CHAPTER VII

THE MOUNTAINS

The names of mountains mentioned in the inscriptions covered by the present study are mostly either the well-known mountain ranges of India such as Vindhyā, Himalaya, Arbudavali, Sahya or mythological such as Meru, Mandara etc. We have at one place even a reference to the Kulaparvataś i.e. the chief mountain ranges which are Mahendrapalaya, Malay, Sahya, Suktimāna, Masa, Vindhyā and Pārīyattra or Pāriyattra, It is intriguing as to why the Himalaya has been left out from this list. However, the inscriptions still have to add to our knowledge of Indian Geography by mentioning the names of local mountains and hills which are generally unfamiliar to people living in other parts of the country. Therefore, a study of the inscriptions makes our survey more comprehensive and widens our knowledge in this respect also.

AHADHUTAPALA

The name of this hill occurs in a grant of Pallava Vālaka Nandivarman. This hill runs to the west of the southern boundary of Udayavandramagāna which was situated on the bank of the river Palar in Čudiyatham taluk of the North Arcot district, Tanjēr-Nadu.

ARUBDA

It occurs in fragmentary grant of Paramēraś of
Abu² and Udaipuras Prasasti of the kings of Malva.³ The glorious mountain of Arbuda is modern Abu. It is situated in Sirohi district of Rajasthan. It is considered to be a part of Aravalli-range (Arbudavali). On Mount Abu was the hermitage of the Sage Vasishtha. The place is associated with the story of the mythical origin of the Rajputs. The five pits out of which the progenitors of Pratihārās Čālokyaś, Čandālaśās, and the Parmāraś were born are associated with this mountain. Later on the place became sacred to the Jaina. Temples dedicated to the Jain Tirthankarās Nābādeva and Neminātha were built here. They are the most beautiful specimens of early medieval architecture and sculpture in marble. They were built by Vimalaśāha and Tejahpala.

CITRAKUTA-PARVATA

It finds mention in Milgund inscription of Amoghavarma I dated Saka 738.⁴ It is an isolated hill on the river Paisuni or Mandakini where Rāma dwelt for sometime during his exile.⁵

DEVAPARVATA

The name of this hillock is referred to in Dharmalingeswara Copper Plate grant of Anantavarman dated Ganaśa era 204.⁶ The hillock of Devaparvata which bounded
the village Talatthāra cannot be identified exactly. Kailān copperplate of king Śrīdhāranarāja dates the regnal year 8 describes it as a hill fort lying within the jurisdiction of Kumāramātya.

SAPURĀGA

The record dated Saka 734 of the reign of Karika Suvarṇaśvara refers to this mountain. It is the same as Dev-Parvata and Śītalaya of the Śiva-Purāṇa. It was the abode of Ilbala, a demon whose brother Vatapi was killed by Agastya. It is situated near Paūlatbad in Aurangabad district of Maharashtra. It is famous for its rock-cut temples of the Three religions: Buddhism, Jainism and Hinduism. The most famous is the Kailān-temple constructed by Kaṭākāṭa monarch Kṛṣṇa.

GANAKUTA

It finds mention in Vālīyapundrit Grant of Amāraja II dated Saka 867. The king Viśvāditya III defeated the Ganges who took refuge on the peak of the Gaṅgakūta.

GOPĀDRA

It occurs in a Gujarr inscription at Yavālabaḥatt-avāhin temple and a stone inscription of the time of Yasovarman dated A.D. 954. It is the hill on which the
fortress of Swallor stands.

HARIYAGIRI

It finds mention in Alas plates of Yuvaraja Govinda II dated A.D. 770. The mountain of Hariyagiri is stated to be situated to the southern side of the Alakatka-Vigaya i.e. modern Alata in the Kolhapur district of Maharashtra.

HARSHA PARVATA

The name of this mountain is referred to in the Harsha stone inscription of the Chanastra Vgraharaja dated year 1030. A temple of Siva, worshipped under the name of Harsha was erected on the moon-decorated hill Harsha by an ascetic named Allata. The hill called Harsha or Uncha-pahar lies near the village of Harshattha in the Chakharvati region of Rajasthan, about 11 Kms. south of Sikar and 96 Kms. north-west of Jaipur, Rajasthan.

HIMAGIRI, HIMAGIRI OR HIMADRI

The following inscriptions refer to this mountain:

1. Nesarika grant of Govinda III dated Saka 727.15
2. Pascimabag plate of Aricandra dated the year 5.16
3. Banjan plate of Amoghavarse I dated Saka 793.17
4. The record dated Saka 735 of the time of Prabhūtavarse.18
5. Baripada Museum plate of Devānanādēva
dated A.D.899.\textsuperscript{19}

6. Candrasol inscription of Prabhodhasiva dated
A.D.972.\textsuperscript{20}

It is the same as Himalaya-Parvata which marks
the northern frontier of India. It is very frequently
mentioned in the Epics, Purāṇas and Sanskrit Kāvya.

\textbf{INDRAGALLA}

The name of this mountain occurs in the Choorava
stone inscription.\textsuperscript{21} The large and fast moving river
Bhadrasoma passes by this mountain. It was the hill
where Indra brought the heavenly musician Pancha
Sūkha to play on his lute before Buddha. There is a
cave named as Indragalla-guha in this mountain. According
to Fa-hien, the cave and the mountain were situated
nine Yojanas to the south-east of Pataliputra. Cunningham
identifies the mountain with Giriyek 10 Kms. from
Rajgir.\textsuperscript{22} The Pancchar or Panchāna river flows by its
side and the village Giriyek is located just across
this river.

\textbf{KAILESA}

This well-known mountain is mentioned in the
following inscriptions :-
1. The Ghoarawa stone inscription.  
2. Udaipur Prasasti of the kings of Ālva.  
3. The record dated Harsha Sam. 43 of the time of the king Jisnagupta.  
4. The record dated Harsha Sam. 119 of the time of Śivadeva.  
5. Mandkila Tal Inscription in which various spires of the white temple have been compared to the mounts of Kailāśa and Vindhyā.  

According to Mahābhārata, it is also called Hemakūṭa and the Kamaun and Garwal mountains are said to be included in the Kailāśa range. The Sadrīkātī is said to be situated on the Kailāśa mountain. It is known to the Jains by the name of the Astāpada mountain where the sons of Śabha and many sages attained perfection. It is the Kangrimpoche of the Tibetans, situated about 40 Kms. to the north of Rαṅgα-vāravāra. It runs parallel to the Hādakān range 50 Kms. behind the Greater Himalaya.

KHIKUTA  

The name of this hill occurs in the Barbatiya plates.
of Vanamalivarmadeva dated A.D. 329. It is known as Kamagiri along which the famous river Brahmaputra passes by. The god Kamesvara and the goddess Mahagauri are said to have been installed on this hill.

KONAMOTIKA

Tipperah copperplate grant of Lokanatha dated the year 14 refers to this hillock which bounded the Suvanga-Vishya in the east. Since the exact identification of this district remains undetermined it is, thus not possible to suggest the exact location of this hill.

KOBIA

It finds mention in Dharmalingeswara copperplate grant of Amantavarman dated Gange-year 204. Its identity is unknown.

KORKANTA

Dharmalingeswara copperplate grant of Amantavarman dated Ganga era 204 refers to this mountain. Nothing is known about its identification.

KOMAGIRI

It occurs in the Nesarika grant of Govinda III dated Saka 727. The village Nesarika in the Belgum district is said to have been bounded on the north
by a village situated near Krishnagiri which is
called Kamaruras or the Black-mountain\textsuperscript{37} contiguous
with the Hindukush in the west. A big group of caves
known as Kamari situated on the island of Salsetta
about 32 Kms. from Bombay has been identified with
Krishnagiri or Kamagiri which is associated with the
Sahya-mountain.

KRISHNIKALA\textsuperscript{IMCHHA\textsuperscript{A}}

It finds mention in a grant of the reign of
Pallavamalla Nanilivaram\textsuperscript{38}. It is referred to in the
description of the western boundary of the granted
village Udayachandranagala on the bank of the river
Palar in north Arcot district of Tamilnadu while
proceeding northwards from the Lohitagiri hill starts
the boundary of the cave Ramblingt which lies to
the west of the hill Krishnalakilochncha.

\textsuperscript{37}

It finds mention in Palaimabag plates of
Suvarnottirata dated the year 5\textsuperscript{39} Gla\textsuperscript{M}\textsuperscript{I} is no doubt
the modern Lalam hills near Comilla in Bangladesh.
It seems to have possessed the efficacious medicinal
herbs.
LAYANAGIRI

It occurs in the Bhor State Museum plates of Dharavarṣa Dhruvarṣaṇa and an incomplete grant of Sindhudityavaranan dated Saka 887. The record dated Saka 887 states that this hill formed the western boundary of the village Kinihika (modern Kinhal) in the north-west of Pune in Maharashtra. Layanagiri or Layandri is the same as Menhad hill.

LOHITAGIRI

The name of this hill is mentioned in a grant of the time of the king Pallavamala Nandivarman. Lohitagiri is stated to have formed the western boundary of the donated village Udayacandramaṅgala on the bank of the river Palar in North Arcot district of Tamil Nadu.

LOKĀLOKA-PARVATA

It finds mention in Bilhara stone inscription of Yuvarajadeva. The moon is said to rise up to the Lokaloka mountain which is supposed to be beyond the ocean of fresh water and beyond which again is the cell of the mundane egg.

MAHĀPARVATA

The name of this mountain occurs in Talcher plate of Vinītatunga II dated year 161. Yamagartta-mandala
was located near this mountain in the Bhenkanal district of Orissa.

**Mahendragiri**

The following inscriptions refer to the mountains:

1. **Nāpitavataka grant of Devendravarman.** The king Devendravarman is said to be the devout worshipper of Gokarnaśvāmin residing on Mount Mahenira.

2. **Galavallī grant dated Gaṅga year 393** refers to the god Bhagavat Gokarnaśvāmin who is said to have been installed on the peak of Mount Mahenira.

3. **Paṭṭali grant of Yuvarāja Rajendravarman.**

4. **Cuttack Museum plates of Madhavavarman dated Harsa Sam.**

5. **Gautani plate of Gaṅga Indravarman dated year 4.**

6. **Tekkali plates of Indravarman.**

7. **Tekkali plates of Devendravarman.**

According to Pargiter, the name of Mahendragiri should be confined to the hills between the Mahānadi, Godāvari and Main Gaṅga, and may comprise the portion of the Eastern Ghats north of the Godāvari. It is still
known by the name of Mahendrāgala. According to Pāṇḍaśv Harvācaraśa, the Mahendra mountain joins the Malayaparvata. Mahendrāgiri seems to have included the whole chain of hills from Mahendrāgiri in the Ganjās district and runs on to the Kulkakal hills in the Tirunelveli district of Tamilnadu.

MUKUNA

Samyogna plates of Śānikya Vijayāditya dated Saka 630 refer to this hill which lay to the southwest of Gadgeri in Karnataka.

MALAYAPARVATA

It is mentioned in the following inscriptions:

1. Paśimabag plates of Śrīcanśa dated the year 5.

2. Naveśrī plates of Pulakesīrāja dated the year 490.

3. The record of the time of king Mahipāl dated the regnal year 5.

It comprises the Travancore hills and the southern fringe of the western ghats which stretches from Milgiri to Kanyakumari.

KANDADA

The name of this mountain occurs in the following inscriptions:

1. Naveśrī plates of Pulakesīrāja dated year 490.

2. Bilhari stone inscription of Yuvarājadeva.
3. The record dated Saka 730 of the time of king Prabhūtavrāja. 60

4. Ghurāva stone inscription. 61

It is situated in the Banka sub-division of the district of Bhagalpur, about 5 Kms. to the north of Banki and 43 Kms. to the south of Bhagalpur. It is regarded as a sacred hill due to the beautiful tank called Ādvarūṇī at the foot of the hill. People from far and wide come to take bath on the last day of the Ganges month. Varāna Purāṇa locates it to the south of the Ganges and on the Vindhyā range. 62

The following inscriptions mention the name of this mountain:

1. Navāri plates of Pulakesīrāja dated the year 490
2. Baripada house plate of Devanandadeva. 64
3. Manikila Tal inscription dated 704-1043. 65
4. Sanajana plates of Anughaṇvara I dated Saka 793. 66

According to the popular belief as mentioned in the Purāṇas, Meru is a mountain of gold. It is regarded as the abode of the gods, and is often called the best of the mountains. Modern scholars have suggested various identifications. According to B.C. Bas it is the glacier from which the river Ganges rises. 67 The Markandeya Purāṇa describes it
to be surrounded by the mountains Misadna and Paripatra in the west, by Himavata and Kailasa in the south and Śringvasa and Jaruddha in the north. It is more or less a mythical name.

**Mandacchiri**

It is mentioned in Atakur inscription of the time of Krishna III dated year 812. It has been identified by Mr. Rice with Mandhura, a fortified hill in the Kolhar district of Karnataka. It contains a temple of Siva and is the source of five rivers.

**Pipata Parvata**

The name of the mountain finds mention in Dharantalingeswara copper plate grant of Anantavarman dated Ganga year 204. Its exact identification is not known.

**Rohana**

Second Prabasti of Baijnatha dated A.D.879 mentions Rohana mountain which is the same as Adam's Peak in Cylon.

**Roharakshana**

It occurs in the Dhiniki grant of Jaikadeva
dated V. S. 794. It lies to the east of the village Dhiniki in the vicinity of Okha in Jamnagar district, Gujarat. There are many hills, Dhad or ridges near Dhiniki but none of these is called by the name of Rohra.

RUDRAGIRI

Vajiravada grant No.B of Indra III dated Saka 836 refers to Rudragiri at the foot of which the granted village Ruddana (Uttar) was situated. This mountain formed the eastern-southern boundary of Ruddana which may be looked for in Nasik district of Maharashtra.

JAYADAKA

It is referred to in the Cocaole plates of Devariravaran dated Gaapya year 163. It formed the western boundary of the granted village Poppanya in Kramakavarta-Vayya (may be in Srikakulam district of Andhra Pradesh).

SRIPARVATA

It is mentioned in Velpuru inscription of Madhavaran I, dated the year 33. According to J. Burgess, Sripuravata is the same as Srisailam in Kurnool district of Andhra-Pradesh, situated on the south of the Kurna river about 163 Kms. west-south-west of Dharmikot and 136 Kms. east-north-east of Kurnool and 80 Kms. from the Krishna railway station in Andhra Pradesh.
UDAYA

It appears in Gwalior Prāṣasti of king Shōja Pratihāra dated A.D.840. It is the mythological name of a mountain from where the sun supposed to rise.

VELĀSĪKHĀRA

It occurs in the record of the reign of Pallavamala Nandivarman. It finds mention in the description of the western boundary of the granted village Udayasandrāmaṇgalam on the river Palar in the North Arcot district of Tamil-Nadu. While proceeding northwards from the hill Lohitagiri, the boundary of the Raminaguru, which lies to the west of the hill Kranāśīvalochnahāya beyond the hill of Velāsīkhāra,

VINDEYA PARVATA

The name of this well-known range is referred to in the following inscriptions:—


2. Sanjan plates of Amoghavarsa I dated Saka 793.

4. Manikila Tal inscription. 31
5. Paschima bag plates of Srīsandra. 32
6. Navaśatī plates of Pulakesīrāja dated year 490. 33
7. Silhāri stone inscription of Yuvarājadeva. 34
8. Rādhānpur plates of Govinda III dated Saka 730. 35
9. Ragholi plates of Jayavardhana II. 36
10. Koniedda grant of Dharmarāja. 37

This famous range running from the east to the west, forms a sort of dividing line between northern India and the south (Aryavarta and Dakṣināpatha. It is frequently mentioned in the two epics, the Purāṇas and Sanskrit literature. The Vindhyas corresponds to Ptolemy's Sinus. It is the source of the river Narmada and Tapti.
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<td>IA., VIII, 273.</td>
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<td>BI., XXXII, 135.</td>
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<td>ibid., I, 222.</td>
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<td>4.</td>
<td>ibid., VI, 99.</td>
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<td>[Name], Ayodh., K., ch. 55.</td>
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<td>BI., XXIII, 221.</td>
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<td>BI., IX, 47.</td>
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<td>11.</td>
<td>ibid., I, 154.</td>
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<td>ibid., 122.</td>
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<td>ibid., VI, 209.</td>
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<td>ibid., XXXIV, 123.</td>
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<td>ibid., XXXVII, 295.</td>
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<td>ibid., XVIII, 235.</td>
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<td>ibid., XXI, 149.</td>
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<td>IA., XVII, 309.</td>
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<td>26</td>
<td>Ibid., 174</td>
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<td>30</td>
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<td>35</td>
<td>Ibid.</td>
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<td>46</td>
<td>Ibid., XXXIV, 190; JAHRes., VIII, 185</td>
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51. Ibid., XVIII, 307.
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57. SI., XXIX, 1.
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64. SI., XXVI, 74.
65. Ibid., XXXIV, 77.
66. Ibid., XVIII, 243.
67. cf. Geogrophy of Early Buddhists, 42.
68. SI., II, 171.
69a. Mysore Inscriptions, XLV.
69. JAH., III, 272.
70. SI., I, 97.
71. IA., XII, 155.
73. Ibid., III, 130.
74. Ibid., XXXVII, 125.
75. Antiquities of Kathiawad and Kachh, 233.
76. BI., XVIII, 99.
77. IA., VIII, 273.
79. ibid., 235.
80. ibid., XXXII, 129.
81. ibid., XXXIV, 32.
82. ibid., XXXV, 292.
83. CII., IV, 140.
84. ibid., 210.
85. EI., VI, 239; IA., XI, 160.
86. ibid., IX, 41.
87. ibid., XII, 265.

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