APPENDIX III

GEOGRAPHICAL, ETHNIC, FLORAL, FAUNAL AND MYTHOLOGICAL DATA OF THE MARKANDEYA-PURĀNA

The information on geographical and other points (mentioned above) with reference to the proper names is collected in this Appendix in an alphabetical order for ready reference. It should, however, be noted that the floral, faunal and mythological data already discussed in the chapters concerned are not included here.

GEOGRAPHICAL AND ETHNIC DATA

The Purānas are a rich mine of ancient Indian
geographical and ethnic data. The MKP contains a description of Jambudvipa (chap.51) and mentions the forests, lakes and mountains around Meru (chap.52), the nine divisions of Bhāratavarṣa, the seven mountain ranges in India, twenty-two separate hills and the famous rivers, grouping them according to the mountain ranges out of which they arise. The principal tribes in India and on its borders are also mentioned in it, arranged according to the natural regions of the country (chap.54). The majority of the names of countries and peoples found in the different Purāṇas is very much the same as we find in the geographical chapters of the MKP, but there is also quite a good lot of names that are entirely new and original. The MKP has also a section called Kūrmanīvaśa containing a list of countries and peoples of India arranged according to the position of the country conceived as a Kūrma (tortoise), looking eastwards (chap.55). This arrangement is based on earlier astronomical works like those of Varāṇasaṇi (Varāhamihira).1

1 Vide Law B.C., Historical Geography of Ancient India, p.22.
The Purāṇa also describes the topography of Bhadrāśva, Ketumāla, Uttara Kuru (chap.56), Kimpuruṣa, Hari, Ilāvṛta, Ramyaka and Hiraṇmaya Varṣas (chap.57).

As regards the identification of these places, it is found that there is, at times, no unanimity of opinion on this point amongst the scholars and hence the points of difference amongst them are noted at proper places.

**FLORA AND FAUNA**

The origin of the plant and animal-kingsdoms belong to the mythological domain. The Ośadhis bearing fruits and roots came into existence out of Brahmā's hair (45.27). Ila and Kāśyapa begot trees (101. 9 ). The fourteen types of cultivated and wild Ośadhis, both growing on uncultivated soil and unsown, are mentioned in connection with the first manifestation of vegetation in Treta age, but they are not enumerated. They were the main source of sustenance of the people in Treta age. In course of time, however, those Ośadhis perished. Hence on account of peoples' urge, Brahmā milched the earth as a result of which the cereals, seeds, seventeen types of cultivated and wild Ośadhis sustaining upto the ripening of the fruits, and fourteen types of cultivated and wild, Yajñiya or sacrificial
Osadhis, came into existence. While enumerating, the seventeen types of Osadhis are designated as the cultivated ones only and not as both cultivated and wild as above. These seventeen types are: Vṛihi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kovidāra, Koradūsa, Čīnaka, Maṣa, Mudga, Maṣūra, Nispava, Kulatthaka, Ṛdhakī, Caṇaka and Saṇa, and the fourteen types of Yajñiya Osadhis are: Vṛihi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kulattha, Śyamāka, Nivāra, Yattila, (46.59ff) Gavedhuka, Kuruvinda, Markaṭaka and Veṇuyava. Some of these are food-grains and they are already mentioned under the discussion on Food and Drink above.

Various birds and beasts also originated out of different limbs of Brahmā's body (45.25f). Ira and Kāsyapa begot Airavata and other elephants. Tamrā and Kāsyapa gave birth to Śyenī and other female offsprings and they, in turn, begot birds like Śyena (Hawk), Bhāsa (Vultures) Suka (parrot) etc. (101.7 ff.).

CLASSIFICATION OF FLORA AND FAUNA

Two versions of the classification of plant-kingdom

1a This is according to the Cal.ed.(49.68). The Bombay edition reads 'Tinaka' by mistake.

2 Chap.II, Sec. V.
are met with in the MKP, e.g. (I) (a) Trna, (b) Gulma, (c) Latā, (d) Vallī, (e) Tvaksāra and (f) Taru (15.32cd), and (II) (a) Vṛṣa, (b) Latā, (c) Gulma, (d) Tvaksāra and (e) Trṇajāti (4.19).

The animals are classified into grāmya (domesticated) and āranyā (undomesticated), e.g. Gau, Aja, Puruṣa, Meṣa, Aśva, Aśvatara and Gardabha are included among the grāmya paśus and Śvāpada, Dvikhura (two-hoofed ones), Hastin, Vānara, Birds, Audaka Paśus and Sarīṣpa are included among the āranyaka paśus (45.29-30). It should be noted that the elephant is included in the list of wild beasts and the list of domesticated animals does not mention the dog and buffalo. We have, however, other references in the Purāṇa suggesting that the bull, the buffalo and the elephant were already domesticated (47.85,92). In the śrāddha chapters the sight of a dog (29.22 etc.) and the milk of a she-buffalo (29.18) are tabooed in śrāddha which suggests that the animals were domesticated.

Abhīrāh - S.V.Bhārata (I)

Abhīrāh - S.V.Bhārata (II)

Abhisāra - S.V.Bhārata (II)

Abhrarakāḥ - S.V.Bhārata (I)

Ābilvaka - (This word is not found in the dictionary.

Bilva means Aegle Marmelos; N.O.Rutaceae⁴; the
wood-apple tree commonly called Bel; its
delicious fruit when unripe is used medicinally;
its leaves are employed in the ceremonial of
the worship of Siva⁵; Guj. Bili⁶; Hindi Bel⁷) -
This tree figures in the description of the
forest visited by Baladeva (6.12).

Accalapramukhāḥ - S.V.Ketumāla (II).

Ādhaki - S.V.Food and Drink (chap. II, Sec. V).

Adhama Kairātāḥ - S.V.Bhārata (II).

Adrijā - S.V. Bhārata (I).

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⁴ Nadkarni A.K. (Re.), Indian Materia Medica, Vol. I,
Third edition, p. 45.

⁵ Monier Williams, A Sanskrit-English Dictionary, p. 732;
vide also Pargiter F.E., The Markandeya Purāṇa, E.Tr.,
p. 25, note.

⁶ For details vide Vaidya B.G., Sanskrit Sahityamā
Vanaspati, pp. 347-349.

Agni - A sage under Manu Tamasa (71.59).

Agnibahu - Priyavrata's son. He had no inclination for rule and was given to Yoga (50.16).

Agnibahū - A sage under Manu Bhautya (97.31).

A(A)gnidhra (I) - Priyavrata's son; the lord of Jambu-dvīpa (50.15,33). He had nine sons viz. Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Vaśya, Hiranya, Kuru, Bhadrāśva and Ketumāla. The nine Varṣas in Jambudvīpa came to be called after their names (50.36).

Agnidhra (II) - A sage under Manu Bhautya (97.31).

Agnijyah - S.V.Bharata (II).

Agnitejas - A sage under Manu Dharmaputra Sāvārṇi (91.20).

Ailikāh - S.V.Bhārata (II).

Aja - The goat is said to have been born out of Brahmā's mouth, and is included in the list of grāmya pasus (45.25,29).

Aja - Auttama Manu's son (70.10).

Ajita - A sage under Manu Bhautya (97.31).
Akarinah - S.V.Bharata (II).

Akhu - The rat is referred to in MKP 2.61.

Ali - The clusters of bees settled on the boughs of the trees are mentioned in MKP 2.64.

Ali - A sage under Manu Svārociṣa (64.4)

Āmalaka (Emblic Myrobalan, Phyllanthus emblica, the modern Amla. Emblica officinalis is an earlier name; N. O. Euphorbiaceae; Hindi Amla) - This tree figures in the description of the forest visited by Baladeva (6.14).

Ambasthāh - S. V. Bharata (II).

Abja - Abja (8.185) as well as Ambuja (lotus)

Ambuja\(^9\) - (1.11; 4.17) and its leaves (2.4) are

Kahlāra\(^10\) - mentioned in similes. The conception of lord Brahmā born out of the lotus


The groves of Padma (6.9), Kumuda, Pundarika, Nilotpala, Kahlara and Kamala (aquatic flowers) are mentioned in the description of a forest visited by Baladeva (6.20 cd - 21 ab). Kamala (21.59; 78.75), Nilotpala (19.17) and the leaf of Padma (102.17) also occur in similes.

Amīkataḥ - S.V.Bhārata (I).

Amitābhāḥ - A group of fourteen gods under Manu Raivata (72.71).

14 A lotus especially the flower of the lotus-plant Nelumbium speciosum which closes towards the evening; it is often confounded with the water-lily or Nymphaea Alba; Monier Williams, Op.Cit., p.584.
15 A species of lotus, Nelumbium speciosum whose flower closes in the evening; Monier Williams, Op.Cit., p.574.
Amitāh (or Amitābhāh) - A group of twenty gods viz. Prabhu, Vibhu, Vibhāsa and others under Manu Sāvarṇi (77.6, 7 cd).

Amlā-vetasa - (Rumex crispus; N.O. Polygonaceae; Yellow dock; Sour dock; Hindi chukkah;17 Amaḷaveta;18 - This tree figures in the description of the forest visited by Baladeva (6.13).

Amogha - S.V. Ketumāla (II).

Āmra - (Mangifera indica; N.O. Anacardiaceae; Gujāmbo; Hindi Āma;21) - This tree also figures in the description of the forest visited by Baladeva (6.12).

Āmrātaka - (The Hog-plum, Spondias mangifera; N.O. Anacardiaceae; Guj. Ambāgo; Hindi Amara;24) - This tree also figures in the description of the forest visited by Baladeva (6.12).

Amra-vana - Name of a forest.

Anamitra - Brahmaputra Manu's son (91.15).

Ananda - S. V. Medhatithi.

Anartāh - S. V. Bhārata (II).

Andhrāh - S. V. Bhārata (I).

Andhṛāh - S. V. Bhārata (II).

Āṅgalaudākikāh - S. V. Bhārata (I).

Āṅgatakāh - S. V. Bhārata (II).

Animadrēh - S. V. Bhārata (I).

Āṅjana - S. V. Meru.

Āṅjana - S. V. Bhārata (II).

Annadārakāh - S. V. Bhārata (II).

Annajāh - S. V. Bhārata (I).

Antahṣivā - S. V. Bhārata (I).

Antargiri - S.V. Bhārata (I).

Antardvīpāh - S. V. Bhārata (II).
Anu - S. V. Food and Drink (Chap. II, Sec. V).

Anugraha - Bhautya Manu's son (97.32).

Apagā - S. V. Bhārata (I).

Aparāntāḥ - S. V. Bhārata (I).

Aparāntikāḥ - S. V. Bhārata (II).

Āpomūrti - A sage under Manu Brahmaputra Sāvarṇī (91.14).

Apratima - A sage under Manu Brahmaputra Sāvarṇī (91.14).

Āpīyāḥ - A group of eight gods under Manu Cākṣuṣa (73.50).

Arbuda - S. V. Bhārata (I).

Arbudāḥ - S. V. Bhārata (I).

Arcismat - Dattaputra Sāvarṇī Manu's son (91.9).

Aristanemi - The bird Garuḍa's father (2.1).

Arkalingāḥ - S. V. Bhārata (I).

Arthakāraka - Dyutimat's son and Priyavrata's grandson (50.23).

Arunāśpada - Name of a city situated on the bank of river Varuṇā (58.5).
Arunoda - S. V. Meru.

Ārûṇi - A sage under Manu Dattaputra Sāvarṇi (91.19).

Arvāvīra - Sāvarṇi Manu's Son (77.11).

Arvāvīra - A sage under Manu Svārociṣa (64.4).

Asmakāh - S. V. Bhārata (I).

Asmakāh - S. V. Bhārata (II).

Aśoka (The tree Jonesia Asoka; Saraca Indica; N. 0. Caesalpiniaceae) - This tree figures in the description of the forest visited by Baladeva (6.15).

Astagiri - S. V. Bhārata (II).

Asva - The horse is said to have been born of Brahmā's feet (45.26), and is included in the list of the grāmya pasus (45.29). It was also used in battle (121.17).

Asva - S. V. Meru.

Asvakālanadāh - S. V. Bhārata (II).

Asvakesāḥ - S. V. Bhārata (II).

Asvakutāḥ - S. V. Bhārata (I).

Asvamukhāḥ - S. V. Bhārata (II).

Asvatara - It is born of Brahmā's feet and is included in the list of the grāmya pasus (45.27-29).

Asvattha - (the holy fig tree, Ficus Religiosa; N.O. Urticaceae26; Guj. Pīpāla27; Hindi Pippala) - The trembling due to fear is compared to that of the leaf of Asvattha tree (7.15). It is also mentioned as being situated on the summit of the Vipula mountain (51.21).

Atasi - (Flax; Linum Usitatissimum; N. O. Linaceae; Guj. Alshi; Hindi Tisi; Alsi27a) - It is referred to in MKP 15.7.

Āṭavyāḥ - S. V. Bhārata (I).

Atināmā - A sage under Manu Čakṣuṣa (73.56).

Ātreyaḥ - S. V. Bhārata (I).

Atri - A sage under Manu Vaivasvata (76.9).

Audaka Pasus (Aquatic animals) - Included in the list of wild beasts (45.30).

Aupanadāḥ - S. V. Bhārata (I).

Avāntī - S. V. Bhārata (I).

Avantayāḥ - S. V. Bhārata (I).

Avantayāḥ - S. V. Bhārata (II).

Āvantyaḥ - S. V. Bhārata (I).

Avarāḥ - S. V. Bhārata (II).

Avi - The sheep is born of Brahmā's chest (45.25).

Ayasya - A sage under Manu Raucya (91.30).

Ayodhyā - Viśvāmitra consecrated King Hariscandra's son Rohitasya in the beautiful city (pūra) named Ayodhyā after that King's ascent to the heaven (8.273).

Badara - (the jujube tree, Zizyphus Jujuba; N.O.Rhamnaceae; Hindi Baer; Ber; Guj. Bora28) - This tree figures in the description of the forest visited by Baladeva (6.16).

Bahirgirah - S. V. Bharata (I).
Bahlikah - S. V. Bharata (I).
Bahubhadrah - S. V. Bharata (I).
Bahuda - S. V. Bharata (I).
Bahyotodarah - S. V. Bharata (I).

Baka - One who outrages other's wife is born as a horrible wolf (Vṛka), a dog (śvā), a jackal (Srīgāla), a heron (Baka), a vulture (Grīhṛa), a snake (Vyāla) and a bird of prey (Kāṅka) in order (15.10); and one who steals fire is born as a heron and an ass (Khara) (15.28).

Bakula - (a kind of tree, Mimusops Elengi; N.O. Sapotaceae; Hindi Mulsari; Bakul; Guj. Bolasari. It is said to put forth blossoms when sprinkled with nectar from the mouth of lovely woman; the modern Bakul.29) - This tree figures in the description of the forest visited by Baladeva (6.15).

Balabandhu - Raivata Manu's son (72.75).

Balākā - One who steals milk is born as a hen-heron after one's release from hell (15.22).

Balavasthāḥ - S. V. Bhārata (II).

Balikāḥ - S. V. Bhārata (II).

Barbarāḥ - S. V. Bhārata (I).

Barhaketu - Dattaputra Sāvarṇi Manu's son (91.9).

Bhadra - S. V. Bhadrāśva (II).

Bhadragaura - S. V. Bhārata (II).

Bhadrāśva (I) - S. V. Āgnidhra.

Bhadrāśva (II) - It is situated to the east of the eastern Devakūṭa mountain. There are five Kula mountains in it, viz. Svētaparna, Nīla, Saivāla, Kauranija and Parnaśālāgra. There are many small mountains which are the offshoots of these Kula mountains. The countries there are distinguished by them, they are of various shapes and occur in thousands. Moreover, they are like white water-lilies and are auspicious with their pure summits. Such like and diverse also are hills
by hundreds and thousands. Sītā, Sāṅkhavatī, Bhadrā, Cakrāvartī etc. are its rivers extremely wide and bearing down volumes of cold water. Here men are lustrous like shells and pure gold. They associate with divine beings, are holy and live for a thousand years. Neither inferior nor superior exist among them. They are all of equal insight. They are endowed with eight gunas viz. patience and others. Lord Viṣṇu resides there in the form of Asvasiras (56.3 cd. -11).

Bhallaṭaka - (The Acajou or Cashew-nut; the Marking-nut tree, Semecarpus Anacardium; N. O. Anacardiaceae. An acid juice is extracted from it for medicinal purposes, and also the black liquid which is used for marking linen; Hindi Bhela; Bhilāwa; Guj. Bhīlamu30) - This tree figures in the description of the forest visited by Baladeva (6.14)

Bharadvāja - A sage of the Vaivasvata manvantara (76.9).

Bharadvājāḥ - S. V. Bhārata (I).

Bharadva^ah - S. V. Bhārata (II)

Bhārata (I) - One of the hundred sons of Rṣabha, Nabhi's son (50.39 cd - 40 ab).

Bhārata (II) - Bhauteya Manu's son (97.32).

Bhārata (I) - The southern varṣa called Himāhva was assigned to Bharata by his father Rṣabha and hence it is known as Bhārata-varṣa (50.41 cd - 42 ab). It is called Karma-bhūmi; nowhere else is merit and sin acquired. There man acquires svarga, apavarga, manusya, naraka and tiryaktva. It is the chief varṣa wherein everything is established (52.20 cd - 23). The svarga, mokṣa, middle and end are known there; indeed nowhere else do mortals know Karma (54.2 cd - 3 ab).

It is divided into nine parts, separated by seas and inaccessible to each other. These parts are:- Indradvipa, Keṣerūmat, Tamravarna,31 Gabhastimat, Nāgadvipa, Saumya, Gāndharvā, Varuṇa,

and amongst them this is the ninth dvīpa surrounded by sea. It is a thousand yojanas from south to north. At its east end are the Kirātas and at the west, the Yavanas. The Brahmins, Kṣatriyas, Vaiśyas and Śūdras live in the centre and follow their avocations viz. the sacrifice, study, trade etc.

There are seven Kula mountains in it viz. Mahendra, Malaya, Sahya, Suktimat

32 The races with the Burmese type of features along the eastern limits of India; Pargiter F.E., Op.Cit., p.284, note.
35 The southern portion of the Western Ghats from the Nilgiris to Cape Comorin; Pargiter F.E., Op.Cit., p.285, note.
36 The northern portion of the Western Ghats from the river Tapty to the Nilgiris; Pargiter F.E., Op.Cit., p.285, note.
37 It is identified by Cunningham with the hills south of Sehoa and Kanker separating Chattisgarh from Baster (ASR, Vol.XVII, pp.24,26). Beglar places this range in the north of the Hazaribagh district (Ibid,Vol.VIII, pp.124-125).Pargiter identifies it with Garo,Khasi and Tippera hills(Op.Cit.,pp.285,306,notes).C.V.Vaidya locates it in Western India and identifies it with Kathiāwād range (Epic India,p.276).Others have identified the Suktimat with the Sulaiman range(ZDMG,1922,p.281, note).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 Kumārī river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bābla (Rauchaudhari H.C.,Studies in Indian Antiquities,pp.113-120).
Rksa, Vindhya and Pariyatra which have their own innumerable branches e.g. Kolahala, Vaibhrāja, Mandara, Darduracala, Vatsyayana, Vaidyuta, Mainaka, Svasara.

38 The Satapura hills and the hills extending through the middle of Berar and the south of Chutia Nagpur nearly into West Bengal; Pargiter F.E., Op.Cit., p.286, note.

39 The portion of the modern Vindhya range, east of Bhopal and also the water-shed hills which extend from it into Behar; Pargiter F.E., Op.Cit., p.286, note.

40 The cal.ed. reads Paripatra (57.11). It is the Western portion of the modern Vindhya range, west of Bhopal in Central India together with the Aravalli mountains; Pargiter F.E., Op.Cit., p.286, note.

41 The range of hills near Chanderi, which separates Malwa from Bundelkhand; Dey N.L., Op.Cit., p.42.


43 It is situated in the Banka sub-division of the district of Bhagalpur, thirty miles to the south of Bhagalpur, and three miles to the north of Bansi (Law B.C., Op.Cit., p.235). According to Fleet it is situated about thirty-five miles to the south of Bhagalpur in Behar (CII,p.211; ASR, Vol.VIII, p.130).

44 The cal.ed. reads Darduracala instead (57.13). Pargiter identifies it with the Nilgiris; JRAS, April, 1894, p.262.

45 Pargiter prefers the reading to be Vindhyā which is the Satapura Range (Op.Cit., p.287, note).

46 Mainaka is probably a mistake for Mekala (Pargiter F.E., Op.Cit., pp.287-288). It appears to be the mountain in which the river Sone takes its rise (Cunningham. ASR, Vol.VIII, p.124); but some placed it between the southern point of the Indian peninsula and Lanka (Ceylon) (Monier Williams, Op.Cit., p.834).

47 The cal.ed. reads Svarasa instead (57.13).
Tungaprastha, Nagagiri, Rocana, Pândurácala,48 Puspogiri,49 Durjayanta, Raivata,50 Arbuda,51 Rsyamuka,52 Gomanta,53 Kuţasaila, Kṛtasma,54 Śriparvata,55 Kora and hundreds of other mountains.

Mixed with them are the various Ārya and Mlechha janapadas drinking the water of the rivers viz.

48 The cal.ed.reads Pándarácala (57.13). Pargiter suggests Pándava instead. There are two hills now which are called Pándua Hill or the Pándus' Hill, one found by Mr. Carlleyle, north-west of Bairāt (or Vairāta) in Alwar (ASR, Vol.VI, pp.95-101); and the other by Mr. Beglar, north of Hatta and near the river Ken àn Bundelkhand (Ibid, Vol.VII, p.56).


50 Raivata or Raivataka was near Dvārakā. Pargiter is inclined to identify it with the Barada hills in Halar (Op. Cit., p.289, note).


52 Pargiter has identified it with the range of hills stretching from Ahmednagar to beyond Naḷdrug and Kalyāṇī dividing the Mānjīra and the Bhima rivers (JRAS; April, 1894, p.253).


54 This lofty rock overhangs the river Krṣṇā in the Kurnool district. It is usually identified with Siritana of the Nasik Prāgasti. It is the site of a famous temple called Mallikārjunā, one of the twelve linga-shrines (Sewell R., ASSI, Vol. I, p. 90; Burgess J., ASWI, p.223).
Gangā, Sarasvati,56 Sindhu,57 Candrabhāga,58 
Yamuna, Sādāru,59 Vīstā,60 Iravati,61 
Kuhu,62 Gomati,63 Dhūtapāpā,64 Bahūdā,65

58 The Chenab in the Panjab; It is the same river as the Rgvedic Asikni, the Greek Akesines and Sandabaga or Sandabal of Ptolemy; Pargiter F.E., Op.Cit., p.291, note; Law B.C., Op.Cit., p.73.
60 The Jhelum in the Panjab; the Greek Hydaspes; Pargiter F.E., Op.Cit., p.291, note.
63 The modern Gumti, which joins the Ganges on the left bank below Benaras (Pargiter F.E., Op.Cit., p.291, note). There was, however, another and older Gomati (Rv.10.75.6), which is probably the modern river Gomal, a western tributary of the Indus (Muir, Sansk. Texts, Vol.II, p.357; Law B.C., Op.Cit., p.80).
65 Probably the modern Rāmgangā, which joins the Ganges on the left, near Kanauj; Pargiter F.E., Op.Cit., pp.291-292, notes.
Dṛṣadvatī, Vipāṣā, Devikā, Ranḵsu, Niscirā, Gandaki, and Kausīki, which flow from the Himavat. Those flowing from the Pāriyātra are Vedasmrī, Vedavatī, Vṛtraghnī.

66 The famous river between the Sarasvatī and Jumna; the southern and eastern boundary of Brahmavarta (MS.2.17). Identified with the modern Citrang which runs parallel to the Sarasvatī (Rapson, Ancient India, p.51; Imperial Gazetteer of India, p.26). The origin of this river may be traced to the hills of Sirmur. Elphinstone and Todd sought to identify it with the Ghagar flowing through Ambala and Sind but now lost in the desert sands of Rajputana (JASB, Vol.VI, p.181), while Cunningham found in it the river Rakṣī that flows by the south-east of Thāņeśwar (ASR, Vol.XIV). Some have identified this river with the modern Chitang or Chitrung.

67 The cal.ed.reads Vipāṣā (57.18). Pargiter prefers the reading Vipāṣā. It is the modern river Bias in the Panjab; the Greek Vipasis, Hypasis or Hyphasis; now a tributary of the Sutlej, but was probably altogether separate in ancient times; for the Sutlej then had an independent course considerably to the south-east; Pargiter F.E., Op.Cit., p.292, note; Law B.C., Op.Cit., pp.134-135.

68 The northern Devikā near Kashmir. It may probably be identified with the modern river Deeg, a tributary of the Rāvi on its right bank; Pargiter F.E., Op.Cit., p.292, note.

69 Pargiter suggests the reading Vaksu or Vamkṣu which is the Oxus; Op.Cit., p.292, note.

70 The river Gaṇḍak, which flows into the Ganges on its north bank near Patna. It has shifted its course considerably; and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhanga; Pargiter F.E., Op.Cit., p.292, note.

71 The modern river Kuśī, which flows into the Ganges on its north bank, through the district of Purša in Behar. It has shifted its course very remarkably. Formerly it flowed east of its present position; Pargiter F.E., Op.Cit., p.292, note; Law B.C., Op.Cit., p.91.
Most probably the modern Kāli Sindh, a tributary of the river Chambal, though, it may also be the Sindh, which is a tributary of the Jumā, between the Chambal and Betwa.* The former is the more probable, because it is a large river and rises well up in the Pāripātra range; Pargiter F.E., Op.Cit., p.293, note.

The Cal.ed.reads Vēṇā (57.19), which is a variation of Vēṇā. The Vp (45.97) and the Kp(47.23) read Varnāśa instead; and the Kp offers Parnā and Parnāśa in a note (loc.Cit). The Vrṇāśa or Parnāśa is the modern Banas, and there are two rivers of this name; one a tributary of the Chambal, rising near Udayapur (Cunningham, ASR., Vol.VI, plate 1), and the other, a stream rising near Mt.Abu and flowing into the Rann of Kachh; the former is the larger, and is probably the river meant in the text (Pārgiter F.E., Op.Cit., p.294, note).

The cal.ed.reads Sānandinī instead (57.19). The word may also be read as Anandinā.

Identified with the Gaṇḍak by Eggling (Introduction to the Satapatha Brāhmaṇa, S.B.E., Vol.XII, p.104) and Muir (Sansk.Texts,II,413-422), and with the Tāpti by others (Vide Law B.C.,Op.Cit.,p.32). Śāyana has identified it with the Karatoyā, the modern Kuratee. Pārgiter identifies it with the river Rāpti (Op.Cit.,p.294, note).


The Cal.ed.reads Carmaṇvatī (57.20) but Pargiter prefers Carmaṇvati, which is the river Chambal, the largest tributary of the Jumā; Pargiter F.E., Op.Cit., p.295, note.

Probably the small tributary which joins the Betwa on its left bank at Bhilsa; Pargiter F.E., Op.Cit., p.295, note.


The cal.ed.reads Śiprā (57.20) on which the city of Ujjayinī, the modern-Ujjain, stands; Pargiter F.E., Op. Cit., p.295, note.
Avanti, 82 From the Rksa 83 flow the Soño, 84
Mahánada, 85 Narmadā, 86 Surathā, Adrijā,
Mandākīnī, 87 Daśārṇā, 88 Citrakūṭā, 89

82 The cal.ed.reads Avarṇi (57.19). Avanti is the river of
the Avanti country and is probably the river which rises
near Mhow and flows into the Chambal; Pargiter F.E.,

83 The cal.ed. reads Skandha (57.23) which is clearly
wrong. Pargiter says that the proper reading here should

84 The cal.ed.reads Sona (57.21), which rises near the
source of the Narmadā and flows into the Ganges above
Patna. It was also called Hiranya-bāhu and Hiranya-vāha;
the Greek Erannobas; Pargiter F.E., Op.Cit., p.295, note;

85 Or Mahānadi. It flows through Orissa into the Bay of
Bengal; (Pargiter F.E., Op.Cit., p.295, note; Law B.C.,
the branch now called the Hasdu or Hestho, which rises
near the source of the Sone; Cunningham, ASR, Vol. XVII, plate 1).

86 The modern Narmadā which rises near the Sone and flows
into the Gulf of Cambay; Pargiter F.E., Op.Cit., p.296, note;

87 Cunningham identifies this river with the modern Mandākīn
which flows near Mount Citrakūṭa into the river Paisundi
(Paisuni), a tributary of the Jumna between the Ken and
the Tons; ASR, Vol.XXI, p.11.

88 The river of the country Daśārṇa, the modern river
Dhasan between the Betwa and the Ken; Pargiter F.E.,

89 Probably the stream which flows round the south and
east of the modern Mount Citrakūṭ, past Karwi into
the Jumna; Pargiter F.E., Op.Cit., p.296, note;
Citrotpala,90 Tamasā,91 Karamodā,92
Pisācika,93 Pippalasroni,94 Vipāsa,95
Vānjulā,96 Sumeruja, Suktimātī,97 Sakuli,98

90 The modern main stream of the Mahānadi below its
junction with the Pairi (Cunningham, ASR, Vol.VII,
p.155, and Vol.XVII, p.70); but that river would belong
to a different water-shed (Pargiter F.E., Op.Cit., p.296,
note).

91 The river Tons which flows into the Ganges on the right
bank below Allahabad; Pargiter F.E., Op.Cit., p.296,

92 Pargiter thinks the reading to be Karmanoda as a synonym
of Kārmanāsā, and identifies the river with the modern
Kārmanāsā, which flows into the Ganges on the right bank
just above the Sone; Pargiter F.E., Op.Cit., pp.296-297,
note.

93 Probably one of the southern tributaries of the Sone,
such as the Her or Kenhar; Pargiter F.E., Op.Cit., p.
297, note.

94 The modern river Paisuni or Parsaroni, a tributary of
the Jumna between the Ken and the Tons (Cunningham,
ASR, Vol.XXI, p.157 and plate XXXIV) and these words may well be
corruptions of Pippalāsroni (which is the reading of

95 Probably the modern Bias which flows past Saugor and
joins the river Ken, a tributary on the right bank of
the Jumna; Cunningham, ASR, Vol.XXI, p.157 and
plate XXXIV.

96 Probably that river on which Gayā stands; its eastern
source is called the Mohana, its middle portion the
Phalgu, and the eastern branch, into which it divides,

97 It was the river on which stood Suktimatī, the capital

98 The cal.ed.reads Ākuli (57.23), which is probably the
river Sakri flowing into the Ganges on the south, about
half-way between Patna and Monghyr; Cunningham, ASR,
Vol.VIII, plate 1; and Vol.XV, plate IV.
Tridiva, in regular order, and Vegavahini. Those flowing from the Vindhya have holy waters and are auspicious. They are: Kšipra, Payosni, Kirvindhya, Tapi.


100 The proper reading must be Rkṣa as the Visp L says; Pargiter F.E., Op.Cit., p.302, note.

101 The cal.ed. reads Śiprā (57.24). One Śiprā has been mentioned already (in 57.20), and the Hv says that is a Śiprā in the southern region (168.9509). Pargiter F.E., Op.Cit., p.299, note.

102 The modern river Pūrna (the tributary of the Tapti) together with the lower part of the Tapti into which the Pūrna continues; Pargiter F.E., Op.Cit., p.299, note. Cunningham identifies this river with the Pahoj, a tributary of the Jumna between the Sindh and Betwa (ASR, Vol.VII, plate XXII), but Law remarks that this identification seems to be untenable (Op.Cit., p.326).

103 The Penganga, a tributary of the Warda (Pargiter F.E., Op.Cit., p.299, note). According to Kalidasa (Meghaduta, 1.28-29), this river is between Vidiṣā and Ujjayini, that is to say between the Daśārṇa (Dhasan) and the Śiprā. It is identified with the modern Kalisindh which forms a tributary to the Chambal (JBE's, Vol.V, p.46). The Kalisindh flows north from the Vindhya range to join the Chambal on the right. As the Kalisindh is probably the Sindhu of Kalidasa's Meghaduta, the identification of the Nirvindhya with the Neva, another tributary of the Chambal, seems to be more reasonable (Thornton's Gazetteer, Gwalior, Bhupal).

104 The upper part of the modern Tapti before it joins the Pūrna. This branch was hardly known in early times; it does not appear to be named in the epics. The reason was, no doubt, it was hidden amid hills and forests; Pargiter F.E., Op.Cit., pp.299-300, note.
Nisadhavati,105 Venya,106 Vaitaranī,107
Sinivali,108 Kumudvatī,109 Karatoya,110
Mahagau,111 Durga112 and Antāḥśivā.113

105 One of the small tributaries of the Narmada on the Taptī, which rises in the middle part of the Satpura Range; Pargiter F.E., Op.Cit., p.300, note.

106 Pargiter thinks the Veṇyā as the proper term here. It is the modern Wain-gaṅgā and its continuation the Pranhitā; Op.Cit., p.300, note.

107 The modern Sytarni which flows through the north of Orissa; Pargiter F.E., Op.Cit., p.300, note.

108 Pargiter thinks the Sīlyā or Sīlāvatī which seems to have been the ancient name of the modern river Selye. This after uniting with the Rupnarain is the river on which Tamluk, the ancient Tamralimptaka is situated; Op.Cit., pp.300-301, notes.

109 The Subarna-rekha or one of the small rivers in the north of Orissa; Pargiter thinks it to be Damudhavatī and identifies it with the river Damudī in West Bengal; Op.Cit., p.301, note.

110 Pargiter thinks the Karabhā as the proper reading. Karabhā or Kapīśā is the name of a river on the confines of Utkala and Kaliṅga. The name Kapīśā suggests identification with the modern (Cossye or Kangai) (the chief river in the Midnapur district) which is said to be modified from Kansavatī, but may well be a corruption of Kapīśavatī; Op.Cit., p.301, note.


112 A synonym of the small river Brahmani which flows through the Moorshedabad district into the right bank of the Bhāgīrathī branch of the Ganges; Pargiter F.E., Op.Cit., p.301, note.

113 The cal.ed. reads Antāḥśivā (57.25). Pargiter thinks Antāḥśivā (VP.44, 103 etc.) as the proper reading. This river is probably one of the northern tributaries of the Mahānādī, all of which are encompassed with hills; Op.Cit., p.301, note.
Those that flow from the Sahya are:-


Those flowing from the Malaya have cool waters.

They are:- Krtamala, Tamraparni, Puspaja

114 The cal.ed.reads Vindhya here, but offers Sahya as a variant in a note (p.321).

115 The modern Godavari. It was famous from the earliest times; Pargiter F.E., Op.Cit., p.302, note.

116 The cal.ed. reads Bhimaratha, Bhimarathi is the modern Bhima, a tributary of the Krishna rising near Poona; Pargiter F.E., Op.Cit., p.302, note.


118 The proper name here is Venya. This is the third river of this name mentioned here (See 54.19 and 24). Sewell thinks it to be the river Penner which is between the Kistna and Kaveri; though the Sanskrit name of the Penner is said to be Pinaka (ASSI, Vol.I,pp.123,129).

119 The modern Tumbbudra, the large southern tributary of the Krishna, consisting of the combined streams of the Tunga and Bhadra; Pargiter F.E., Op.Cit., p.303, note.

120 Probably one of the larger western tributaries of the Krishna; Pargiter F.E., Op.Cit., p.303, note.


122 Pargiter thinks it to be Vedamali which flows out north of Cochin; Op.Cit., p.303, note.


124 The Mbh mentions the river Puspaveṇī which is joined with a river Utpalāvaṭi and therefore is probably the same as the river in the text; Pargiter F.E., Op.Cit., p.304, note.
and Sūtpalāvatī. 125 Those flowing from the Mahendra are:- Pitṛsoma, 126 Rṣikulyā, 127 Ikṣukā, 128 Tridivā, 129 Lāngulīni 130 and Vamsakarā. 131 Those flowing from the Sucimat are:- Rṣikulyā, 132 Kumārī, Mandagā, Mandavāhini, Kusa, 133 and Palaśini. All

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125 This is the same as the Utpalāvatī mentioned in the note 124 above.
126 The VP (45.106) and BGP (5.9.17) read Trisāma which is probably one of the small rivers on the Eastern coast; Pargiter F.E., Op.Cit., p.304, note.
127 The river in which Ganjam stands and it bears the same name still; Pargiter F.E., Op.Cit., p.304, note.
128 The river Ikṣu is mentioned in the Mbh. Not in the dictionary. It is probably one of the small streams on the Eastern coast; Pargiter F.E., Op.Cit., p.304, note.
129 This is the second Tridivā, see 54.23.
130 The modern Lānguliya, on which Chicacole stands, between Vizianagram and Calingapatam. The Lāngalī mentioned in the Mbh is probably this river; Pargiter F.E., Op. Cit., p.305, note.
131 The correct name is Vamsadharā (VP.44.106), which is the modern Bansdharā, the river on which Calingapatam stands; Pargiter F.E., Op.Cit., p.305, note.
132 This is the second Rṣikulyā; see 54.28.
133 The cal.ed. reads Krpa instead (57.30).
the rivers\textsuperscript{134} are holy and all flow towards the sea. All are like mothers to the world, all purge away sins. There are hundreds of other tributaries, some flowing during the rainy season and others flowing in all the seasons.

The Janapadas of Madhyadesa\textsuperscript{135} are:- Matsya\textsuperscript{136}

\textsuperscript{134} Sarasvatyah. Pargiter opines that this may also mean only the rivers called Sarasmati. There were seven rivers specially distinguished by this name, viz. (1) the Suprabha near Ajmir; (2) the Kāncanākṣi in the Naimiśa forest which was on the Gomati; (3) the Viśālā at Gayā; (4) the Manorama, the swift stream flowing from Himavat in the north part of Kosala; (5) the Oghavati, which seems to be in Kurukṣetra; (6) the Surenu, which seems to be in Kurukṣetra or near Gaṅgādvāra; and (7) the Vimalodā or Vimalodāka at Haimantagiri; Op.Cit., p.306, note.

\textsuperscript{135} The whole of the Ganges basin from the Panjab as far east as the confines of Behar; (Pargiter F.E., Op. Cit., pp.309-310, note); but the MS (2.21) restricts it and defines its limits thus:-- north, the Himalayas; south, the Vindhya Range; west, Vināśana which is where the river Sarasmati perishes in the desert; and east, Prayāga or Allahabad.

\textsuperscript{136} The name Matsya denoted the people and their country both. It comprised the modern Alwar State and the land around that, and appears to have extended upto Kurukṣetra. Its capital was Upaplavya or Upaplava which was about 1\frac{1}{2} or 2 days journey by chariot from Hastinapur (Pargiter F.E., Op.Cit., p.307, note). Cunningham says that Matsya was the country west of Agra and north of the river Chambal, i.e. the whole of Alwar with portions of Jaypur and Bharatpur; and its capital was Vairāya, the modern Bairat (ASR, ..., Vol.II, p.242 and Vol.XX, p.2 and plate i).
Asvakūṭāḥ, Kulyāḥ, Kuntalaḥ, the people of Kasi, Kos’alah, Arbudah, Arkalingah, Malakah, and Vṛkāh.

137 The text reads Matsyāsvakūṭāḥ Kulyāḥ ca (54.32). Pargiter suggests the reading to be Matsyās' ca Kānyā-kubjās' ca instead. Kānyakubja or Kanyakubja is the modern Kānaūj on the Ganges about 50 miles above Cawnpore; Op.Cit., p.307, note.

138 See the above note.


140 Benaras, the ancient Vārānasī; Pargiter F.E., Op.Cit., p.308, note.

141 The Kosāla, Kosala or Uttara Kosala, with its capital Ayodhā, is the modern Oudh (Pargiter F.E., Op.Cit., p.308, note). Cunningham says that it meant more particularly the country north and east of the river Rapti (ASR, Vol.I, p.327; and Vol.XVII, p.68); but Pargiter remarks that it rather denoted the country stretching from the Rapti on the east to the confines of the Kuru and Pāñcāla kingdoms on the west. Northward it was bounded by the tribes that inhabited the slopes of the Himalayas, and southward by the kingdom of Benares (Op.Cit., p.308, note).


143 Pargiter considered this reading to be erroneous; Op.Cit., p.308, note.

144 Pargiter suggests the reading Malajāh instead. They were the neighbours of Karuṣāh and occupied the district of Sāhabād, west of the Sone; Op.Cit., pp.308-309, notes.

145 Pargiter suggests the reading Vrajas, the people of Vraja (or Vṛil), the modern Braj, the country northwest of Mathurā or Muttra; Op.Cit., p.309, note.
The place to the northern half of the Sahya mountain 146 whence the Godāvari flows is a delightful site compared to the whole earth.

Govardhanapura is a charming city of the high-souled Bhārgava. 147

The northern desas are:— Bāhlikā, 148 Vatadhanā, 149

146 The text 'Sahyasya coffare yās tu' seems incorrect, and can not well go with the preceding verse, for no people north of the Sahya mountains and south of the Pāripātra mountains could be within Madhya dēsa. The reading 'Sahyasya coffare adhe tu' (Vp.47.14), is preferably; Pargiter F.E., Op.Cit., p.310.

147 These people are here placed on the east side of the Sahya mountains among the sources of the Godāvari. This region and the country west of it on the other side of these mountains and the tract northwards to the Narmadā are connected in the Mbh with Bhṛgu, his son Cṛyavana and his descendants Rṣika, Jamadagni and Paraśu-Rāma. The Bhārgavas were, however, a numerous race and spread into other regions; they are also mentioned as one of the eastern people in verse 43 below; Pargiter F.E., Op.Cit., p.310, note.

148 There were two Bāhlikās, one Bāhlika was situated in the plains of the Panjab along side Madra-dēsa and very possibly south of it; i.e. between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayas, very possibly between the Chenab and Bias; Pargiter F.E., Op.Cit., p.311, note.

149 They probably inhabited the country on the east side of the Sutlej, southward from Ferozpur; Pargiter F.E., Op.Cit., p.312, note.
They were an aboriginal tribe and are called mleehhas and das/us in the Mbh. They were scattered over various tracts and gained their livelihood in various ways. Three divisions of them are mentioned in the Mbh; viz. (1) those who dwelt along the river Sarasvati, (2) those who lived by fishing, and (3) those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Viñāsaṇ on that river, for it is said that the river perished there because of her hatred of them. The second group means those who lived by the sea and not simply on rivers, hence it would have inhabited the coast along the Rann of Kachh and the delta of the Indus. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north-west of the Panjab. The descendants of all these Abhirah are the modern Ahirs who are scattered widely over Hindustan proper. Another body of Abhirah was found in Dekhan (see MKP 54.47). The Abhirah are said in the HV to have been the chief inhabitants of the country from the Jumna to the peninsula of Gujarat; Pargiter F.E., Op.Cit., pp.312-313, notes.

Pargiter suggests the reading Bālah and Kaṭhayah (Op.Cit., p.313, note). The former occupied the northern portion of Sindh and were ousted from there about the middle of the seventh century A.D. and moved south-east; and the latter (the Kathaël of the Greek writers) occupied the Rechna Doab between the Chemah and Ravi rivers and also probably the northern portion of Sindh; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D., and settled in the peninsula of Gujarat where they have given the name Kathiawār to a district; Cunningham,ASR, Vol.II, pp.33-37.

Aparānta means "living at the western border". A people of this name is mentioned in the Mbh; but the word, though it designates a people living in the extreme west, yet seems to have a general meaning in most passages (see MKP 54.52), and those passages which use it in a restricted sense do not agree – thus Aparānta is stated to be a country in the middle of sea (Raghu-Vamsa 4.58), yet the Aparāntāh in MKP 55.34 are placed in the Kūrma's tail, i.e. north of Sindhu and Sauvira which are placed in MKP 55.30 in the right hind foot; (Pargiter F.E.,Op.Cit.,p.313,note), Cunningham was inclined to locate them in Northern Sindh and parts of West Rajputana (ASR, Vol.XIV,pp.136,137) which will satisfy MKP 55.34.
Often linked together with the Abhirah, and considered as dasyus and mlechhas, yet their women are alluded to in rather favourable terms. They were divided into the same three groups as the Abhirah, viz. (1) men of the plains, (2) of the sea-coast, and (3) of the hills, inhabiting much the same regions (see note to Abhirah above). One group of Sudrāh was known to the Greeks as Sudraka (Pargiter F.E., Op. Cit., pp. 313-314, note) and is placed by Cunningham in the middle of the triangle of the Panjab (Ancient Geography of India, Vol. I, pp. 214-218).

Opinions differ as to the exact location of their territory. For further details vide Law B.C., Indological Studies, pt. I, p. 34.

The cal. ed. reads Pahlavāh mistakenly. The Pahlavāh are understood to be the Pehlavi or ancient Persians; Pargiter F.E., Op. Cit., p. 314, note.


The whole of the lower basin of the Kabul river; Cunningham, ASH, Vol. II, p. 15 and map to p. 87.

The cal. ed. reads Gabalāh. The word Yavanāh is supposed to have denoted the Greeks originally, but they appear to have been known in India long before Alexander’s time; Pargiter F.E., Op. Cit., pp. 314-315, note.

Pargiter writes the two words separately (Sindhus and Sauvīras). Sindhu meant the country along the Indus but it has generally denoted the lower portion of that country, i.e. the modern Sindh more or less closely. In MKP 55-30, it is placed in the Tortoise’s right hind foot, and it stretched down to the peninsula of Kathiawād, which is called the territory of Sindh-Rāja in the HV. Sauvīra was closely connected with Sindhu, for the two are often coupled together. He supposes that Sauvīra was rather the name of the people while Sindhu more properly denoted the territory. The Sauvīrāh might then have inhabited the northern part of Sindhu, and Sauvīra would have been that portion only of the larger area; Pargiter F.E., Op. Cit., p. 315, note; vide also Law B.C., Op. Cit., p. 296.
Madra was the country around Sangala with the tracts on either side watered by the Chenab and Ravi; Pargiter F.E., Op.Cit., pp.315-316, note.

Pargiter thinks that the Sakah are one of the people meant here (see note to Sakah below) for the VP (45.116) reads Sakah and Hradah; and the MP (113.41) reads Sakah and Druhyah. He also says that Hrada seems erroneous and that Druhyah may be connected with Yayati's son Druhyu who was the King of the West; Op. Cit., p.316, note.

Pargiter suggests the reading Kulindah (VP 45.116)(Op. Cit.,p.316,note). According to Cunningham, the Kulindah or Kunindah are the modern Kunets who occupy Kullu and the Simla hills and the slopes below along both sides of the Sutlej (ASR, Vol.XIV, pp.116,125-130).


Pargiter suggests the reading Harahunakah, a people placed outside India on the West; Op. Cit., p. 317, note.

Pargiter thinks the reading to be Ramathah, Ramathah, or Ramathah, who were a western people, and the Ramathah to be the same people as these; Op.Cit., p.317, note.
Bahubhadrah, Kaikeyah, Dasamalikah, 
Settlements of the Ksatriyas, families of the Vaisyas and Sudras, 
Kambojah, 
Daradah, Barbarah, Angalaunikah.

165 These people were called Kekaysh, Kaikaysh, and Kaikeysh. They inhabited the Panjab and appear to have joined the Madrah, for the two are sometimes coupled together and MKP 55, 62, 45 place them both in the tortoise’s left side. Their capital was Raja-grha or Giri-vraja Lassen places the Kaikeysh between the Ravi and Bias rivers (vide Pargiter F.E., Op.Cit., p.318, note). Cunningham, however, dissents and places them on the line of the Jhelum west of the Bahikah and identifies Giri-vraja with Girjak, which was the ancient name of Jalalpur on that river (ASR, Vol.II, p.14).

166 The word means the ten tribes of Malikah (Pargiter F.E., Op.Cit., p.318, note), who may perhaps be identified with the Mali (Cunningham, ASR, Vol.II, p.37).

167 A military colony or settlement in a foreign country; Pargiter F.E., Op.Cit., p.318, note.


169 In the extreme north of the Panjab beyond the Indus; Pargiter F.E., Op.Cit., p.318, note.


171 Any barbarous race; mainly a western or north-western race; but also found in the east or north-east of India; and seemingly also in the south; Pargiter F.E., Op.Cit., p.319, note.

172 The cal.ed.reads Harsa-vardhanah (57.38). Pargiter is inclined to read here Utsava-sanketah, a people mentioned in the MBh in the north among the hills and west; also in the south; and the Raghu-vamsa places them in the Himalayas (4.78); Op.Cit., p.319, note.
Cinäh, Tusaräh, Pahlaväh, Bahyatodarah, Atreyäh, Bharadväjah, Puskalah, Kaserukah, Lampakah.

173 The Chinese; but Cina comprised the country of Thibet along the whole range of the Himalayas; Pargiter F.E., Op.Cit., p.319, note.

174 The cal.ed. reads Tukhārah (57.39). Tūsārāh and Tukhārah seem to mean the same people. They were an outside northern race bordering on the Himalayas (Pargiter F.E., Op.Cit., p.320, note). Lassen identifies them with the Tochāri, and places them on the north side of the Hindu-Kush (Ind.Alt., Map.).

175 The cal.ed. reads 'Bahulāh' (57.39) which means 'populous' here. Pargiter thinks the reading Pahlavāh to be probably erroneous. They have been mentioned in MKP 54, p.36; Op.Cit., p.320, note.

176 The cal.ed. reads Vāhyatonařah (i.e. races of men outside) instead (57.39). Pargiter considers the reading 'Bāhyatodaraḥ' as erroneous; Op.Cit., p.320, note.

177 Probably the Ātreyā gotra of Brahmīns formerly living perhaps in Sirmour or Garhwal; Pargiter F.E., Op.Cit., p.320, note.

178 Bharadvāja is often mentioned in the Mbh in connection with the upper part of the Ganges near the hills. The Bharadvājāh were his descendants, living in Garhwal or Kumaon; Pargiter F.E., Op.Cit., p.320, note.

179 Puśkala suggests Puskalāvati or Puśkarāvati, the ancient capital of Gāndhāra (Cunningham, Ancient Geography of India, Vol.I, p.49).

180 The cal.ed. reads Kuserukah (57.39).

181 Cunningham says that Lampāka is the modern Lamghan, north-east of Kabul (Cunningham, Ancient Geography of India, Vol.I, pp.17,27).
Sulakarāh, Culikāh, Jagudāh, Aupadhāh, Animadráh, the races of the Kirātās, Tamasāh, Hamsamārgāh,


183 In MKP 55.37, Culikāh are placed in the Tortoise's tail at the westernmost part of India.

184 They appear to be north or east of Kasmir; Pargiter F.E., Op.Cit., p.322, note.

185 Pargiter thinks the reading to be Āpavāh, the descendants of Vasiṣṭha; Pargiter F.E., Op.Cit., p.322, note.

186 The word Kirātā is the same as the modern names Kirātī and Kirāntī which means "a native of the Kirānta-desa, or mountainous country lying between the Dudkosi and the Karki rivers in Nepal. The term includes the Khambu, Limbu and Yakha tribes; and the Danuar, Hayu and Thami also claim to be Kirāntī," but their claim is disputed by the first three tribes which are superior. But formerly they had a much larger range and were spread along the greater part of the southern side of the Himalayas. They formed a group of closely allied yet distinct tribes or clans for in the Mbh two separate Kirāta Kings are named, seven Kings are alluded to, "all the Kirātāh" are spoken of and they are mentioned thrice in the Bhīṣma-parva list. Their chief territory was among the mountains Kailāsa, Mandara and Haima, i.e., the region around Lake Mānasā. They were allied to the Taṅganaḥ and Pulindāh; Pargiter F.E., Op.Cit., pp.322-323, note.

187 Not found in the dictionary. The VP(45.120) reads Tomarāh and the Mbh agrees. The MP (120.57-59) places the Tomarāh and the Hamsamārgāh in the east of Thibet; Pargiter F.E., Op.Cit., p.323, notes.
Kasmirah, Tumaña, Sulikah, Kuhakah, Urnah and Darvah.

The eastern desas (or janapadas) are:-


189 The cal. ed. reads Tungaṇā (57.41). Pargiter prefers Tāngaṇā (VP 45.120). They are said to have occupied the upper part of the valley of the river Sarayu; Pargiter F.E., Op.Cit., p.323, note.


191 Pargiter suggests Kuhuka here, and says that Kuhuka would be the same as Kuhū (Op.Cit., p.324, note). The Kuhūs are mentioned in the MP (120.46-48) as a people on the line of the Indus.


193 The cal. ed. reads Darvah (57.4#). They were a northern people and are generally associated with the Trigartah, Daradah and other tribes in the north of Panjab. A river or town called Darvi is mentioned in the Mbh and therein a tirtha Darvi-Sankramaṇa is placed between the sources of the Jumna and Indus; and this tract perhaps was their territory (Pargiter F.E., Op.Cit., p.324). But Lassen places the Darvah between the Indus and Jhelum in the north-west of Kasmir (Ind. Alt., Map.).
Abhrarakah, 194 Mudgarakah, 195 Antargiri, 196
Bahirgirah, 197 Plavangah, 198 Rangeyah, 199


195 The cal. ed. reads Mudakarah (57.42), these names do not occur elsewhere, except Madgurah, "divers" are mentioned in a totally different connection in the HV. Seemingly the word should be connected with Modagiri in the Eastern region where a kingdom once existed; Pargiter thinks it to be the modern Mungir (commonly Monghyr) on the Ganges in Behar, where there is a small out-crop of hills; for details vide Op. Cit., pp. 324, 325, notes.

196 The cal. ed. reads Antargiyah (57.42). The Antargiri is identified with the Rajmahall hill (in the modern district of Santhal Parganas) which form a marked natural division between Anga and Vaṅga; Pargiter F.E., Op. Cit., p. 325, note.

197 "Those who dwell outside the hills." It may probably refer to the southern portions of the Bhagalpur and Monghyr districts and the lands bordering thereon to the south in the Santhal Paragapas and Hazaribagh; Pargiter F.E., Op. Cit., p. 325, note.

198 The cal. ed. reads Pravangah (57.43) i.e. "those who are in front of Vangah", i.e. Anga. The MP reads Angah and Vangah (113.44). Anga comprised the modern districts of Bhagalpur and Monghyr, excluding the extreme north and south portions; the ancient name Anga dropped out of use and Bihar (of Buddhist origin) has usurped its place; Pargiter F.E., Op. Cit., p. 325, note.

199 A mistake for Vangeyah (VP 45.122), the people of Vaṅga or Banga, the original of the modern Bengal. Vaṅga comprised the northern portion of Western and Central Bengal, i.e. the modern districts of Birbhum, Moorshabad, Bardwan and Nuddea. In later times the name was extended over the whole of Central Bengal; Pargiter F.E., Op. Cit., p. 326, note.
The cal.ed. reads Manadah instead (57.43). Pargiter prefers the reading Maladah (VP.45.122). (Op.Cit., p.326, note), 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. (Cunningham, ASR, Vol.XV, p.77).

The cal.ed. reads Manavartikah (57.43). According to Pargiter Manavrajakah are meant here. It means either "people who live decorously" or "people who are devoid of decorum". It refers probably to a wild tribe in a state of nature; or Manavartika (Manavartin) may mean Manbhum (Manbhumi) a district in West Bengal; Op.Cit., p.326, note.

Brāhmottarah (57.43) according to the cal.ed. Pargiter prefers here Suhmotkalah, "the Suhmas and Utkalas". Suhma corresponds with the modern districts of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal. The Utkalas were a rude tribe of very early origin. Utkala comprised the southern portion of Chutia Nagpur, the northern tributary states of Orissa and the Balasore district; Op.Cit., p.327, note.

Pargiter thinks them to be the same as the Prāvṛseyah; Op.Cit., p.327, note.


Jheyamallakah, according to the cal.ed. 57.44.
Pragjyotish, Madra, Videh, Tamraliptaka, Mallah, and Gemedh.

Videha, Magadha, while the whole of North Bengal proper; Pargiter F.E., Op. Cit., pp.328-329, notes.

Their territory corresponds to the modern Chutia Nagpur with the exception of its southern portions; Pargiter F.E., Op.Cit., p.329, note.

Videha comprised the northern portions of North Behar from the river Gandak to the river Kausiki or Kosi (Cunningham, A.S.E., Vol.XVI, p.34 and Map), but its western boundary was the Sadanira, and Videha seems to have extended from the Rapti to the Kosi; and northwards it extended close to the Himalayas, and on the south it was bounded by a kingdom, the capital of which was Vaisali, or the modern Besarh which is about 27 miles north of Patna (Pargiter F.E., Op.Cit., pp. 329-330, notes).

The country Tamraliptaka corresponds to the eastern part of the present district of Midnapur; Pargiter F.E., Op.Cit., p.330; note.

They appear to be the Malas (properly Malas) and Mal Pahariyas, two dravidian tribes which now inhabit the Rajmahall and Ramgarh hills in Western Bengal; Pargiter F.E., Op.Cit.,p.330, note.


Gomantah (57.44), according to the cal.ed.
The janapadas (or desas) of the daksinapatha213 are: Pandyah,214 Kerala,215 Colah,216 Kuntyah, Sailusih,217 Musikah,218

213 Daksinapatha generally means South India below the Vindhya Range, and a line from Amarakanaka to the north of Orissa; Pargiter F.E., Op.Cit., p.331, note.

214 Pundrah (57.45), according to the cal.ed. Pargiter prefers Pandyah here. Pandyahas comprised the modern districts of Madura and Tinnevelly. The capital was Mathurā, the modern Madura. The Pandya belong to the Dravidian family, but the HV makes them, or more probably the royal house, descendants of the Paurava race; it says Pandyas, Kerala, Kula and Cola were four brothers and gave origin to the four peoples of those names; Op.Cit., p.331, note.

215 The cal.ed.reads Kevalah (57.45) mistakenly. Kerala were a forest tribe, and appear to have occupied the whole of the west coast from Calicut to Cape Comorin; Pargiter F.E., Op.Cit., p.331, note.

216 Instead of Colah and Kuntyah, the cal.ed.reads Golangulah (57. 45 ). The proper reading is Colah and Kolah. Cola comprised the modern districts of Tanjore, Trichinopoly, Pudukota and South Arcot. The position of the Kolah is uncertain. They are probably the Koravas or Kurus, vagrant tribe in Madras; Pargiter F.E., Op.Cit., pp.331-332, notes.

217 The MKP 55.20 mentions the Sailikah. The name Sailing occurs in the Vana-parva of the MBh, perhaps as the name of a country near Pandyas in the extreme south, so that Sailikah might mean its people; Pargiter F.E., Op.Cit., p.332, note.

218 The Bhīṣma-parva list mentions these people in the same connection, and another Southern people called Musakah twice. The MKP mentions instead of them the Raikah in the South (55.27) and the Mrṣikah in the South-east (55.27). The former appear to have been well-known, there being one people of that name in the North in the Epics and and the MP 120.53; and another in the South in the Rām, and the HV; Pargiter F.E., Op.Cit., p.332, note.
219 The cal.ed.reads Kusumāh instead (57.46). Pargiter suggests the reading Kurumbāh or Kurubāh. The ancient Kurumbāh or Pallavah occupied a territory which comprised the modern districts of Madras, Chingleput, North and South Arōt, Salem and South-east portion of Mysore, with Kānci, the modern Conjeveram, for their capital, and their power attained its zenith about the 7th century or two later. After their overthrow they were scattered far and wide and are numerous now in most of the districts south of the river Kitsna in the middle and eastern parts of the Madras Presidency and in Mysore; Pargiter F.E., Op.Cit., p.332, note.

220 The cal.ed.reads Namavasakih (57.46). Pargiter prefers Vanavasakih, i.e. "Forest-dwellers", which may include several races who inhabited the great southern forests; or it may denote the people of the kingdom called Vanavasin in the Dekhan. Perhaps they may be identified with the Banjaris or Lambadis, the great travelling traders of South India, and supposed to be the descendants of Bālin and Sugrīva, the Vānara Kings in the Rām.; Op. Cit., p.333, note.

221 The people of Maharāstra, the modern Marāṭhas in the south, (Pargiter F.E., Op.Cit., p.333, note). It comprised nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kālyan; (Cunningham, Ancient Geography of India, Vol.I, p.553).

222 Māhiṣakāh (cal.ed.57.46); same as the Māhiṣmati, i.e. the people of Māhiṣmati, situated on Narmada at a place where the Vindhya and the Rīsa mountains (the Satpura range) contract the valley. It is identified with the Māndhātā; Pargiter F.E., Op.Cit., pp.333-334, notes.

223 Kalingā comprised the modern province of Orissa and the district of Ganjam and probably also that of Vizagapatam; Pargiter F.E., Op.Cit., p.334, note.

225 Or Saha Vaisikeyah (54.47).

226 The cal.ed. reads Adhakya (57.47).

227 The Sabarah are an aboriginal tribe, according to some Dravidian, and according to others Kolarian. They are mentioned rarely in the Epics where they are represented as dwelling in Central India and the Dekhan, as being wicked Dasyus, and as practising evil customs. They are still found scattered in those parts and also towards Orissa, under the names Sabar, Saur, Suir, etc. In the Madras Presidency they are found chiefly in the Ganjam and Vizagapatam districts; Pargiter F.E., Op. Cit., p.335, note.

228 These people are mentioned in MKP 54.50 as being also in the West, and there appears to have been a Northern branch of them in the Himalayas. This Southern branch seems from the Mh to have occupied the middle portion of the Dekhan and extended eastward where they had a great city. They were an aboriginal tribe, for they were mlechhas; Pargiter F.E., Op.Cit., p.335,note.

229 The cal.ed. reads Vindhyamauleyah (57.47). This may be read as an adjective to "Pulindah"; Pargiter F.E., Op.Cit., p.335, note.

230 Vaidarbhah was one of the most ancient and renowned kingdoms in the Dekhan. It comprised the valley of the Payogini, the modern Purad and the middle portion of the Tapti and corresponded to the western part of the modern Berar and the valley-country west of that. For details vide Pargiter F. E., Op. Cit., pp. 335 f., note.
Dandakah, 231 Paurikah, 232 Maulikah,
Asmakah, 233 Bhogavardhanah, 234 Naisikah,
Kuntalah, 235 Andhrah, 236 Udbhidah and
Vanadarakah.

231 They were the inhabitants of the forest region called Dandaka-ranya. Dandaka originally was the name of the immense forest, where Rama went in banishment, and which is described in the Ram., as covering the whole of Central India from Bundelkhand on the north to Southward of the Godavari (JRAS, 1894, p. 241); but as this forest was gradually cleared away by the spread of the Aryan colonies, its limits diminished till at least Dandaka denoted only the country around the sources of the Godavari and lower part of the Tapti. It could have been only at this stage that its inhabitants could well have been described by the name Dandakah, and it is no doubt the people of that moderate area who are meant here; Pargiter F. E., Op. Cit., p. 336, note.


233 These people are mentioned in the Epics; and are placed in the MKP 55.7 in the middle of India. They may have been the descendants of Asmaka, who was the son of King Kalmasha-pada Saudasa's queen Madayanti by Vasishta, and who found the town Paudanya; Pargiter F. E., Op. Cit., p. 337, note.

234 Perhaps it may be connected with the southern Utsava-Sanketah; Pargiter F. E., Op. Cit., p. 337, note.

235 The people of the Dekhan (Pargiter F. E., Op. Cit., p. 337, note). It appears that Kuntala lay in the region between Belgaum and Bellary (Fleet J. F., ASWI, No. 5, p. 6; and No. 10 by Burgess J., p. 72, note).

236 The cal.ed. reads Andhah (57.48) mistakenly. The Andhras or Andhra were a rude race in early times; but they established a kingdom in the third and second centuries B.C. (Pargiter F. E., Op. Cit., p. 337, note). In the seventh century A.D., it comprised the eastern portion of the Nizam's territory with its capital at Warangal (Cunningham, Ancient Geography of India, Vol. I, p. 736). Another capital was Dhenukakaṭa, which is Bharanikota near Amaravati in the Kistna (Burgess J., ASWI, No. 10). For details vide Pargiter F. E., Op. Cit., p. 337, note.
The aparānta (desas) are:- Sūryārakāh, 237
Kalibalāh, 238 Durgāh, 239 Amīkaṭāh, 240
Pulindāh, 241 Sumīnāh, Rūpāpāh, Svāpādāh, 242
Kurumināh, all the Kāṭhāksarakāh, (Karaskarakāh, 243

237 Sūrpārakāh (VP 45.128) is the correct reading. Sūrpāraka or Sūrpāraka was the country in the West where Rāma Jāmadagneya dwelt. Dr. Burgess has identified it with the small modern town Supārā near Bassein, north of Bombay. The country Sūrpāraka comprised the litforal tract from about Bassein to about the river Narmada (ASWI, No.10, p.31).

238 Perhaps this is to be connected with Kalwan, a town about 37 miles north of Nasik; Pargiter F.B., Op.Cit., p.338, note.

239 Perhaps this is to be connected with Dungarpur, a town and State about 90 miles north-east of Ahmedabad; Pargiter F.B., Op.Cit., p.338, note.

240 Amīkaṭāh (ca.ed., 57.50).

241 This branch would be among the hills south-west of Malwa or the southern portion of the Aravalli hills probably; Pargiter F.B., Op.Cit., p.338, note.

242 This as the name of the people is not in the dictionary, but Svapaca, "dog-cooking" (=Svapāka) occurs as the name of a degraded tribe in MS 10.19,51.

243 The names from Karaskarakāh to Karaskarakāh do not occur in the cal.ed.
Lohajahghah, Vajeyih, Rajabhadrakah, Tosalah, Kosalah, Traipurah, Vidisah, (Tuṣārah, Tumburāh, all the Karaskarah), Nasikyavah,244 those on the north of Narmada, Bhirukackmah,245 Maheyah,246 Sarasvatah,247 Kasmirah,248 Surasstra.249

244 This is not in the dictionary. The VP (45.130) reads "Nasikyah and others"; this agrees with the Nasikyah of MKP 55.24 except that the latter are placed in the south. The Nasikyah are the people of Nasik, which is an ancient and sacred city north-east of Bombay; Pargiter F.E., Op.Cit., p.339, note.


247 "The people who dwell along the river Sarasvatī", which is the small river flowing into the sea at Prabhāsa, the modern Somanāth in the peninsula of Kathiawād; Pargiter F.E., Op. Cit., p. 340, note.

248 This name is altogether out of place here and the Kasmirah have been mentioned in their proper position in MKP 54.41. The VP (45.131) and the MP (131.51) read Kachhviyah which indicates the correct reading. They are the people of Kachchha, the modern Kachh or Kutch; Pargiter F.E., Op.Cit., p.340. note.

249 Surāstra is the country frequently mentioned in the Mbh. It included the peninsula of Kathiawād and the country around the Gulf of Cambay - i.e.not quite all the modern territory called Gujarat. The old name survives in the town Surat near the mouth of the Tapti; Pargiter F.E., Op.Cit., p.340, note.
The inhabitants of the Vindhya are: Sarajah, Karusah, Kerala, Utkalah.

250 Pargiter prefers Anartah (VP 131 and MP 113.51) as they are placed by the MKP 55.30 in the Tortoise's right hind foot. Anarta was the country which had for its capital Dvaraka or Dvaravati or Kusa-sthal, the modern Dvarka on the sea-shore at the extreme west of the peninsula of Kathawad; Pargiter F.E., Op.Cit., p.340, note.


252 Malava (VP 45.132; MP 113.52) is the correct reading. Malava denoted the upper portion of Malwa bordering on the Vindhyas, west of Avanti; Pargiter F.E., Op.Cit., p.341, note.

253 Karusah was a hilly country, south of Kasi and Vatsa, between Cedi and Magadha; i.e. it comprised the hilly country of which Rewa is the centre, from about the river Ken on the west as far as the confines of Behar on the east; Pargiter F.E., Op.Cit., p.341, note.

254 This must be incorrect, for the Kerala were a well-known people in the South; Pargiter F.E., Op.Cit., p.341, note. See also note to the Kerala above.

255 See note to Brahmottarah above.
The Uttamārāṇah are mentioned in the Bhīṣma-parva list and are no doubt the same people; Pargiter F.E., Op.Cit., p.342, note.

They formed a well-known kingdom in early times, and inhabited the country watered by the river Dasārṇa, the modern Dasan, a tributary of the Jumna; Pargiter F.E., Op.Cit., p.342, note.

Or better, Bhojah, (VP 45.132; MP 113.52), which had more than one application. As a Yadava tribe they dwelt in Kṛṣṇa's kingdom in Suraśṭra; Bhojah inhabited Mrṭtikā-vaṭī, which seem to have situated somewhere on the north-eastern limits of the modern Gujarat. These may be the Bhojāḥ mentioned in the text, inhabiting the extreme western end of the Vindhyā range; Pargiter F.E., Op.Cit., p.342, note.

The cal.ed. reads Kiskindhakāḥ (57.53) but Pargiter prefers Kiskindhakāḥ who are the same as the Kaiskin-dhyāḥ (55.13). The Kiskindhakāḥ mentioned in the HV may be the people intended here; Pargiter F.E., Op. Cit., p.342, note.

The cal.ed. reads Tumburāḥ (57.54). In the HV (V.310-311), they are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhyā mountains.

A tribe closely allied to the last; Pargiter F.E., Op.Cit., p.343, note.
Patavir, Naisadhah, Annajah, Tustikarah, Virahotrah, and Avantis - all those janapadas occupy the plateau of the Vindhya.

The desas sheltered by the mountains are:

262 They seem to be the same as the Paṭaccarāh mentioned several times in the Mbh; Pargiter F.E., p.309, note and p.343, note.

263 Niśadhaḥ (VP.45.133), the people of Niśadha, which comprised the country both of the Vindhya between longitude 74° and 75°, with Avanti to the north-east and Vidarbha to the south-east; its capital was probably in the Tapti valley; Pargiter F.E., Op.Cit., pp.343-344, notes.

264 Anūpāḥ (VP. 45.134) is the correct reading. Anupa country rests on the Vindhya borders on the sea and is the tract on the east of the Gulf of Cambay, north of the Narmadā. It lay beyond and south of Surāṣṭra; Pargiter F.E., p.344, note.

265 The correct reading is Tundikerāḥ (VP. 45.134). These people occupied a little north of the Narmadā at nearly long. 79°E; Pargiter F.E., Op.Cit., p.344, note.

266 Vitihotrah (VP. 45.134; MP. 113.54) is the correct reading. They probably occupied a part of the upper Narmadā valley; Pargiter F.E., Op.Cit., p.344, note.

267 Avanti comprised the region of the sources of the Chambal and the country south-westward as far as the Satapura range; Pargiter F.E., Op.Cit., pp.344-345, note.
The modern Newars who inhabit the great valley of Nepal and its vicinity, and who were the owners of the country prior to the Gurkha invasion; Pargiter F. E., JBAS, Vol. LXiii, pt. I, pp. 213, 214, 217.

They are probably the Uttara Kurus. They seem to have been the stock from which the Kurus of Madhya-desa separated off. They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailasa lying beyond; and fervid imagination also placed them close to Mount Meru on its north side or in the region of Hari-varsa, and declared that men could not enter their sacred land; Pargiter F. E., Op. Cit., p. 345, note.

The modern Gurunga, an important tribe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Chandrung and Silkis, west of the great valley of Nepal; Pargiter F. E., JBAS, Vol. LXiii, pt. I, pp. 213, 217 and 223-229.

Mentioned generally as a half-civilised tribe outside India. The Khasah in the text may be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through inter-marriages with Brahmins; Pargiter F. E., Ibid., pp. 217-223.

The proper reading is Karnapravaranah, "those who cover themselves with their ears", a people mentioned several times in the Mbh. They are identified with the Ulukah who dwelt in the Himalayas, and formed a kingdom in the time of the Pandavas, but it seems impossible to fix their position more definitely than somewhere in Nepal; Pargiter F. E., Op. Cit., p. 346, note.
Urriah,274 Darvah,275 Krtrakah,276 Trigar-ttah,277 Galavah,278 Kiratat,279 and Tamasah.280

And here (in the Bharat varsa) is established the law of the four ages, the krta, treta and others. It is constituted with a four-fold

274 See note to Urriah above.

275 Same as Darvah (54.42); Pargiter F. E., Op.Cit., p.346, note.

276 Same as Sakrgrahah or Sakrdgrahah, a terrible mlechha tribe in the North. There appear to be no data to fix their position unless they may be connected with the Sakrmndh which seems to be a river in the east of Nepal. The text might be read as "and the Krtrakah"; Pargiter F. E., Op.Cit., pp.346-347, note.

277 Trigarta must have comprised the country from Amballa and Pattiala to the river Bias, i.e. the Jalandhar doab and the country south-east of that (Pargiter F. E., Op.Cit., p.347, note). Cunningham includes Kangra also (ASR, Vol.II, p.16 and Vol. XIV, pp.116, 117).

278 The descendants of sage Galava; Visvamitra's son, or they took their name from him; Pargiter F. E., Op. Cit., p.347, note.

279 See note to Kiratat above.

280 See note to Tamasah above.
conformation. On its south, west and east is the great ocean, and the Himavat is on its north like the string of the bow. This Bhārata-varṣa is filled with every kind of seed. It has the Brahmātva, Amaratva, Devatva and Martyatva. It has various kinds of wild animals, cattle and aquatic animals and all creeping things. From it are produced all immovable things together with good or bad things. No other land of actions exists among the worlds. Even the gods wish to become men on the earth after their fall from their divine condition, since a man does actions which the gods and the demons cannot do. Those who are involved in the fatters of such action, who are eager to proclaim their own deeds and who are possessed of a small portion of happiness perform no action at all (54.5-64).

Bhārata (II) - The lord Viṣṇu in the form of Kūrma resides in the Bhārata-varṣa which is divided into nine parts, facing eastwards. The different nakṣatras, countries (viṣayah) and rasīs contained in the different limbs of Kūrma's body are as follows:-
The people called Vedimadrah,281 Rimandavyah,222 Salve,283 Nipah,284 Sakhinah,286 Ghosa-samkhyah,287 Khasah,288

282 The cal.ed. reads Vimandavyah (58.6).
283 Salya was the country along the western side of Arvalli hills, and it seems to have contained another city called Marttikavata (or Mrttikavati ?), which is probably the same as the Mrttikavati under Bhojyaah above; Pargiter F.Е., Op.Cit., pp.349-350, note.
284 They began with King Nipah of the Paurava race, who established his dynasty in Kampilya, the capital of southern Panchala, about 12 or 15 generations anterior to the Pandavas (Pargiter F.Е., Op.Cit., p.350, note) Kampilya is the modern Kampil on the old Ganges between Budaon and Farokhabad (Cunningham, ASR, Vol.1, p. 255).
285 Originally an outside race; often mentioned in the Mbh, their home lay to the north-west, and they are generally identified with the Seythians (Latin Saeae). They penetrated into India by invasions, and a branch is mentioned in the eastern region, apparently in Behar; Pargiter F.E., Op.Cit., p.350, note.
286 Perhaps the town Urjihana situated south-east of Varanasthala, which is the same as Hastinapura, or near it; and in that direction there is a town called Ujhani about 11 miles south-west of Budaon; Pargiter F.E., Op. Cit., p.351, note.

After Ujjihana, the Purana reads Vatsa(55.6). Pargiter suggests here Vatsaah. Vatsa or Kausamha comprised the lower part of the Ganges and Jumna Doab and also probably the tract south of that, on the other side of Jumna; Pargiter F.E., Op.Cit., p.307, note, and p.351, note.

288 Or Khaaah. They were an outside people on north as already mentioned above. In the Mbh they are placed between Meru and Mandara near the river Sailod, i.e. somewhere in Western Tibet. According to the MP (120.13-23) the river Sailodaka rises at Mount Aruna which is west of Kailasa and flows into the western sea. Khaaah has been connected with Kashgar. The Khaaah made inroads into India for they are classed among the Panjab nations in Mbh, and they are mentioned in the text here as settled in Madhya-deśa; Pargiter F.E., Op.Cit., p.351, note.
Those who live along the Sarasvati, i.e. the sacred river north of Kuruksetra; Pargiter F.E., Op.Cit., p.351, note.

See note to Matsya, above.

Surasena lay immediately south of Indraprastha or Delhi, and comprised the country around Mathura to the east of Matsya; and it extended apparently from the Chambal to about 50 miles north of Muttra; Cunningham, ASR, Vol.XX, p.2; Pargiter F.E., Op.Cit., pp.351-352, note.


Dharmaranya was the name of a wood near Gaya; Pargiter F.E., Op.Cit., p.352, note.

Buchanan Hamilton says that there was a class of brahmans in Behar, called Jausi, the vulgar pronunciation of Jyotisa; vide Pargiter F.E., Op.Cit., p.354, note.

An adjective qualifying the Gudah and Asmakah.

Probably connected with the country Gauḍa (Pargiter F.E., Op.Cit., p.352, note), which was formerly the southern part of North Kosala, i.e. the southern portion of the tract between the Ghogra and Rapti rivers (Cunningham, ASR, Vol.I, p.327). The town Gaur in the Maldah district in Behar, which was once the capital of the Bengal kingdom, is too far to be admissible here (Pargiter F.E., Op.Cit., p.352, note).
Asmakāh,297 Vaidehakaḥ,298 Paścalaha,299
Sānketāḥ,300 Kanka,301 Mārutāḥ,302
Kālakotīs,303 Paśandāḥ,304 the inhabi-
tants of the Pāriyātra,305 Kāpinjālaḥ,306

297 See note to Āsmakaḥ above.

298 The people of Videha; See note to Videhāḥ above.

299 Paścāla or Paścāla was a large country comprising the
territory on both the banks of the Ganges, and bounded
on the north by sub-Himalayan tribes, on the east by the
same tribes and Kosala on the south by Sūrasena, the
junction of the Jumna and Chambal, and Kānya-kubja, and
on the west by the Kurus and Sūrasenaḥ; for details

300 Pargiter suggests Saketa, i.e. Ayodhya and its people.

301 An outside race. They must have invaded and settled in
the middle of India; Pargiter F.E., Op.Cit., p.353.

302 Perhaps the reading should be Malāvāḥ, the people of

303 The people of Kālakotī which is between the Ganges and
Bahuḍā (the Ram-gaṅghā or perhaps the Gurra, east of it);

304 "Heretics"; applied to Jains and Buddhists; Pargiter

305 See note to Pāriyātra above.

306 Kāpinjālaḥ (cal.ed. 58.9). Pargiter suggests two
readings: (1) Kaliṅgaḥāḥ, i.e. Kaliṅgaḥ; or (2)
Kāliṅjaṛāḥ, the inhabitants of Kaliṅjarāḥ, an ancient
and celebrated hill and fort 33 miles south of
Kurorbāhyāh,307 Udumbara people308 and Gajānvayāh,309 three nakṣatras viz. Kuṭṭikā, Rohiṇī and Saumya (Mrgasirṣa or Āgrāhayaṇī) (55.6-10); and the Aries, Taurus and Gemini (55.75) are placed in the middle of Kurma.

Vṛṣadhvāja,310 Anjana, Jambuṣakhyā, Manavacala, Surpakarna, 333

307 Pargiter thinks this reading to be wrong, and the Kurus to be one of the races meant here. The Bāhyāh are said to be a people in the dictionary. The Kurus occupied the country from the Sabis and sub-Himalayan tribes on the north to Matsya, Surasena and south Pāñcāla on the south, and between North Pāñcāla on the east and Maru-bhūmi (the Rajputana desert) on the west. Their territory appears to have been divided into three parts, Kuru-kśetra, the Kurus and Kuru-jāngala. Kuru-kśetra comprised the whole tract on the west of the Jumna and included the sacred region between the Sarasvati and Drsadvatī.

Kuru-jāngala was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Pāñcāla. The middle region between the Ganges and Jumna seems to have been called simply the Kuru's country. The capital was Hastinapura, and Khāṇḍava-prastha or Indraprastha, the modern Delhi, was a second capital founded by the Pāñdavas. Kuru was the eleventh ancestor of the Pāñdavas; Pargiter F.E., Op.Cit., p.355, note.

308 Audumbarajānā (cal.ed., 58.9). Udumbara is Kachh or Kutch (Cunningham, ASR, Vol.XIV, pp.115,135); but the Udumbara here are placed in the Madhyadesa. Certain descendants of Viśvāmitra were called Audumbaras; and there was a river Udumbaravati in the South (Pargiter F.E., Op.Cit., p.355, note).

309 The people of Ha(ā)stiṇā(a)pura, the capital of the Kurus situated on the old bed of the Ganges, 22 miles northeast of Meerut; lat.29°3' N. long. 78°3'E.; Pargiter F.E., Op.Cit., p.355, note.

310 Pargiter is inclined to identify it with Baidyanātha, near Deogarh in the Santal Paraganas; Pargiter F.E., Op.Cit., p.356, note.
On the hill Udaya-giri near Bhubanesvar, about twenty miles south of Cuttack, are a number of rock-cut caves, and one is sculptured in the form of a tiger's open mouth, and is known by the name Vyāghra-mukha, can this be the hill intended here? It would be somewhat out of place here, but the grouping in this canto is far from perfect; Pargiter F.E., Op.Cit., p.356, note.


This is to be connected with the country or town Karvata in the west of Bengal; Pargiter F.E., Op.Cit., p.356, note.

See note to Khasāh above.

See note to Magadhāh above.

The cal.ed. omits sibayah.

For Mithilā, see note to Videhāh above but the people of Videha have been mentioned already in MKP 55.8 as situated in Madhya-deśa,

Pargiter suggests the reading Suṁmāh who are the same as Sumbhas mentioned in the Ram., Op.Cit., p.356, note.

See note to Prājyotisāh above.
Lauhityāḥ, the cannibals who dwell on the sea-coast (Samudrāḥ Puruṣādakāḥ),
Pūrnotkata, Bhadragaura and Udayagiri (mountains), Kasayah, Mekhalā-Muṣṭāḥ, Tamraliptāḥ, Ekapadāḥ.

320 The people of Lauhitya, the country situated on the banks of river Lohita, or Lauhitya, or Lauhitya, and probably also Lohita-gangā, the modern Brahmaputrā; Pargiter F.E., Op.Cit., p. 357, note.

321 Samudrāḥ Puruṣādakāḥ, i.e. on the coast of the Bay of Bengal which was the Eastern Ocean; Pargiter F.E., Op.Cit., p. 357, note.


323 The proper reading is probably Kasayah, "the Kasis", the people of Benares. They are a little out of place here, and should fall within the former group (i.e. MKP: 55.6-9); Pargiter F.E., Op.Cit., p.357, note.

324 The first part of the word is a mistake for Mekala or Mekalā, and the second part of it is suggested to be Pundrāḥ (Pargiter F.E., Op.Cit., pp.357-358, note); or Mekhalā-Muṣṭāḥ may be an adjective qualifying Kasayah and mean (Pargiter F.E., Op.Cit., pp.357-358, notes).

325 Or Tamraliptakāḥ. See note to Tamraliptakāḥ above.

326 Pargiter suggests Ek-pādāḥ, "the people who have only one foot". It was and is a common belief that such people existed in the south; Pargiter F.E., Op.Cit., p.358, note.
Vardhamanah,337 and Kosalah,323 Raudra (Ardra), Punarvasu and Pusya (55.11-15), and Gemini and Cancer (55.75) are located in the face of Kūrma.

The desas in the Pūrva-dakṣiṇa pāda (right for foot) of Kūrma are:- Kaliṅgaḥ,329 Vahgah,330 Jātharāh, Kosalah,331 Musikah,332 Cedayah,333 Urdvahvakarnah,334 Matsyāh,335 Andhrāh,336

327 The people of Vardhamān, the modern Bardhiwan (commonly Burdwan) in West Bengal; Pargiter F.E., Op.Cit., p.358, note.

328 Kosalah (cal.ed.58.14), Kosala means here Dakṣiṇa Koṣala lying on the slopes of the Vindhyā mountains, and especially the north and east portions of it; Pargiter F.E., Op.Cit., p.358, note.

329 See note to Kaliṅgaḥ above.

330 See note to Rangeyah above.

331 The people of Dakṣiṇa or Southern Kosala; the south portion is especially meant (Pargiter F.E., Op.Cit., p.359, note). See note to Kosalah above.

332 The cal.ed. reads Mrṣikāh (58.16) see note to Musikah above.

333 No mention of Cedis in the Eastern region in the older poems; Cunningham repeatedly places a Cedi race in Chhattisgarh (ASR, Vol.IX, pp.54-57; Vol.XVII, p.24). Pargiter opines that Cedi comprised the country south of the Jumna from the river Chambal on the north-west to near Citrakūṭa on the south-east, and it was on the south it was bounded by the plateau of Malwa and the hills of Bundelkhand; Op.Cit., pp.359-360, notes.

334 It is not probably the name of any people; Pargiter F.E., Op.Cit., p.360, note.


336 Andhrāḥ are not mentioned in the cal.ed.
The dwellers of Vindhya mountains, Vidarbha, Narikelah, Dharmadvipa, Alikah, Vyaghragriva, Mahagriiva, the bearded Traipurah, Kaiskindhyah, Haimakuta, Nisadhah

337 Out of place here; they died away in Behar, i.e. in the region occupied by the Tortoise’s head; Pargiter F.E., Op.Cit., p.360, note.


339 The cal.ed. reads Elikah (58.17).


341 Perhaps also an epithet to Traipurah; Pargiter F.E., Op.Cit., p.360, note.

342 The people of Traipura, see note to Traipurah above; but they are quite out of place here; Pargiter F.E., Op.Cit., p.360, note.

343 Same as the Kiskindhakah; Pargiter F.E., Op.Cit., p.360, note.

344 They were an aboriginal race, specially a forest people, and were scattered all over Northern and Central India. The earliest references show that they occupied the forest tracts throughout North India. In Mama’s time they held the country all around Prayaga and apparently southwards also (JRAS, 1895, p.237); but in Pandava’s time they occupied the high lands of Malwa and Central India and still formed a kingdom. It would seem that, as the Aryans extended their conquests, the Nisadah were partly driven back into the hills and forests of Central India, and were partly subjugated and absorbed among the lowest classes of the population. They are also mentioned in the HV as being pearl-divers and seamen in an island which seems to be on the west coast; Pargiter F.E., Op. Cit., p.361, note.
Kaṭakasthalāḥ,345 Dasārūḥāḥ,346 the naked
Harikāḥ, Nisadhāḥ,347 Kakulālakahāḥ,348 and
Parnasabarahāḥ,349 The three nakṣatras viz.
Asleṣā, Paiṭrya (Nagā) and Purvaphalgunī
(55.16-20) and Cancer and Leo (55.76) are also
situated there.

Lanka,350 Kalājināḥ, Sailikāḥ,351 Nikatāḥ

345 The people of Kaṭaka, the modern Cuttack in Orissa. This is a modern name and is mentioned in the Daśakumārācarīta (Story of Somadatta). The name given it by the Brahmins was Varanasi in emulation with Benares; Pargiter F.E., Op.Cit., p.360, note.


347 An aboriginal race, specially a forest people scattered all over Northern and Central India; Pargiter F.E., Op.Cit., pp.360-361, notes.

348 Perhaps it is to be connected with Srikakula, the modern Sreewacolum, a town 19 miles west of Masulipatam; Sewell R., ASSI, Vol.I,p.55; and Report on Amaravati, pp.3,4.

349 Pargiter thinks it to mean "the Savaras who wear leaves" the modern Pans, a very low aboriginal caste, common in Orissa and the Eastern Circars; Pargiter F.E., Op.Cit., p.361, note.


351 Perhaps the same as Sailūṣah (54.46); Pargiter F.E., Op.Cit., p.362, note.
those who inhabit the Mahendra, Malaya, and Dardura (mountains) and those in the Karkotaka forest, Bhrgukachhā, Eonkanah, Sarvāh, Abhirah, who

352 See note to Mahendra above yet these may be the mountains at Cape Comorin; JRAS, 1894, p.261.
353 See note to Malaya above.
354 See note to Dardurācalā above.
355 Perhaps this word may be connected with the modern Karāda, a town in the Satara District, near which are many Buddhist caves. Its ancient name was Karahāka or Karahākaṭa according to inscriptions (Burgess J., ASWI, Memo.No.10,p.16, and Cunningham's Stupa of Bharhut, pp.131,135,136), and it seems to be the same as Karahāṭaka, mentioned in the Mbh and spoken of there as heretical, Pāṣāḍa, because it was a Buddhist sanctuary as evidenced by its caves (Pargiter F.E., Op.Cit., p.362, note).
356 See note to Bhīrukackhā above.
357 Konkanā (cal.ed.,58.22), the inhabitants of the modern Konkan, the Marathi-speaking low-land strip between the western ghatts and the sea, from about Bombay southward to Goa; Pargiter F.E.,Op.Cit.,p.362, note.
358 Pargiter suggests two readings instead viz. (1) Sarpāh, i.e."the Nāgas"; or (2) the Sarvarāh who are named in the Mbh; Op.Cit., p.362, note.
359 See note to Abhirāh above.
dwell on the banks of the river Venya, Avantāyah, Dāsapurāh, people called Ākārinah, Mahārāstrāh, Karnāth, Gonardadhā, Citrakūtāh, Colah, 360

360 Venī (cal.ed.58.22), which is the same as Venya, the two rivers in the Dekhan (54.24,26). Either river is admissible here, but the wain-gangā is meant more probably, because if flows through the territory occupied by aboriginal tribes; Pargiter F.E., Op.Cit., pp.362-363, note.

361 See note to Avantis above.

362 Or better, Dāsapurāh, the people of Daśapura situated on or near the river Chambal in its lower portion; Pargiter F.E., Op.Cit., p.363, note.

363 The cal.ed.reads Akaninah or Ākārinah (58.22).

364 See note to Mahārāstrāh above.

365 The Canarasee. Karnāṭa properly comprises the south-west portion of the Nizam's Dominions, and all the country west of that as far as the Western Ghats, and south of that as far as the Nilgiris. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English. The name is probably derived from two Dravidian words meaning "black country", because of the "black cotton-soil" of the plateau of the southern Dekhan; Pargiter F.E., Op.Cit., p.363, note.

366 Gonardadhā (cal.ed. 58.23).

367 The people of Citrakūta, the range of hills (comprising the modern mount Chitrakut) extending south of Allahabad to about Panna near the river Ken (See JRAS,1894,p.238); but these people are out of place here (Pargiter F.E., Op.Cit., p.363, note).

368 See note to Colah above.
Kaulagirāh, the people who wear matted hair in Krauncadvipa, the people who dwell by the Kāverī and on the Rayamūka (mountain), people called Naṣikyāh, those wandering by the borders of Sañkha and Sukti and other hills.

369 Kolagirāh (cal.ed.58.23); same as the Kolvagireyah of South India, and presumably the inhabitants of Kolagiri in South India. The name Kolagira somewhat resembles the Golangulāh (MKP 54.45), which might be a corruption of Kodungalūr, the modern town Cranganore, eighteen miles north of Cochin; Pargiter F.E., Op.Cit., pp.363-364, notes.

370 The name of a country of which Krauncā-pura was the capital, for dvipa appears to have had the meaning of "land enclosed between two rivers", the modern doab. The HV says that Sarasa, one of Yadu's sons, founded Kraunca-pura in the South region, and his country was known as Vana-vāsi or Vana-vāsin; and also that the town was near the Sahya mountains, and was situated apparently south of a river Khatvāngi and north of Gomanta hill. If Gomanta was the modern Goa, these indications agree fairly well with the Krauncalaṇya forest mentioned in the Rām. which appears to have been situated between the Godāverī and Bhima rivers (JRSA, 1894, p.250). But the town Bana-vāsi or Banawasi, which was a city of note in early times, is in the North Kanara district, on the river Warda (tributary of the Tungabhadra), fourteen miles from Sirsi, in lat.14° 33' N., long. 75° 5' E., and this is south of Goa. This was the country of Vana-vāsakāh; Pargiter F.E., Op.Cit., p.364, note.

371 See note to Rayamūka above.

372 The people of Nasik; see note to Naṣikyāvāh above.
and Vaiduryasaila, Varicarāh, Kolāh, those who inhabit Carmapatta, Ganabāhyāh, Purāh, who have their dwellings in Kṛṣṇādvīpa, those people who live by the Suryādri and Kumudādri, Raudrasvanāh, Pisikāh.


374 The Kols are a collection of aboriginal tribes, who are said to have dwelt in Behar in ancient times, but who now inhabit the mountainous districts and plateaux of Chutia Nagpur and are to be found to a smaller extent in the Tributary States of Orissa and in some districts of the Central Provinces; Pargiter F.E., Op.Cit., p.365, note.

375 Pargiter thinks it to be Salem in Madras; Op.Cit., p.365, note.

376 It refers to the Gaṇapati dynasty which flourished on the eastern coast during the 13th century A.D.; Pargiter F.E., Op.Cit., p.365, note.

377 Farāh (cal. ed. 58.25).

378 This refers to the river Kṛṣṇā or Kistna, and probably means one of the doabs beside that river, either between the Kistna and Bhimā or between Kistna and Tungabhadrā; Pargiter F.E., Op.Cit., p.365, note.

379 This seems to have some connection with the Kusumāh (54.66); Pargiter F.E., Op.Cit., pp.365-366, notes.

380 Aukhavanah (cal. ed. 58.26), which is perhaps to be connected with the Okhalakiyāh mentioned in ASWI, No. 14, pp.34-35; Pargiter F.E., Op.Cit., p.366, note.

381 Or Sapisikāh.
Karmāṇyakāh,382 Southern Kaurusāh,383
Ršikāh, Tāpasāśramāh,384 Rṣabhāh,385
Simhālah,386 inhabitants of Kāncī,387
Trilaṅgāh,388 people dwelling in Kuñjaradarī,389

382 Perhaps the reading should be Kambunāyakāh or Kombunāyakāh, meaning the people of Coorg; Pargiter F.E., Op.Cit., p.366, note.
383 Perhaps it should be Kārusāh, and the people intended are a southern branch of that nation; Pargiter F.E., Op.Cit., p.366, note.
385 The inhabitants of the Rṣabhaparvata, situated between Sriparvata and the Kāverī. Sriparvata is on the Kistna in the Karnul district. The Rṣabha hills are therefore probably the southern portion of the Eastern Ghats, but none of the ranges there appears to have any name resembling this; Pargiter F.E., Op.Cit.,p.366, note.
388 Tilāṅgaḥ (cal.ed.58.28), which is the same as Tailāṅga or Trilīṅga, i.e. Telīṅga, the modern Telugu country. It coincides more or less with the ancient Andhra kingdom; Pargiter F.E., Op.Cit.,p.367, note.
389 Probably "the valleys of the Kuñjara hills", and the reference may be to mount Kuñjara in the south. As this place is joined with Kachha in one compound (see next note) it may mean part of the Travancore hills; Pargiter F.E., Op.Cit.,p.367, note.
Kachča, Tamraparnī, Uttaraphalguni, Hasta and Citra (55.20-29), and Leo Virgo and Libra (55.76) are located in the daksina Kuksi (right flank) of Kurma.

The following janapadas are on the other southern foot (right hind foot) of Kurma: Kambojah, Pahlavāḥ, Vadavāmukhāḥ, Sindhu-Sauvīrāḥ.

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391 The modern river Chittar in the extreme south, and also the district near it; moreover the name of a hill in the extreme south; also the name of a town in Ceylon, after which the name was extended to the whole island; Pargiter F.E., Op.Cit., p.367, note.

392 See note to Kambojah above; out of place here; Pargiter F.E., Op.Cit., p.368, note.

393 Out of place here; Pargiter F.E., Op.Cit., p.368, note. See note to Pahlavāḥ above.

394 Perhaps to be connected with Badava, a tīrtha apparently in Kashmir. Badavāmukha (Submarine fire) may also mean having faces like mares; and a people called Asva-mukhāḥ are mentioned in MP (120.58) as dwelling north of the Himalayas; Pargiter F.E., Op.Cit., p.368, note.

395 See note to Sindhu-Sauvīrāḥ above.
Anartāh, 396 Vanītāmukhāh, Dravāṇāh, Sargiṃgāh; 397
Śudrāh, 398 Karṇapradheyāh, 399 Barbarāh; 400
Kirātāh, 401 Pāradāh, 402 Pāṇḍyaḥ, 403
Pārasavāh, 404 Kalāḥ, 405 Dhūrtākāh, 406

396 See note to Avantṛyāḥ above.
397 The text may be read as Argigāh or Ṭargigāh. Perhaps the correct reading should be (1) Saryātāh who were in the west in Gujarat, or (2) Bhārgavāḥ who were in the west; Pargiter F.E., Op.Cit., p.368, note.
398 See note to Śudrāḥ above.
399 This name suggests comparison with Karṇa-prāvara which would be the same as Karṇa-prāvarānam; Pargiter F.E., Op.Cit., pp.368-369, notes.
400 Out of place here; Pargiter F.E., p.369, note, See note to Barbarāḥ above.
401 Out of place here; Pargiter F.E., Op.Cit., p.369, note; see note to Kirātāḥ above.
402 Out of place here; Pargiter F.E., Op.Cit., p.369, note; see note to Pāradāḥ above.
403 They should be properly in the right flank; Pargiter F.E., Op.Cit., p.369, note.
405 It suggests a connection with the Kalībalāḥ (MKP 54.49); but Kalā also means, "emitting a low or inarticulate sound," and it was an old fable that a people existed, who could not speak articulately, but hissed like serpents; Pargiter F.E., Op.Cit., p.369, note.
406 It means "a rogue" and may be an adjective to Haimagiri-kāḥ; Pargiter F.E., Op.Cit., p.369, note.
Haimagirikä, \textsuperscript{407} Sindhu-\textsuperscript{Kalaka-vairatih,} \textsuperscript{408} Saurastrah, \textsuperscript{409} Daradah, \textsuperscript{410} Dravidih\textsuperscript{Hill} and Maharnavah. \textsuperscript{412} Svati, Visakhä and Maitra (Anurädhä), and Libra and Scorpio (55.77) are also situated there.

\textsuperscript{407} The people of Hema-giri, which may be a synonym for Hema-küta or Hema-Srnga. It is said in the Mbh that the latter is the portion of Himavat from which the Ganges issued formerly, and Hiranya-Srnga is probably the same. Hema-küta was near the rivers Nandä and Aparanandä and between the sources of the Ganges and Kuşikä; and the Guhyakä dwelt on it. The MP says that Hema-Srnga is the south-east of Kailäsa, and the river Lauhitä, or Brahmaputrä, rises at its foot (120.10-12); and that two rivers rise in Hema-küta which flow into the eastern and western seas (Ibid., 64-65); Pargiter F.E., Op.Cit., pp.369-370, notes.

\textsuperscript{408} This seems to be erroneous. The first part refers to the river Sindhu and the Sindhu people but the latter part appears unintelligible. Perhaps the reading should be Sindhu-Kula-Suvirakä or Sindhavas' ca Suvirakä meaning the Sindhus and the Suviras mentioned already in MKP 55.30; Pargiter F.E., Op.Cit., p.370, note.

\textsuperscript{409} The people of Surastra; see note to Surastrah above.

\textsuperscript{410} Out of place here; Pargiter F.E., Op.Cit., p.370, note; see note to Daradah above.

\textsuperscript{411} They are often alluded to in the Mbh. They are closely connected with the Pändyäh but the name was applied in a general way to denote the southern branches of the races now classed as Dravidian, and it is the same as Tamil. Their territory included the sea coast in early times; Pargiter F.E., Op.Cit., p.370, note.

Manimegha, 413  Kṣurādri,  Khānjaya,
Astagiri, 414 (mountains),  Aparāntikāh, 415
Nohayah, 416  Santikāh, 417  Vipraśastakāh,
Konkanāh, 418  Pañcanadākāh, 419

413 It may be the same as mount Manimat and denote the range of hills enclosing Kashmir on the south. It may also be the same as the jewelled mountain Sumegha; Pargiter F.E., Op.Cit., p.370, note.

414 It denotes in a vague way mountains in the west behind which the Sun sets; Pargiter F.E., Op.Cit., p.371, note.

415 See note to Aparantāh above.

416 Haihayāh (cal.ed.58.34). The Haihaya race dominated nearly all the region south of the Jumna and Aravallā hills as far as the valley of the Tapti inclusive of Gujarat in Ancient times (Pargiter F.E., Op.Cit., p.371, note). The two great Haihaya states in later times had their capitals at Maṇipur in Māhā Kośala (or Chhattisgarh) and at Tripura (or Tewar) on the Narmada (Cunningham; ASR, Vol.IX, pp.54-57).

417 It may be the same as (1) Śaśikāh or (2) Śakalāh, the people of Śakala, the capital of Madra; Pargiter F.E., Op.Cit., p.372, note.

418 Perhaps the reading should be (1) Kokanadāh, a people in the north-west or (2) Kokarakāh who seem to be the same; Pargiter F.E., Op.Cit., p.372, note.

419 Perhaps a better reading would be Pañcodakāh or Pañcanadāh, "the people living beside the river Pañcanada", which appears to be the single stream formed by the confluence of the five rivers of the Panjāb; but this name seems to be also applied to the five rivers collectively, and to the country watered by those five rivers, and to the inhabitants of it; Pargiter F.E., Op.Cit., p.372, note.
Perhaps a better reading would be Vanavā or Vanāvavāh. There was a district called Vanāya or Vanāva situated in the north-west. It appears to be the modern Bunnū in the north-west of the Panjab; Pargiter F.E., Op.Cit., p.372, note.


Not found elsewhere. Pargiter says that Taraksīti and Taraksati are given as the name of a district to the west of Madhya-deśa, there was also a King called Turuška in later times (ASWI, Memo. No.10, p.7). The Turuškāh are the Turks, and their country Turkestan. A people called Ṭarkṣyāh are mentioned in the Mahābhārata; Op.Cit. p.372, note.

Not found elsewhere. Pargiter says that Āṅgā-loka is assigned to the west in the Rām., and Āṅgāh and Āṅgālokyāh are mentioned to the north of India in the MP (122.44,45); Op.Cit., p.373, note.

Perhaps the reading may be Sākalāh, the people of Sākala, the capital of Madra; Pargiter F.E., Op.Cit., p.373, note.

This suggests Śālavesmakāh "those who live in houses with spacious rooms", and it may be an adjective to Sarkaraḥ; Pargiter F.E., Op.Cit., p.373, note.

May be an adjective, "deep-voiced", describing the Phalgunaḥ. Perhaps the reading should be (1) Gurjarāh who settled in the Panjab or upper Sindh and were driven out by the Balāh about 500 A.D., and pushed gradually southward, till at length they occupied the country around the peninsula of Kathiāwavād, thence called Gujarāt after them (Pargiter F.E., Op.Cit., p.373 note, note; (Cunningham, ASR, Vol. II, pp.64-72); or (2) Gurusthala; a river Gurunādi is mentioned in the west region, but without any data to identify it (Pargiter F.E., Op.Cit., p.373, note.

Or better Phalgunaḥ; Pargiter F.E., Op.Cit., p.373, note.
who dwell by the river Venumati, Phalgulakah, Ghorah, Guruhah, Kolah, Ekeksanah, Vajikesah, Dirghagrivah, Culikah and Asvakesah - these people, Aindra (Jyeṣṭha), Mula and Purvaśādhā nakṣatras (55.30-38) and Scorpio Sagittarius (55.77) are situated on the puccha (tail) of Kurma.

428 Not found elsewhere. Pargiter says that a people called Venikah are mentioned in the Mbh; Op.Cit., p.373, note.

429 Not found elsewhere. Pargiter says that a mountain called Phena-giri or Phala-giri is mentioned in the Rām. as situated in the west near the north of the Indus; Op. Cit., p.373, note.

430 Same as the Ghorakah mentioned in the Mbh; Pargiter F.E., Op.Cit., p.373, note.

431 The people in Madhya-desa; the word is also written as Guduña, Gulaha and Guluha; Pargiter F.E., Op.Cit., p.373, note.

432 This has before occurred in 55.31.

433 "The one-eyed". It was an old belief that such people existed; Pargiter F.E., Op.Cit., p.374, note.

434 Same as Culikah (54.40), but the position does not quite agree. These are in the west and others in the north. A people Vindhaculikah are named in Bhīṣma-parva list and appears to be in north; Pargiter F.E., Op.Cit., p.374, note.
May be a tribe descended from sage Mandavya whose hermitage was situated somewhere perhaps between Oudh and North Behar; but Mandavyapura is said to be situated on river Godāvari. A people called Mandikah are mentioned in the Mbh; Pargiter F.E., Op.Cit., p.374, note.


Asvakalanadah (cak.ed.58.38). This seems to be a compound. The first part appears to be Asvakān in the north-west and identified with the Aspasii and Assakani by Lassen (Ind. Alt., Map.). The latter part, however, is very doubtful. A people Lalitthah are mentioned in the Mbh and appear to have been a north-western race; Pargiter F.E., Op.Cit., p.374, note.

This appears to mean the same people as Kanyakagunah of the Mbh. It seems to be a compound, but the component names are very uncertain. The latter part may be Ladakān mentioned in the Mbh, though there are no data to identify them; but Ladaha is given in the dictionary as the name of a people. As regards the first part Kunapa or Kunaha are given in the dictionary as the name of a people; and Kulattihān are mentioned in the Mbh and the MP (120.44) as a people to the north of India. A country Koluka is placed in the west in the Rām., and Kolūta seems to be another name for it. A country Kolūta is mentioned in the Mbh; Pargiter F.E., Op.Cit., p.375, note.

The reading is more probably Strirajya situated apparently north of the Himalayas. Striloka is mentioned in the north-west of India in Rām., Pargiter F.E., Op.Cit., p.375, note.

Pargiter prefers the reading Bahlīkāh or Vahlīkāh; Op. Cit., p.375, note. See note to Bahlīkāh above.

People who dwell in Balava. A town or river Balakā is mentioned as situated in north India; Pargiter F.E., Op. Cit., p.375, note.
Dharmabaddhāḥ, Ulukāḥ, the people who occupy Urukarma (Palgulakāḥ, Ghorāḥ, Ghuralāḥ, Hematāraṇāḥ, Ekeṃsaṇāḥ, Vajikoṣāḥ, and Dirgapaḍāḥ) - these people, the three nakṣatras viz. Uttarāṣāḍhā Sravana and Dhanisthā and Sagittarius (55.38-41), Aquarius and Pisces (55.78) are located on the left hind foot of Kurma.

Kailāsa, Himavat, Dhanuṣmat, Vasumāt (mountains), Krauncaḥ

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442 Ulukāḥ (cal. ed. 58.40) "Those who are firmly attached to the Law"; or perhaps Dharmabuddha, "those who are enlightened in Law". It seems to be an adjective qualifying Ulukāḥ. It is not found elsewhere as a proper name, and the Madhumattāḥ is nearest resemblance to it is Bahu-bāḍha of the MBh; and the Madhumattāḥ of the MBh are probably the same people; Pargiter F.E., Op.Cit., p.375, note.

443 Not found elsewhere. Perhaps to be connected with the Urriah. A people called Urdamarus are placed in the north in the MP (120.48); Pargiter F.E., Op.Cit., p.376, note.

444 It was on the north of the middle portion of the Himalaya range. In modern maps the name is given to the range of mountains situated immediately north of the Mānasa lake and in which the Indus rises; Pargiter F.E., Op.Cit., p.376, note.

445 It may perhaps refer to Himavat. In MKP 54.59, the range is compared to a bow in shape; Pargiter F.E., Op.Cit., p.376, note.

446 It may perhaps mean "abounding in wealth" and qualify Himavat; Pargiter F.E., Op.Cit., p.376, note.

447 The people who dwelt near the Krauṇca mountains, the portion of the Himalaya chain bounding Nepal at the extreme north-west; Pargiter F.E., Op.Cit., p.376, note.
Kurus, Bakah, people called Kṣudravīnah, Rasālayah, Kaikeyah, Bhogaprasthāḥ, Yamunā, Antardvipah.


449 Not found elsewhere. A people called Varvah are alluded to in the MP (120.47); Pargiter F.E., Op.Cit., p.376, note.

450 "Those who have small lutes". Not found elsewhere. A people called Kṣudrakah are mentioned in the Mbh as living in north India and are generally named in conjunction with the Malavah; and are said to be the Greek Oxydraci; Pargiter F.E., Op.Cit., p.377, note.

451 Not found elsewhere. It may mean "those who dwell near the river Rasā" which is mentioned in the RV (10.75.6) (Pargiter F.E., Op.Cit., p.377, note). Dr. Muir thinks it to be an affluent of the Indus probably (Sanskrit Texts, Vol. II, pp.356.357).

452 See note to Kaikeyah above.

453 Perhaps the reading should be Bhogaprastha as a synonym of Bhoja-nagara, the capital of King Usinara or Usinara, King Siyis father. Various Panjab races claimed descent from Usinara, but the name Usinaras was especially appropriated to the descendants of Sivi. The Sivis were grouped with the Trigartāh, Madrāh, and other Panjab nations on one side and with the Kūrus, Sūrasenas and Matsyas on the other, i.e., with all the nations which surrounded Brahmāvarta; and their territory was near the Jumna and close to Trivīṣṭapa or Tripiṭāra which was part of Brahmāvarta; Pargiter F.E., Op.Cit., p.377, note.

454 The people who inhabited the Yamunā hills, the portion of the Himalayas in which the Jumna has its sources and which separate it from the Sutlej; Pargiter F.E., Op.Cit., pp.377-378, note.

455 "Those who dwell within the doabs". This is probably an adjective to Trigartāh; Pargiter F.E., Op.Cit., p.378, note.
Trigartjah, Agnijyah, people called Sardanah, Asvamukhah, Prapatah, the long-haired Qibidah, Daserakah, Vatadhahanah, Savadhanah, Puspalah, Adhama Kairatah, those who are settled in Takṣasila.

456 See note to Trigartah above.

457 The proper reading should be Agneyah who were a small tribe inhabiting the northern part of Kurukṣetra; Pargiter F.E., Op.Cit., p.378, note.

458 Or perhaps Ardanah.

459 Also mentioned in the MP (120.58). The synonymous name Badavamukhah occurs in MKP 55-30. It may be noted here that it was an old belief that there were people who had heads like dogs, Cynocephali; Pargiter F.E., Op. Cit., p.378, note.

460 It may perhaps mean the people called Vadhrah or Badhnah; Pargiter F.E., Op.Cit., p.378, note.

461 See note to Vatadhahanah above.

462 Puskalah (cal.ed. 58.54).

463 The rudest races of Kiratah.

464 The Greek Taxila. It appears to have been named from the Takkas, whose capital it was (Pargiter F.E., Op.Cit., p.379, note). Identified near the modern Shahdheri or Dheri Shahan in the Panjab (Cunningham, ASR, Vol.II, pp. 6, 111, 112; Vol. XIV, p.8).
Ambasthah,465  Malavah,466  Madrah,467
Venukah,468  Vadantikah Pingalah,469
Ganakalahah,470  Hunah,471  Kohalakah,472
Mandavyah,473  Bhutiyuvakah,474

465 Ambala (cal.ed. 58.48), the people of Ambala which is a late name, and may probably be from the old Ambastha, the name of people often mentioned in the Mbh. They occupied the country between Ambala and the Sutlej; Pargiter F.E., Op.Cit., p.379, note.


467 See note to Madrah above.


470 Manakalahah (cal.ed.58.46), i.e."quarrelsome through pride", which may also qualify the Hunah.

471 The Huns. In the Mbh they are mentioned as an outside people to the north along with Cinahe. In the Raghuvamsa (4.67-68) they are placed on the northernmost part of the Indus, and the commentator calls them Mujjanapadotho Ksatriyah. All the valley of the upper Sutlej is called Hundes. A people called Hara-hunah are alluded to in the Mbh as an outside people to the northwest; Pargiter F.E., Op.Cit., p.379, note.

472 Perhaps the same as the Kokarakah and Kokanadah, both of whom appear to have been a tribe to the north of the Panjab; Pargiter F.E., Op.Cit., p.380, note.

473 See note to Mandavyah above.

474 Perhaps it should be connected with Bhutilaya, a place in the north of the Panjab; Pargiter F.E.,Op.Cit.,p.380, note.
Satakāh, Hematārakāh, Yasomatyāh,\textsuperscript{475}
Gandhārāh,\textsuperscript{476} Khara-sāgara-rāsāyāh,
Yaudheyaḥ,\textsuperscript{477} Dāsameyaḥ,\textsuperscript{478} Rājanyāḥ,
Syāmakaḥ,\textsuperscript{479} and Ksemadhūrtiḥ,\textsuperscript{480}
Varuṇa (Satabhīṣa), Purvabhādrapada and
Uttarābhādrapada (55.41/-43), and Piscies and
Aries (55.78) are situated on the Vāma Kuksi
(left flank) of Kurma.

\textsuperscript{475} It seems to mean a people who live on a river Yasomati;

\textsuperscript{476} See note to Gandhārāh above.

\textsuperscript{477} They may perhaps be placed north of Madras near Lahore;

\textsuperscript{478} A people in the Panjab; Pargiter F. E., Op.Cit., p.380, note.

\textsuperscript{479} Syāmakaḥ (cal.ed. 58.47).

\textsuperscript{480} Not found elsewhere. Pargiter notes that a King of Kulūta named Ksemadhūrti is mentioned in the Mbh;
The kingdom of Yena, and Kinnara, Pasupala, Kicaka, Kasmiraka-stra.

481 The word Yena must be a mistake, and the name meant should be joined with Kinnara-rajya. The proper reading may be either Yauna-Kinnara-rajya, or better perhaps Cina-Kinnara-rajya. Yauna appears to be an abbreviated form of Yavana, and is rarely met with in the MBh. The Yavanas were in the north-west, yet they are mentioned again in MKP 55.52; Pargiter F.E., Op.Cit., p.381, note.

482 They were placed on Mount Gandhamadana, on Mount Mandara (in MBh), and generally, in the central region of the Himalayas (in Raghu-yamsa 4.78); and are probably meant by the Kinkarah in Ram. The Kinnarah were to some extent identified with the Kimpurusah, though both are mentioned separated in the MBh (120.42-43). In the dictionary it is stated that this occurred in later times, but the chief of the kimpurusah is said in the MBh to have dwelt at Gandha-madana which was Kinnaras' territory. The kimpurusah are described as forming a kingdom in the PANDAVA's time and owning the country beyond Sveta-parvata. In the UP (2.1.8) they are alluded to as being men of an inferior type and in the MBh as being forest-men, and also as skilled in the use of the bow; Pargiter F.E., Op.Cit., p.381, note.

483 The cal.ed.reads Prasupala (58.48) mistakenly. Pasupala is the country and people to the north-east of Madhya-desa. In the Ram, they are placed among the lower Himalayan ranges; Pargiter F.E., Op.Cit., p.381, note.

484 This seems to be the region of the reeds or bamboos called Kicaka. They are said to line the banks of the river SAILOD in the north in the Epics, and Raghu-yamsa. It is not clear where this country was. The river SAILOD is placed between MERU and Mandara in the passage from the MBh, and the Khasah, Parad and Tanganah dwelt near it. In the MP (120.22-23) the river SAILOD is said to rise at the foot of Mount Aruna, west of Kailasa.

A people called Kicaka are mentioned in the MBh, as being near the Matsya, Trigartah and Fancalath, i.e. in Madhya-desa, and Kicaka was the name of the general of Virata King of Matsya. The dictionary states that they were a tribe of the Kekayah and that Eka-cakra was one of their towns; but Eka-cakra seems rather to have been in Madhya-desa, and Arrah in Behar claims to be that town. Perhaps there may be some confusion with Kikata, the old name of Behar, in this; Pargiter F.E., Op.Cit., pp.381-382, notes.

the people of Abhisāra,486 Daradah,487
Tvāṅganah,488 Kulātah,489 Vanarastrakah,490
Sairisthah,492 Brahmapurakah, Tanabahyakah,491
Kiratah,492 Kausikah,493 people called
Nandah,494 Pahlavah,495 Lolanah,

486 A country in the north of the Panjab. Its capital was Abhisāri. It is quite out of place here in the north­ eastern region; Pargiter F. E., Op. Cit., p. 382, note.

487 Davadah (cal. ed. 58.49). The Daradah are out of place here; Pargiter F. E., Op. Cit., p. 382, note. See note to Daradah above.


489 The word resembles Kulūta, Kolūta and Kulūka, which seem to be the modern Kulu near the source of the river Bias, but it is out of place here; Pargiter F. E., Op. Cit., p. 382, note.

490 Vanarāstra, as "the country of forests", would apply well to the densely wooded tracts of Assam; Pargiter F. E., Op. Cit., p. 382, note.

491 Vana-vahyakah (cal. ed. 58.50).

492 See note to Kiratah above.

493 People dwelling on the banks of the river Kausikī or Kosī; Pargiter F. E., Op. Cit., p. 383, note. See note to Kausikī above.

494 Those living on the banks of the rivers Nandā and Apara­ namandā situated in the North between the Ganges and Kausikī or Kosī, and near the river Bāhuda and Mount Nēmakūṭa; Pargiter F. E., Op. Cit., p. 383, note.

Darvah,496 Damarakah, Kuraṭah,497
Annadarakah, Ekapadah,498 Khasah,499
Ghosah, Svargabhasha, Anavadyakah,
Yavanah,500 Hingah, Ciraṃvaranaḥ, Trinetrah,501

496 See note to Darvah above.
497 It is to be connected with the river Karatoya, the modern Kuratee? Pargiter F.E., Op.Cit., p.383, note. See note to Karatoya above.
498 "The men with only one foot"; See note to Ekapadapah above.
499 See note to Khasah above.
500 They were in the north-west; but they seem to have spread widely and here they are mentioned in the north-east; Pargiter F. E., Op. Cit., p. 384, note.
501 "The three-eyed people". It was believed that there were such people; Pargiter F. E., Op. Cit., p.384, note.
Pauravāḥ and Gandharvāḥ and Revāṭī, Asvādaivatya (Asvinī) and Yamya (Bharani) nakṣatras (55.48-55), and Aries and Taurus (55.79) are situated on the purvottara pāda (north-east foot) of Kurma.

502 The Paurava race was descended from Puru, one of Yayāti's sons, who is said to have got Madhyadesa, and Pauravāḥ spread in various directions. In the Mbh a Paurava kingdom is placed in the North region in the account of Arjuna's conquests there and that may be the nation intended here. There were also Pauravāḥ elsewhere; Pargiter F. E., Op. Cit., p.384, note.

503 Fabled to be heavenly musicians, but also spoken of as a people dwelling beyond lake Mānasa; Pargiter F.E., Op.Cit., p.384, note.
Bāsā - Taiara, Kāsyapa's wife, begot Syeni and other female offsprings who, in turn, gave birth to the birds viz. Syena (hawks), Bhāsa (Vultures), Śuka (parrots) and other birds (101.8).

Bhavacala - S.V.Meru.

Bhavya (I) - (Dillenia Indica, N.O.Dilleniaceae; Karambala; Hindi Chattha) - This tree figures in the description of the forest visited by Baladeva (6.12).

Bhavya (II) - Priyavrata's son (50.15); the lord of Saka-devīpa (50.19). He had seven sons viz. Jalada, Kumāra, Sukumāra, Maṇīvaka, Kuṣottara, Medhāvī and Mahādruma. The Varṣas in Saka-devīpa came to be called after the names of these seven sons (50.21 cd - 23 ab).

Bijapuraka - Citron, Citrus Medica, N.O.Rutaceae; Guj. Balank; Bijoura; Turanj; Hindi Maphal 504) - This tree figures in the description of the forest visited by Baladeva (6.12).

Bhīmarathī - S.V.Bhārata (I).

Bhirukachjāh - S. V. Bhārata (I).

Bhogaprasthāh - S. V. Bhārata (II).

Bhogavardhanāh - S. V. Bhārata (I).

Bhojyāh - S. V. Bhārata (I).

Bhrājirāh - One of the five groups of gods under Manu Bhautya (97.29).

Bhrgavaḥ - One of the eight groups of gods under Manu Vaivasvata (76.1), and Bhṛgu's son (76.3).

Bhrūgukachjāh - S. V. Bhārata (II).

Bhrṛga - The black colour of bee is referred to in a simile (79.5).

Bhrūggarāja (Shrike)505 - This bird figures in the description of the forest visited by Baladeva (6.19).

Bhūridyumna - Dattaputra Savarni Manu's son (91.9).

Bhūridyumna - Brahmaputra Savarni Manu's son (91.16).

Bhūriṣeṇa - Brahmaputra Savarni Manu's son (91.15).

Bhūtanayāh - A group of fourteen gods under Manu Raivata (72.71).

Bhūtiyuvalāh - S. V. Bhārata (II).

Bradhna - Bhautya Manu's son (97.32).

Brahmapūrakāh - S. V. Bhārata (II).

Bṛhadbhaya - Dattaputra Savarni Manu's son (91.9).

Brāhmottarāḥ - S. V. Bhārata (I).

Caitra - One of the sons of Svārociṣa Manu (64.5).

Caitra - A sage under Manu Tamasa (71.59).

Caitraratha - S. V. Meru.

Caitya - Circumambulating round the fig-tree situated on the sacred spot is recommended (31.42).

Cakora (Caccabis chukor506) - This bird figures in the description of the forest visited by Baladeva (6.18).

Cakora - S. V. Bhārata (I).

Cakravāka (Ruddy shieldrakes507) - An aquatic bird (6.21). Female Cakravāka bird is also referred to (62.7 etc.).

Cakramūṇja - S. V. Meru.

Cakrāvantyā - S. V. Bhadrāśva (II).

Campaka - (Michelia Champaca; N. O. Magnoliaceae; Golden or yellow Champa; Guj. Rae Champac; Pilo Champo; Hindi Champa\(^{508}\)) - This tree figures in the description of the forest visited by Baladeva (6.16).

Caṇa (ka) - S. V. Food and Drink (Chap. II, Sec. V).

Caṇḍakāraṇa - S. V. Bhārata (II).

Caṇḍrabhāga - S. V. Bhārata (I).

Caṇḍresvarana - S. V. Bhārata (II).

Caṛmanvaṭi - S. V. Bhārata (I).

Cātaka - (The Pied-crested Cuckoo\(^{508}\)) - This bird figures in the description of the forest visited by Baladeva (6.19).

Cedayaḥ - S. V. Bhārata (II).

Cibidiḥaḥ - S. V. Bhārata (II).

Cīnahaḥ - S. V. Bhārata (I).

Cīnaka - S. V. Food and Drink (Chap. II, Sec. V).


Cīrāprāvaraṇāh - S. V. Bhārata (II).

Cirīvāka - The man who steals salt is born as a bird called Cricket\textsuperscript{510} after death (15.22).

Citraṇāta - S. V. Bhārata (I).

Cittraṇātāh - S. V. Bhārata (I).

Citrasena - Raucya Manu’s Son (91.31).

Citrotpalā - S. V. Bhārata (I).

Colāh - S. V. Bhārata (I).

Colāh - S. V. Bhārata (II).

Cūlikāh - S. V. Bhārata (I).

Cūlikāh - S. V. Bhārata (II).

Dādima - (Punica Granţum; N. O. Lythraceae; Guj. Dādama; Hindi Anā; Dhalim\textsuperscript{511}) - This tree figures in the description of the forest visited by Baladeva (6.12).

\textsuperscript{510} Monier Williams, Op. Cit., p. 399; The cal. ed. reads here Vicikaka (15.122) which is not found in Monier Williams dictionary. Pargiter suggests that it is most probably the Black bellied Tern, Sterna Javanick, which has a black and grey plumage and is found in every river in India; Op. Cit., p. 86, note.

Dama - A Mukhya god (77.8).

Damalah - S. V. Bharata (I).

Damarakah - S. V. Bharata (II).

Damsa - For stealing honey (madhu) a man is born as a gaddfly (15.23).

Dāndakāh - S. V. Bharata (II).

Dānta - A Mukhya god (77.8).

Dānta - One of the sons of Tamas Manu (71.60).

Daradah - S. V. Bharata (I).

Daradah - S. V. Bharata (II).

Dardura - S. V. Bharata (II).

Darduracala - S. V. Bharata (I).

Darvāh - S. V. Bharata (I).

Darvāh - S. V. Bharata (II).

Dasamālikāh - S. V. Bharata (I).

Dāsameyāh - S. V. Bharata (II).
Dasapurih - S. V. Bhārata (II).

Dasārṇā - S. V. Bhārata (I).

Dasārṇāh - S. V. Bhārata (I).

Dasārṇāh - S. V. Bhārata (II).

Dāserakāh - S. V. Bhārata (II).

Datta - A sage under Manu Svarocīsa (64.4).

Dayita - A Sutapa god (77.6).

Devadūrū - (Cedrus Deodara, N. O. Coniferae; Pinus Deodara; Hindi Deodara; Guj. Devadūrū) - This tree figures in the description of a forest visited by Baladeva.

Devakūta - S. V. Meru.

Devakūta - S. V. Bhadrāsva (II).

Devasaila - S. V. Meru.

Devasrēṣṭha - Rudraputra Savārṇī Manu's son (91.26).

Devānīka - Dharmaputra Savārṇī Manu's son (91.21).

Devavat - Rudraputra Savarni Manu's Son (91.26).

Devīka - S. V. Bhārata (I).

Dharavrkā - One of the five groups of gods under Manu Bhauteya (97.29).

Dhanuṣmat - S. V. Bhārata (II).

Dharma - A Sutapa god (77.6).

Dharmabaddhā - S. V. Bhārata (II).

Dharmdevipā - S. V. Bhārata (II).

Dharmāranyā - S. V. Bhārata (II).

Dhātaki - S. V. Savana.

Dhṛṣṭa - Vaivasvata Manu's Son (76.11).

Dhṛṣṭaketu - Dattaputra Savarni Manu's son (91.9).

Dhṛtimat - A sage under Manu Raucya (91.30).

Dhṛtimat - S. V. Jyotismat (II).

Dhruva - S. V. Medhaṭithi (I).

Dhūtapā - S. V. Bhārata (I).
Dirghagrivaḥ - S. V. Bhārata (II).

Dirghapadāḥ - S. V. Bhārata (II).

Dīptimat - A sage under Manu Sāvarṇi (77.4).

Dīsta - Vaivasvata Manu's son (76.11).

Divaspati - Indra under Manu Raucya (91.29).

Divya - Aautama Manu's Son (70.10).

Drāḍha - Raucya Manu's son (91.31).

Drāḍhāyu - Dharmaputra Manu's son (91.21).

Dāuvanāḥ - S. V. Bhārata (II).

Drāvidāḥ - S. V. Bhārata (II).

Droṣa - A sage under Manu Sāvarṇi (77.4).

Dṛṣadvati - S. V. Bhārata (I).

Dundubhi - S. V. Dyutimat (II).

Durgā - S. V. Bhārata (I).

Durgāḥ - S. V. Bhārata (I).

Durjayanta - S. V. Bhārata (I).
Dvārakā - Saurī (Baladeva) went to Dvārakā accompanied by his army (6.5).

Dvāravatī (= Dvārakā = Jain Baraval) - It is also called Kusasthāli. It was originally situated near the mountain Girnar, but in later times it has been recognised as Dvārakā on the sea-shore on the extreme west coast of Kathiāwād. It is the 'Baraka' of the periplus (p.389).

Dvikhura - Included among the wild beasts (45.30).

Dyuti - A sage under Manu Rudraputra Sāvarṇi (91.25).

Dyutimat (I) - A sage under Manu Dattaputra Sāvarṇi (91.8).

Dyutimat (II) - Priyavrata's son (50.15). He was appointed as the lord of Krauṇḍadvipa by his father (50.19).

He had seven sons viz. Kuśala, Manuga, Uṣṇa, Prākara, Arthakāraka, Muni and Dundubhi. The different varsas in Krauṇḍadvipa came to be known after their names (50.23cd - 25ab).

Ekapādāḥ - S. V. Bhārata (II).

Ekapādāpah - S. V. Bhārata (II).

Ekaśṛṅga - S. V. Meru.

Ekeksanah - S. V. Bhārata (II).

Gabhastimat - S. V. Bhārata (I).

Gabhira - Bhautya Manu's Son (97.32).

Gajahvayah - S. V. Bharata (II).

Galava - A sage under Manu Sāvarṇi (77.4).

Galavah - S. V. Bharata (I).

Ganabāhyah - S. V. Bharata (II).

Gandaki - S. V. Bharata (I).

Gandhārāh - S. V. Bharata (I).

Gandhārāh - S. V. Bharata (II).

Gandharva - S. V. Bharata (I).

Gandharvah - S. V. Bharata (II).

Ganakalahāh - S. V. Bharata (II).

Gandhamādana - S. V. Jambudvīpa.

Gāṅgā - S. V. Bharata (I).

Ganarasayah - S. V. Bharata (II).

Gardabha- The brahmin, who accepts gifts from an outcaste,
Khara - is born as an ass (Khara) after death (15.1).

The man, who scorns his parents, is also born
as an ass (Gardabha) after death (15.3). The man, who kills an armless man (asastram puruṣam), is also born as an ass (Khara) after death (15.18).

Garuḍa - The fight between the bird Garuḍa and Indra is mentioned in a simile (2.23).

Garuḍa - Kāśyapa Mārīca's son by Vīnatā (101.6).

Gauragrīvah - S. V. Bhārata (II).

Gautama - A sage under Manu Vaivasvata (76.9).

Gautami - A holy river (21.33).

Geyamallakāh - S. V. Bhārata (I).

Ghorāh - S. V. Bhārata (II).

Ghoṣāh - S. V. Bhārata (II).

Ghoṣa-samkhyaḥ - S. V. Bhārata (II).

Ghuralāh - S. V. Bhārata (II).

Go - There are many references to the cow in the MKP. One of them is noted here, e.g. the milk of the cow is said to satisfy the manes for one year (29.6).

Godāvari - S. V. Bhārata (I).
Godhūma - S. V. Food and Drink (Chap.II, Sec.V).

Gomanta - S. V. Bhārata (I).

Gomati - S. V. Bhārata (I).

Gomedāḥ - S. V. Bhārata (I).

Gonardāḥ - S. V. Bhārata (II).

Govardhanapura - S. V. Bhārata (I).

Grdhra - S. V. Baka.

Grhagodhikā - One who steals haviṣyānna is born as a house-lizard (15.24).

Gṛhakukkuṭa - The domestic fowl is mentioned in a simile (35.4).

Gṛnjana - S. V. Food and Drink (Chap.II, Sec.V).

Guḍāḥ - S. V. Bhārata (II).

Gulma (shrub) - A class of plants (4.19; 15.32).

Gurganāḥ - S. V. Bhārata (I).

Guru - Bhautya Manu's son (97.32).

Guruhāḥ - S. V. Bhārata (II).
Gurusvarah - S. V. Bharata (II).

Haimagiri - S. V. Bharata (II).

Haimakutah - S. V. Bharata (II).

Hamsa - The swan is an aquatic animal (6.22).

Hamsamargah - S. V. Bharata (II).

Hamsanabha - S. V. Meru.

Harabhusikanah - S. V. Bharata (I).

Hari-parvata - S. V. Ketumala (II).

Harikah - S. V. Bharata (II).

Harina - The flesh of deer satisfies the manes for three months (29.3).

Harita - S. V. Vapasmat.

Harita - One who steals a bronze-vessel is born as a Green Pigeon (probably Crocopus Phoenicopterus or Osmoteron Bicincta) (15.29).

Haritaka - (The yellow Myrobalan tree, Terminalia Chebula; N. O. Combretaceae, a large forest tree; twenty-eight
synonyms and seven varieties are enumerated; the fruit is used for dyeing yellow and a laxative; Hindi Harara; Guj. Himaja; Filê-harađe; Kabuli - hardæ⁵¹⁴) - This tree figures in the description of the forest visited by Baladeva (6.14).

Harivarṣa - S. V. A(A)gnidhra.

Harivarṣa - There men are born of the appearance of silver. They descend from the world of the gods, and are like the gods in all respects. They relish the sugarcane juice. Neither oldage afflicts them nor do they suffer from decay at all. They live for the whole of their life free from sickness (57.4-6).

Hastin - It is included in the list of wild animals (45.30). The gait of an elephant is mentioned in a simile (59.16). We have it in a simile that when a Simha, Sardula or Kûnjara is captured and made to serve, it becomes tamed (mrdu) (36.17). Mataṅga is born of Brahmā's feet (45.26).

Havismat - A sage under Manu Caksusa (73.55).

Havismat - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Havismat - A sage under Manu Dharmaputra Sāvarṇi (91.8).

Havyavāhana - A sage under Manu Dattaputra Sāvarṇi (91.8).

Hemadhanvan - Dharmaputra Sāvarṇi Manu's Son (91.21).

Hemakūṭa - S. V. Jambudvīpa.

Hematārakāh - S. V. Bhārata (II).

Himāhva - S. V. Bhārata (I).

Himavat - S. V. Jambudvīpa.

Himavat - S. V. Meru.

Himavat - S. V. Bhārata (I).

Himavat - S. V. Bhārata (II).

Hīgāh - S. V. Bhārata (II).

\(\text{(I)}\)

Hirenmay\(\text{a}^{\text{\textparentheses}}\) - S. V. A\(\text{\textparentheses}\)gnidhra.

\(\text{(II)}\) - In this varṣa Hirenmay\(\text{a}^{\text{\textparentheses}}\), there is a river named Hiranvāti with abundant lotuses. Men are born there with great strength,
full of vigour, with large bodies, eminently good, wealthy and benigh of look (57.14-15).

Hiranvati - S. V. Hiranmaya (II).

Hiranāya - S. V. A(A)gnidhra.

Hiranyaloman - A sage under Manu Raivata (72.73).

Iksukā - S. V. Bharata (I).

Ilavṛta - S. V. A(A)gnidhra.

Ilavṛta - S. V. Jambudvīpa.

Ilavṛta - It is also called Meru-varṣa. The Sun does not shine there nor do men suffer from decay, at all. The rays of the Moon and the Sun, of the nakṣa-tras, and the grahas do not shine of their own but are the sublime lustre of Meru. Men are born there as bright and fragrant as the lotus. They feed on the juice of Jambu fruit and their eyes are as wide as lotus leaf. They live for thirteen thousand years. In the middle of the Ilavṛta there is Meṣu (mountain) having the expanse.
Indradvīpa - S. V. Bhārata (I).

Ingudā - (Terminalia Catappa; N. O. Combretaceae; Indian Almond; Hindi Jaṅgali; Badām515) - This tree figures in the description of the forest visited by Baladeva (6.14).

Irāvatī - S. V. Bhārata (I).

Jāgudaḥ - S. V. Bhārata (I).

Jalada - S. V. Bhavya (II).

An Jalakukkūta - /Aquatic animal (6.21).

Jamadagni - Rṣi ka's son and the sage of the Vaivasvata manvantara (76.10).

Jambu (Eugenia Jambolana; N. O. Myrtaceae; Black Plum; Hindi Jam; Guj. Jaam516) - S. V. Meru

Jambu - S. V. Bhārata (II).

Jambudvīpa - Priyavrata consecrated A(A)gnidhra as the lord of Jambudvīpa (50.33). It is one lakh yojanas in breadth and length. It has seven


varsa mountains viz. Himavat, Hemakūta, Niśadha, Meru, Nīla, Śveta and Śrīngi. Two of these great mountains are two lakh yojanas in extent and are situated in the centre of Jambudvīpa. There are two mountains to the south of those two, and two mountains to the north. They are severally less by ten thousand yojanas in length. They are two thousand yojanas in height and breadth. The six varsa mountains extend into the sea. They are low on the south and north and high in the middle like the earth. On the southern half of the Vedi are three varsās and on the north are three varsas. In between them is situated the Ilavṛta (varsā) situated like the half Moon. To the east of it is Bhadrāsva (varsā) and to the west is Ketumāla (varsā) (51.8-14ab).
Thus this (Jambudvīpa) is like a lotus with Bhadrāsva, Bharata etc. as its petals on four sides (52.20cd-21ab).
Jathara - S. V. Mem. Jambu-dvipa

Jatharāḥ - S. V. Bhārata (II).

Jayadratha - Brahmaputra Sāvarṇī Manu's son (91.15).

Jayanta - S. V. Ketumāla. (II)

Jimūtā - S. V. Vapusmat.

Jīra - (Cumin seed, Cuminum Cuminum; N.O. Umbelliferae; Guj. safed jīrāyā; Zerb, Hindi Safed Jeera517) - This tree figures in the description of the forest visited by Baladeva (6.13).

Jivamjīvaka - S. V. Dress and Decoration (Chap. II, Sec.V).

Jyoti - The Sutapa god (77.6).

Jyotirdharman - A sage under Manu Tamasa (71.59).

Jyotisikāḥ - S. V. Bhārata (II).

Jyotismat (I) - Priyavrata's son (50.15); the lord of Kusadvipa (50.19). He had seven sons viz. Udbhid, Vainava, Suratha. Lambana, Dhrtimat, Pākara and Kapila. The seven varṣas in the

Kusadvipa are called after the names of these sons of Jyotismat (50.25 cd - 27 ab).

Jyotismat (II) - A sage of the Dattaputra Sāvarṇi manavantara (91.8).

Kac̍hha - S. V. Bhārata (II).

Kac̍hapa - The man, who injures his brother's wife, becomes a tortoise after his release from hell (15.4). The contraction of its limbs is mentioned in a simile (36.33 cd). S. V. Kurma.

Kadamba - S. V. Meru.

Kadamba - aquatic animal (6.21)

Kaikeyaḥ - S. V. Bhārata (I).

Kaikeyaḥ - S. V. Bhārata (II).

Kailasa - S. V. Meru.

Kailasa - S. V. Bhārata (II).

Kairatāḥ - S. V. Bhārata (II).

Kaiśkindhyāḥ - S. V. Bhārata (II).
Kaka - One who eats food without offering it to the \Vayasa\ - gods, manes and brahmins (15.13-14), and who eats goat's flesh; is born as a crow after death (15.21).

Kakulalakah - S. V. Bharata (II).

Kalajina - S. V. Bharata (II).

Kalakotayah - S. V. Bharata (II).

Kalah - S. V. Bharata (II).

Kalama - S. V. Food and Drink (Chap.II, Sec.V).

Kalasaka - S. V. Food and Drink (Chap.II, Sec.V).

Kalatoysakah - S. V. Bharata (I).

Kalavinka - The sparrow figures in the description of the forest visited by Baladeva (6.18).

Kalaya - S. V. Food and Drink (Chap.II, Sec.V).

Kalibalakah - S. V. Bharata (I).

Kalinga - S. V. Meru.
Kalinga - S. V. Bharata (I).

Kamagah - A group of thirty gods under Manu Dharmaputra Savarni (91.17).

Kambala - S. V. Ketumala (II).

Kambojah - S. V. Bharata (I).

Kambojah - S. V. Bharata (II).

Kaminī - S. V. Ketumala (II).

Kanā - S. V. Food and Drink (Chap. II, Sec. V).

Kančī - S. V. Bharata (II).

Kangavat - S. V. Bharata (I).

Kaniṣṭhāḥ - A group of gods under Manu Bhautya (97.29).

Kanka - S. V. Baka.

Kānkamārutāḥ - S. V. Bharata (II).

Kānkola - (Not found in the dictionary. Pargiter suggests here Kankella, 518 which is Saraca Indica; N. O. Caesalpiniaceae; Asoka tree; Guj. Ashokā; Ashokapalava; Hindi Anganāpriya 519 but this occurs

in MKP 6.15) - This tree figures in the description of the forest visited by Baladeva (6.13).

Kapila - S. V. Meru.

Kapila - S. V. Jyotismat (I).

Kapilendra - S. V. Meru.

Kapila

Kapiljala - S. V. Bharata (II).

Kapota - The man, who scorcs his brother's wife, becomes pigeon after his release from hell (15.4).

Karamarda - (Capparis Corundas or Carissa Carandas; N. O. Apocynaceae; Bengal Currants; Hindi and Guj. Karwando; Karando; Timukhia520) - This tree figures in the description of the forest visited by Baladeva (6.14).

Karamoda - S. V. Bharata (I).

Karambha - S. V. Food and Drink (Chap.II, Sec.V).

Karambhakah - (or Rambhakah) - S. V. Ketumāla (II).

Karandava (a kind of duck; also called Karanda. Pargiter suggests that this is the Common Teal, Querquedula Crecca, which is now called Kerra in N.W.Provinces, and Kardo in Sindh521) - An aquatic (6.22).

Karnikāra - (Pterospermum Acerifolium; N. O. Sterculiaceae; Hindi Kanjara522) - This tree figures in the description of the forest visited by Baladeva (6.16).

Karaskarah - S. V. Bhārata (I).

Karaskarah - S. V. Bhārata (II).

Karatoṣa - S. V. Bhārata (I).

Karkotaka - S. V. Bhārata (II).

Karmanayakāh - S. V. Bhārata (II).

Karnapradheyah - S. V. Bhārata

Karmatāh - S. V. Bhārata (II).


Karūsa - Vaivasvata Manu's son (76.12).

Karūṣah - S. V. Bhārata (I).

Karvatasana - S. V. Bhārata (II)

Kāserūkāh - S. V. Bhārata (I).

Kāserūmat - S. V. Bhārata (I).

Kāsi - S. V. Bhārata (I).

Kāsis - S. V. Bhārata (II).

Kāsmiraka - rāṣṭra - S. V. Bhārata (II).

Kāsmirāh - S. V. Bhārata (I).

Kāsyapa - A sage under Manu Vaivasvata (76.9).

Kātakasthalāh - S. V. Bhārata (II).

Kathāksarāh - S. V. Bhārata (I).

Kaulagirāh - S. V. Bhārata (II).

Kaurānja - S. V. Bhadrāsva (II).

Kaurūṣah - S. V. Bhārata (II).

Kausika - A sage under Manu Vaivasvata (76.9).
Kausikāḥ - S. V. Bhārata (II).

Kausikī - S. V. Bhārata (I).

Kāverī - S. V. Bhārata (I).

Kāverī - S. V. Bhārata (II).

Kāvyā - A sage under Manu Tāmasa (71.59).

Kēralāḥ - S. V. Bhārata (I).

Kṣedhārīrāh - S. V. Bhārata (II).

Ketaki - (Pandanus Odoratissimus; N.B. Pandanaceae; Guj. Kevaḍo; Hindi Kēora523) - The leaf of Ketaki is referred to in a simile (2.15). The tree figures in the description of the forest visited by Baladeva (6.15).

Ketumāla (I) - S. V. A(A)gnīdhra.

Ketumāla (II) - It is situated on the west of Ilavṛta-varśa 57.14ab). There are seven kula mountains in it viz. Viśāla, Kambala, Kṛṣṇa, Jayanta, Hariparvata, Viśoka and Vardhamāna. There are other hills by

thousands among which a multitude of people dwell. The Mauleyah, huge in structure, the Sākāh, Potah, Karambhakāh (or Rambhakāh), the Accalapramukhāh\(^{524}\) and hundreds of people dwell there, and drink the water of the rivers viz. Vamksu, Sāyāmā, Svakambala, Amogha, Kamini, Syāma \(^{524}\) and thousands of others. Lord Hari dwells there in the form of Varāha (boar) (57.12-17).

Ketumat - S. V. Vapusmat.

Khadgahasta (or Pañcahasta) - Dattaputra Sāvarni Manu's son (91.9).

Khaga - S. V. Grdhra.

Khanjā - The man who steals the stock of Palāla is born as a bird called Khanjā (15.30).

Khānjaya - S. V. Bhārata (II).

Kharasāh - S. V. Bhārata (II).

Khāgā - S. V. Bhārata (I).

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524 The cal.ed. reads Āṅgulapramukhāh (59.15).
524\(^{a}\) This name is repeated here.
524\(^{b}\) Monier Williams, \textit{op. cit.}, p. 609.
KhejisSh - S. V. Bhārata (II).

Kīcaka - S. V. Bhārata (II).

Kimpuruṣa (I) - S. V. A(A)gnidhra.

Kimpuruṣa (II) - In this Varṣa men live for ten thousand years, and men and women are free from sickness and sorrow. There is a great Plakṣa-khaṇḍa like the Nandana. There men drink the juice of its fruits, and women are born there with lasting youthfulness and are as fragrant as lotus (57.1-3).

Kīmsūka - (Butea Frondosa; N. O. Papilionaceae; Bastard Teak; Guj. Khātrū; Hindi Palas 525) - This tree figures in the description of the forest visited by Baladeva (6.18).

Kinnara - rājya - S. V. Bhārata (II).

Kirāṭah - S. V. Bhārata (I).

Kirāṭah - S. V. Bhārata (II).

Kiṣkindhakāh - S. V. Bhārata (II).

Kodrava - S. V. Food and Drink (Chap.II, Sec.V).

Kohalakah - S. V. Bhārata (II).

Kokila - The bird Cuckoo figures in the description of the forest visited by Baladeva (6.18). The sweet voice of Pumskokila is often mentioned in similes (1.46 etc.).

Kolahala - S. V. Bhārata (I).

Kolah - S. V. Bhārata (II).

Konkañāh - S. V. Bhārata (II).

Koradūsa - S. V. Food and Drink (Chap.II, Sec.V).

Kos(s)alāh - S. V. Bhārata (I).

Kos(s)alāh - S. V. Bhārata (II).

Kovidāra - (Bauhinia Variegata; N.O. Caesalpiniaceae; Guj. Kovidara; Hindi Kachanar) - This tree figures in the description of the forest visited by Baladeva (6.16).

Kratu - A Sutapa god (77.6).

Kraunca - The man who scorns his brother, who is like a father, is born as a Curlew after his release from hell (15.14cd - 15ab).

Krauṇcadvīpa - S. V. Dyutimat.

Krauṇcadvīpa - S. V. Bhārata (II).

Krauṇcāḥ - S. V. Bhārata (II).

Kravyāda - S. V. Bṛdhra.

Krpa - A sage under Manu Sāverṇī (77.4).

Kṛṣna - S. V. Meru.

Kṛṣṇa - S. V. Ketumāla (II).

Kṛṣṇa - S. V. Bhārata (I).

Kṛṣṇadvīpa - S. V. Bhārata (II).

Kṛtamālā - S. V. Bhārata (I).

Kṛtasmara - S. V. Bhārata (I).

Kṛtrakāḥ - S. V. Bhārata (I).
Kṣānti - Tamasa Manu's son (71.60).

Kṣatrabuddhi - Raucya Manu's son (91.31).

Kṣemadhūrtṛyaḥ - S. V. Bharata (II).

Kṣemaka - S. V. Medhatithi.

Kṣipra - S. V. Bharata (I).

Kṣurāḍri - S. V. Bharata (II).

Kṣudravīnāḥ - S. V. Bharata (II).

Kuhakāḥ - S. V. Bharata (I).

Kuhū - S. V. Bharata (I).

Kukkūṭa - S. V. Meru.

Kulatthā - S. V. Bharata (II).

Kulatttha(ka) - S. V. Food and Drink (Chap.II, Sec. V).

Kulīna - S. V. Meru.

Kulyaḥ - S. V. Bharata (I).

Kumāra - S. V. Bhavya(II)

Kumāraḥ - S. V. Bharata (I).

Kuranṭa - (The plant Marsilea quadrifolia) - Vide Superstitions, Belief and Taboos, Chap.II, Sec.V.

Kumārī - S. V. Bhārata (I).

Kumudādri - S. V. Bhārata (II).

Kumudāsanākāśāḥ - S. V. Bhadrāśva (II).

Kumudvatī - S. V. Bhārata (I).

Kūñjaradarīs - S. V. Bhārata (II).

Kuntalāh - S. V. Bhārata (I).

Kuntaprāvaranāḥ - S. V. Bhārata (I).

Kuntīyāḥ - S. V. Bhārata (I).

Kunyatah - S. V. Bhārata (II).

Kuratah - S. V. Bhārata (II).

Kūrma - An aquatic animal (6.22). There is also a reference to the Kūrma (Tortoise) incarnation of Brahma (44.7). S. V. Bhārata (II).

Kūru - S. V. Bhārata (II).

Kurus - S. V. Bhārata (I).

Kurubakāḥ - S. V. Bhārata (II).
Kurumihah - S. V. Bharata (I).

Kuruvinda - S. V. Food and Drink (Chap.II, Sec.V).

Kusa - The Kusa grass is used in worship of the gods (2.65) and in śrāddha rites (28.41 etc.).

Kusa - S. V. Bharata (I).

Kusadvipa - In Kusadvipa of Jyotismat, Priyavrata's son, (there are seven varsas) called after the names of his seven son viz. Udbhid, Vaiñava, Suratha, Lambana, Dhṛtimat, Prakara and Kapila (50.25c-27ab).

Kusala - S. V. Dyutimat.

Kusottara - S. V. Bhavya (II).

Kutasaila - S. V. Bharata (I).

Ladahah - S. V. Bharata (II).

Lakuca - (Artocarpus Lakoocha; N.O.Urticaceae; Hindī Dahua\(^527\)) - This tree figures in the description of the forest visited by Baladeva (6.13).

Lambana - S. V. Jyotismah.
Lampākāh - S. V. Bhārata (I).
Lāṅgulini - S. V. Bhārata (I).
Lāṅkāh - S. V. Bhārata (II).
Laśūna - S. V. Food and Drink (Chap.II, Sec.V).
Latā - (Creeper) - A class of plants (4.19; 15.32cd).
Lauhityāh - S. V. Bhārata (II).
Lekhā - A group of gods under Manu Cākṣuṣa (73.53).
Lohajāṅghāh - S. V. Bhārata (I).

Madgu - a king of diving bird, probably the Little Grebe, Podiceps Philippensis, commonly called dub-dub from its inveterate diving. But it may be the Bald Coot, Fulica Atra, which is also a ready animal diver527a) - An aquatic bird (6.22).

Mādhava - A sage of the Bhautya manvantara (97.31).
Madhu - S. V. Meru.
Madrakāh - S. V. Bhārata (I).
Madrāh - S. V. Bhārata (I).
Madrāh - S. V. Bhārata (II).
Magadhrāh - S. V. Bhārata (I).

Magadha - S. V. Bhārata (II).

Mahābhadra - S. V. Meru.

Mahādruma - S. V. Bhavya (II)

Mahāgauri - S. V. Bhārata (I).

Mahānāda - S. V. Bhārata (I).

Mahānīlī - S. V. Meru.

Mahārāstrāh - S. V. Bhārata (I).

Mahārāstrāh - S. V. Bhārata (II).

Mahānāvah - S. V. Bhārata (II).

Mahāsaila - S. V. Meru.

Mahāvīrya - A sage under Manu Raucya (91.29).

Mahāvīta - S. V. Savana.

Mahendra - S. V. Bhārata (I).

Mahī - S. V. Bhārata (I).

Mahīṣikāh - S. V. Bhārata (II).

Maināka - S. V. Bhārata (I).
Maithilāh - S. V. Bhārata (II).

Maksikā - The man, who steals eatables, is born as a fly after death (15.19).

Maladāh - S. V. Bhārata (I).

Malakāh - S. V. Bhārata (I).

Malah - S. V. Bhārata (I).

Malati - (Jasminum Grandiflorum; N.O. Oleaceae; Hindi Jati; Guj. Chameli528) - This tree figures in the description of the forest visited by Baladeva(6.16).

Malavah - S. V. Bhārata (I).

Mala-vartikāh - S. V. Bhārata (I).

Malaya - S. V. Bhārata (I).

Malaya - S. V. Bhārata (II).

Mallah - S. V. Bhārata (I).

Mānasa - S. V. Meru.

Mandaga - S. V. Bharata (I).

Mandakini - S. V. Bharata (I).

Mandara - S. V. Meru.

Mandara - S. V. Bharata (I).

Mandara - (Pargiter thinks it to be Erythrina Stricta; N.O. Papilionaceae\(^{529}\)) - This tree figures in the description of the forest visited by Baladeva (6.16).

Mandavahi - S. V. Bharata (I).

Mandavyah - S. V. Bharata (II).

Manimegha - S. V. Bharata (I).

Manivaka - S. V. Meru.

Manojava - Indra under Caksusā Manu (73.54).

\(^{529}\) Op.Cit., p.27, note.
Manuga - S. V. Dyutimat.

Maricibhargāḥ - A group of gods under Manu Dattaputra Sāvarṇi (91.5).

Markataka - S. V. Food and Drink (Chap.II, Sec.V).

Māsa - S. V. Food and Drink (Chap.II, Sec.V).

Māsūra - S. V. Food and Drink (Chap.II, Sec.V).

Mātharāḥ - S. V. Bhārata (I).

Māthurāḥ - S. V. Bhārata (II).

Matsya - The Matsya (fish) incarnation of Brahma is referred to (44.7).

Matsyāḥ - S. V. Bhārata (I).

Matsyāḥ - S. V. Bhārata (II).

Maulayāḥ - S. V. Ketumāla (II).

Maulikāḥ - S. V. Bhārata (I).

Mayūra - The man who steals varṇakas530 is born as a Peacock (15.29).

530 For Varṇaka S.V. Dress and Decoration (Chap.II, Sec.V).
Mayūra - S. V. Meru.

Medhā - Priyavrata's son. He had no inclination for rule and was given to Yoga (50.16).

Medhātithi (I) - Priyavrata's spn (50.16); lord of the Plakṣadvīpa (50.18ab). He had seven sons and the names of the varṣas in the Plakṣadvīpa came to be known after their names. These varṣas are:— Śākabhava, Śisīra, Sukhodaya, Ānanda, Śīva, Kṣemaka and Dhruva (50.29ab-31ab).

Medhātithi (II) - A sage of the Dattaputra Savarni manvantara (51.8).

Medhāvī - S. V. Bhavya (II).

Megha - S. V. Meru.

Mekhalāmuṣṭāh - S. V. Bhārata (II).

Meru - The golden mountain Meru is in the middle of Ilāvrta. It is eighty-four thousand yojanas in height. It penetrates downwards sixty thousand yojanas and is sixty thousand yojanas broad. Being of the shape of Śarāva, it is thirty-two thousand yojanas broad at the summit. It is white, yellow, black and
red on the east and other sides consecutively and a Vipra, a Vaisya, a Sudra and a Ksatriya stay there according to their varna. On it there are divine sabhās, of the lokapālās viz. Indra etc., on the east and other sides consecutively, and in the centre of it is the sabhā of Brahmā. It is fourteen thousand yojanas in height. Below it is the Viśkambhaka mountain, ten thousand yojanas in height. The Mandara, Gandhamādana, Vipula and Supārśva mountains are in the east and other sides consecutively. There is a Kadamba tree on the Mandara mountain, Jambu tree on the Gandhamādana mountain, Asvattha tree on the Vipula mountain, and Vata tree on the Supārśva mountain. These mountains are eleven hundred yojanas in extent. To the east are the mountains Jathara and Devakūta extending upto Nīla and Niśadha. Niśadha and Pariyatra are to the west of Meru. These two mountains also extend upto Nīla and Niśadha. Kailāsa and Himavat are to the south extending east-west. They extend into the ocean. The mountains Śrṅgava and Jārudhi are to the north. They, like the two on the south, extend
into the ocean. These eight mountains are called the Maryādā mountains. Himavat, Hemakūta and other mountains comprise, one with another, nine thousand yojanas, eastward, westward, southward and northward, and are situated around Meru in the middle of Ilāvṛta. On the summit of the Gandhamādana mountain fall the fruits of Jambu tree which are as large as the body of an elephant. The river Jambu flows thence and the gold named Jāmbunāda is produced in it. The (Jambu) river flowing around Meru again enters the river of Jambu tree and its water is drunk by the people (51.14.30).

Around Mandara etc. there are four forests viz. Caitraratha in the east, Nandana in the south, Vaibhāja in the west and Sāvitra in the north; and there are four lakes viz. Aruṇoda in the east, Mānasa in the south, Śītoda in the west and Mahābhādra in the north. On the east of Mandara are the following mountains: Śītārta, Cakramūṇja, Kulīna, Aśva, Kangavañ Brace, Manisaila, Vrṣavañ Brace, Mahānili, Bhavacala, Subindu, Mandara, Venu, Tāmasa, Nisadha and Devasaila.
To the south of Meru are the following mountains:-
Trikūṭa, Śikharāḍī, Kaliṅga, Paṭaṅgaka, Rṣaka, 
Sānumāṭi, Tāmraka, Viśakhāvaṭ, Svetodara, Suṁula, 
Vasudhāra, Ratnavaṭ, Ekaśrūga, Mahāśaila, Rājaśaila, 
Pipāṭaka, Paṁcasaila, Kailāsa and Ṣīmavat.

To the west of Meru are the following mountains:-
Surakṣa, Śisirākṣa, Vaiḍūrya, Paṅgala, Pīṇjara, 
Mahābhadraka, Surakṣa, Kapila, Madhu, Ānjava, Kukkuṭa, 
Krṣna, Pāṇḍura, Sahasrāśikhaṇḍa, Pariyātra and 
Ṣrīgaṃvāṭ.

To the north of Meru are the following mountains:
Sāṅkhakūṭa, Vṛṣabhā, Hamsaṅṭhaka, Kapilendra, Sānumāṭi, 
Nila, Svarṇaśrūga, Satasṛṅga, Puṣpaka, Megha, 
Virajakṣa, Varāhāḍī, Mayūra and Ṣārudhi.

The valleys among these mountains are exceedingly charming. They are decorated with forests and lakes containing clear water. In them meritorious men are born. These are terrestrial svargas. They surpass svarga with their excellences. In them no merit or sin accrues. Even the gods are said to enjoy merit there. On the Śitānta and other mountains are the great and resplendent abodes
of the Vidyādharas, Yaksas, Nagas, Rāksasas, Gods and Gāndharvas which possess great merit and are studded with charming grooves. The lakes are charming and the breeze is pleasant in every season. Nowhere on these mountains do men have any kind of mental agitation (52.2-20ab).

Meṣa - Included in the list of the grāmya pasus (45.29).

Mīna - The man, who breaks faith of others, is born as a fish after death (15.7).

Mitravat - Rudraputra Sāvarṇi Manu's son (91.26).

Mitravinda - Rudraputra Sāvarṇi Manu's son (91.26).

Mudga - S. V. Food and Drink (Chap.II, Sec.V).

Mudgarakāḥ - S. V. Bhārata (I).

Mūla - It is used in the worship of the Gods

Mukhyas - A group of gods under Sāvarṇi Manu (97.31).

Mukta - Bhautya Manu's son (97.31).

Muni - S. V. Dyutimāt.
Munjavat - The golden mountain Munjavat\textsuperscript{531} is referred to in MKP 126.12 f.

Murvara - S. V. Bhārata (II).

Msā(i)ka - For carrying off through folly paddy, barely etc., a man is born as a large-mouthed rat resembling an ichneumon (15.7-9).

Musikā - S. V. Bhārata (I).

Nabhaga - Vaivasvata Manu's son (76.11; 108.4).

Nabhāga - Vaivasvata Manu's son (76.11; 108.5).

Nabhaga - Brahmaputra Savarni Manu's son (91.14).

Nabhi - S. V. A(A)gnidhra.

Nagadvipa - S. V. Bhārata (I).

Nagagiri - S. V. Bhārata (I).

Nagūṇ - S. V. Ekārata (II).

\textsuperscript{531} The ed. reads Yuśjavat (129.12). Pargiter takes it to be Muñjavat. It is a mountain on the ridge of Himavat. It seems to have been also called Munjavata, and the summit Munjasprastha. This may be meant by Muñjavat in AV 1.25.2.8. There was another place of pilgrimage called Muñjavat which was apparently in or near Kurukṣetra; Pargiter F.E., Op.Cit., p.655, note. Vide Law B.C., Op.Cit., p.112.
Naiṣadhāḥ - S. V. Bhārata (I).

Naiṣikāḥ - S. V. Bhārata (I).

Nalīna - (Dr. Banerjea translates this as the Indigo plant, but Monier Williams says that Nalīna, neuter, is the Indigo shrub, Indigofera Tinctoria; while Nalīna masculine as here, is the Carissa Carandas, but the latter occurs in MKP 6) - This tree figures in the description of the forest visited by Baladeva (6.13).

Nandana - A pleasure-garden of Indra (1.27).

Nandana - S. V. Meru.

Nāndāḥ - S. V. Bhārata (II).

Nara - Tamasa Manu's son (71.60).

Nārikēla - The cocoanut tree figures in the description of the forest visited by Baladeva (6.12).

Nārikēlaḥ - S. V. Bhārata (II).

Nārigyanta - Vaivasvata Manu's son (76.11; 108.5).

533 Op. Cit., p. 530
Narmada - S. V. Bharata (I).
Naṣikyāḥ - S. V. Bharata (II).
Naṣikyavāh - S. V. Bharata (I).
Niḥāraḥ - S. V. Bharata (I).
Nikaṭāḥ - S. V. Bharata (II).
Nila - S. V. Jambudvīpa.
Nila - S. V. Meru.
Nila - S. V. Bhadrāśva (II).

Nipa - (Anthocepalus Cadamba; N.O. Rubiaceae; wild Cinchona; Guj. and Hindi Kadamba534) - This tree figures in the description of the forest visited by Baladeva (6.13).

Nipaḥ - S. V. Bharata (II).

Nirāmaya - Dattaputra Ṣavarṇi Manu's son (91.9).
Nirbhaya - Raucya Manu's son (91.38).

Nirmānar(p)atis - A group of gods under Manu Dharmaputra Ṣavarṇi (91.17).

Nirmoha - Śavarni Manu's son (77.11).

Nirmoha - A sage under Manu Raucya (91.30).

Niruddhāh - A group of gods under Manu Brahmaputra Śavarni (91.11).

Nirutsuka - A sage under Manu Raucya (91.30).

Nirvindhyā - S. V. Bhārata (I).

Nirvāsa - S. V. Food and Drink (Chap.II, Sec.V).

Niśadha - S. V. Jambudīpa.

Niśadha - S. V. Meru.

Niśadhah - S. V. Bhārata (II).

Niśadhavati - S. V. Bhārata (I).

Niscara - Dharmaputra Śavarni (91.20).

Niscira - A sage under Manu Svārocisa (64.4).

Niscirā - S. V. Bhārata (I).

Niśpāva - S. V. Food and Drink (Chap.II, Sec.V).

Niśprakampa - A sage under Manu Raucya (91.30).
Nīvāra - S. V. Food and Drink (Chap.II, Sec.V).

Niyati - Rauçya Manu's son (91.30).

Nohayāḥ - S. V. Bhārata (II).

Nṛṣimhāḥ - S. V. Bhārata (II).

Nūpī - S. V. Bhārata (I).

Nyagrodha - (Ficus Indica; Indian Fig-tree) - S. V. Ramyaka.

Pahlavāḥ - S. V. Bhārata (I).

Pahlavāḥ - S. V. Bhārata (II).

Palāda - S. V. Food and Drink (Chap.III, Sec. V).

Palandu - S. V. Food and Drink (Chap.II, Sec.V).

Palāsini - S. V. Bhārata (I).

Palgulakāḥ - S. V. Bhārata (II).

Palgulakāḥ - S. V. Bhārata (II).

Panasa - (Artocarpus Integrifolia; N.O.Urticaceae; Indian Jack tree; Guj. Phanas; Hindi Katiahar; Kanthal535)

- This tree figures in the description of the

forest visited by Baladeva (6.13).

Pāncalāḥ - S. V. Bhārata (II).

Pāncanadakāḥ - S. V. Bhārata (II).

Pāncasailāḥ - S. V. Meru.

Pāṇḍura - S. V. Meru.

Pāṇḍurācalā - S. V. Bhārata (I).

Pāṇḍyāḥ - S. V. Bhārata (I).

Pāṇḍyāḥ - S. V. Bhārata (II).

Pāṛāḥ - S. V. Bhārata (I).

Pāṛadāḥ - S. V. Bhārata (I).

Pāṛadāḥ - S. V. Bhārata (II).

Pāṛah - A group of twelve gods under Manu Dattaputra Sāvarṇi (91.5-6ab).

Pāṛasavāḥ - S. V. Bhārata (II).

Paraśuci - Auttama Manu's son (70.10).

Pāṛāvata - (The Dictionary says this is Diospyros
Embryopteris, which is the modern gab; but this tree is also Tinduka which occurs in MKP 6.12,14 - This tree figures in the description of the forest visited by Baladeva (6.13).

Pāravatāḥ - Name of a class of deities under Manu Svārociṣa (64.3).

Pāriyātra - S. V. Jambudvīpa.

Pāriyātra - S. V. Meru.

Pāriyātra - S. V. Bhārata (I).

Pāriyātra - S. V. Bhārata (II).

Parjanya - A sage under Manu Raivata (72.73).

Parsabarāḥ - S. V. Bhārata (II).

Parsālāgra - S. V. Bhadrāśva (II).

Pāsānāḥ - S. V. Bhārata (II).

Pāsūpāla - S. V. Bhārata (II).

Pataṅgaka - S. V. Meru.

Patavis - S. V. Bharata (I).

Pauravah - S. V. Bharata (II).

Paurikah - S. V. Bharata (I).

Pauskara - S. V. Food and Drink (Chap.II, Sec.V).

Pavitra - One of the five gods under Manu Bhautya (97.29).

Payosni - S. V. Bharata (I).

Phalgulukah - S. V. Bharata (II).

Phalgunakah - S. V. Bharata (II).

Pindamulaka - S. V. Food and Drink (Chap.II, Sec.V).

Pingala - S. V. Meru.

Pingalakah - S. V. Bharata (II).

Pinjara - S. V. Meru.

Pipathaka - S. V. Meru.

Pipilika - S. V. Food and Drink (Chap.II, Sec.V).

Pippalasroni - S. V. Bharata (I).
Piśācikā - S. V. Bhārata (I).

Piśikāh - S. V. Bhārata (II).

Pitromā - S. V. Bhārata (I).

Pīvara - A sage under Manu Tāmasa (71.59).

Plakṣa - (Ficus Infectoria; N. O. Urticaceae; Hindi Pilkhan)
- S. V. Kimpuruṣa.

Plakṣavataraṇa - A tīrtha situated on the Himavat mountain.
Here the river Sarasvatī takes its rise.⁵³⁷

Plava - (May be Grey Pelican, Pelecanus Philippensis⁵³⁸) -
An aquatic animal (6.22).

Plavāṅgāḥ - S. V. Bhārata (I).

Potāḥ (or Potakāḥ) - S. V. Ketumāla (II).

Prabhākara - A Sutapa god (77.6).

Prabhāsa - A Sutapa god (77.6).

Prabhu - An Amitābha (Amita) god (77.7).

Pragjyotisah - S. V. Bharata (I).
Pragjyotisah - S. V. Bharata (II).
Prakara - S. V. Jyotismat (I).
Prakara - S. V. Dyutimat.
Praleyadri - A synonym name of the Himalayas (1.45).
Prana - A sage under Manu Svārociṣa (64.4).
Praptah - S. V. Bharata (II).
Prasatika - S. V. Food and Drink (Chap.II, Sec.V).
Prasuta - A group of eight gods under Manu Cāksusa (73.51).
Pratardana - The group of gods under Manu Auttama (70.4).
Pratīra - Bhautya Manu's son (97.32).
Pravijaya - S. V. Bharata (I).
Prayaga - It is modern Allahabad. It is a Kṣetra according to the BGP (7.14.30; 10.79.10).\textsuperscript{539} It is referred
\textsuperscript{539} For details vide Law B.C., Op.Cit., pp. 117 f.
Priyangu - S. V. Food and Drink (Chap.II, Sec.V).

Priyaputra - This bird figures in the description of the forest visited by Baladeva (6.19).

Prṣadhra - Vaivasvata Manu's son (76.12; 108.5).

Prthu - A sage under Manu Tāmasa (71.59).

Prthusravas - Dattaputra Sāvanī Manu's son (91.9).

Pulindāh - S. V. Bhārata (I).

Punnāga - (Rottlera Tinctoria\textsuperscript{540}) - This tree appears in the description of the forest visited by Baladeva (6.15).

Purāh - S. V. Bhārata (II\textsuperscript{Φ}).

Purnotkaṭa - S. V. Bhārata (II).

Puru - Cākṣuṣa Manu's son (73.56).

Purudvaha - Dharmaputra Sāvanī Manu's son (91.21).

Puruṣa—Included among the grāmya paṇus (45.29).

Puṣkalah—S. V. Bhārata (I).

Puṣkara—The Puṣkara forest is situated at a distance of six miles from Ajmere. It is referred to in MKP 134.16.

Puṣpajā—S. V. Bhārata (I).

Puṣpaka—S. V. Meru.

Puṣpalah—S. V. Bhārata (II).

Puṣpogiri—S. V. Bhārata (I).

Raivata—A park of Raivata mountain is referred to in MKP 6.7.

Raivata—S. V. Bhārata (I).

Rājahadrakāḥ—S. V. Bhārata (I).

Rājamāśa—S. V. Food and Drink (Chap.II, Sec.V).


Rājanyah - S. V. Bhārata (II).

Rājasaila - S. V. Meru.

Rājasyāmaka - S. V. Food and Drink (Chap. II, Sec. V).

Rāma - A sage under Manu Sāvarṇi (77.4).

Rāmākṣa - S. V. Bhārata (I).

Ramyaka - In this varṣa, there is a lofty Nyagrodha tree having green leaves; and the people there live on the juice of its fruits, and live for ten thousand years. They are pre-eminent for sexual pleasures and are pure. They are free from oldage and ill-odorous (57.12-13).

Rāneyah - S. V. Bhārata (I).

Rānka - S. V. Bhārata (I).

Rasālayah - S. V. Bhārata (II).

Ratnavat - S. V. Meru.

Raudrasvanāh - S. V. Bhārata (II).

Rcaka - S. V. Meru.

Rcika - A sage under Vaivasvata Manu (76.10).
Rimāṇḍavyāh - S. V. Bhārata (II).

Ṛṣṭa - Vaivasvata Manu's son (108.4).

Ṛksa - S. V. Bhārata (I).

Ṛocana - S. V. Bhārata (I).

Ṛohita - S. V. Vāpuṣmat (I).

Ṛohita - A group of ten gods under Manu Rudraputra Svārṇi (91.23).

Ṛṣabha - S. V. Bhārata (I).

Ṛṣabha - S. V. Bhārata (II).

Ṛṣabha - A sage under Manu Svārociṣa (64.4).

Ṛṣabhāḥ - S. V. Bhārata (II).

Ṛṣikāḥ - S. V. Bhārata (II).

Ṛṣikulyā - S. V. Bhārata (I).

Ṛṣikulyāḥ - S. V. Bhārata

Ṛṣṭi - A sage under Dharmaputra Svārṇi Manu (91.19).

Ṛṣyamūka - S. V. Bhārata (I).
Rṣyamūka - S. V. Bhārata (II).

Rṣyasṛṅga - A sage under Manu Śavarnī (77.4).

Ṛṣṭa - A Mukhya god (77.8).

Ṛtadhāman - Indra under Manu Rudraputra Śavarnī (91.24).

Rudrāh - Kāśyapa's sons and a group of gods under Manu Yaivasvata (76.1).

Ṛṇapāḥ - S. V. Bhārata (I).

Sabala - A sage under Manu Dattaputra Śavarnī (91.8).

Sabarāh - S. V. Bhārata (I).

Sādānirā - S. V. Bhārata (I).

Sādhyāḥ - Dharma's sons; and the gods under Manu Vaivasvata (76.1-2).

Sahasrasīkhara - S. V. Meru.

Sahisnu - A sage under Manu Caksusa (73.55).

Sahya - S. V. Bhārata (I).

Sailikāh - S. V. Bhārata (II).
Sailūṣāh - S. V. Bhirata (I).

Sairisṭhāh - S. V. Bhirata (II).

Saivala - S. V. Bhadrāśva (II).

Śakabhava - S. V. Medhātithi.

Śakah - S. V. Bhirata (II).

Śakah - S. V. Ketumala (II)

Śakhāmṛga ('Branch-animal', a monkey or a squirrel\(^{543}\)) - Referred to in MKP 6.9.

Sakra - A Sutapa god (77.6).

Sakulī - S. V. Bhirata (I).

Sāla - (Shorea Robusta; M.O.Dipterocarpaceae; Sal tree; Hindi Sāl\(^{544}\)) - This tree figures in the description of the forest visited by Baladeva (6.17).

Sālmali - (There are two varieties of Sālmali viz. (1) Rakta Sālmali which is Bombax Malabaricum or Bombax


Heptaphylla; N. O. Malvaceae; Silk-Cotton tree; Guj. Rato Shemalo; Hindi Shimal, and (2) Sveta Shalmali which is Eriodendron Anfractuosum or Bombax Pentanctrum; N.O. Bombacaceae; Capok or Kapok tree; white Silk-Cotton tree; Guj. Dholo scattering of the Shemalo; Hindi Safed Simul - The Cotton of Shalmali tree is referred to in a simile (35.7).

Salmavesmakah - S. V. Bhārata (II).

Salvah - S. V. Bhārata (II).

Samitha (Grass) - It is used in the worship of the gods and in marriage rites

Samūla - S. V. Meru.

Sāna - A kind of Hemp, Crotalaria Juncea, Sunn Hemp or Sann Hemp; Bombay Hemp or Benval Hemp; Hindi Masina; Mustanpat; San; Guj. Sana.545a Sananda - S. V. Bhārata (I).

Saṅketah - S. V. Bhārata (II).

Saṅkha - S. V. Bhārata (II).

Sankhakuta - S. V. Meru.

Sankhavati - S. V. Bhadrāśva (II).

Sankrandana - Bhautya Manu's son (97.32).

Śanta - Tamasa Manu's son (71.60).

Śanti - Indra under Manu Brahmputra Savarnī (91.13).

Śāntikāḥ - S. V. Bhārata (II).

Śānumat - S. V. Meru.

Saptaparnā - (Alstonia Scholaris; N.O. Apocynaceae; Hindi Datyuni; Chhatiun 546) - This tree figures in the description of the forest visited by Baladeva (6.16).

Śarajāḥ - S. V. Bhārata (I).

Śārasvataḥ - S. V. Bhārata (I).

Śārasvataḥ - S. V. Bhārata (II).

Śārasvatiḥ - S. V. Bhārata (I).

Sārdanāḥ - S. V. Bhārata (II).

Sārdūla - Mentioned in a simile (1.23, 4.22) - S. V. Hastin.

Sārgīgīh - S. V. Bhārata (II).

Sārikā - A man who reviles his parents is born as a maina after his release from hell (15.36).

Sārkarāh - S. V. Bhārata (II).

Sārṣapa - S. V. Food and Drink (Chap. II, Sec. V).

Sārvāh - S. V. Bhārata (II).

Sārvatraga - Dharmaputra Sāvarṇi Manu's son (91.21).

Sāryāti - Vaivasvata Manu's son (76.11).

Sāṣa(ka) - The hare is said to have been born out of Brahma's feet (45.26). The moon is called "Sasālannīchānāh" (60.8).

Satadru - S. V. Bhārata (I).

Satadrujah - S. V. Bhārata (I).

Satadyumna - Cākṣuṣa Manu's son (73.56).
Satakāḥ - S. V. Bhārata (II).

Satānīka - Brahmāputra Sāvarṇi Manu's son (91.15).

Satapatra - The bird Woodpecker figures in the description of the forest visited by Baladeva (6.18).

Satasrūga - S. V. Meru.

Satya - A group of gods under Manu Auttama (70.2).

Satya - A sage under Manu Dattaputra Sāvarṇi (91.8).

Satya - A sage under Manu Brahmāputra Sāvarṇi (91.14).

Satyaka - Raivata Manu's son (72.75).

Satyāḥ - A group of twenty-seven gods under Manu Tāmasa (71.57).

Satyavāc - Sāvarṇi Manu's son (77.11).

Saumya - S. V. Bhārata (I).

Saurāstrāḥ - S. V. Bhārata (II).

Savadhānāḥ - S. V. Bhārata (II).
Savana - Priyavrata's son (50.15); the lord of Puṣkara- dvīpa, which he divided among his two sons viz. Mahāvītra and Dhātaki (50.21ab).

Sāvarṇaḥ - A group of gods under Manu Rudraputra Sāvarṇi (91.22).

Sāvitra - S. V. Meru.

Sibayāḥ - S. V. Bhārata (II).

Sīkharādri - S. V. Meru.

Sīkhi - Indra under Manu Tāmasa (71.58).

Simha - S. V. Hastin.

Simhalāḥ - S. V. Bhārata (II).

Sindhu - S. V. Bhārata (I).

Sindhu - Sauvīrāḥ - S. V. Bhārata (I).

Sindhu - Sauvīrāḥ - S. V. Bhārata (II).

Sinīvālī - S. V. Bhārata (I).

Sisira - S. V. Medhātithi.
Sisirakṣa - S. V. Meru.

Sītā - S. V. Bhadrasva (II).

Sītārta - S. V. Meru.

Sītoda - S. V. Meru.

Sīva - S. V. Medhātithi.

Sivāḥ - A group of gods under Manu Aputama (70.3).

Sambuddhārīṇī - S. V. Bhārata (I).

Soma - A Mukhya god (77.8).

Soṇo - S. V. Bhārata (I).

Srīgala - S. V. Baka.

Srīmānī - Bhautya Manu's son (97.32).

Srīparvata - S. V. Bhārata (I).

Srīphala - (The name of the fruit of the bel or bilva tree, Aegle Marmelos; N.O. Rutaceae; and also the tree itself; Guj. Bilvaphal; Bilinīphal; Hindi Bel; Bael; SrīpalŚ) - This fruit is referred to in the MKP 67.2.

Srīngavat - S. V. Jambudvīpa.

Srīngavat - S. V. Meru.

Strībāhyah - S. V. Bhārata (II).

Subala - Bhautya Manu's son (97.33).

Subhṛāḥ - S. V. Bhārata (II).

Subindu - S. V. Meru.

Suci - Indra under Manu Bhautya (97.30).

Suci - A sage under Manu Bhautya (97.31).

Sudhāman - A sage under Manu Raivata (72.73).

Sudharmāḥ - A group of twelve gods under Manu Dattaputra Sāvāṁī (91.5-6ab).

Sudha(k)aṛmāḥ - A group of ten gods under Manu Rudraputra Sāvāṁī (91.23).

Sudharmāḥ - The gods under Manu Raucya.

Sudhīyāḥ - A group of twenty-seven gods under Manu Tāmasa (71.57).
Sudrāh - S. V. Bhārata (I).

Sudrāh - S. V. Bhārata (II).

Suka - The parrot figures in the description of the forest visited by Baladeva (6.18).

Sukara - The man, who violates his friend's wife, teacher's wife and the King's wife, is born as a hog (15.12).

Sukarmāh - A group of gods under Manu Raucya (91.28).

Sukhāsināh - One of the two groups of gods under Manu Brahmaputra Śāvarni (91.11).

Sukhodaya - S. V. Medhātithi.

Sukra - A sage under Manu Bhautya (97.31).

Sukṛti - A sage under Manu Brahmaputra Śāvarni (91.14).

Sukṣetra - Brahmaputra Śāvarni Manu's son (91.15).

Sukti - S. V. Bhārata (II).

Suktimat - S. V. Bhārata (I).

Suktimatī - S. V. Bhārata (I).
Sukumāra - S. V. Bhavya (II).

Sulakārah - S. V. Bhārata (I).

Sumanāḥ - A group of gods under Manu Rudraputra Śāvarṇī (91.23).

Sumangalāḥ - S. V. Bhadrāśva (II).

Sumedhāsaḥ - A group of fourteen gods under Manu Raivata (72.71).

Sumeru - S. V. Bhārata (I).

Sumśānaḥ - S. V. Bhārata (I).

Sunetra - Raucya Manu's son (91.31).

Supārśva - S. V. Jambudvīpa.

Suparvan - Brahmāputra, Manu's son (91.16).

Supāyogā - S. V. Bhārata (I).

Surakṣa - S. V. Meru.

Surāsa - S. V. Meru.
Sūraśenāḥ - S. V. Bhārata (II).

Surāstrāḥ - S. V. Bhārata (I).

Surasthā - S. V. Jyotismat (I).

Suratha - S. V. Bhārata (I).

Suratha - S. V. Bhārata (I).

Surpakarna - S. V. Bhārata (II).

Surūpāḥ - A group of twenty-seven gods under Manu Tāmasa (71.57).

Suryārakāḥ - S. V. Bhārata (I).

Susānti - Indra under Manu Auttama (70.7).

Susarman - Dharmaputra Sāvarni Manu's son (91.21).

Susārmāḥ - A group of gods under Manu Raucya (91.28).

Sutapāś - A sage under Manu Raucya (91.30).

Sutapas - A sage under Manu Rudraputra (91.25).

Sutapāḥ - A group of twenty gods under Manu Sāvarni (77.5).

Sūtpalavatī - S. V. Bhārata (I).

Suprayogā - S. V. Bhārata (I).
Suvarṇāḥ - A group of ten gods under Manu Rudraputra
Śāvarmi (91.23).

Suvrata - Raucya Manu's son (91.31).

Śvyāṣṭavya - Raivata Manu's son (72.75).

Śvā - S. V. Baka.

Svadhāmāḥ - A group of gods under Manu Auttama (70.2).

Svakambalā - S. V. Ketumāla (II).

Svarga-bhaumānavadysakah - S. V. Bhārata (II).

Svarṇasṛṅga - S. V. Meru.

Śvāpada - Included in the list of wild animals (45.30).

Śvāpadāḥ - S. V. Bhārata (I).

Svasara - S. V. Bhārata (I).

Śvāvit - S. V. Food and Drink (Chap.II, Sec.V).

Śveta - S. V. Vapusmat (I).

Śvetaparṇa - S. V. Bhadrāśva (II).

Śvetodara - S. V. Meru.
Syāmā - S. V. Ketumāla (II).

Syāmāka - S. V. Food and Drink (Chap.II, Sec.V).

Syāmākah - S. V. Bhārata (II).

Syēna - He, who carries away venison, is born as a Hawk after death (15.22).

Taila - S. V. Food and Drink (Chap.II, Sec.V).

Taksasila - S. V. Bhārata (II).

Tāla - (Borassus Flabellifer; N.O.Palmae; Palmyra palm; Guj. Tāda; Hindi Tāl548) - This tree figures in the description of the forest visited by Baladeva (6.17).

Tamāla - Monier Williams says this is Garcinia Xanthochymus (Xanthochymus Pictorius; Roxburgh), but Roxburgh says the Tamāla is Diospyros Cordifolia, which Hooker unites with Diospyros Montana550 - This tree figures in the description of the forest visited by Baladeva (6.17).


Tamasa - S. V. Meru.

Tamasa - S. V. Bharata (I).

Tamāsah - S. V. Bharata (I).

Tamraka - S. V. Meru.

Tāmraliptāh - S. V. Bharata (II).

Tāmraliptāgah - S. V. Bharata (I).

Tāmraparnī - S. V. Bharata (I).

Tāmraparnī - S. V. Bharata (II).

Tāmravarna - S. V. Bharata (I).

Tanabahyakah - S. V. Bharata (II).

Tapasāramah - S. V. Bharata (II).

Tapastapa - A Sutapa god (77.6).

Tapasvin - A sage under Manu Rudraputra Savarnī (91.25).

Tāpī - S. V. Bharata (I).

Tapodhṛtī - A sage under Manu Rudraputra Savarnī (91.25).
Tapomurti - A sage under Manu Rudraputra Sāvarṇi (91.25).

Taponidhi - A sage under Manu Rudraputra (91.25).

Taporati - A sage under Manu Rudraputra (91.25).

Tāraksurāh - S. V. Bhārata (II).

Tatvadarśin - A sage under Manu Raucya (91.30).

Tejasvin - Bhautya Manu's son (97.33).

Tejorāśmin - A Sutapa god (77.6).

Tīmaka - S. V. Food and Drink (Chap. II, Sec. V).

Tinduka - (Diospyros Embryopteris; N.O. Ebenaceae; Guj. Temru; Hindi Taindu551) - This tree figures in the description of the forest visited by Baladeva (6,12,14).

Tosalāh - S. V. Bhārata (I).

Traipurāh - S. V. Bhārata (I).

Traipurāh - S. V. Bhārata (II).

Tridivā - S. V. Bhārata (I).
Trigartṣ̣āḥ - S. V. Bhārata (II).
Trigartṣ̣āḥ - S. V. Bhārata (II).
Trikuṭa - S. V. Meru.
Trilāṅgaḥ - S. V. Bhārata (II).
Triśtriḥ - S. V. Bhārata (II).
Trṣṇajati (Grass) - A class of plants (4.19).
Tumahāḥ - S. V. Bhārata (I).
Tumbarāḥ - S. V. Bhārata (I).
Tumburāḥ - S. V. Bhārata (II).
Tumbulāḥ - S. V. Bhārata (I).
Tungabhadrā - S. V. Bhārata (I).
Tungapraṣṭha - S. V. Bhārata (I).
Tuṣāraḥ - S. V. Bhārata (I).
Tuṣītāḥ - The gods under Manu Svarocīṣa (64.3).
Tustikāraḥ - S. V. Bhārata (I).

Tvaksāra - (Reeds) - A class of plants (4.20;

Tvāṅgaṇāḥ - S. V. Bhārata (II).

Udāmagiri - S. V. Bhārata (II).

Udbhid - S. V. Jyotismat (I).

Udbhidāḥ - S. V. Bhārata (I).

Udumbarāḥ - S. V. Bhārata (II).

Ujjhānāḥ - S. V. Bhārata (II).

Ulūkāḥ - S. V. Bhārata (II).

Unnata - A sage under Manu Cākṣuṣa (73.55).

Upadeva - Rudraputra Śāvarni Manu's son (91.26).

Urdhvākarnaḥ - S. V. Bhārata (II).

Urdhvābhu - A sage under Manu Raivata (72.73).

Urjastamba - A sage under Manu Svārocīsa (64.4).

Urjasvin - Indra under Manu Vaivasvata (76.4).

Urṇah - S. V. Bhārata (I).
Uru - Cāksuṣa Manu's Son (73.56).

Urukarma - S. V. Bhārata (II).

Usṇa - S. V. Dyutimat.

Uṣṭra - The camel is born out of Brahmā's feet (45.27).

Utkalāḥ - S. V. Bhārata (I).

Utpalāvataka - The name of a forest.

Uttamarnāḥ - S. V. Bhārata (I).

Uttara Kuru - In this varṣa the trees always bear blossoms and sweet fruits, and also produce garments and ornaments. They bestow all their desires and yield them fruits according to their desire. Here the ground abounds with precious stones; the air is fragrant and always delightful. Mankind are born there, when they quit the world of the gods.
They are born in pairs; the pair live in an equal life, and love mutually as Cakravakas do. They live for fourteen and a half thousands of years. There are two kula mountains in it, viz. Candrakānta and Sūryakānta. In the midst thereof flows the great river Bhadrasomā with a volume of sacred and pure water. There are also other rivers by thousands, some flowing with milk and others with ghee. There are also lakes of curdled milk in it. And fruits of various kinds, as sweet as nectar, are produced by hundreds and thousands in the woods in this varṣa. Lord Viṣṇu abides here under the form of a fish with its head turned to the east. Here in the ocean there are islands called Candra-dvīpa and Punya (56.18-28).

Uttamaujas - Brahmaputra Śāvarṇi Manu's Son (91.15).
Vadanadanturāḥ - S. V. Bhārata (II).
Vadanṭikāh - S. V. Bhārata (II).
Vāḍavāmukhāḥ - S. V. Bhārata (II).
Vāhyā - S. V. Bhārata (I).
Vaibhrāja - S. V. Meru.
Vaibhrāja - S. V. Bhārata (I).
Vaidarbhah - S. V. Bhārata

Vaidehakah - S. V. Bhārata (II).

Vaidūrya - S. V. Meru.

Vaidyuta - S. V. Vapuṣmat (I).

Vaidyuta - S. V. Bhārata (I).

Vaṁava - S. V. Jyotismat (I).

Vaikunṭhah - A group of fourteen gods under Raivata Manu (72.71).

Vaiprocani Bali - A sage under Manu Śāvarṇi (77.10).

Vaisikyāh - S. V. Bhārata (I).

Vaitaranī - S. V. Bhārata (I).

Vājeyāh - S. V. Bhārata (I).

Vājikesah - S. V. Bhārata (II).

Vājīkośah - S. V. Bhārata (II).

Vālaka - A sage under Manu Tamasa (71.59).

Vamanah - S. V. Bhārata (II).
Vanəra - He, who, while eating his brother's pinda; does not pursue his brother's welfare is born as a monkey after death (15.5). Included among the wild beasts (45.30). S. V. Sākhāmr̥ga.

Vanəstraκaḥ - S. V. Bhārata (I).

Vanəstraκaḥ - S. V. Bhārata (II).

Vaməvāsakaḥ - S. V. Bhārata (I).

Vaməvāsakaḥ - S. V. Bhārata (II).

Vamγaḥ - S. V. Bhārata (I).

Vamγaḥ - S. V. Bhārata (II).

Vanitəmukhaḥ - S. V. Bhārata (II).

Vanjula - (The name of various trees and other plants; Dalbergia Ougeinensis; Jonesia Asoka; Calamus Rotang or Hibiscus Mutabilis552) - This tree

figures in the description of the forest visited by Baladeva (6.17).

Vanjula - S. V. Bharata (I).

Vapusmat - Priyavrata's son (50.15); lord of Sāmalidvīpa (50.19). He had seven sons viz. Sveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and Ketumat. The names of the seven varṣas in Sāmalidvīpa came to be called after these seven sons (50.27cd-29ab).

Varāha - The Boar incarnation of Brahmā is referred to in MKP 44.7.

Varāhādri - S. V. Meru.

Varanasi - The capital of the people of Kasi. It is said to have been situated on the bank of the river Varana.553 It is mentioned in the MKP as a divine city (8.4).

Vardhamana - S. V. Ketumala (II).

553 For details vide Law B.C., Op.Cit., p.46,
Vardhamānā - S. V. Bhārata (II).

Vāricaraḥ - S. V. Bhārata

Varistha - A sage under Dharmaputra Sāvarṇi Manu (91.19).

Varunā - S. V. Bhārata (I).

Varunā - S. V. Aruṇāspada.

Vasiṣṭha - A sage under Manu Raivata (72.74).

Vasiṣṭha - A sage under Vaivasvata Manu (76.9).

Vasisṭha - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Vasavartinaḥ - A group of gods under Manu Auttama (70.5).

Vasus - Dharma's sons and a group of gods under Manu Vaivasvata (76.1-2).

Vasu - A sage under Manu Dattaputra Sāvarṇi (91.3).

Vasudhāra - S. V. Meru.

Vasumat - S. V. Bhārata (II).

Vasya - S. V. A(ā)gūdhra.

Vata - S. V. Supārśva.
Vatadhanaḥ - S. V. Bhārata (I).
Vatadhanaḥ - S. V. Bhārata (II).
Vatasvāna - S. V. Bhārata (I).
Vatsāh - S. V. note to Ujjhānaḥ alrove (p. 627).

Vedabhāhu - A sage under Manu Raivata (72.73).
Vedasmṛti - S. V. Bhārata (I).
Vedaśrī - A sage under Manu Raivata (72.73).
Vedavatī - S. V. Bhārata (I).
Vedimadrāh - S. V. Bhārata (II).
Vena - S. V. Bhārata (I).
Venu - S. V. Meru.
Venukāh - S. V. Bhārata (II).
Venumatī - S. V. Bhārata (I).
Venumatī - S. V. Bhārata (II).
Venya - S. V. Bhārata (I).
Yenya - S. V. Bharata (II).

Vetravati - S. V. Bharata (I).

Vibhāsa - An Amita (or Amitabhā) god

Vibhitaka - (Beleric Myrobalan, Terminalia belerica, the modern bahera; a large forest tree554) - This tree appears in the description of the forest visited by Baladeva (6.14).

Vibhu - Indra under Manu Raivata (72.72).

Vibhu - An Amita (or Amitabhā) god

Vicitra - Raucya Manu's son (91.31).

Vidarbhā - S. V. Bharata (I).

Vidarbhā - S. V. Bharata (II).

Videha - S. V. Bharata (I).

Vidisā - S. V. Bharata (I).

Vidisā - S. V. Bharata (I).

Vidūratha - Rudraputra Sāvarṇi Manu's son (91.26).

Vihangamāḥ - A group of gods under Manu Dharmaputra Sāvarṇi (91.17f).

Vikhyāta - Vaivasvata Manu's son (76.11).

Vindhyā - S. V. Bhārata (I).

Vindhyā - S. V. Bhārata (II).

Vindhyamāleyāḥ - S. V. Bhārata (I).

Vindhyavāsinaḥ - S. V. Bhārata (II).

Vinta - A Mukhya god (77.8).

Vipāśā - S. V. Bhārata (I).

Vipascit - Indra under Manu Svārociṣa (64.3).

Viprasastakāh - S. V. Bhārata (II).

Vipula - S. V. Jambudvīpa.

Vipula - S. V. Meru.

Virajas - Sāvarṇi Manu's son (77.11).
Virahotrah - S. V. Bhārata (I).

Virajākṣa - S. V. Meru.

Viryavat - Brahmaputra Sāvarṇi Manu's son (91.15).

Visākhavat - S. V. Meru.

Visāla - S. V. Ketumāla (II).

Visṇu - Sāvarṇi Manu's son (77.11).

Visṇu - Bhautya Manu's son (97.32).

Visoka - S. V. Ketumāla (II).

Viṣṭi - A sage under Manu Dharmaputra Sāvarṇi (91.20).

Viṣva - Dharma's sons and gods under Manu Vaivasvata (76.1-2).

Vitastā - S. V. Bhārata (I).

Vṛihī - S. V. Food and Drink (Chap.II, Sec.V).

Vṛka - The man, who improperly touches another's wife, is born as a horrible wolf after death (15.9).

Vṛkah - S. V. Bhārata (I).
Vṛṣa - Indra under Dharmaputra Śāvarttā Manu (91.19).

Vṛṣabha - Brahmāputra Śāvarṇi Manu's son (91.15).

Vṛṣabha - S. V. Meru.

Vṛṣadhvaja - S. V. Bhārata (II).

Vṛṣavat - S. V. Meru.

Vṛtraghni - S. V. Bhārata (I).

Vyāghrāgṛivāḥ - S. V. Bhārata (II).

Vyāghramukha - S. V. Bhārata (II).

Vyāla - S. V. Baka.

Vyāsa - A sage under Manu Śāvarṇi (77.4).

Yamunā - S. V. Bhārata (I).

Yamunāh - S. V. Bhārata (II).

Yasomatyāh - S. V. Bhārata (II).

Yattila - S. V. Food and Drink (Chap.II, Sec.V).

Yaudheyyāh - S. V. Bhārata (II).
Yava - S. V. Food and Drink (Chap. II, Sec. V).

Yavanāḥ - S. V. Bharata (I).

Yavanāḥ - S. V. Bharata (II).

Yena - S. V. Bharata (II).

Yūthagāḥ - A group of eight gods under Cākṣūṣa Manu (73.52).