are Dhūtapāpa, Śivā, Pavitra, Sammatī, Vidyut, Ambā and Mahī. There are many other rivers and hills. Here people are divided into four classes, viz. Dāmins, Suśmins, Snehas and Mahāhas corresponding to the four well-known classes of Brahmins and others. Lord Viṣṇu is worshipped here in the form of Brahmā. A great tree by the name Kuṣa is situated in the middle of Kuśādvīpa after which it takes its name. The Kuśādvīpa is surrounded by the

26 20.36, in ms. 'ka' Randhana is given as Lambana.
27 22 Yajnik M.J., O.Cit.
Udbhid - Cape Colony
Venumat - Natal, Orange Free State, and Transval.
Svairatha - S. Africa and Bechuana Land.
Randhana - Portuguese West Africa, Congo and French equatorial Africa.
Dhruti - The country between the lake Chad and the river Niger.
Prabhākara - Western Africa.
Kapila - The country north of the lake Chad up to Sahara.

28 Ibid - Vidruma - Ruwenzore mountains in Udbhid.
Hemaśaila - Drakensburg Range in Venumat.
Puṣṭimān - Lovili in Randhana.
Kuṣēśaya - Cameroon in Dhruti.
Hari - Kong mts. in Prabhākara. The mountain range of Sierra Leone (Lion Hill).
Mandara - Tibesti, in Kapila.
Krauñcadvipa

Krauñcadvipa surrounds the ocean of ghee and its area is double that of Kuśadvipa. Dyutimān, the king of Krauñcadvipa, had seven sons after whom the seven countries take their names, viz. Kuśa, Mandaga, Ugra, Pīvara, Andhakāraka, Muni and Dundubhi. There are seven mountains here, viz. Krauñcā, Vāsena, Andhakāraka, Devavrata, Pundarikavān, Dundubhi and Mahāsāila. The seven rivers of Krauñcadvipa are Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Khyāti and Pundarika. People are divided here into four classes viz. Puṣkales, Puṣkaras, Dhanyas, and Khyātas. Here lord Viṣṇu is worshipped in the form of Rudra and the Krauñcadvipa is surrounded by the ocean of curds (20.46-57).

29 20.35-45.
Sakadvipa

The Sakadvipa surrounds the ocean of curds and its area is double that of Krauṇḍadvipa. Bhavya, the king of Sakadvipa, had seven sons after whom the seven countries of the Sakadvipa were known, viz. Jalada, Kumāra, Sukumāra, Maniraka, Kusumoda, Modaki and Mahādruma. The seven great mountains of Sakadvipa are Udayagiri, Jaladhara, Raivataka, Syāma, Ambhogiri, Āstikeya and Kesari. The great tree of Saka is situated in the middle of this continent after which the Sakadvipa takes its name. The rivers here are Sukumāri, Kumāri, Nalini, Renukā, Iksu, Dhenukā and Gabhasti. There are thousands of other small rivers and hills. People are divided into four classes, viz. Magas, Magadhas, Mānasas, Mandagas, corresponding to the four well-known classes of


33 Ibid - Jalada - Alaska

Kumāri - The Tundras of Canada, Characterised by great lakes.
Sukumāra - Canada
Maniraka - United States
Kusumoda - Labrador extending up to Greenland.
Modaki - Mexico, Central America and West Indies.
Mahādruma - Equador, Columbia and Venezuela.

34 Ibid - Udayagiri - Mc. Kinley, at 140° longitude west of Greenwich in Jalada.

Jaladhara - Coast range of the Pacific in Kumāra.
Raivataka - Rocky in Kusumoda.
Syāma - Alleghany mts., which attain a height of 6707 feet in their summit, Black Dome mt. in Manicaka.
Ambhogiri - The Appalachian mts., extending from Labrador to Greenland, from 30° to 20° longitude, west of Greenwich.
Āstikeya - Sierra Nevada, in Modaki
Kesarī - North corditteras, in Mahādruma.
Brahmins, Ksatriyas, Vaisyas and Sudras. Here lord Vishnu is worshipped in the form of Sun. The Sakadvipa is surrounded by milk-ocean having the area same as that of Sakadvipa (20.59-73).

Puṣkaradvipa³⁵

The Puṣkaradvipa surrounds the milk-ocean and its area is double that of Sakadvipa. Savana, the king of Puṣkaradvipa, had two sons, viz. Mahāvīta and Ghatakikhandā, after whom the two countries take their names.³⁶ The mountain Mānasottara is situated in the middle of Puṣkaradvipa in a round form.³⁷ The tree of Nyagrodha is situated in the Puṣkaradvipa and Lord Brahma resides there. It is surrounded by the ocean of water (20.75-95).

Thus these seven dvīpas are surrounded by the seven

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Puṣkaradvipa - South America from the river Amazon to La plata.

³⁶ Mahāvīta - Chile, with the foundered land of Pacific.
Ghatakikhandā - Brazil, Bolivia, Paraguay, Uruguay and Argentine Republic, with the foundered land of the Atlantic.

³⁷ Mānasottara - The Andes between Mahāvīta and Ghatakikhandā.
The land beyond the Puṣkaradvīpa is golden and is uninhibited. The mountain Lokāloka is spread there for 10,000 yojanas. The whole region around the mountain Lokāloka is covered by darkness; and Andakaṭāha surrounds the darkness. The area of the whole world together with its Andakaṭāha, continents and mountains is fifty crore yojanas (20.96-99).

The seven Pātālas are very charming. Their area is 70,000 yojanas, each Pātāla consisting of 10,000 yojanas. Their names are Atala, Vitala, Nitala, Sutala, Talātala, Rasātala and Pātāla, and the lands there are of different colours, viz., kṛṣṇa, sūkla, Aruṇa, Piṭa, Sākara and golāden. It is said that they are more beautiful than heaven. The Tamasa body of lord Viṣṇu is worshipped there in the form of lord Sēsa. It is inhabited by Daityas, Daṇavas and Serpents (21.1-13).

Lavaṇa - The Lower plains of Siberia, Caspian sea and the western Persia.
Ikṣu - The Baltic sea, the eastern Prussia, the Black sea and the eastern Mediterranean sea.
Surā - The red sea and the sea between Salmala & Kusa.
Sarpīś - The Atlantic.
Dadiśi - The sea between Greenland and Scandinavia.
Kṣīra - The Pacific.
Jała - The south Atlantic.

39 Yajnik M.M., Op.Cit., Atala - Sumatra; Vitala - Borneo; Nitala - Java; Sutala - Celebes; Talātala - Australia; Rasātala - New Guinea; Pātāla - New Zealand.
Bharata

It is situated to the north of ocean and to the south of Himalaya. It is called Bharata and the people here are called Bharatas. Its area is 9,000 yojanas. This is a land of action. From this land Svarga, final emancipation from existence and the final end are attained (19.1-5).

There are nine divisions of Bharata viz. Indradvīpa, Kasetumān, Tāmrarpana, Gabhastimān, Nāgadvīpa, Samyā, Gandharva, Varuṇa and Bharata (19.62, 27, 14, 15).

Alexander Cunningham discusses the Purānic nine divisions of greater India in the appendix I of his book called 'Ancient Geography of India' and comes to the following conclusion. Indradvīpa is Burma, Kasetumān is Malaya Peninsula, Tāmrarpana is Ceylon, Gabhastimān is Laccadive, Maldiva or Ernakulam in the south west, Nāgadvīpa is Salsette, Elephanta and Kathiawar in the west, Samyā is Cutch in the north-west, Gāndharva is Gāndhāra, the valley of Kabul with a small tract of land to the east of Indus and Varuṇa is situated in the north-east of India.

This ninth division, i.e. Bharata is surrounded by ocean and is thousand yojanas long from north to south. To its east stay the Kirātas, to its west the Yavanas, and in its
middle reside the Brahmins, Kṣatriyas, Vaiśyas and Śūdras and maintain themselves on sacrifices, battles, mercantile and other services. There are seven kulaparvatas, viz. Mahendra, Malaya, Sahya, Suktimān, Rkṣa, Vindhya and Pāryāṭra (19.6-9; 27.19,20). They were so called because each of them was associated with one particular country or tribe. Thus Mahendra is the mountain par excellence of the Kalingas, Malaya of the Pāṇḍyas, Sahya of the Aparaṁtas, Suktimat of the people of Bhallāta, Rkṣa of the people of Mahīśmati, Vindhya of the Aṭavyas and other forest folks of central India, and Pāryāṭra or Pāryāṭra of the Mśādas. There are many hills situated near them. Their summits are broad and lofty and are delightful and spacious. The other mountains are Kolahala, Vaibhrāja, Mandara, Durdalacala, Vaṭamdhwāya, Vaidyuta, Maināka, Suraśa, Tuṅgaprastha, Nāgagiri, Godhana, Pāṇḍaracala, Paśpagiri, Vaijayenta, Raivata, Arbuda, Rṣyamūka, Gomantha, Kṛtasāla, Kṛtacala, Sṛiparvata, Cakora and thousand others. By them the people both Klechhas and others are mingled together according to their divisions (27.20-24; 19.10).

The rivers Ganga, Saraswati, Sindu, Candrabhagā, Yamunā, Satadru, Vipāśa, Vitastā, Iravatī, Kūnu, Gomati,

40 Raichaudhari, Studies in Indian antiquities, PP.105-108; also cf. Agrawal V.S., Bharataki Kaulika ekata (in Hindi).
Dhūtapāpā, Bāhūda, Drṣadvatī, Vipāsā, Devikā, Caksu, Miṣṭhīvā, Gandakī, Kausīkī, and Āpaga emerge from Himalaya (27.25-27; 19.10); the rivers Devasarit, Devavatī, Vataghni, Sindhu, Venya, Candra, Sadānīra, Mahī, Carmanvatī, Vṛṣī, Vidīsā, Vedavatī, Sīprā, Avanti emerge from the mountain Pārīyātra; the rivers Sona, Mahānadi, Narmada, Surathē, Kriyā, Mandākini, Dasārṇa, Citrakūṭa, Citropala, Vetravatī, Kāra-modā, Piśācikā, Atilaghuvrōṇi, Vipāpmā, Saivalā, Sadherujā, Saktimatī, Sakuni, Tridivā, Kramu (27.30-32); Tāpf, Payoṣṇi, Nirvindhyā, and Kāverī emerge from the mountain Ṛkṣa;41 The rivers Sīprā, Venā, Vaitaranī, Sinivalī, Kumudvatī, Toyā, Mahāgsaurī, Durgā, Antahsilā, Narmadā and Surāma emerge from Vindhyā (27.33,34; 19.11); the rivers Godāvari, Bhimarathī, kṛṣṇaṇeṇā, Āpaga, Tuhgabhadrā, Suprayogā, Ṛma and Pāpanāśini emerge from the mountain Sahya (27.35,36; 19.12); the rivers Kṛtamālā, Tāmprāṇī, Pusyajā and Pratyalavatī emerge from the mountain Malaya (19.13; 27.37,38); the rivers Pītrsomarśikulyā and Ṛṣikulyā emerge from the mountain Mahendra (27.37,38; 19.14); the rivers Ṛṣikulyā, Kumārā (19.14), Suvikāla, Kumārī, Manugā, Mandāgāmini and kṣayāpalāsini emerge from the mountain Śiktimān.42 All these rivers possess holy merit, flow into

41 19.11; in adh.27.33, the rivers Tāpf, Nirvindhyā and Payoṣṇi are said to emerge from the mountain Vindhyā.
42 27.38,39; missing in mss. 'ka' and 'kha'.
the ocean, are mothers of the world and destroy the sins. There are thousand, others small rivulets some of which flow only during the rainy season and some of which flow at all seasons (27.39, 40).

The Brahma-Purāṇa mentions the seven divisions with a reference to the six directions and the central part. Thus Madhyadesa means the central division, Udīcyā, the northern division, prācyā, the eastern division, Dakṣiṇāpatha, the southern division, and Aparānta, the western division. Then follows a group of tribal names called Vindhyācala and the last division has been designated as parvataśrayinah. For details regarding the various people residing in the above-mentioned regions vide ch. X entitled "Ethnic Data".

The law of four ages is established in Bhārata. It has nine samsthañás. To its south and west and east are the great oceans, the Himavat range stretches along on its north, like the string of a bow and the Brahma-purāṇa furnishes a long eulogy of Bharata, the land of action (27.65-80).

As the geographical names contained in the Brahma-Purāṇa are too numerous to be discussed for the identification in this work, which is not a treatise mainly on geography, an attempt has been made here to show how far the Brahma information accepts admits of verification in the light of a similar
information from the other sources, and an appendix of all the geographical names appears at the end for ready reference.

IDENTIFICATION OF GEOGRAPHICAL PLACES

Abhira

The Abhira country, situated on the Indus, north of the Sauviras, where the Abhiras gave their name to the Greek satrapy of Abiria. Patanjali locates them in Sindhudesa and connects them with sudras. But the Mbh. relates their movements from the region of Punjab and Mathura to what is now known as konkana. In the Nasik cave inscription an Abhira king Isvasena who flourished about the end of the second century A.D. is mentioned. This is probably the earliest reference to their southward march.

43 Tavra, Greeks in Bactria and India, 172; For the identification of various geographical names, Kalyāga's tirthānka is also very useful.

44 PHAI, 418.

45 Bhandarkar, Vaishnavism, Salivism and other minor religious systems, 37.

46 PHAI, 418.

47 Patil D.R., Cultural History from the Vāyu-Purāna, P.242.
The Viṣṇu purāṇa, the Mārkaṇḍeya Purāṇa and Varāhamihira locate them in the west but the Mārkaṇḍeya, Vāyu and Varāhamihira also locate them in the south. They are again connected with the Pāṇḍu migration to the south. Tārātāntra states that the region of Ābhīras constitutes the portion between the western bank of the river Tāpī and the southern portion of Koṅkaṇa. Even to-day the Āhīras are found in the Punjab, Kathiawar and parts of Nasik and Khandesha districts.

The Brahma-purāṇa mentions them both in the north-west in the Pañcanada region (212.11,27) and in the south (27.56). The Ābhīras mentioned in the north are there called Mlecchas and Dasyūs and support the evidence given in the Mahābhārata and those mentioned in the south are called Daksinātyas.

Agastyaśramana

The hermitage of the sage Agastya was situated at

48 Wilson, II, Ch. III, PP. 132-5.
49 Ch. 57, vv. 35-36.
51 Chs. 57-58, vv. 45-8, & v. 22.
52 45.126.
53 Indian Antiquary, 22, 272.
54 K. Pillai, Tamils 1300 years ago, 57.
55 Crooke, Caste and Tribes of North-west Province and Audh.
56 Enthoven, Caste and Tribes of the Bombay Presidency.
57 Mausala P., VII, 220-242; viii. 270.
Akolha to the east of Nasik. Some hold that at a distance of twenty-four miles to the south-east of Nasik at Agastipuri there existed the hermitage of the sage Agastya. Some think that this hermitage was situated on the summit of the Malaya range of Malayakata which was also known as Śrīkhanda-ādri or even as Candana-ādri.

The Brahma-purāṇa states that the tīrtha is situated on the bank of the river Godāvari and the tīrthas Āsvattha, Pippala and many others are situated near it. Probably it is identified with the one mentioned in Rāmāyana.

Alaka

Kalidāsa gives a picturesque description of Alaka as a city of Kubera in the Meghadūta.

The Vāyu also associated it with Kubera but at one place we find a mention of king Purūravas there thus suggesting its location near pratiṣṭhāna in the Himalaya.

The Brahma-purāṇa also states that king Purūravas enjoyed with Urvasī at the following places, viz. Caitraratha

58 Rāmāyana, Aranyakānda, Ch.11; Mahābhārata Ch.96, 1-3; cf. Padma P. Ch. 6, st. 5.
59 Law B.C., Historical geography of Ancient India, P.274.
60 Vāyu 47.1-60.
61 Vāyu 91.6-8.
forest, Alakah, Nandana forest, Uttarakuru, Foot of Gandhamādanamountain, summit of the mountain Meru (10.6.7).

**Alakananda**

According to Vāyu62, Kūra63, Viṣṇu64 and Mārkan-deya65 Purāṇas, it is one of the four streams of the Ganges and reaches the sea with seven mouths. The Br. P. also supports the same view, and states that the Alakanandā enters Bhārata through the southern course (18.41,42).

Alakanandā is constituted of Viṣṇugāṇḍā and Saraswati and Captain Rapson declares that this river falls as a waterfall on the other side of Badrināth.66

According to others, it is a river in Garhwal, Himalaya, a headwater of the Ganges. Her course can be traced from the Gandhamādanam mountain.67 It represents the upper course of the Ganges. Its upper tributary is constituted of the pīṇḍa and another stream at the confluence of which is situated Srinagara in Garhwal.68 According to I.C.I.69,

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62 41.18
63 I. 46.31.
64 II.2.36, II.3.14.
65 56.7,8.
66 Asiatic Research, 11.
67 Bhag., IV.6.24, Brahmanda III.14.21,56.21; Viṣṇu II.2.34,36; Vāyu 41.18; 42.25-35; Mārk. 56.7,8.
68 Law B.C., Rivers of India, P.19.
69 Imperial Gazeteer of India, Vol.XV, P.60 and U.P.Gazeteer for Garhwal, Vol.36,
there are five sacred confluences of Alakanandā with other rivers, viz. BhāgIrathī (Devaprayāga), Nandaprayāga, Kārnā- prayāga (confluence with Pindār river), Rudraprayāga (confluence with Mandākinī), Viṣṇuprayāga.

Amarakaṇṭaka

Amarakaṇṭaka is the Āmrakūṭa of the Meghadūta of Kālidāsa70. According to the Matsya P.71, this sacred hill was superior to Kurukṣetra. In the skanda purāṇa72, its sanctity is described and there it is mentioned as holy, it being the source of the river Narmāḍ. The Viṣṇu-saṃhitā73 and Vayu74 describe its sanctity for the purpose of śrāddha. The Br. P. states it as a holy tirtha situated on the bank of Narmāḍ (25.20, 64.6, 65.95, 77.4).

This hill is a part of the Mekhāli hills in Gondawana in the territory of Nagpur in which the rivers Narmada and Son takes their rise.75 According to some, it is in the Rewah

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70 (I, 17).
71 22.28; 188.79, 82.191.25.
73 Ibid.
74 77.4-18.
75 Law B.C., Hist, Geog, of Ancient India, P.303.
Taluka on the easternmost extremity of the Maikala range, 25 miles by country road from Sahdol railway station, 3000 ft. above sea-level. It is one of the sacred places of Hindus.76

Anarta

According to Harivamsa77 and the Brahma-Purâna (7.27-34), the region Anarta is named after Anarta, the son of Saryeti, who was the son of Manu Vivasvan. Kuśasthalî was its capital and Raiva the son of Anarta ruled there. Once he went to Brahma with his daughter. When he returned the Yadavas had captured the city Kuśasthalî and had named it Dvâravatî. Raiva married his daughter Revati with Balarâma and went to Meru to practice penance.

It is in north Kathiawar.78 From the various references obtained from Mbh.,79 Bhâravata80 and Matsya81 it seems that the region consisting of north Gujarat and Saurashtra whose main city was the ancient Kuśasthalî or Dvârakâ was Anarta. Thus according to some this tract lies round Dvârakâ, while according to others, it is situated round Vadanagar.82

76 Law B.C., Holy Places of India, P.34.
77 Harivamsaparva 10.31-3.
78 Liders' List No.965.
79 Mbh.,Vana,(Gr.ed.) 15.9,18; 180.25.
80 10th Sk., 673; 9th Sk., 323; 1st Sk. 14.35.
81 12.22.
82 Bombay Gazeteer, I.1.6.
Andhraka

They are probably the same as Andhras mentioned in the Brâhmaṇas,83 and Jātakas.84 In the inscriptions of Asoka85 they are mentioned as residing on the borderland of his empire. According to Manusmṛti86, they were a barbarian people. According to Mbh.,87 they were a rude race, but they established a kingdom during the third and second centuries B.C. Andhra was a kingdom also in Hieun Tsang's time in the 7th century A.D., and comprised the eastern portion of the Nizam's territories, with its capital at Warenagal, according to Cunningham.88 Another capital was Dhenukakata, which is Dhāranikota near Amaravati on the Kiṣṇa.89 In the Madras census report90 Andhra is said to be probably the same as Telingu and is taken to be the Sanskrit name for Telugu in the Madras census report.

The Br. P.81 mentions it as situated in the Madhyadesa along with the other Janapadas, viz. Matsya, Mukuṭakulya,

83 Gopalachari, Early History of the Andhra Country, 1.
84 Mehta, Ratilal, Pre-buddhist India, 370.
85 Corpus Inscriptionum Indicarum, 1.
86 'Saletore, Wild tribes in Indian History, 9.
87 Sabhā P.(Cr.ed.) 2.4.21; 2.28.48; 2.31.11; Vana P.(Cr. ed.) 3.48.18.
88 Ancient Geography of India.
89 Archaeological Survey of West India, No.10 by J. Burgess, P.32.
90 Report, p. 188.
91 27.41,42; the ms, 'ka' reads 'Atharva' for 'Andhraka!'
Kuntala, Kāśikōśala, Kaliṅga, Śamaka and Vṛka. The Brahma P. mentions Andahas as residing in the eastern part.  

Aṅga

The Av. and Jātakas associate Aṅgas with Magadhas, and their Janapada is mentioned first among the sixteen great Janapadas known to these works. The Mahābhārata makes the races of Aṅga, Vanga, etc. to be the descendants of the saint Dīrghatamas by Sudeśnā, wife of Bali. The Brahma-Purāṇa also mentions Aṅga, Vanga, Suhma, Pundra and Kaliṅga, as the sons of Bali (13.31,36,37).

According to Zimmer and Bloomfield the Aṅgas were settled on the rivers Son and Ganges in later times but their early seat was presumably there also. Pargiter regards them as a non-Aryan people that came over sea to eastern India. Ethnographically they were connected with the Kaliṅgas and other peoples of the plains of Bengal.  

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92 27.61, the ms. 'kha' reads here Andhaka.
93 JASB, 1918, 317.
94 Ibid, 320, fn.7., Śīlās Davids, Buddhist India, 23.
95 Law B.C., India as described in early texts of Buddhism and Jainism, P. 19.
96 I. 104.
97 Althindisches Leben, 35, Hymns of the AV., 446, 449.
99 Cambridge History of India, I. P. 534.
also mentions it as an eastern Janapada along with Andhas, Vāmāna, Kunus, Vallakas, Makhāntakas, Vaṅgas, Maladas, Malavartikas, Bhadratunās, Pratijayas, Bhāryāṅgas, Prāg- ḥjotisās, Madras, Videshas, Ťāmrāliptakas, Mallas, Magadhakas, and Nandas (27.51-53).

The capital of Angas was first called Malinī which name was changed to Campā or Campāvatī in honour of a king named Campā, Lomapada's great grandon.100

Antarvedī

The traditional Antarvedī is the country lying between the Ganges and the Jumna and between Prayāga and Haradvāra.101 The Angāvarta of the sūtras and Madhyadesa of Manu are designated according to the Kāvyamāṃṣā (93) as Antarvedī which extends upto Benaras. The Bulandasahāra district lies actually in this Antarvedī.

According to others, it forms the last of the seven sacred places on the Godāvari.102 The Brahma-Purāṇa seems to refer to this Antarvedī (137.2).

100 Br. P. 13.43; Harivamsa XXXI, 1699-1700; Mbh., Sāntiparva 34.35.
101 Indore Copperplate inscription of skandagupta, 466 A.D.
Anūpa

The Mahābhārata associates Anūpa with kings Kartavirya, Arjuna, and Nala and the Harivamsa suggests its proximity with Surāstra and Anarta. The Nasik inscription of Gautamiputra Balasri and the Junagadha rock inscription of Rudradaman associate Anūpa with Aparānta, Vidarbha, and Avanti and locate it in the district around Mahīṣmatī on the river Narmadā.

The Brahma-Purāṇa, however, refers to Anūpa-desa in connection with the story of Prthu and states that King Prthu allotted the Anūpadesa to sutas and the Magadha country to Māgadhas thus establishing some connection between Anūpadesa and Magadha. It has been suggested that this Anupa might mean a part of Bengal, east of Magadha.

Ānagā

The Rv. mentions the river Āpayā as flowing between...
Saraswatī and Drṣadvatī. The Mbh. mentions it as flowing through the country of Madras. The Markandeya and the Vāyu place it in the north and a reference in Brahmāṇḍa purāṇa leads to its identification Afghanistan.

The Brahma-purāṇa mentions it along with many other rivers as emerging from the Himalaya (27.27).

According to Zimmer, it is near the Saraswatī. It is a small tributary flowing past Thānesvāra. According to some it is a branch of the Chitang river.

Aparānta

The edicts of Aśoka suggest that Aparānta meant all the countries in western India. The Nasik inscription of Gautamipura Balasri and the inscriptions of Sātavāhana kings and Rudradaman take Aparānta to mean a narrow region of the

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110 III.23.4; cf. also Das A.C., Rgvedic Culture, P.161, 178, 353.
111 S. Sorensen, Index to names in the Mbh.
112 ABoRI. 17.231-2.
113 De, Nandolal, Geographical dictionary of Ancient India, 2nd ed., 10.
114 Altindisches Leben., 18.
117 PHAI, 259.
present northern Koṅkaṇa. Bhandarkar118 believes that the Aparānta means the modern region of the north Koṅkaṇa whereas Bhagawanlal Indraji120 suggests Aparānta a to means the western sea-board of India.

The Brahma-purāṇa mentions once Aparānta as a northern country along with other countries occupying north (27.45) and elsewhere it states that the countries Surparaka, Kālidhana, Lola and Tālakaṭa occupied the Aparānta or the western portion (27.58). The Brahma-purāṇa also locates the Saurāstras, Śūrāras, Abhiras and Arbudas in the Aparānta country (19.17).

Arbuda

It is the Mount Ābu in the Aravalli range in the Sirohi State of Rajputana. According to Megasthenes and Arian the sacred Arbuda or Mount Ābu is identified with capitalian which attains an elevation far above any other summit of the Aravalli range.121 The river Sāhbramatī

118 Altekar A.Ç., Ancient towns and cities in Gujarat and Kathiawar, 2.
120 Indian Antiquary, 8,140; cf. also Altekar, Op.Cit., 2.
121 Mośrindle, Ancient India as described by Megasthenes and Arian, P. 147.
emerges from it.\textsuperscript{122} It is one of the important tīrthas of the Jainas.\textsuperscript{123}

The Brahma-purāṇa refers to it many a times\textsuperscript{124} as an important mountain, a holy tīrtha and once locates it in the west (19.17).

\textbf{Asmaka}

In the Suttanipāta, it is mentioned as situated on the bank of the river Godāvari immediately to the south of Patotthāna.\textsuperscript{125} According to Z. Rhys Davids it is situated immediately north-west of Avantī and the settlement on Godāvari was a later colony.\textsuperscript{126} Kautilya also places Asmaka on the Godāvari.\textsuperscript{127}

The Brahma-Purāṇa mentions Asmaka as a southern country along with others, viz. Purṇas, Musīka, Kumāra, Rāma-tha, Saka, Mahārāstra, Mahīsaka, Kalinga, Abhira, Vaiśīka, Atavya, Sarava, Pulinda, Meuleya, Vaidartha, Daṇḍaka, Paulika,

\begin{itemize}
\item \textsuperscript{122} Law, Some Jain canonical sutras, PP.194-195; Rajputana Gazeteers, Vol.III A Compiled by Erskine, PP.294 ff; Hunter W.W., the imperial Gazeteers of India, Vol.1, PP.2 ff.
\item \textsuperscript{123} Sandesera B.K., Jain ĀgemomāGujarat, (in Guj.).
\item \textsuperscript{124} 27.23 - here the ms.'kha' reads Ambuda, 25.27; 54.10, 64.9, 242.22.
\item \textsuperscript{125} V.977; cf. also Bhandarkar R.G., Carmichael Lectures, 1918, PP.4,53, f.n.5.
\item \textsuperscript{126} Buddhist India, PP. 27-28.
\item \textsuperscript{127} Arthasastra, trans. Shamasastris translation, P.143, n.2.
\end{itemize}
Maulika, Bhojavardhana, Kaulika, Kuntala, Dambhaka and Nilakalaka (27.54-57).

Asvatirtha

According to Mahābhārata, it is the joining place of the rivers Gāgā and Kāli in the Kanoj Province, while according to the Yoginitantra, it is a mountain Asvakrānta in Kamākhyā near Gauhati in Assam.

But the Brahma-Purāṇa places it in Prabhasa, near Somanātha and states that as here Tvaśṭā pared the lustre of Sun and as the Āsvins were born here, it is called Asvatirtha (89.42,43).

Ātreyi

The river Ātreyi and the lesser Yamunā meet together in the district of Rajshahi and then the United stream receives two small tributaries, one on the right and the other on the left. Then it bifurcates east of Nator. The main stream flows into the Ganges south-east of Boalia in the district of Rajshahi and the lesser stream into the Karatoya.

128 Anuśāsanaparva A.4, Vanaparva, Cr.ed.3.115.16; cf.also Vāmanapūrṇa A.83
129 Uttarakhanda A.3.
130 Law, Rivers of India, P. 29.
The Brahma-purāṇa calls Ātreyī to be one of the seven parts into which the river Ganges is divided, the other six parts being, Vāsiṣṭhi, Vaisvāmitra, Vāmadeva, Gautami, Bhāradvāja and Jāmadagni (173.3,4).

Avanti

The Mahābhārata places it in western India131 and situated on the river Narmadā. Mrs. Rhys Davids notes that Avanti was situated to the north of the Vindhya mountains, north-east of Bombay.132 T.W. Rhys Davids observes that it was called Avanti as late as the 2nd century A.D., but from the 7th or 8th century onwards it was called Mālavā.133 According to Bhandarkar D.R.134 the Janapada of Avanti was divided into two parts, Northern part with its capital Ujjainī and the Southern one in Dakṣināpatha with its capital Māhīśmatī, but Raychaudhari hesitates to accept this conclusion.135 Ujjainī, which was the capital of Avanti or western Malwa and which was situated on the river Sipra, a tributary Ujjain in Gwalior, Central India.136

131 Vanaparva (Cr.ed) 3.87.1, Virāṭaparva IV.1.12.
132 Psalms of the Brethren, P.107, Note 1.
133 Buddhist India, P. 28.
134 Some aspects of Ancient Hindu Polity, Charmichael lectures.
135 PHAI, 122 fn. 4.
136 Rapson, Ancient India, P. 175.
roughly corresponds to modern Malwa, Nimar and adjoining parts of the central provinces.\textsuperscript{137}

The Brahma-Purāṇa states that the descendants of Andhaka family gave in marriage their sister Āhukā to the king of Avanti.\textsuperscript{138} Again it is stated that Jayadhvaja, one of the five sons of Kārtavirya, was the king of Avanti and his descendants, viz. Tālajaṅghas, Vītihotras, Sujātās and Bhojas, Taṇḍikeras were called Avantayas (13.201–204). The Brahma-purāṇa further provides a picturesque description of Ujjayinī and states Indradyumna to be its king (A.43). Here it is said that Avanti was a great city in Malwa and Avanti and Ujjayinī are thus identified here (43.24).

Avanti

Avanti and Sipra are understood as being the two names of the same river,\textsuperscript{139} but the Brahma-purāṇa mentions Sipra and Avanti separately, thus suggesting names of two rivers both of which had their source in the Pāriyātra mountain (27.29). It is probably the river which rises near Mhow and flows into the Chambal.\textsuperscript{140} The Markāṇḍeya P. reads

\textsuperscript{137} Law B.C., Hist. Geog. of Anc. India, P. 305.
\textsuperscript{138} 15.54, according to mss. 'ka' and 'ga'.
\textsuperscript{139} 27.29; cf. also Patil D.R., Op.Cit., P.249.
\textsuperscript{140} Pargiter, Märk. P., P. 295.
Ah A

Avarni and the Varaha-Purana reads Vapanti instead of Avanti.

Avimukta

It is the name of Benaras. The Brahma-Purana also emphasizes Siva worship here (207.30).

Ayodhya

It is one of the holy places of the Hindus. The Bhagavata and Skanda refer to it as a city. The Brahma-Purana mentions Ayodhya in connection with Rama (154.27, 157.6). Vikuksi, the eldest son of Ikṣvaku was the king of Ayodhya. The river Gaṅgā flowed through it (7.45, 46; 157.6).

Badari

According to Varaha Purana, it is a secluded place in the Himalaya region. There are two holy places here called Indraloka and Paṇcasikha. The Padma-Purāṇa mentions Sārasvatatīrtha in Badari. It is a holy place in

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141 LXXV
142 57. 20
143 Siva Purāṇa, Sanatkumāra Samhitā, 41; Matsya P., A. 182-184.
144 (IX. 8, 19).
145 Chap. I. 64-65.
146 141.1, 10, 14.
147 Ch. 133.
Gandhamādanā, where there was the hermitage of Nara and Nārāyana.

The Brahma-Purāṇa also mentions Badari as a tīrtha (25.17) and notes the prevalence of Nārāyana worship there (65.86).

**Badarikāśrama**

The Mahābhārata, Padma-Purāṇa, Yogini-tantra, Kadambari and skanda-Purāṇa mention this holy tīrtha. The Brahma-Purāṇa also considers it to be a very holy tīrtha (25.27; 64.5).

**Bahuda**

Pargiter identifies it with the modern Rāmagangā which joins the Ganges on the left near Kānauj. But Nandolal Dey identifies it with the river Dhavala, now called Dhumelā or Burha-Rapti, a feeder of the Rapti in Oudh. According to epics there was another river of this name in the Deccan. The Mārk.P. (Ch.57) connects it with the Himālayas.

148 (90.27-34). —
149 Ch.21, Tīrthamāhātmya.
150 2.6.167.
151 P. 94.
152 I.53-59.
154 Geographical dictionary, P.16.
155 Mbh., Bhīma-parvan, 9,322; Anusāsanaparva, 165,7563; Rāmāyaṇa, Kīśkindhyākanda, 41,13.
The Br. P. (27.26; 64.12) also states it to emerge from Himalaya along with other rivers. See 'Apasa'.

According to Siva Purana, Gauri was turned into the river Bahuda by the curse of her husband Prasenjit. The Brahma-Purana also relates to similar anecdote (7.91).

Bhadrasva

The Brhatasmhita mentions the king of Bhadrásvas and Kern remarks that they were a mythical people fabled to have lived in the remote East...The origin of the Bhadrásvas living near the Udayagiri may be traced to the Rv. (I.115.2 ff.)

The Brahma-Purana states that the mountain Bhadrásva was to the east of Meru (18.28) and it is also stated that the river Sītā comes to India after crossing the mountain Bhadrásva (18.41).

Bhimarathī

It figures prominently as a Sahya river in the Puranas, which appears to flow in the north-western portion of the district of Poona, from which place it takes a south-easterly course and flows into the Kṛṣṇa north of the district of Raichur, Hyderabad. It is fed by many streams.157

156 Indian Antiquary, 22.175.
157 Law B.C., Rivers of India, P.49.
The Brahma-Purāṇa also states it as emerging from the mountain Sahya (19.12) along with Godāvari and Kṛṣṇa-veni. Elsewhere it is associated with Tūṅgabhadra, Suprayoga besides the above-mentioned rivers (27.35).

Bhojakata

The Mahābhārata mentions Bhojakata and Bhojakatapura as two places in the south conquered by Sahadeva. From the list of cities mentioned in the Mahābhārata it becomes clear that Bhojakatapura or Elichpur, the second capital of Vidarbha (modern Berar). Bhoja coincides with Berar or ancient Vidarbha and Chammaka, four miles south-east of Elichpur in the Amaraoti district. In the Harivamsa, Bhojakata is expressly identified with Vidarbha.

The Brahma-Purāṇa states that Bhojakata was in the possession of Bhṛmī, the brother-in-law of kṛṣṇa and many people gathered together to witness the marriage of Aniruddha with Bhṛmī's grand-daughter (201.9). Elsewhere it is said that Bhīsmaka was the king of Kūndina at Vidarbha and Bhṛmī was his son (199,1). This seems to establish the connection between Bhojakata and Vidarbha.

158 Sabhāpārva, (Cr. ed.) 2.28.40.
159 Law B.C., Hist. Geog. of Ancient India, p. 144.
160 cf. also Viṣṇu Purāṇa, LX, 32.
Bhṛguṭīrtha

The sage Bhṛgu had his hermitage at Balia in the Uttara Pradesha, situated at the confluence of the Ganges and the Sarayu. 161 Dey thinks that it is Bheraghara containing a temple of 64 Yogins, 12 miles to the west of Jabalpur. 162 The Brahma-Purāṇa mentions it among a list of holy places without indicating its location (25.48).

Bhṛguṭuṅga

According to Varāha-Purāṇa (A.216), it is a mountain on the southern bank of Gāndaka in Nepal and here there was a hermitage of Bhṛgu. The Brahma-Purāṇa states that it is a holy place (25.11) and that the king Yayati attained the highest status by practising severe penance on it. 163 But the Vāyu-Purāṇa (79.20) does not support the location fixed on the evidence of the Varāha-Purāṇa.

Bindusaras

Dey 164 locates it at a place two miles south to the eastern bank of Gāndakī. The Vāyu (47.1-60) and Brahmapāṇḍa show its situation at the foot of the Gauda.

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162 Nandolal, Dey, Geographical Dictionary.
163 12.48; cf. also Vāyu, 93-102.
mountain. The Brahma-Purāṇa states that the Bindusaras was created by collecting the drops of holy waters from all the tīrthas and locates it in the Ekāmraksetra (41.54).

Brahmagiri

It is a mountain near Tryambaka in the Nasaka district in Maharashtra. From this mountain, the river Godāverī-Gautami-Gāṅgā emerges. There is also another Brahmagiri in Kurga from which the river Kāverī emerges.

The Brahma-Purāṇa states that the gods resided on it. As it is mentioned in the vicinity of Varāhatīrthas which is mentioned immediately after Tryambakatīrtha, it might well accord with the location fixed on the evidence of the Padma-Purāṇa.

The Brahma-Purāṇa states that there is another Brahmagiri named after lord Brahmā as he performed a sacrifice there (74.25, 26, 88). The sage Gautama brought the river Ganges from Siva's head to Brahmagiri (75.48). The sage Gautama resided with his wife Ahalyā on the Brahmagiri (87.33). It is said to be 84 yojanas long (161.31, 32).

166 Padma Purāṇa, Uttarakhanda, A.62.
167 79. 5,6,17; cf. also 84.2, 80.6.
Brahmakunda

It is a deep pool in the Brahmaputra, situated on the eastern border of the Lakhimpur district of Assam. It is situated at a place where the river emerges from the mountains and is surrounded on every side by hills. It is frequently visited by Hindu pilgrims from every part of India. 168

The Brahma-purāṇa mentions it as a holy place (25,16) and locates it near the confluence of the rivers Apsara and Ganges without establishing its identity (100.2).

Brahma

Brahmaputra

It is the principal river of Assam. It is mentioned by the Yoginītantra169, Raghavamśa (N.81) and Kālikā Purāṇa (Ch.82). Modern Geographical exploration goes to show that its eastern region of the Manasa-Sarovara. 170 According to Swami Praṇavānanda of the holy Kailāsa and Mānasa-Sarovara, the Brahmaputra rises from the chema-yungdung glacier. 171

169 2.2,119 - ed. by Jivananda Vigyasagara, 1.60; 2.4, PP.128-23.
170 Law B.C., Rivers of India, PP. 29-30.
171 Chatterjee S.P., Presidential address to the geographical Society of India, Geographical Review of India, September 1953.
The Brahma-Purāṇa mentions Brahmaputra as a holy river and states that it has seven tributaries (64.10).

**Brahmasara**

According to some the Rāmahṛda is the Brahmasaras. According to Agni Purāṇa (A.115), it is a stream in Gaya. The Skanda-Purāṇa locates it at three different places, viz. in Avantikṣetra (28.36), Dvārakā (14.21) and Mahī-sāgara Samgama-kṣetra (56.5-7). The Śrīmāla-Purāṇa locates it in the Śrīmāla kṣetra.172

The Brahma-Purāṇa mentions it thrice among the list of holy places (25.65,68, 73).

**Brahmāvarta**

It is a region between the rivers Sarasvatī and Drśadvatī.173 Afterwards it was called Kurukṣetra.174 The capital of this region was in Karavīrapura on the bank of the river Drśadvatī.175 The Bhāgavata-Purāṇa mentions a ghāṭa of this name on the river Gaṅga near Bisura in Kanpur district. As it is a famous place of pilgrimage, it is also called

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172 A.17, cf. also ‘Purāṇomā Gujarāt’ - Umashankara Joshi.
174 Rapson, Ancient India, P. 51.
175 Kālikā-Purāṇa, A. 48-49.
Brahmāvarta-tīrtha (Skanda 3, A.22).

The Brahma-Purāṇa mentions it as a holy place (25.39,56,57).

Cakrātīrtha

As the Brahma-Purāṇa frequently mentions it in connection with the Gautami-mahātmya, it seems to be a place near Tryambaka from where Godāvari emerges.176

Cakṣu

It is the river oxus.177 Bhaskaracarya describes it as a river emerging from Ketumāla.178 The Mbh.179 describes it as flowing through Sākadvīpa. It emerges from Pamira and is situated at a distance of 300 miles to the south of Jaksartise.180

The Brahma-Purāṇa states that it is one of the four parts into which Ganga is divided. It crosses the mountain Ketumāla situated in the west and joins ocean (18.42,43). Elsewhere it is stated that its source is Himavān (27.27).

176 86.1,29,109. 1,2,55,57; 110.1, 128.71, 134.1,15,25,12,21.
177 Matsya P. A.120, Asiatic Research, V.8, P.330.
178 Siddhanta Siromani Bhuvanakosa, 37,38.
179 Mbh., Bhīṣmaparva, A.2,
180 Mccrindle, Ptolemy, P. 278.
This city was situated at a distance of about four miles to the west of Bhagalpur.

The Brahma-Purāṇa states that it was the capital of Aṅga and was formerly known as Mālīṇī. It was named Campā after the name of Campā, the son of Prthulakṣa. 181

Campakarana

It is a place of pilgrimage of Buddhas and Jains and is situated 5 miles north to Rajima in middle India and it is referred to in Jaimini Dhārāta. According to Sāktasāṃgama-tantra, it is situated in Pañcā (A.7).

The Brahma-Purāṇa mentions it as a holy place (13.43).

Candrabhaga

According to Milindapanha (P.114) this river issues forth from the Himavān mountain. The Candrabhaga or Chenab appears to flow just above Kishtawar as a confluence of two hill streams. It flows through Jammu and forms a doab with Jhelum. 182 According to Pargiter, there were two rivers of this name but the second stream is difficult to be identified. 183

181 13.43, cf. also Matsya P., Ch.48. For details vide Law B.C. Some Jainā canonical sūtras, P.73; Beal, Buddhist Records of the western world, II, 191-192.
182 Law B.C., Hist. Geog. of Ancient India, P.73.
183 Mark. P., P.291.
The Brahma-Purāṇa mentions it as emerging from the mountain Himalaya along with other rivers (19.10; 27.25).

Cedi

The ancient Cedi country lay near Jumna. It corresponds roughly to the modern Bundelkhand and the adjoining region. According to Rapson, Cedis occupied the northern portion of Central Provinces. Pargiter opines that Cedi lies to the south of Jumna.

The Brahma Purāṇa mentions the king of Cedi (216.89).

Citrakūta

It has been identified with Citrakūta near Kālaṅjara in the Banda district. It is the modern Citrakot or Caturkot hill or district near Kampla in Bundelkhand. It is also identified with Chittoor, the famous fort of which was captured from the Gurjara Pratihāras by kṛṣṇa III.

184 Bhandarkar D.R., Carmichael Lectures, 1928, P.52; Cambridge History of India, P.84.
185 Ancient India, P.162.
187 J.B.O.R.S., 1928, P.481; also cf. Ray H.C., Dynastic History of Northern India, Vol.1, P.589, for epigraphic references.
The Brahma Purāṇa mentions it as a holy place (64.5) and states that during his exile, Rāma lived here for three years.188 The Brahma P. states there was a hermitage called Citrakūṭa, visiting which one obtained the merit of Asvamedha.189

Citrakūṭa

The Brahma Purāṇa states it as arising from the mountain Rksa (27,30). It is one of the Rksa rivers which is probably the stream which flows round the south and east of the modern Chitrakūṭ, past Carwi into the Jumna.190

Colaka

The Cola kingdom stretched along the eastern coast from the river Penner to the vellar and on the west reaching to about the borders of Coorg.191 The Rāmāyaṇa,192 the Mārkandeya (57.45), the Vāyu (45.124) and Matsya (112.46) refer to Colas. The Brahma Purāṇa refers to Colaka as a southern country.193

188 123.116; cf. also Rām. Ayodhya kaṇḍa, Ch. 55.
189 35.26, missing in ms. 'kha'.
190 J.R.A.S., April, 1894, P. 239; Law B.C., Rivers of India, P. 48; Geographical essays, P. 110.
192 IV., Ch. 41, Bom. ed.
193 27.59; the mss. 'kha' and 'ga' read 'Utkala' in place of 'Colaka'.
Dandakarānya

According to Pargiter, it covered almost the whole of the Central India from the Bundelkhand region to the river kṛṣṇa.\textsuperscript{194} The Mahābhārata seems to limit the Dandaka forest to the source of the Gāvarī.\textsuperscript{195}

The Brahma Purāṇa mentions it often but it also seems to limit it to the region of the river Gāvarī, and once refers to it as a southern country\textsuperscript{(27.56)}.

Daśārṇa

It is generally identified with the Vediśā or Bhilsa region in the Central Provinces. The Purāṇas associate it with the Mālavas, Kārusas, Mekalas, Utkalas and Niṣādhas. The Br. P. states it as a Janapada of Vindhya and mentions it along with Malajas, Malakas, Colakas, Karkasas, Uttamārṇas, Bhojas, Kiṣkindhakas, Toṣalas, Traipuras, Vaidīśas, Tumburas, Pāvanas, Abhayas, Rūṭikeras, Cāgaras, and Hotradharatas (27.60). Elsewhere Daśārṇa is considered to be an unholy place unfit for śrāddha purposes (220.9).

\textsuperscript{194} J.R.A.S., 1894, 241; cf.
\textsuperscript{195} Sabhāparva (cr.ed.) 2,28,43; Vanaparva (cr.ed.) 3,33,38.
\textsuperscript{196} 88,98, 110,96; 129,66,119; 161,68,73; 123,117,119; 130,13; 131,19,34.
Dasārṇa

Ptolemy calls it Dosaron,\(^{197}\) which actually occurs in the list of rivers issuing from the Rkṣa mountain as given in many other purāṇas.\(^{198}\) It is the modern river named Dhasan near Saugar in the C.P.\(^{199}\) Gabett says that this is the same river as Dhasaun of Bundelkhand.\(^{200}\)

The Brahma Purāṇa mentions it as arising from the mountain Rkṣa (27.30).

Devīkā

This river is mentioned in Pāṇini’s Aṣṭādhyāyā (VII.3.1), Yoginītantra (2.5.139) and Kālikā Purāṇa (24.137-138). Pargiter identifies it with the river Deeg, a tributary of the river Ravī.\(^{201}\) It has also been identified with the river Devā or Devikā in U.P., which is another name for the southern course of the Sarayu.\(^{202}\)

The Brahma Purāṇa mentions it amongst a list of rivers emerging from Himalaya.

Dhūtāṇāṇa

It is a river rising in Himalaya.\(^{203}\) There is

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\(^{197}\) VII. 1. 33-41.
\(^{198}\) Raychaudhari, Studies in Indian Antiquities, 124.
\(^{199}\) Ibid, also cf. Märk. P., A.57.
\(^{200}\) The Pāṇīna Kōda of Garett.
\(^{201}\) Märk.P.292; note; also cf.Vāmana P.Chs.81,84,89; Matsya, ch.113.
\(^{202}\) Agra Guide and Gazetteer,1841,II,PP.120,252.
another river of the same name in Varāṇasi.\textsuperscript{204}

The Brahma Purāṇa mentions it as arising from Himālaya (27,26).

Dṛṣadvatī

It is mentioned in the Rgveda as the southern and eastern boundary of what was then known as Brahmāvarta.\textsuperscript{205}

According to Mbh.,\textsuperscript{206} it seems to have formed one of the boundaries of Kurukṣetra. This river has been identified with the modern Citrang which runs parallel to the Saraswati.\textsuperscript{207} Elphinstone and Todd identify it with the Ghagar flowing through Ambāda and Sind but now lost in the desert sands of Rajputana.\textsuperscript{208} While Cunningham identifies it with the river Rakshi that flows by the south-east of Thanesvara.\textsuperscript{209} Some have identified this river with the modern Chitang or Chitrung.\textsuperscript{210} The Brahma Purāṇa mentions it as emerging from Himālaya (27,26).

\textsuperscript{204} Skanda P., Kaśīkhaṇḍa, Uttara, Adh. 59.
\textsuperscript{205} Rv.III, 23-4; II-17.
\textsuperscript{206} Vanapravā, 5074.
\textsuperscript{207} Rapson, Ancient India, p.51; Imperial Gazetteer of India, p.26.
\textsuperscript{208} J.A.S.B., VI, 131.
\textsuperscript{209} Archaeological Survey Report, XIV.
\textsuperscript{210} J.R.A.S., 25, 58.
Diirga

It arises from the mountain Vindhya. The Brahma Purāṇa mentions it among a host of rivers rising from Vindhya.211

Dvārakā or Dvāravati†

The name of this holy city does not occur in the vedic literature but there are many references to it in the Mbh. and Purāṇas.

It appears that there were two Dwārakās, one more ancient than the other. The ancient Dwārakā was situated near Kodināra. A little mound which rises on the sea-shore between the mouths of the river Somat and Singara three miles from Kodināra is surrounded by the ruins of a temple which popular Hindu belief declares to be the original Dwārakā, where krṣṇa resided and thence transferred himself to Dwārakā in Okañandala.212

It was founded by krṣṇa owing to constant invasions and harassment of Jarāsandha.213 The Brahma P. states that the Vṛṣnis and Andhakas left Mathura through the fear of Kālayavana, took counsel with krṣṇa, ran to Kuṣasthali and built up Dwārakā (14.54-56). The Viṣṇu P. (V.23.13-15) and

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211 Br.27-34, Vamanas 45.103, Brahmanda II.16.33, Bārhaspatya Saṃhitā III.128.
213 Mbh. Sabhāparva (Cr.ed.) 2.13.49, Varāṇa P.149,7-8.
the Br. P. (196,13-15) says that kṛṣṇa begged of the ocean a strip of twelve yojanas, built Dwārakā with large parks, mansions and strong walls and established the people of Mathurā there. When kṛṣṇa passed away, the city was flooded by the sea and swept away.214 It was the capital of Ānarta215 and was first called Kuśasthali.216 The present Dwārakā is near Okhā in Kathiawār.

Ekāmraka

It is situated in Utkala or Orissa about twenty miles from Cuttack. Ekāmraka is the ancient name, the modern name being Bhuvanesvara. The Brahma Purāṇa describes and glorifies this tīrtha (41.10-93) and all those verses are quoted in Tīrthācintāmaṇī.217 It is said to be the destroyer of sin, equal to Benarās, and as having eight sub-tīrthas and it was so called because in former ages there was one mango tree.218 In the Bhuvanesvara Inscription,219 it is stated that Candrika, daughter of the Ganga-king Anāgīma Bhima and

214 Bhāṣāma Parva 6.23-24, 7.41-42; Br.P.210-55 & 212-9, Viṣṇu P. V.39-9; Brahmavaivarta P. IV. 129.44.
215 Udīyogaparva 7.6.
216 Brahma 7.29-32, Bhāṣāma Parva 14.50, Matsya 69.9, Agni 273.12.
217 PP. 176-180.
218 34.6, 41.11-12.
219 Edited by Dr. L.D. Barnett in Epigraphiā Indicā XIII, P.150.
widow of Haihaya Prince Paramardin, built a temple of Visnu at Ekamraka. In that inscription among other matters there is a laudation of Utkala, of the sanctuary of Ekāmra and of the lake Bindusaras. The probable date of the inscription is 1101-1200. There is a vast number of temples and shrines here.

Gandaki

It rises in Himalaya and falls in Ganges at Sonapur in Bihar. It is the Kondochates of Arrian. It is a great upper tributary of the Ganges, which has its origin in the hills in South Tibet. Its main stream flows into the Ganges between Sonapur in the Sara district and Hazipur in the district of Muzaffarpur, while its lesser stream bifurcating at Basarh flows into another river.


221 Kane P.V., Hist. of Dharmaśāstra, Vol.IV, P.750.


223 Ancient India as described by Megasthenes and Arrian, P.138.

The Brahma Purāṇa states it to emerge from the Himalaya.225

Gandhamādana

This mountain forms a part of the Rudra* Himalaya and according to the epic writers, a part of the Kailāsa range.226 The Brahma Purāṇa states that it is situated to the south of the mountain Meru (18.22). Again it is stated that a kesara mountain of that name is situated to the west of Meru (18.34). Lord kṛṣṇa sent king Mucukunda to the place Naranārayaṇasituated on the Gandhamādana mountain (197.5). King Purūravā lived with Urvāśī at the foot of this mountain227 and the Badaryāsrama is also situated on this mountain(210.33).

There is another forest by the name Gandhamādana which is situated to the south of Meru, according to the Brahma Purāṇa (18.30).

Gandhāra

The Gandhāras were known to the Rgvedic times (Rv. I.126.7). In Asoka's edict they are mentioned as the inhabitants of Gāndhāra, which is equivalent to the north—

225 27.27; cf. also Varāha 144-106, Brahmāṇḍa II.16-26; Bhāgavata X.79,11; V.7.10, Padma Ch.21;Yoginitantra PP. 112-113.
227 10.7, cf. also Harivamśa XXVI, 5-7.
west Punjab and adjoining regions. Thus it lay on both the sides of the Indus.\textsuperscript{228}

The Brahma Purāṇa states that it was so-named after Gandhāra, the son of king Āṅgāraśetu and that the horses of this country were very strong (13.151). Elsewhere it is mentioned among a list of countries lying in the north (27.45). According to the archaeological survey, it was the whole of the lower version of the Kabul river.\textsuperscript{229}

\textbf{Gangā}

The Bhāgirathī-gangā comes to light in the Gangotri in the district of Garhwal. From Haradwara down to Bulandshahar the Ganges has a southerly course after which she flows in a south-easterly direction up to Allahabad where she is joined by Yamunā. From Haradwara to Allahabad she flows almost parallel to the Yamunā.\textsuperscript{230}

For the description given in Brahma-purāṇa, vide the appendix No.8.

\textsuperscript{228} Raychaudhari, P.H.A.I., ed, 4th, p. 50.
\textsuperscript{229} Reports, II. 15.
\textsuperscript{230} Law B.C., Rivers of India, 17 ff.

\textit{Geographical essays}, 84, ff.
Ganga ADVARA

It is the same as Haridvara called also Gangadvara or the gate of the Ganges. The Brahma purana also mentions it as a holy place and states that Bhagirath flows through it (77.3).

Gaurisikhara

It is the mount Everest in Nepal. The Himalayan peak which is really situated on the Nepal-Tibet border is regarded as the highest mountain-peak on earth. In 1953 Hillary and Tensing reached its summit and found it to be a perfect one covered with snow on which they were free to move about. The Brahma purana mentions it as a holy place (25.74).

Gautami

It is another name of the Godavari river and may be identified with the Akhand-Gautami, i.e. the Gautami before it divides itself into the seven branches collectively known by the name Saptagodavari.

The Brahma purana glorifies at length the river Godavari and the subsidiary tirthas on it (Chs.70.175). The

231 Mbh. Vanaparva (Gr. ed.) 3.80.20; 3.88.18; 3.141.7; Anusasana 25.13, Kharma 15.41 & 47, II.20.33, Visnu Dharmasutra 85.28; Agni 47
232 25.15 - the ms. 'ka' mentions it as Ganga dharana, 64.3; 65.37.
234 Epigraphia Indica XXVI, Pt.1, 1941, P.40.
Tirthasāra (a part of Nṛsimhaprasāda) quotes about 60 verses from Chs. 89, 91, 106, 107, 106-118, 121, 122, 128, 131, 144, 154, 159 and 172 of the Brahma Purāṇa, which fact shows that the chapters on Gautamī in the present Brahma purāṇa were part of the Brahma purāṇa at least some centuries before 1500 A.D. The Brahma purāṇa states that the Ganges to the south of the Vindhya mountain is called Gautamī and that to its north is Bhāgirathi (78,77). The Godāvarī is said to be 200 yojanas long and there are three crores and a half of tirthas on it (77.8-9). Dandakaṇḍa is said to be the seed of Dharma and Mukti and the country embraced by Gautamī is specially the holiest (161.73). It narrates how Gautama brought Ganges to Brahmagiri from the matted hair of Siva (chs.74-76). For details vide Godāvarī.

Gayā
gayā comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side. The Vāyu purāṇa contains Gayāmahātmya (ch.105).

The Brahma purāṇa mentions it as a holy place (65.95, 64.3, 25.10), sacred for srāddha purposes (220.30). It is named after Gaya, the son of Sudyumna or Ila (7.19). It is also called an Āsura tīrtha after the name of the demon Gayasura.  

235 70.35; cf. also Vāyu 105.4,5.
Gaya’sresia

It is the modern Brahmagiri and is the rugged hill to the south of Gayā town which rises some 400 feet above this town. The Brahma purāṇa mentions it as a holy place and refers to the Akṣayavāta or the undying banyan tree.

Godāvari

The Mbh.238, Rāmāyana,239 Brahmāṇḍa (i.12-15), Matsya (2.46), Padma,240 Raghuvaṃśa (XIII.33) refer to it. It is the largest and longest river in south India, the source of which can be traced to the western ghats. It flows in a south-easterly direction below the Vindhyā range cutting a valley through the Eastern Ghat. It falls in three distributaries into the Bay of Bengal in the district of Godavari forming a large delta at its mouth. In its course through Hyderabad and Madras it is joined by many tributaries. It issued from the Sahya mountains along with the Tūṅgbhadrā, kāverī, Bhimarāthī, Kṛṣṇaṇeṇā etc. This river which is considered to be one of the holiest in South India had really its source in Brahmagiri situated on the side of a village called Tryambaka which is 20 miles from Nasik.241

236 Barua B.M., Gayā and Buddha Gayā, i, 11.
237 25.68, cf. also Vāyu 105.45; 109.16.
238 85, 33; 88.2.
239 Aranyakāṇḍa, Sarga 15.11-13, 24.
240 Uttarākāṇḍa, Vs. 35-38.
The Brahma purana mentions Tryambaka tirtha as its source and eulogises it at great length (As. 70-175). The Brahma purana also refers to its various tributaries as Purṇā, Pranītā and others, vide 'Gautami'.

Gokarna

It is a village at Deoli in the Jajpur sub-division of the Cuttack district situated two miles west of the police station of Dharmasala. As the Brahma purana also refers to it as a holy place along with Ekāmra and Viraja, it seems to refer to this place. Elsewhere the Br. P. mentions it in the vicinity of Agastyaśrama.

Gokula

It is situated on the left bank of the Yamuna and contains the temple of Gokulanāthaji. Vasudeva being afraid of Kamsa crossed the river Yamuna and left Shri krṣṇa in charge of Nanda who lived there. Vallabhācārya, a contemporary of Cāltanya and founder of the Vallabhacari sect of the Vaisnavas, built new Gokula in imitation of Mahāvana. The Br. P. also mentions it in connection with krṣṇa.

242 Ch.77. 9-10; cf. Saura Ch. 69-28.
244 64.8
245 25.80
246 Mbh. (Cr. ed.) 3.86.12.
248 181.40, 184.7; A.188.25 191.1, 192.14, 197.8.
Gomanta

There are various hills of this name. One is in the Sahya range near Karavirapura and the river Vena. Another hill is near Dwârakâ where kṛṣṇa and the Vṛṣṇis migrated from Mathurâ through fear of Jarâsandha's attacks. The mountain Girnar in Kathiawar is also called Gomanta. Pargiter identifies it with the hills of south or south-east of Nasik. According to Raychaudhari the hill might be placed in Mysore region.

The Brahma purâṇa mentions it as a mountain.

Gomati

There are many rivers of this name: (i) In Rv. it is invoked between Kubha and Kumar, hence it is probably modern Gomal, a western tributary of the Indus. Lucknow is situated on the bank of this river. (ii) It is a river near Saraswati. (iii) It is a river near Dwârakâ. (iv) It is in Oudh, rising in Himalaya and falling into the Ganges below Benaras. (v) It is a branch of the river Chambal in

249 cf. Sabhâparva 14.54, Vanaprava (or ed.) 3.86.19, Naradiya II. 60.27.
250 Markandeya P., P. 289, note.
251 Studies in Indian Antiquities, P. 133.
252 27.23; the ms. 'ga' reads 'Gomantha'.
253 VIII. 24.30, X 75.6.
254 Vâmana P.63,81,83,2.
255 Skanda, Avanti Kanda, A. 60.
256 Matsya 113.22, Brahmaanda II.16.25; Râmâyana II.49.11.
Malwa on which the city Ranathambhore is situated.\textsuperscript{257} (vi)

It is a river in Kangara district in Punjab.\textsuperscript{258}

The Brahma Purāna mentions it as rising from Himālaya (27.26) and situated near Benaras (11.43). It is mentioned as a holy place (64.10) and elsewhere it is described as a river near the Utkala Pradesh (178.7).

Govardhana

This hill is situated 18 miles from Brindaban in the district of Mathura. In the village called paitho krsna is said to have taken this hill on his little finger and held it as an umbrella over the heads of his cattle and townsmen to protect them from rains poured upon them by Indra.\textsuperscript{259}

Govardhanapurā

It is a sacred spot and one becomes free from sins by visiting it. It is near modern Nasik in Mahārāstra.\textsuperscript{260}

It may be identified with a large modern village of Govardhana-Gangapur on the right bank of the Godāvari, six miles west of Nasik.\textsuperscript{261}

\textsuperscript{257} Meghadūta, Purvārtha, S1.47.
\textsuperscript{258} Indian Antiquary, Vol22, P.178.
\textsuperscript{259} Br.P. 197.51; 188.14,21,23,24; 189.1,4,190.1; Mbh., Udyogaparva, Ch.129; Bhāgavata V.19, 16; X.11,36; 13,29; Harivamsa Ch.55.
\textsuperscript{260} Mathura Buddhist image inscription of Huviska, Mark.P. Ch.57, Bhandarkar, Early History of the Dekkan, P.3.
\textsuperscript{261} Gazeteer of Bombay Presidency, Vol.XVI, 1883, Nasik, PP. 636-637.
The Brahma purāṇa mentions it on the bank of Godāvari on the north of the Sahya mountain. It states that it is the most beautiful place in the whole world and the sage Bhṛgu lived there (27.43, 44).

Grāhavāta

It might be the Grāhrakūṭa hill of Gayā or it might be under Sukraśetra where a Ārthra became a man. The Brahma Purāṇa does not throw light on its location but mentions it as a holy place (25.69).

Hamsamārga

Pargiter states that they were a people in eastern Tibet. According to Nīlamatapurāṇa (14.64) it was a place near Kāśmir. The Brahma P. mentions it as a northern country along with Kāśmir (27.49).

Harikesavāna

It is under Varāṇasi. The Brahma Purāṇa mentions it as a holy place (25.62).

262 Mbh. (Cr., ed.) 3.32, 87; Agni 116.12, Padma 1.38, 11; Narada 11.44, 72; Vāyu 108, 83.
263 Varāha 137-56.
264 Mark. P., P. 323, Note.
265 Linga P. quoted by Tīrthakalpataru, P. 113.
Hastināpura

It was the ancient capital of the Kurus, situated on the Ganges in the Meerut district of the United Provinces. It has been traditionally identified with an old town in Mawana tahsil, Meerut.266

The Brahma purāṇa also states that it was situated on the bank of the river Bhāgirathī and refers to its being dragged by the plough of Balarama (208.31-39).

Hemakūṭa

Pargiter states that it was a group of mountains in the Himalayas in the western part of Nepal.267 Hemakūṭa was near the rivers Nandā and Apara-nandā and between the sources of Ganges and Kausīkī.268

Himālaya

It is mentioned in Rv.(X.121.4), Av.(V.4.2,8), VI.24.1) kenopaniṣad (3.25), Mbh.(Vana 158.19) and there are plenty of references in purāṇas. Its length is given as 1080 yojanas. The ancient geographers applied the name Himavat to the entire

266 Cunningham, Ancient Geography of India, P.702.
267 Mbh. (Cr.ed.) C.103.2, (X.9968-87)
mountain range stretching from sulqiman along the west of Punjab and the whole of the northern boundary of India upto Assam and Arakan hill ranges in the east.

As for its description in the Brahma purāṇa, vide the appendix No.8.

Iksu

Nandalal Dey identifies it with the river oxus but Pargiter says that it is difficult to identify it. The Brahma purāṇa locates it in Sākadvipa (20.67).

Indradyumnasara

It is near Purusottamakṣetra or Jagannāthapuri in Orissa. The Brahma Purāṇa considers it to be a holy place (25.79) and locates it at the same place (51.29, 60.11, 63.1).

Indragona

Probably it is Indrapura, a lofty mountain mentioned in the Indore Copperplate inscription of Skandagupta which stands about five miles to the north-west of Dibhai, the chief town of the Dibhai Pargana in the sub-division of the Bulandshahar district.

269 Geographical Dictionary, P.77; Viśnu Sk.2, A.42; Vāyu 45.96 and J.A.S.B. (1902), P.154.

270 Mark. P., PP. 292, 304.
It is mentioned as a large mountain situated near Himalaya and the Br. P. further states that the linga of lord Siva was placed there (174.25, 26).

**Iravati**

Some consider it to be the river Ravi. The Rapti and Iravati are the contractions of this name. It rises in the rock-basin of Bangahal and drains the southern slopes of the pir Panjal and the northern slopes of Dhaula Dhar. It appears first at the south-west corner of Chamba in Kashmir. From Chamba it flows past Lahore, following a south-westerly course, and meets Chenab or the united flow of the Vitastā and Chandrabhāgā between Ahmadpur and Saraisindhu.271

The Br. P. mentions it as a river arising from Himalaya (27.26).

**Janasthana**

According to Rāmāyaṇa,272 it was situated between Vindhya and the Śaivāla mountains, and a part of it was called Janasthāna. According to Pargiter Janasthāna was the country on both the banks of Godāvari between its tributaries the Madjīra and Prabhita.273

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271 Law, Rivers of India, p. 13.
272 Uttarakaṇḍa, Ch. 31.
The Brahma Purāṇa also places it on the bank of the river Godāvari and mentions it as a holy place.274

**Kailāśa**

It is mentioned by Yogini-tantra (1.1, 1.12), Puruṣottamapurī plates of Rāmacandra,275 Bhāgavata,276 Kālikāpuruṣa,277 Mbh.,278 and Kumārasambhava279. The Kailāśa range runs parallel to the Ladakh range, 50 miles behind the latter. It contains a number of groups of giant peaks. It may be identified with the Vaidyata-pārvata. It is the kangrinpoche of the Tibetans, situated about 25 miles to the north of the Mānasasārovara.280

The Brahma purāṇa mentions it as a holy mountain281

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274 88.1, 88.23,24; 89.31; 92.7;8; 213.130.
275 Epigraphia Indica, XXV, Pt. V.
276 IV. 5.22, V. 16.27.
277 Vaṅgabasi ed. 13.23, 14.31.
278 Vanāparva chs.144,156; Bhīṣmaparva ch.6.
280 Dey N.L. Geographical Dictionary, PP. 82,83; Law B.C., Geography of Early Buddhism, P.39, Mountains of India, P. 7.
281 & 72.3,6; 75.1,2; 78.54; 143.11,12.
and once separates it from the Hemakūta (54.9) and elsewhere identifies it with Brahmagiri (74.88). According to the modern geographers, this mountain was uplifted earlier, and hence is older than the Himalaya proper. It is of Hercynian age and got considerably folded and faulted subsequent to its uplift.

**Kaliṅga**

The ancient Kaliṅga seems to have comprised modern Orissa to the south of the Vaiśāraṇī and the sea-coast southwards as far as Vizagapatnam. It also included the Amarakantaka range which is said to be in its western part.

The Brahma purāṇa also locates the Kaliṅga country at various places. It is said to be a Janapada of Madhyadeśa (27.42), a southern country (27.55; 19.16), a northern country (27.46). Baudhāyana brands it as impure including it in his list of Samkīrṇa-yonayāh. The Brahma purāṇa also considers it to be unholy for śrāddha purposes.

**Kāmākhya**

It is a place of pilgrimage near Gauhati in Assam.

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282 Mbh. III. 114.4.

283 Mbh. Vanaprastha (Cr.ed.) 3.114.4; Kūrma II, 39.19;
Cunningham, Geographical dictionary PP.734-35; Law, Geography of early Buddhism, PP.63-64.

It was a great centre of the sensual form of worship inculcated in the tantras. The temple of Kamākhya in Kamarūpa is a special object of veneration to the devotees of this creed, as it is said to cover the place where the genitals of sakti fell when her body was cut into pieces by Viṣṇu.285

The Brahma purāṇa mentions it as a holy place (25.30).

Kamarūpa

It is bounded on the north by Bhutan, on the east by the districts of Darrang and Nowgong, on the south by Khasi hills and on the west by Goalpara.286

The Brahma purāṇa mentions it as a country situated in the east (19,16).

Kamboja

The Kāmbojas are supposed to have occupied the western Himalayas. Geographically they are located in the north.287 They were one of the earliest vedic tribes. They

286 Allen B.C., Kamarup, Assam District Gazeteers; Vol.IV, Ch.1.
287 Mbh., (Cr.ed.) 6.10.64.
were settled to the north-west of Indus and were the same as Kambujīya. V.A.Smith has placed this country among the mountains either of Tibet or of the Hindukush. Some have assigned it to the country round modern Sindh and Gujarat.

The Brahma P. refers to them as a northern people (27.47) and mentions them in the story of Sagara who is said to have vanquished them with Sakas, Haihayas, etc. (8.50), who according to Pargiter were the foreign tribes of the north.

The Brahma Purāṇa however refers to the best breed of horses not in connection with the Kambojas but with Gāndhāras. Vide 'Gandhara'.

**Kanakhal**

It is situated two miles to the east of Haradwāra at the junction of the Ganges and the Niladhara. It was the same scene of Dakṣa Yajña according to purāṇas.

Some consider it as a place in Mount Ábu, Rajputana.

The Brahma purāṇa mentions it as a holy place of pilgrimage (25.10; 64.5).

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288 Persian inscription.
290 Kūrma, Ch.36, Vāmana Chs.4 & 34, Liṅga Pt.1, Ch.100
291 No.454, V.1265, Inscriptions of Northern India, revised by D.R.Bhandarkar.
Karatova

It is a branch of the Brahmaputra and formed the western boundary of Kamarupa.292 Its origin is above Domar in the district of Rungpur and is joined on the left by a tributary in the same district and by another on the left in the district of Bogra. It has been identified by some with the Sadāṇīrā.293

The Brahma purāṇa mentions it as a holy river (64.13) but considers it to be unholy for śrāddha (220.10) purposes. The Brahma purāṇa also mentions a place of pilgrimage Karatoya (25.78).

Kāśī

Among the holy places of India, Kāśī or Vārānasī stands prominent. The kingdom of Kāśī was bordered by Kośala on the north, Magadha on the east and Vatsa on the west.

It is mentioned by Pāṇini294, Patanjali,295

292 cf. Mbh., Vanaparva (Cr. ed.) 3.83.3, Padma Ch.21, Mark. 57.21-25, Yoginītātra 1.11.60; 1.12.69; 2.1.114; Kālikā Ch.51, 68; 58,37.
293 Amarakosa I,2,3,32; Haimakāśa IV,151; Law, Rivers of India, P.24.
294 Aṣṭādhyāyī (4,2.116).
295 2.1.1; P.32.
Bhāgavata, Skanda, Saura, Kalika and Mbh. The Brahma purāṇa also mentions it as a holy place of pilgrimage (64.8; 207.15,21,26-28,39).

Kāśmīra

The Brahma purāṇa also mentions it as a country in north. It lies to the north of Punjab.

Kausāmbī

It is a city of high antiquity being mentioned as early as the Brahmaṇa literature. There is some difference of opinion amongst the scholars regarding its location.

According to Cunningham the present village Kosm on Jumna stands on the actual site of Kausāmbī. But Vincent Smith says that the site of Kausāmbī is still to be investigated and it will be found in Baghelkhand Taluka probably on the Tons river, not very far from the East Indian Railway which connects Allahabad with Jabalpur. Cunningham's identification is now generally accepted.

296 IX.22,23; X.57,38; X.66,10; X.94,55; XII.13,17.
297 Ch.I, 19-23.
298 Ch.IV, V.5.
299 51.53; 52-35.
300 27.49, 54.12, 230.70
301 Satapatha and Gopatha Brahmaṇas, Law 'Kausāmbī in Ancient literature' Memoir of the Archaeological Survey of India.
302 Law, Ibid.
303 JRAS, 1898, 503.
304 Ghosh, Early History of Kausāmbī, 93-4.
The Brahma purāṇa mentions it as a holy place (25.33).

**Kausikī**

It is the modern river Kusī, which flows into the Ganges through the district of Purnea, in Bihar. It is mentioned as a great river issuing from the Himalaya. It is remarkable for the rapidity of its stream, the danger and uncertain nature of its bed and chiefly for its constant westerly movement.

The Brahma purāṇa states that Satyavatī, the wife of the sage Rṣīka and the mother of Jamadagnī was turned into the river Kausikī (10.50) and it is mentioned as a holy place (25.43, 64.13), its source being given as Himalaya (27.27).

**Kāverī**

It is the name of a river which starting from Coorg passes through the districts of Coimbatore, Trichinopoly and falls into the Bay of Bengal. It is mentioned in Rāmāyana.

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305 Rāmāyana, Adikāṇḍa, V.8, Varāha, 140; Bhāgavata I.18.36; V.19,18; IX. 15,12.

306 Hunter W.W.- Statistical account of Bengal, 1877; also vide Shillingford F.A., on changes in the course of the Kusi river and the probable dangers arising from them; in J.A.S., Vol.LXIV, Pt.1, 1895, PP. 1 ff.

307 Kiskindhya kanda, XLII, 21.25 f.
The Brahman purana states that Kaveri was the daughter of Yuvanashva and wife of Jahnuna and due to her father’s curse she was turned into a river. She was considered to be the best among the rivers (10.21). The source of this river is given as the mountain Rksa (19.12) and it is considered to be very holy (64.11).

Kekaya

It is mentioned by Panini, Patanjali, Rajasekhara, Mbh, and Bhagavata and Rastapana. It has been identified with the present district of Shahpur in the Punjab. Cunningham identifies the capital of the Kekaya-

309 V.19.18; VII.13.12; X.79,14; XI.5.40.
310 Uttarakhanda Ze.35.38.
311 Law B.C., Rivers of India, P.51.
312 Astddhikaya (7.3.2).
313 Mahaabhasya (7.3.2).
314 In Kavyamimamsa, they are placed in the northern division along with the Sakas, Ruknas, Kambojas, Vahlikas etc.
315 II.48.13, Mbh.(Cr.ed.) vi.57.12; VII.19.8; VII.19.7.
316 X.2.3; X.75.12; X.84,55; X.86,30.
317 I.69.7; II.71.18.
desa with Girjak or Jalalpur' on the Jhelum.\textsuperscript{318}

The Brahma purāṇa also mentions it as a northern country (27.46) and states that it was so called after Kekaya, the son of Sibi (13.26).

Kirāta

It is in the Himalayas and is possibly Tibet. The Brahma purāṇa mentions it as a northern country (27.48). Elsewhere it is said to be a hilly country (54.13) and is considered to be unholy for śrāddha purposes (220.8).

Kiskindhā

It lay far to the south of Godavari.\textsuperscript{319} The Brahma purāṇa mentions it as a Janapada of Ṭindhya (27.60) and refers to it as a holy place (157.1, 3, 31).

Konādītya

This sandy tract also known as Konārka is situated on the beautiful and holy sea-shore. It is situated near the northernmost end of the sandy strip stretching from the Chilka lake to the Prāci river. It contains a deity named Konādītya and is famous for the Hindu temple which is one of the best.

\textsuperscript{318} J.A.S.B., 1895, 250 ff.

\textsuperscript{319} Pargiter, Mark. P., P.343, Note.
specimens of Indian architecture. This temple which has been dedicated to the Sun-god is commonly known as the Black Pagoda which is situated at a distance of 21 miles north-east of Puri town. The sea is a mile and a half to the south-east of the temple. The erection of the temple has been ascribed to the king Narasimhadeva of Khurda of the 13th century A.D. 320

The Brahma purâna mentions the deity named Konāditya in the Sūryamandir situated in Utkala on the shore of the ocean (28.9,12,69).

Konkana

It is the country between the western Ghats and the sea, from about Bombay southward to Goa, in the wider sense it includes the Keralas, Tulāṅgas, Saurāstras, Karnātakas, Karnātas, Vārāhāras and the Konkans proper.

The Brahma purâna mentions it as a country unfit for srāddha (220.8).

Kośala

It lay to the east of the Kurus and Pāncalas and to
the west of Videhas from whom it was separated by the river Sadānirā probably the great Gāndaka.321

The Brahma purāṇa states it to be a Janapada of Vindhya as well as Madhyadesa (87.41,60).

Krṣṇā

It is a river which is the same as krṣṇa vacā. According to the Br. P., it issues from the mountain Sahya.322 The Brahma purāṇa mentions it as krṣṇā (77.5), Krṣṇa vacā (27.35) and Krṣṇa vacā (19.12).

It has its source in the western ghats; flowing east through the Deccan plateau and breaking through the eastern ghats in a gorge, it falls into the Bay of Bengal. Its course lies through the Mahārāstra, Hyderabad, and the Madras State. In its course through Hyderabad and Madras it is joined by many tributaries including the Dhon, the Bhima, the Dindi, the Peddavagu, the Musi-Aler, the Paler, the Muner and the Tūṅga-bhadara.323

The Brahma purāṇa also states that the tīrtha where the rivers Krṣṇā, Tūṅga-bhadra and Bhīmarathī join is very holy (77.5).

321 Cambridge History of India, I,308, Rapson, Ancient India, P.164.
323 Law B.C., Rivers of India, P.48.
Kṛtamāla

This river is identified with the Vaigai which flows past the town of Madhura, the capital of the kingdom of Paṇḍya.324

The Brahma purāṇa states it to arise from the mountain Malaya (19.12, 27.36).

Kuntala

This is a district of the Kṛṣṇa country. According to some Mysore inscriptions the Kuntala region included the part of the Maharastra State and the northern portion of Mysore.325 According to some, Kuntala is situated between Bhīma and Vedavatī, comprising the Canarese districts of Mahārāṣṭra and Madras states and of Mysore state and also perhaps a part of Mahārāṣṭra with Vidarbha having its capital at Pratiṣṭhāna on the Godāvari.326

The Brahma purāṇa mentions it as a Janapada of Vindhya (27.41) as well as a southern country (27.57).  

324 Law B.C., Rivers of India, P.48.
325 Rice, Mysore and Coorg inscriptions, P.3; Fleet, Dynasties of the Kenarese districts, P.284.
326 Mirashi V.V., Hyderabad Archaeological Memoir No.14, P.3, f.n.
Kuruksetra

It is mentioned by Panini,327 Mbh.,328 Taittiriya Aranyaka (v.1.1), Saura purāṇa (67.12), Rāmāyaṇa329 and Kurma purāṇa.330 The ancient Kuru country may be said to have comprised the Kuruksetra or Thānesvara. The region included Sonapath, Amin, Karnal and Panipat and was situated between the Saraswatī on the north and Drśadvati on the south.

The Brahma purāṇa mentions it as a holy place where the hermitage of sage Vyāsa was situated.331

Lokāloka

It is the name of a mountain which is supposed to be beyond the ocean of fresh water and beyond which again is the cell of the mundana egg.332

It is a mountain having an area of ayuta yojanas (20.96).

Madhyadeśa

The country is described as lying in the east of the

327 Aṣṭādhyāyī 4.1.172/176; 4.2.130.
328 83.1-8, 203-208.
329 Ayodhyakanda, LXX, 12.
330 Pūrvabhāga 30.45-46.
331 12.106, 25.6, 26.6, 51.63, 64.3, 65.87,92; 245.22.
region where the river Saraswati vanishes. To the west of Kālakāvana which is identified with the tract somewhere near Prayāga, to the north of Pāripātra and to the south of Himalayas. The Āryāvarta of sūtras and the Hadhyadesa of Manu are, according to Kāvyamīmāṃsa (P.93) known as Antarvedī which extends up to Benaras in the east. The eastern boundary of Madhyadesa gradually expanded itself with the progress of time so as to include places which acquire sanctity within the brahmanical fold.

The following Janapadas, according to Brahma purāṇa, are included in the Madhyadesa, viz.: Matsya, Mukuṭakulya, Kuntala, Kāsī, Kosāla, Andhraka, Kaliṅga, Sāmaka and Vyka (7.20; 27.41-42).

Madra

The country of the Madras mentioned in the Allahabad pillar inscription, roughly corresponds to the modern Sialkot and the surrounding regions between Rāvi and the Chenab rivers. The people of this country were an ancient kṣatriya tribe of vedic times.333

According to the Brahma purāṇa, Madra is a western

country. The Brahma purāṇa refers to Madraka as a northern country and states that it was so-called after Madraka, the son of Śibi (13.26; 27.45).

**Magadha**

It comprises the districts of Gayā and Patna. Some place it to the west of Ṫīga being separated from the later kingdom by the river Campā.\(^{334}\)

The Brahma purāṇa mentions Magadha as a southern country (19.16), as a northern desā (27.49) and as a western Janapada (27.53).

**Mahānadi**

It is the largest river in Orissa, which rises from the hells at the south-east corner of Berar. It flows past Sihoia and passes through Baster in the Central Provinces. It reaches the southern border of the district of Bilaspur. It follows a south-easterly course and flows past the town of Cuttack.\(^{335}\)

According to Brahma purāṇa, it is a holy river (25.67; 64.13, 14, 25.67) and its origin is the mountain Rksa.

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335 Law B.C., Rivers of India, P.44.
Maharastra

It is the country watered by the upper Godāvari and the region lying between Godāvari and krṣṇa. According to Brahma purāṇa, it is a southern country (25.17).

Mahendra

According to the Rāmāyana the eastern ghats are known as the Mahendra parvata. The Mahendra range seems to indicate the whole range of mountains extending from Ganjam as far south as the Pāndya country to the whole of the eastern ghat range. The Mahendrādri or the Mahendra mountain is situated between the Gangāśāgarasamgama and the Saptagodāvari. Pargiter thinks that the name should be limited to the hills between the Mahānadi, Godāvari and Wain-gaṅgā and may perhaps comprise the portions of the eastern ghats north to the Godāvari. According to Pargiter the Mahendra hills of Rāmāyana and those of the Purāṇas are two different ranges. But Rai Chaudhari thinks that the

337 Kṛṣṇindhyākanda, 41.18-20, Lakhākanda, 4,92-94.
339 Bhāgavata, X.79.
340 Mārkandeya, P.305, note.
same range of hills is meant by the authors of the Rāmāyaṇa and the purāṇas.

The Brahma purāṇa mentions it as a Kulaparvata of India (19.3) and states that the rivers Trisandhyā, Rṣikulyā, Vañjula, Tridivā, Lāigulini and Varṣākara342 and says that the sage Parasurāma practised penance on this mountain (213.122).

Mahī

It issues from the Pāripātra mountains and empties itself into the Gulf of Cambay. It has a south-westerly course upto Banswara, from which it turns south to pass through Gujarat.343

The Brahma purāṇa also states it to originate from the Pāriyātra mountain (27.23).

Māhīsmatī

It seems that the city Māhīsmatī was situated on the bank of the river Narmada as both of them are mentioned in proximity (13.76-79). It was situated on the bank of Rewā.344 It was the main city of Anupadēśa.345

According to Dey, Māhīsmatī is considered to be either

342 19.15; 27.19; 47.37,38; 54.10.
344 Bhāgavata, 10th Skandha, 73.21.
345 Bhandarkar, Indian Antiquary, 7, P. 254.
Mahesvara or Mandhata on the bank of the river Narmada. According to Munshi K.M., the ancient Mahismat was situated in place of the present Bharuca.

It was the capital of the south Avanti. Here Kārtavīryārjuna imprisoned Rāvana and it was the capital of Kārtavīrya.

Maināka

It is referred to in Yoginitantra and Kādambarī of Bāna (P. 86). It is the Siwalik hills proper extending for about 200 miles from the Beas to the Ganges, and are known to the ancient geographers as Mainakaparvata. In the Uttara Pradeśa the Siwaliks are known as the Churia and the Dundwa ranges and lie between the Ganges and Yamunā.

The Rāmāyana locates it in South India.

The Brahma purāṇa refers to it many a times but

346 Geographical Dictionary.
347 Durgāsāmkara Sastri, Aitihasika Samśodhana, P. 661.
348 13.175, cf. also Bhāgavata, IX, 15.22; Matsya 43.29,38; Vīnu IV, 11.9.19; also vide Munshi Kanahaiyalal - The Mahismatī of Kārtavīrya, 1922; and Fleet J.F. Mahismandala and Mahismatī.
349 2.4, PP. 128-139.
350 Law B.C., Mountains of India, PP. 3,4,7.
351 27.22; 54.10, 72.3,7,14.
its exact location is not given. But as it is mentioned with the mountains situated chiefly in the north, it seems to be the mountain situated in the north and not the one mentioned by Rāmāyana, once it is called Vakraparvata (54.10).

Malada

According to Cunningham, the Maladas are the people of the modern district of Maldah in which the old cities of Gaur and Pandua are situated, while the town Maldah itself is old. The Brahma purāṇa mentions it as an eastern country (27.51).

Mālavā

It is difficult to locate exactly the Mālavā. In Alexander's time the Mālavas were settled in the Punjab. Smith thinks that they occupied the country below the confluence of the Jhelum and the Chenab, i.e. the country comprising the Jhang district and a portion of the Montgomery district. According to Mccrindle they occupied a greater extent of territory comprising the modern Doab of the Chenab and the Rāvi and extending to the confluence of the Indus and the Chenab, identical with the modern Multan district and portions

352 Arch. Surv. Reports, XV. 77.
of Montgomery. Some have located them in the valley of lower Rāvi on both banks of the river.

The Brahma P. mentions it as a hill country (27.64) and as occupying the area of Pāriyātra mountain (19.17) thus locating it in the area indicated in the Allahabad Pillar inscription of Samudragupta. The Brahma P. further mentions Avantī as a main city of Malawa (43.24).

Malaya

Pargiter correctly identifies Malaya with the portion of the western ghats from the Nilgiris to the Cape Comorin. The southern extension of the western ghats below the Kāverī, now known as the Travancore hills, really forms the western side of the Malayagiri.

According to the Brahma P. it is one of the kula-parvatas of India (19.3, 27.19). It is considered to be a holy place (64.9, 160.12) and the rivers Tāmraparṇī, Kṛṣṇālā, Pusyajā and Pratyālāvatī are said to emerge from it (19.14; 27.36, 54.10).

354 Invasion of India, APP. note, p. 357.
Mandakini

Mandakini identified this Ṛkṣa river with the modern Mandakin, which forms a small tributary to the Paisundi (Paisuni) in Bundelkhand and flows by the side of the Mount Citrakut.357

The Brahma purāṇa also states it to be the river arising from the mountain Ṛkṣa (27.30). Elsewhere it is stated that king Purūrava and Urvaśī stayed on the bank of this river (10.6). Here it does not seem to be the Ṛkṣa river.

Mandara

It is situated in the Banka sub-division of the district of Bhagalpur, 30 miles to the south of Bhagalpur, and three miles to the north of Bansi.358

The Brahma purāṇa locates it in different places. It is referred to in connection with the charming of the ocean (13.182). It is associated with Dardalācala(27.21). It is said to be situated to the east of Meru (18.25) and also as situated in the Kuśadvīpa (20.41). Narakaśura is said to have carried away the bejewelled peak of this mountain359 and

357 A.S.I.R., XXI, 11.
358 Byrne, Bhagalpur, B.D.Gazeteers, PP. 162, 163, 169.
359 202.10, 209.13,117.
it is said to be a holy place.360

Maniparvata

It is in the Himalaya region.361 The Brahma Purāṇa mentions that the king Narakaśura carried away this bejewelled mountain with him (202.54, 203.1).

Mathurā

It was the capital of the Sūrasena. It was the home of the Vṛṣṇis and the Andhakas and was attacked by the demons (A.14). The Vṛṣṇis and the Andhakas left Mathurā on that account and established their city at Dvāravati.362

The Brahma purāṇa mentions it in the north and refers to it frequently in connection with kṛṣṇa.363

Matsya

According to Manu, the Matsya country formed a part of the Brahmārṣideśa, which included the eastern half of the state of Patiala and of the Delhi division of the Punjab, the Alwar Taluka and the adjacent territory in Rajputana, the

360 54.9, 56.19, 64.9, 72.36.
361 Jātaka II, P. 92.
363 27.46; 69.4; A.185-212, 245.24.
region which lies between the Ganges and the Jumna and the Muttra district in the United Provinces. In the ancient times, the Matsyadesa included the whole of the present Alwar territory with portions of Jaipur and Bharatpur. Vairāta was also in the Matsyadesa.

The present town of Vairat is situated in the midst of a circular valley surrounded by low bare bed hills which have all along been famous for their copper mines. It is 105 miles to the south west of Delhi, and 41 miles to the north of Jaipur.

The Brahma purāṇa mentions it as a Janapada of Madhyadesa (27.41; 54.12).

Meru

It is identical with the Rudra Himalaya in Garhwal where the Ganges takes its rise. It is near the Badarikāśrama and is probably the Mount Meros of Arrian. On the western side of this mountain stand Niśadhā and Pāripātra; on

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364 Manu II. 19-20, VII, 133; Rapson, Ancient India, pp. 50-51.
367 Law, Geography of Early Buddhism, p. 42.
the southern side stand Kailása and Himavanta, and on the
northern side stand Śrṅgavāṇ and Jārudhi.368

It is a mountain which contains gold deposits and is
supposed to be situated to the north of the Jambūdvīpa.

According to the Brahma purāṇa, the mountain Meru
is situated in the middle of the Jambūdvīpa and its area is
32,000 yojanas (18.27,29).

Mithilā

Mithilā was the capital of Videha.369 It has been
identified with the modern Janakapura, a small town within the
Nepal border. The districts of Muzaffarpur and Darbhanga meet
to the north of it.

The Brahma purāṇa mentions Janaka as the king of
Mithilā.(242-54; 17.19).

Mṛttikāvatī

It seems to have been situated somewhere on the
north-eastern limits of modern Gujarat.370 According to the
Br. P. it is situated on the bank of the river Narmada and
king Jyāmagha conquered it (15.15).

369 Mbh., Vanaprastha, 254, cf. Mahāvastu, III, P.172, Divyā-
Sāvatī, P. 424.
Musika

Pargiter suggests that the Mrśikas were probably settled on the bank of the river Musi on which stands modern Hyderabad. Both in the Mbh. and the Mark. Purāṇa, the Musikas are mentioned as a people living in the south.

The Br. P. also mentions it as a southern country (27.55).

Naimisa

It was a holy forest where sixty thousand sages lived. Many purāṇas were written here. It is the modern Nimsar, 20 miles from Sitapur and 45 miles to the north-west of Lucknow. It is a holy place of Hindus frequented by pilgrims from all parts of India.

The Brahma purāṇa gives a picturesque description of it (A.1).

Narmadā

It is the most important river of Central and Western India. It rises from the Maikal range and flows more or less

372 Bhīṣmaparva, IX, 365.
in a south-westerly direction forming the natural boundary between Bhupal and Central Provinces. 374

The Brahma purāṇa mentions the mountain Vindhya as its source (19.12). It is considered to be a devatīrtha. It flows through the mountain Amarakāntaka (77.4). Some hold that it rises in the Amarakāntaka mountain and falls into the gulf of Cambay. The southern bank of the river Narmadā is considered to be unholy for srāddha purposes (220.9).

Nirvindhyā

Kālidāsa mentions it as lying between Ujjain and the river Vetravatī. 375 It lies between Vīdiśā and Ujjayinī, i.e., between the Dasārṇā and the Sipīrā. It is identified with the modern Kalisindha which forms a tributary of the Carmanvati. 376 The Kalisindh flows north from the Vindhya range to join the Chambel on the right. As the Kalisindh is probably the Sindhu of Kālidāsa's Meghadūta, the identification of the Nirvindhyā with the Newas, another tributary of the Chambel, seems to be more reasonable. 377

The Brahma purāṇa mentions it as emerging from the mountain Rksa (19.12).

375 I.28,29, Meghadūta.
377 Thornton's Gazetteer, Gwalior, Bhupal.
Nivāsapura

It is Newasa on the Pravara which falls into Godāvari at the sacred place called Toka.

The Brahma purāṇa states that as Śiva and Sakti resided (Nivasa) at the confluence of Pravara and Gautamī-gāṅgā, it was called Nivāsapur (106.53,54).

Pahlava

Pargiter seems to establish the Pahlava colony in Punjab.378 The Br.P. mentions it as a northern deśa (27.47).

Pañcāla

It comprised Bareilly, Budaun, Farukkabad and the adjoining districts of Rohilakhanda and the Central Doab in the U.P. It seems to have been bounded on the east by the Gaurakṣaṇ Gumatī and on the south by Chambal. It extended from the Himalaya mountains to the Chambal river.379 The great kingdom of Pañcāla was divided into northern and southern Pañcāla having Ahicchatra and Kāmpilya as their respective capitals. Northern Pañcāla included districts of the Uttara Pradeśa lying east of the Ganges and north-west of the Oudh while the southern Pañcāla included the country between the

378 Mark. P., P.374, Note.
379 Cunningham, Ancient Geography, P.36.
Jumna and the Ganges on the east and south-east of the Kurus and Sūrasenas.\textsuperscript{380}

The problem of the origin of the name Pañcāla and its probable connection with the number Five struck the authors of the purāṇas and the Brahma purāṇa states that as the five (Pañca) sons of Bāhyāśva, viz. Mudgala, Śṛṇjaya, Brhadīṣu, Yavīnara and Kṛmilaśva were enough (Alam) for the protection of the region allotted to them, it was called Pañcāla.\textsuperscript{381}

\textbf{Pārada}

On the strength of the evidence given in purāṇas and epics associating the Pāradas with the barbarous foreign tribes of the north, Pargiter locates them in the north-west.\textsuperscript{382}

The Brahma purāṇa also mentions Pārada as a northern country (27.46).

\textbf{Pāriyātra}

According to Baudhāyana's Dharmasūtra (1.1.25), Pāriyātra is the southern limit of Āryavarta. According to the Skanda purāṇa, it is the farthest limit of Kumārikhaṇḍa, the centre of Bharatavarṣa. Pargiter identifies the Pāriyātra

\textsuperscript{380} Rapson, Ancient India, P.167.
\textsuperscript{381} 13.95,96; 54.12; Bhāgavata 9-21; Viṣṇu 19th Ch., 4th Ahka; Vēyu, P.99; Agni 278.
\textsuperscript{382} JRAS, 1917, 40-47; 1910, 9-10; 1919, 354-361.
mountain with that portion of the modern Vindhyā range, which is situated west of Bhupal together with the Aravalli mountain.\textsuperscript{383}

According to Brahma purāṇa, it is one of the seven kulaparvatas of Bhārata (19.3) and the rivers Devasmṛtī, Devavatī, Vātagnī, Sindhu, Vṛṣi, Candana, Sadānīrā, Mahī, Carmanvati, Vṛṣi, Vidiśā, Vedavatī, Śīrā and Avanti emerge from it.\textsuperscript{384}

Paundra

The Paundras dwelt in and to the west and south-west of Bengal proper, i.e. the modern districts of Santal Pārāganas and Birbhum and the northern portion of Hazaribaag.

The Brahma purāṇa mentions it as a southern country (19.16).

Pavosnī

According to Mbh. and the Mārkaṇḍeya purāṇa, this river was separated from the Narmde by the Vaidūrya mountain.\textsuperscript{385} The Matsya purāṇa states that the river Pavosnī flowed through the countries inhabited by the two tribes called Tamaras and Hamsamārgas. Cunningham identifies it with the Pahoj, a

\textsuperscript{383} Law, Mountains of India, PP. 17, 18; Geographical Essays, 115 ff.

\textsuperscript{384} 27.28-29, 54.10; 64.9; 19.3; 10.17; 27.20.

\textsuperscript{385} Mbh. Vanaparva (Cr. ed.) 3.86, 4; Mārk. Cant. LVII, 24.
tributary between Sindh and Betwa, but according to Law, this identification is not tenable.

The Br. P. mentions it to emerge from the mountain Nksa (19.12) and it is to the south of Vindhyas.

Prabhása

It is mentioned in the Nasik cave inscription of the time of Nahapana. It is in Kathiawar and it is the well-known Prabhasa Patana or Somnatha Patana on the south coast of Kathiawar.

The Brahma purāṇa mentions that Yamunā and Saraswati join at Prabhása (77.4) and is situated on the Avaranārṇava (194.24). Kṛṣṇa directed Uddhava to go to Prabhása when Dwārakā was going to be drowned in the ocean (210.30). It is mentioned as a holy place (25.10, 60; 64.5). The Brahma purāṇa also mentions Somnatha at Prabhása.

Prāgvyetisā

It seems to be included not only in the Kāmarūpa

386 Archaeological Survey Report, VII, Plate XXII.
388 C.119-24, A.D.
country but also a considerable portion of North Bengal and probably of north Bihar. According to Sir Edward Gait, Prâgjyotisâ is represented by the modern town of Gauhati.

The Brahma purâna states it was an eastern Janapada (27.53) and that Narakâsura was its king.390

Pratiśthâna

It is the modern Paithan situated on the north bank of the Godâvarî in the Aurangabad district and is spoken of as the greatest city in Daksinâpatha.391

The Brahma purâna states that a king Śûrasena ruled there.392 The Brahma purâna mentions another city Pratiśthâna situated on the northern bank of Gâṅgâ-Prayâga and states that here the king Purûrava Aile ruled.393 It seems to be the modern Prayâga.

Prayâga

It is modern Allahabad. There is the confluence of the three rivers: Gâṅgâ, Yamunâ and Saraswâti at Prayâga.

390 219.115; 202.8,14,16,19.
391 Law B.C., Some Jaina Canonical sutras, P.185.
392 111.2, 43; 227.151.
393 10.9-10; missing in ms. 'kha'.
The Brahma purana mentions that it is a holy place through which the river Bhagirathi flows. It also states that Prayaga was ruled by three kings, viz. Kuru, Dusmanta and Bharata (Chs.10-12). Pururava is said to have been the ruler of this place (10,9,10).

Prthudaka

The old town of Dehoa is situated on the southern bank of the river Saraswati, 14 miles to the west of Thanesvara. The place derives its name from the famous Prthu Cakravarti who on the death of his father Vena, sat on the bank of Saraswati for twelve days after the cremation offering water to all comers. The place was, therefore, named Prthudaka and the city which he afterwards built there was called by the same name.

The Brahma purana mentions it as a holy place (25.35; 227.90; 64.7).

Pulinda

It was the westernmost part of Paduvar-kottam lying adjacent to the Mysore country. It comprised the whole of the modern Punganur taluka and that part of the adjoining Palamner taluka in the south which lay north to the Devarakunda
and the Karaverī hill ranges.395

The Br. P. refers to it as a southern country (27,56).

**Purusottamaksetra**

It is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity, Purusottama. It includes two distinct portions, the Balukhanda lies between two sacred tīrthas, viz. Svargadvāra and Cakrātīrtha. It is famous for the Hindu temple of Jagannātha and it lies exactly on the shore of the Bay of Bengal. It extends from the Lokanātha temple on the west to the Balesvara temple, on the east and from Svargadvāra on the south to the Matia stream on the north-east. About two miles from the great temple lies the Gundīcābārī.396

The Br. P. states that this holy city stands on the sea and also mentions that it is ten yojanas long.397 The Brahma purāṇa gives its minor details.

**Puskala**

It was an earlier capital of Gāndhāra, situated to

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396 B. and O. Dist. Gazeteers, Puri by O'Malley, 1929, PP. 325 ff; Stirling, Orissa, 1824.
397 Br. P. 43.9, 44.71, 177.1, 178.1, 105.192; 179.2,3; 46.22.
the west of the river Indus. It is identified with the modern Charsadda, a little above the junction of the Swat with the Kabul river. According to some, this city may be identified with the modern Prang and Charsadda, 17 miles north-east of Peshawar on the Swat river.

The Br. P. states that Puskala was a northern country (27.47).

Puskara

The Puskara forest is situated at a distance of six miles from Ajmer. The Br. P. mentions it as a holy tirtha. The Br. P. mentions another tirtha of the same name which is considered to be holy for śrāddha (220.5).

Puspagiri

It lay eight miles to the north of Cuddapah. The Brāhma purāṇa mentions it as a mountain (27.23).

Raivata

It was near Dwāraka. Pargiter is inclined to

400 25.6,8;,54.3; 84,3; 65.95,90; 69.6; 245.22, 220.5.
401 Epigraphia Indica, III.24.
identify it with the Barada hills in Halar. In early
times Raivata and Urja^anta might have been names of two
different hills at Girnar, but in later times they came to
be identified close to Junagadh in Gujarat stands the
Raivataska hill or Girnar.

The Brahma purāna mentions it twice (27.23; 72.6)
but in the second reference the Raivata does not mean any
particular mountain but it means mountain in general.

Rāmatīrtha

There are two tirthas of this name, one is a village
in the Vizagapattam district where an inscription has been
found on the wall of a cave in a hill, belonging to Visnu-
vardhana Maharaja and (ii) it is a holy reservoir in Sopara
near Bassein, about 40 miles north of Bombay.

The Br. P. mentions it as a holy place on the bank
of the river Godāvari.

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402 Märk.P., P. 289.
403 Bombay Gazeteer, Vol.VIII, P.441.
404 72.6, missing in the ms. 'gha'.
405 Annual report of South Indian epigraphy,1918,P.133.
406 Gazateer of the Bombay Presidency, Nasik Vol.XVI.
407 25.78, 123.1,217,213.
Ramesvara

It is a sacred island in the Bay of Bengal.

According to tradition, the famous temple of Ramnathswami was built here by Ramacandra when he crossed over to Ceylon to save his captivated Sītā from the clutches of Rāvana, the tyrant king of Lanka.408

The Br. P. states that it is situated on the shore of the ocean (28,57).

Rksa

It is the ancient name of the modern Vindhya.409 Joshi Umasankar has disputed this view410 but the Br. P. also states that it is situated on the bank of Narmadā as it is mentioned along with the rivers Narmadā, Mekalā, Māttikāvatī and Śuktimatī (14,15). The Br. P. further states that it is one of the kulaparvatas of Bharata and the rivers Tāpī, Payoṣṇī, Kāverī, Nirvindhyā, Śoṇā, Surathā, Mandākinī, Daśārṇā, Citrakūṭā, Citrotpalā, Vetravatī, Karamodā, Pišācikā, Śaivalā, Sadherujā, Śuktimatī and Sākuni etc. emerge from it.411

408 Law B.C., Holy places in South India, Calcutta Geographical review, September, 1942.
409 Law B.C., Mountains of India, P.17.
410 Purāñomā Gujarat (in Guj.), P.53.
411 19.3, 92; 27.19; 31-32.
Rsvamukha

It is situated eight miles from Anaganadi on the bank of the river Tūṇgabhadra. The river Pampa rises in this mountain and falls into the Tūṇgabhadra after flowing westward. Pargiter identifies it with the range of hills stretching from Ahmednagar to beyond Naldrug and Kalyāṇī dividing the Maṅjirā and Bhīmā rivers.412

The Br. P. does not throw light on its location but mentions it as a mountain (27.23).

Sadanātra

It has been identified with the Gaṅḍak by some and with Taptī by others. Some have identified with Karatoysā. According to the Mahābhārata it has been placed between the Gandaki and the Sarayu. Pargiter identifies it with the river Rāpti.413

The Brahma purāṇa states that it emerges from the Pāriyātra mountain (27.29).

Sahya

This is a mountain lying on the western ghats. The

412 J.R.A.S., April, 1894, P.253.

413 Märk. P., P.294.
western ghats were known to the ancients as the Sahyādri, which from the boundary of the Deccan and ran continuously for a distance of about thousand miles from the Kundarivarī pass in the Khandesh district of the Bombay State down to Cape Camorin, the southern most part of India. The western ghats are known by different local names.  

The Br. P. states that it is one of the seven kula-parvatas of Bhārata and the rivers Godāvari, Bhīmarathī, Kṛṣṇaṇī, Tungabhadrā and Suprayogā emerge from it. It is situated to the south of Vindhyā and its southern part is very holy (161.2, 23).  

Sākala  

It was the capital of Madras. It is still known as Madradasa. Cunningham identifies it with Sanglawala Tība to the west of the Rāvi River. Some identify it with Śiālkot or the fort of the Madra king Salya.  

The Brahma purāna mentions it as a Cāty inhabited by people (19.18).  


415 19.3, 12; 27,19, 35,36; 54.10; 64,9.  

416 cf. Fleet's note in the proceedings of the IVth Oriental Congress, vide also Cunningham, C.A.G.I. 685.


**Sakambharif**

It was a site in the Jaipur State.\(^{417}\) The Brahma purāṇa mentions it as a holy place (25.47).

**Sālagrāma**

It is a village in the Paramagudi tāluk Taluka of the Ramnad district.\(^{418}\) It contains an old temple of Śiva.\(^{419}\)

The Brahma purāṇa mentions it as a holy place (25.21, 64.4, 65.69).

**Sālva**

The Sālvas probably occupied the territory now known as Alwar.\(^{420}\)

The Brahma purāṇa places them in the west.\(^{421}\)

**Saraswatī**

The Saraswatī and the Drṣadwatī are the two historical rivers of north India that flow down independently without

\(^{417}\) Sahni D.R., *Archaeological Remains and excavations at Sambar*.

\(^{418}\) *Ancient India, Bulletin of the A.S.I., No.5, January,1949*.

\(^{419}\) *Epigraphia Indica, XXVIII, Pt.11, April,1949,PP. 35 ff.*

\(^{420}\) Cunningham, *A.R.A.S.I., XX, P.120; Matsya P., Ch.113*.

\(^{421}\) *Viṣṇu II, Ch.III, S1.16-18.*
belonging to the Indus group. The river which still survives flows between the Satadrā and Yamuna. It issued forth from the Himalayas, rises in the hills of Sirmur in the Himalayan range, called the Sewalik and emerges into the plains of Ad-Badri in Ambala. It is considered sacred by the Hindus.422

The Brahma purāṇa also considers it as a sacred Himalayan river, joining with Ganga.423

Sarayū

It was the Ghagra or Gogra, a tributary of the Ganges, on which stood the city of Ayodhyā. It joins the Ganges in the district of Chapra, Bihar. At the north-west corner of the district of Bahraich it receives a tributary from the north-east which goes by the name of Sarayū.424

The Br. P. mentions it as a holy river (64,13).

Satadrā

It is modern sutlej, a tributary of the Ganges.

It is a trans-Himalayan river as its basin lies mainly north

422 Law B.C., Hist. Geog. of Anc. India, P.121.
423 16.22; 135.23; 141.27; 126.32,40; 127.5; 110.206,210; 102.1,2; 77.4
424 Law B.C., Rivers of India, P.22.
of the Himalayas. The source of this river is traceable to the western region of the western lake of the Manasa sarovar.425

The Brahma purāṇa mentions that it emerges from Himalaya and stated it to be a holy river (19.10; 64.12).

Sipra

This river has its origin in the lake called Sipra, situated to the west of the Himalaya mountain and falls into the southern sea.426 It has been immortalized by Śaṅkara as a historical river on which the city of Ujjainī was situated.427 It is a local river of the Gwalior territory which flows into the Chambal, a little below Sitaman, and it is fed by two tributaries.428

According to the Paurāṇic list, it is said to have issued from the Pariyātra mountain. The Br. P. also states that this river emerges from the mountain Pariyātra (27.29). Again it is stated to emerge from the Vindhya mountain (27.33). It is a very holy river (64.11) and the Br. P. also states that

426 Kālikā Purāṇa, Ch.19, PP. 14,17.
427 Raghuvamśa, VI, 35.
428 Law, Rivers of India, P.40.
Avanti was situated on the bank of the river Sipra. 429

**Skandāśrama**

Does it refer to Skandapur, i.e. Vadanagara, from where the idol and vehicle of Kārtikeya are found?

The Br. P. mentions it as a holy place (25.14).

**Sonā**

It is the greatest known lower tributary of the Ganges. It takes its rise in the Maikala range in the district of Jabalpur and flowing north-east through Baghelkhand, Mirzapur and Sahabad districts, joins the Ganges near Patna. 430

The purāṇas count it as one of the important rivers that rise from the Rksa range. The Br. P. also states it to rise from the Rksa mountain (27.30).

**Sravastī**

The entire site of Sravastī lies on the borders of Gonda and Bahraich districts of Oudh in the Uttara Pradesh and can be reached from the railway station Balarampur. 431

429 43.75, according to ms. 'kha' 'ksipra'.

430 Law B. C., Rivers of India, P. 26.

431 Law B.C., Sravastī in Indian Literature (M.A.S.I., No. 50).
The Br. P. states that it was built by king Śrāvasta, the son of Yuvanāśva.432

Śriparvata

This lofty rock overhangs the river kṛṣṇā in the Kurnool district. It is usually identified with Siritan of the Nasik Prasasti.433

The Brahma purāṇa mentions it as situated on the southern bank of the river Gautamī.434

Sthānātirtha

It is one of the oldest places in ancient India. The name is said to have been derived either from the Sthāna, i.e. the abode of Īśvara or Mahādeva or from the junction of the names of Sthāna and Īśvara. The famous battlefield of Kurukṣetra is situated on the southern side of Thānesvara, about 50 miles to the south of Ambala and 40 miles north of Panipat.435

The Br. P. mentions it as a holy place of pilgrimage (25.53).

432 7.53; cf. also Matsya XII, 29-30; Viṣṇu Ch.II, Amsa 4.
434 167.6; 169.2,7; 27.24.
Opinions differ as to the exact location of their territory. According to the Markandeya Purana, the country of the Sudras may be located in the Aparānta region or western country (53.35). According to the Mbh. the Sudras lived in the region where the river Saraswati vanished into the desert, i.e. Vinasana in western Rajputana (IX.37.1).

The Br. P. locates them in the north (27.45).

Opinions differ regarding the location of this range. Cunningham identifies it with the hills south of Sehoa and Kanker separating Chattisgarh from Baster. Beglar places it in the north of the Hazaribagh district. Pargiter identifies it with Garo, Khasi and Tippera hills. Vaidya identifies it with Kathiawar range. Others have identified C.V. identifies the Suktimat with the Sulaiman range. Some have applied the name to the chain of hills extending from Sakti in Raigarh, C.P., to the Dalma hills in Manbhum drained by the Kumari river and perhaps even to the hills in the

437 Ibid, VIII, PP. 124-5.
439 Epic India, P. 276.
Santal Parganas washed by the affluents of the Babla.\textsuperscript{441}

The Br. P. states that it is one of the kulaparvatas of Bharata and the rivers Rśikulya, Kumārā emerge from it.\textsuperscript{442}

Śūraṇāraka

It is modern Sopāra or Supāra in the Thana district, 37 miles north of Bombay and about four miles north-west of Bassim. It was the capital of Aparānta.\textsuperscript{443}

The Br. P. mentions it as an Aparānta country (27.58).

Suvarṇatīrtha

It is probably the modern town of Sonepur situated at the confluence of the rivers Tel and Mahanadi.\textsuperscript{444}

The Brahma purāṇa mentions it as a holy place (25.47).

Tamraliptaka

It is the same as Tamluk in the Midnapur district of

\textsuperscript{441} Raychaudhari H.C., Studies in Indian Antiquities, PP.113,120.
\textsuperscript{442} 19.3,15, 27.19; 54.10; 64.9.
\textsuperscript{443} Law B.C., Hist. Geog. of Anc. India, P.299.
\textsuperscript{444} J.B.o.R.S., II,52; Bhandarkar's list, No. 1556.
Bengal, about twelve miles from the junction of the Rupnarayana formed by the united stream of the Silai and Dalkisor in the district of Midnapur.445

The Brāhma purāṇa also mentions it as an eastern Janapada (27.53).

Tāmraparnī

Pargiter identifies it with the modern river Chittar in the extreme south and also of the district near it.446

The Br. P. mentions it as arising out of the mountain Malaya (19.14; 27.36).

Tāpi

It is not at all mentioned in the epics. Its source is in the Multai Plateau to the west of the Mahadeo hills and flows westward forming the natural boundary between the Central Provinces and the north-western tip of Berar. It passes through Burhanpur and crossing the boundary of the Central Provinces, it enters the Gujarat to meet the sea at Surat.447 The Tapi does not rise in the Vindhya.448

446 Mārk. P., P. 367, note.
448 J. Ph. Vogel, Notes on Ptolemy, B.S.O.A.S., XIV. Pt. 1, P. 34.
The Brahma puraṇa mentions it as arising from the mountains Rṣa (19.11) and Vindhya (27.33). Elsewhere it is said that it flows to the south of the mountain Vindhya (70.33). It is mentioned as a holy river.449

Trigarta

It was located between the Ravi and the Sutlej with its centre round Jullundur. It represented Kangra in ancient days.450

The Br. P. mentions that Vrkadevi, the wife of Vasudeva, was the daughter of the king of Trigarta(14.46).

Tungabhadra

It is the most important among the lower tributaries of the kṛṣṇa. The Tunga and the Bhadra rise from the western ghats on the western border of Mysore and combine to flow together under the name of Tungabhadra.451

According to the Br. P., it emerges from the mountain Sahya (27.35) and is to the south of Vindhya (70.33). It is a holy river (64.11).

449 64.11; 89.39,44; 161.22
450 Moti Chandra, Geographical and Economic studies in the Mahābhārata, Upśyanaparva
Ujjayini

Ujjayini, which was the capital of Avanti or western Malava, was situated on the river Sipra, a tributary of the Cauvery. It is the modern Ujjain in Gwalior, Central India. At Ujjayini the temple of Mahākāla, one of the twelve most famous Śaiva temples in India, was built. 452

The Br. P. mentions the Mahākāla temple of Ujjayini (43.66) and provides a picturesque description of Ujjayini (4.43). It states that Indradyumna ruled in Ujjayini (43.89; 44.16).

Utkala

The Bhuvanesvara stone inscription of Narasimha I. refers to the building of a Viṣṇu temple by Candrika, sister of Narasimha, at Ekāmra, modern Bhuvanesvara in the Utkalaviśaya. It is clear from this inscription that Utkalaviśaya comprised the Purī and Bhuvanesvara regions. 453

The Br. P. deals at length with Utkala Pradesa. 454

Uttarakuru

It is mentioned in the vedic and later Brahmanical

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452 Law B.C.,Ujjayini in Ancient India, Gwalior Archaeological Department.
453 Law B.C.,Tribes in Ancient India, PP.333 ff.; Explorations in Orissa (M.A.S.I., No.44).
454 7.18; 47.7; 28.7; 42.46.
literature as a country situated somewhere north of Kāśmīra. Some call it a mythical region.\textsuperscript{455}

The Brahma purāṇa states that Purūravā and Urvasī resided there (10.7). When Saṃjña, the wife of Sūrya, was unable to bear his lustre, she went to Uttarakuru and practised penance (89.11,23).

**Uttarāpatha**

The four boundaries of the Uttarāpatha are nowhere mentioned in the Brahmanical or Buddhist texts. According to the Brahmanical tradition recorded in the Kāvyamīmāṃsa the Uttarāpatha or northern India lay to the western side of Prthūdaka. The Brahmānical definition of Āryāvarta excludes the greater portion of the land of the Ṛgvedic Aryans, which however is included in the Uttarāpatha.\textsuperscript{456}

The Br. F. mentions that the sons of Vikuksi were the protectors of Uttarāpatha (7.48).

**Vanga**

It is the ancient name of Bengal. In the 13th century, Vangaladesam came to be called Bangala and in Mohemmedan times, Bengal.

The Brahma purāṇa states that it is an eastern

\textsuperscript{455} Law B.C., Geographical Essays, P.29.

country (27.51) and is so-called after Vaṅga, one of the sons of Bali (13.36).

Vasisthāśrama

It was situated on the Mount Abu in the Aravalli range. The Br. P. mentions it as a holy place (25.72,73).

Vaiḍiṣā

Vaiḍiṣā or Vediṣā is the old name of Besnagar, a ruined city situated in the fork of the Bes or the Vedisa river and the Betwa, in the kingdom of Bhopal, within two miles of Bhilsa.457 According to the purāṇas Vaiḍiṣā was situated on the banks of the river Vaiḍiṣā which took its rise from the Paripatra mountain.458 The ancient city of Vaiḍiṣā, identified with Bhilsa in the Gwalior State, was situated at a distance of 26 miles north-east of Bhopal.

The Br. P. mentions it as a Janapada of Vindhya (27-60).

Vaitaranī:

(i) This river rising among the hills in the north-west of the Keonjhar State, flows first in a south-westerly

457 Meghadūta, Pūrvamegha, 2581
458 Law, Geography of Early Buddhism, P.3.
and then in an easterly direction, forming successively the boundaries between the Keonjhar and Mayurbhan States and between Keonjhar and Cuttack.459

(ii) It is one of the sacred rivers of India which rises in the hills in the southern part of the district of Singhbhum and a little below the point where it enters Orissa.460

The Brahma purāṇa also seems to refer to two Vaitarānis. One rises from the mountain Vindhya (27.33) and the other is a holy river in Utkala Pradesa (42.4).

Vetravati

It is modern Betwa which rises near Bhopal and flows forth into Jumna. According to the purāṇas, it issues from the Paripātra mountain.

According to Br. P., it arises from the mountain Rksa (27-31).

Vidarbha

It is Berar recalled Vidarbha. According to the purāṇas, the people of this place were the dwellers of the Deccan along with the Fulindas, Dāndakas, Vindhyas and others.

459 Law B.C., Holy Places of India, P.15.
460 Law B.C., Rivers of India, P.43.
The Br. P. states that Kundina was the main city of Vidarbha and king Bhīṣmaka ruled there (199.1).

**Vṛndāvāna**

It is a place of Hindu pilgrimage and is situated six miles to the north of Mathura. The Br. P. mentions it in connection with krṣṇa's childhood. 461

**Vyāsatīrtha**

It is probably the same as Vyāsāśrama, the hermitage of the sage Vyāsa, situated at a village called Manal near Badrinath in Garhwal in the Himalayas.

The Br. P. mentions it as a holy place (158.1,40).

**Vijayā**

Probably it is the same as Vijayanagara or Bijanagāra situated in the midst of the Karnāṭakadēśa. In its glorious days this kingdom included the whole of the present Madras State, Mysore and the districts of Dharwar and north Kanara in Mahrārāṣṭra excepting the districts north of krṣṇa river, the district of Malabar in the west coast, Travancore and Cochin. The ancient Pampā, now known as Hampe, was the name of the site of Vijayanagara. 462

461 185.1; 189.22-24; 190.22; 198.4

The Br. P. mentions it as a holy place of pilgrimage (25.34).

Vindhya

It forms the boundary between northern and southern India. The Rksa, the Vindhya and the Paripatra are parts of the whole range of mountains now known as the Vindhya. It may be identified with the Satpura range. According to modern geographers, this mountain extends eastwards for a distance of about 700 miles from Gujarat on the west to Bihar on the east taking different local names.

According to Br. P. it is one of the kulaparvatas of India and the rivers Narmada, Sura, Tapī, Venā, Vaitarani, Sinivalī, Toyā, and Antahsila emerge from it. The rivers Bhimarathī, Tungabhadrā, Venikā and Payosnī are to the south of it (70.33; 89.29). The mountain Sahya is on the southern side of it (161.2, s6).

Vipāsā

It is the Beas, identified with the Vipasis or Hypasis or the Hyphasis of the Greeks, which is a tributary of the Satadru or the Sutlej. It rises in the Pir Panjal range at the Rhotang pass near the source of the Ravi.
The Br. P. mentions it as a river emerging from Himālaya (27.27).

Vitastā

This is the most westerly of the five rivers of the Punjab. Among the four main eastern tributaries of the Indus, the most western is the Vitastā or the Jhelum. It takes its rise in the Pir Panjal range in the State of Kashmir and flows towards the west in a zigzag course below Punch, and then turns south to flow in a south-westerly direction.466

The Br. P. states that it is a holy river and emerges from Himavān (27.26; 64.11; 70.34).

Yamuna

It rises on the slopes of Bandar-punch, a peak situated on the watershed between the Yamuna and the Ganges. The first and great western tributary of the Ganges is the Yamuna proper, which takes its rise in the Himalayan range below Mount Kamet.467 The Br. P. also refers to it as a Himalayan river (27.26).

Yayātipatana

It is probably the same as Yayātinagar, an ancient name of Kaṭaka in Orissa.\footnote{468}

The Br. P. mentions it as an holy place (25.26).

\footnote{468 Epigraphia Indica III, 323 ff.}