CHAPTER XII
COUNTRIES AND THE PEOPLE

In the previous Chapter XI we have given an account of the five-fold division of India as given in the Purāṇas and the epics. We have also seen that each of the five regions into which India was divided in ancient times, consisted of a number of units each of which derived its name from the people inhabiting a particular area e.g. Madrakas, Malavas, Abhiras, In other cases the constituent units derive their name from a river, a city or along which the people are settled e.g. Satodrujas, Puskalas (after Puskalāvatī) Holasmarsas etc. Side by side with these we find that in many cases the people are named after the name of the territory, e.g. Vahlikas, Gandharvas, Kalingas etc.

While these lists of the Purāṇas are quite exhaustive, we can supplement them here and there with the names occurring in the inscriptions

ADDANAKA-DESA:

It is referred to in the record dated Śaka 839 of the time of king Dharnīvarāha. The country around Vadhān including Limbdi, came to be known as Addanaka-desa after the name of Addana, the grandfather of Dharnīvarāha. It is represented by modern village Hadda on the old road from Dholka to Dhandhuka in the Ahmedabad district of Gujarat.
The name of this country occurs in Udayendaras plates of Nandivaran. Kind Nandivaran granted two villages named Udayasandramagala and Kammivayila which were situated in Adayarastra. Adayara is either a mistake for or an attempt to Sanskritize Adayara 'the river of refuge' which occurs in another Udayendiram grant. There is a village Ada, about seven miles from Shandrakh railway station in Balasore district of Orissa which may be identical with ancient Adayeem. But this village name cannot lead to the proper identification of the Adayara Rastra as one of the villages mentioned in the grant namely Kammaramgal was situated upon the Kranadi - 'The milk-river' which is the Sanskrit equivalent of the Tamil name of this river 'The Paler'. This village was situated in the Kranad Vibhaya, which is again a Sanskrit equivalent of the mixed Tamil and Sanskrit name Adayara-rasta and this name again takes us in a similar general way into the western and inland districts of the Paler. Sravanas-Belgola inscriptions have proved very useful in this connection because there it is stated that Chittur i.e. (modern Chittoor, the headquarters of the district of the same name, in Andhra-Pradesh) was situated in the Adayara-Sattu which seems to have comprised the area of the Chittoor district of Andhra Pradesh and North Arcot district of Tamil-Nadu.
Harsha stone inscription of Vīgraharāja dated the year 1030 refers to this country. The rulers of the Gahālana right from Īvaka I to Vīgraharāja held their sway over the country called Ananta and the mountain of Harsha was also situated in this country. The village Manapālīka, the residence of Allata, who built the magnificent temple of Harṣadeva (i.e. Śiva), was also included in the above mentioned land. The country comprised the Chaukhawati Province of the formerly Jaipur State (now the Bikaner district of Rajasthan).

**Śwaśṭika**

Śwāśṭika of king Shoja refers to this country. It was one of the sixteen Janapadas of ancient India which occupied the territory round about Śwaraṇa lying under the shadow of the Šaivataka. The country Anarta is supposed to represent the Northern Gujarat including the port of Kathiavār and the area up to Anakṣāraṇād in the South. In the Mahābhārata the Anartas with the Anirūtas are recorded amongst the people of India and Śvaraṇa (Śvaraka) is mentioned as the capital of the Anartas. The country is stated to have acquired its name from an ancestor Anarta. This Janapada was ruled by scions of the Yadava family. Śvaraṇa was the seat of the famous Andhakavṛndāvanahs. When Arjuna went to Lord Krishna for help in the
Bhārat war, he expressed regret for his inability to prevent the gambling due to his absence from the Anarta family.  

**ANDHRA:**

The Andhra country is mentioned in the following inscriptions:-

1. Gwalior Praśasti of Bhoje-Pratihara
2. Pundakeśvara Plate of Lalitasūddeva dated the year 22
3. Nasārikā grant of Govinda III dated Śaka 727.

The Andhras are well-known ancient people in the South who are frequently mentioned in the Purāṇas and the Mahābhārata. They are said to have been subdued by Sahadeva during his conquest of the South. The ancient kingdom of Vēngī which covered the coastal region between the rivers Godavari and Krishna roughly represented the Andhra country in ancient times. The present day Andhra State covers a much wider area.

**ARYAVARTA:**

This well-known name for Northern India occurs in Cincani grant of Indra III dated Śaka 848. Aryavarta is defined by Rājēśkhara as follows:-

i.e., Aryavarta is the land situated between the Eastern and Western oceans (i.e., the Bay of Bengal and the Arabian sea) and the Himalayas and the Vindhyā mountains. Rājēśkhara
has closely followed Manu, II, 22.

AVANTI:-

Avanti which was one of the sixteen Mahājanapadas of Jambudvīpa is referred to in the Bonda plates of Mahāśiva Tiṇara dated the year 518 and Kesārika grant of Govinda III dated Saka 727. It is said that Jagattuṅga (i.e. Govinda) decorated the whole universe with the sign of Garuda after having taken away the royal-insignia from Lord of Avantis. The Avantis were regarded as one of the most powerful clans of the Ksatryas in ancient India. As regards the location of Avanti, the Mahābhārata places it in Western India, situated on the sacred river of Narmada. Mrs. Ryya Davids points out that Avanti was situated to the North of the Vindhyā mountain and to the North-East of Bombay. Avanti roughly corresponded to Malwa, Nimar and the adjoining parts of the Madhya Pradesh. It was sub-divided into two parts: Northern and Southern. The Northern Avanti had its capital at Ujjayinī while the Southern Avanti had its capital at Mahismati. It was one of the most prosperous and flourishing kingdoms of ancient India. It was a great centre of Buddhism and one of the sacred places of Śīlavatī sect.

AVARANTYA OR APARANTYA:

It is referred to in the Sanjan plates of Buddhavarga.
According to Sir R.C. Bhandarkar, Aparāntika was the Northern Koṅkan having Suryāraka (modern Soora) near Bassein as his capital while Sh. Bhagavanlal Indraji identifies Aparānta with the Western sea-board of India. It is said to have been located to the North of the Sindhu-Sauvīra, 24 Kālidāsa mentions in Rāghuvaṃśa that it was situated between the Sahya (the Western Ghats) and the sea. It extended from the river Mahi to Goa. 25

BANAVASE = TWELVE-THOUSAND (12,000)

The Ātakār inscription of the time of Kṛṣṇa III dated year 372  26 refers to this province which was given by Kamaradeva to Bātuga in token of approval. The province took its appellation from one of the ancient forms of modern Banavasi in North Kanara district. The exact extension of Banavase-daṇḍa cannot be stated. It included at least North Kanara district and the North Western part of the Shiraga district. Banavase is a place of considerable antiquity as is mentioned in the Mahābhārata and early inscriptions.  27 It is also referred to in the Mahāvaṃśa and by Ptolemy in the second century A.D. It had been the capital of Catusaṭakarnī and afterwards of the Kadambas who began to rule at Banavasi about A.D. 4th century.  28 Nagarjunakonda inscription of Ikṣavaku Vīra-pratara-datta is the first inscription to mention the name of this place.  29
ELULVALA-DESA:

The name of this country occurs in the following inscriptions:—

1. Kendur copper plate of Kirtivarman dated Saka 672.
2. Dharwar plate of Siddhara.

The well-known Beluvaladesa often called Belvola-300 has been identified with modern Gadak, Navalgunda and Ron talukas of the Dharwar district and the Parasgad taluka of the Belgaum district covering roughly an area of 112,511 Kms. According to Dr. Fleet, it included the Gadag, Annigere, Kurtakoti, Navgund, Hali-Kukkanur region comprising part of the Dharwar and Belgaum districts and their neighbouring area.

BHOQTA:

Khajuraho inscription of Yasovarman refers to this country. The image of Vaikuntha which was received by Yasovarman originally belonged to the Lord of Bhota who had got it from the Kailasa. According to Lassen, Bhota is identical with modern Tibet.

GALUKYA-DESA:

It appears in Jamalagama grant of Galukya Vijayaditya dated Saka 619. The donated village Jamalagama as well as Pullavadal and Narakhandi or Mayurakhandi were included in this country. The site of Nasik district of Maharashtra may represent the ancient Challuskiadesa.
Cālukya:

The Nesarikā grant of Govinda III dated Śaka 727 states that Jagatūṣaṇa decorated the whole universe with the sign of Garuda after having taken away the insignia of the boar from the Cālukya-ruler. This may either be the Cālukya house of Vemulavāda which owed allegiance to the Rāṣṭrakūṭas or the branch of the Cālukya house of Bāḍmaṇī to which the later Cālukya of Kalyāṇa belonged.

Cāndalā:

The Pāṇdukasāvar plate of Lalitaśūradēva dated the year 22 mentions the people called Cāndalas. They are included in the different types of men who assembled in the district of Kārtikeyapur and were addressed by Lalitaśūradēva. The Agni-Purāṇa declares that Cāndalas shall be employed for the execution of criminal, they shall wear the clothes of the dead, while they must live outside the village and must not touch others. Sopīkas are supposed to be born of Cāndalas by Pākkasa women.

Candraḍīpī:

It is mentioned in Dhulla plates of Śrīcandra. The record states that the king Trailokyacandra became the king of Candraḍīpī which has been identified with some parts of Buckergunge district in Bangladesh.
CEDI:

The Cedi kingdom is mentioned in Bilhari stone inscription of Yuvarājadeva II. Lakṣamanaśāja is said to be the powerful Lord of Cedi. Cedi was originally the name of the country along the Southern bank of the Jumna from Chambal on the North-West to the Karvi (which flows North-East of Chitrakuta) on the South-East. Its Southward limits were the plateau of Malava and the hill of Bundelkhand. In later times, it roughly corresponded to the modern Bundelkhand and the adjoining region. It was an important centre of Buddhism.

CERA:

Navaśrī plates of Pulakesīraja dated the year 490 refers to the three hereditary kingdoms Cera, Cola and Pandyā which are said to have been conquered by the king Satyārāja. The kingdom of Cera is the same as Kerala. The Kerala country comprised the Travancore, Cochin and Malabar districts. The Koṅga-desa corresponding to the Coimbatore district and southern part of the Salem district was annexed to it. It extended from the south of Kupaka down to Kanneti in Central Travancore.

COLA:

The name of this country is referred to in the following inscriptions:

1. Navaśrī plates of Pulakesīraja dated the year 490.
3. The record dated saka 675 of the time of king Dantidurga.  
4. Talegaon copper plate grant of krsnaraja I dated saka 690.
5. Piapari plates of Dharavarsha Druvaraja.

The Colla country was drained by the river Kaveri and comprised the districts of Trichinopoly and Tanjore. It is stated in a South Indian inscription that Kava, i.e. the god Siva, asked Gunabharu (Mahendravarman I, Pallava), "How could I, standing in a temple on earth, view the great power of the Colas or the river Kaveri? Uraiyur or Urgapura i.e. old Trichinopoly was the capital of Chola. The principal port was at Kaviripattinam or Pugar on the northern bank of the river Kaveri.

The name of this country is referred to in the following inscriptions:
1. Kadalar grant of Marasimha II.
2. Sanjan plates of Amoghasura dated saka 793.
3. Maliyapundé grant of Amrāja II dated saka 867.
4. Chinnani grant of the king Indra III.

It is called Dehala or Dhahala in the Khoh copperplate of Maharaja Hastin and is described as lying within the eighteen forest kingdoms. Samudragupta had reduced to subjection these forest-kings (Aṭavika-rājas).
It included erstwhile princely states of Ajigurh, Jaso, Nagod, now forming a part of Madhya-Pradesh. It was bounded by the present district of Jabalpur in the north and extended about 120 miles from Tripuri. Skanda Purana^53 gives a list of 72 countries with the conventional number of grāmas contained therein and the name of Dhala-9 lakhs is mentioned at the Serial No. 10.

**Dakṣiṇākhandha**

It occurs in the plate of Tribhuvanamahādevi from Bund dated the year 606^54 It may be identical with Dakinmal (Dakṣina-mahal?), a pargana in the central sub-division.

**Dakṣiṇa-Tosali**

It occurs in the Terunâni plates of Subhâkara II^55 and in the Santiragrama grant of Bandimahādevi^56. Hultzsch refers to two copperplate inscriptions found in the Cuttack district which mention northern and southern Tosali^57. Dakinmal-Tosali is perhaps the same as the country of Ašita-Tosali of Dakṣinapatha which had a city named as Tosali. It seems to have been larger in extent than uttar-Tosali. It was the name of a wider territorial division. Tosali is the Tosali of prosemy. It is identical with Dhauli in the Puri district of Orissa. It includes the parts of Cuttack, Puri and Ganjam districts of Orissa.
According to some, it was ancient Kosala. The Kosala-gaṅga or Kosala-Gaṅga of Kittiśa, which is the name of a tank near the Dhauli hill, confirms the statement that Kesi was the ancient Kosala.\(^5\)

**DRAVILA—DŚĀ OR DRAVIDA:**

It occurs in the Pāṇḍukēśvara plate of Lalitāvṛata\(^6\) and the Udayendras grant of Pallavasalā Nandivarman.\(^6\)

Dravida is the Sanskrit name of Tamil-country. The country called Dramila or Dravida is generally not included in the territory called Daksināpatha. Sātavāhana, the Lords of Daksināpatha are said to have held their sway over the area which is excluded from the territories of Dravidas. The earliest epigraphic reference to Tamira or Tamil is found in the Hathigumpha inscription of Kharvala.\(^6\)

The Aśokan inscriptions often mention the Colas, Pāṇḍyas, Satiyaputras and Keralaputras, these all are said to be located in the Tamil-country.

**GAUDA:**

The country of Gauda is referred to in several inscriptions:


2. The record dated Śaka 730\(^6\) of the time of Govinda Prabhūtavāraṇa;

3. The record dated Harṣa Śa. 153 of the time of Jayadeva.\(^6\)
4. Pândukasóvara plate of Lalitaśrīdeva. 65

Gauda is said to have been founded in A.D. 648 when Bengal became independent of the Magadha kingdom. Hien 66 in the Harasarita refers to king Sāñśākā who was the Lord of Gauda. Gauda appears to be the usual name of the kingdom of Karnasuvarna and it is supported by the statement of the Chinese pilgrim Hien-Tsang that Karnasuvarna was the capital of king Sāñśākā. Thus, the Karnasuvarna or Gauda country is represented by present Murshidabad district bounded in the North by the river Padma and in the South by Burdwan district.

GODILĀDA:

It occurs in the Devali copper plate of Govindarāja dated Valabhi Sa. 500. 67 It may represent the South-Eastern portion of Saurāstra.

GONDRAKA:

The name of this country appears in the following inscriptions:

1. Talcher plate No.1 of Gayādatuṅga. 68

2. Two plates of Devanandadeva, dated A.D.899. 69

3. Khargaprasād plate of Vinītatuṅga II dated the year 161. 70

Gayādatuṅga claims to be the Lord of the entire Gondrāka(Sakala Gondrākas).
In some cases reference is made to the eighteen Gondamas. The Bonai grants refer to Yamagartta-mandala to be situated in the Visaya of eighteen Gondamas.\textsuperscript{71} Gondama has been taken to denote the Gond tribe which along with other people were addressed by Lalitaśradeva.\textsuperscript{72} It is suggested that Gondama denoted the entire hilly tract extending from Bonai and Basra in the North upto Jeypore in the Visakhapatnam district of Andhra Pradesh in the South but this is very doubtful.\textsuperscript{73}

\textbf{GURJARA, GURJARATTHA:}

The country finds mention in the Nesārika grant of Govinda III dated Saka 727\textsuperscript{74} Daunatpura plate of Bhojadeva I of Mahodaya\textsuperscript{75} and in the Ghatiyala inscription of Kakukka dated Sa. 918.\textsuperscript{76}

The original home of the Gurjaras was in the Marwar region. The Chinese pilgrim Huien Tsang mentions Pilosole i.e. Bhilamāla-modern Bhimal in the Jodhpur division, as the capital of Kiu-eh-po(Gurjara). It was situated 480 Kms. to the North of Valabhi or 747 Kms. to the North-West of Ujjain. The people of this region once dwelt in the Punjab and migrated to the Peninsula of Kathiawad (now called Gujarat). The Gurjara country is referred to in the Aihole inscription of Pulakeśa-II in which a battle between Harsa and Pulakeśa-II is said to have taken place on the bank of the river Harshada in the heart of the Gurjara kingdom.\textsuperscript{78}
It seems to have included the region between Tapti in the South, the Mahi in the North and the middle reaches of the Ongam on the North-East. 79 Tejapāla and Vastupāla, the distinguished ministers of the king of Gurjara constructed the beautiful temples of Parāvanāttha and Naradevi respectively. 80 Navsāri plates of Pulakesīrāja dated the year 470 also refer to the Gurjara-country conquered by the Vajjika army.

**Hiranya-Rātra:**

The name of this country occurs in the Domara Nandyala plates of Puyakumāra. This country seems to have been bordering on the province governed by Puyakumāra. Its territorial division must have included in its parts at least Jalālala-madagu and Proddaturu talukas as well as Mandigama and Pasindikuru (Domara-Nandyala) of Andhra Pradesh.

**Hūna:**

The people called Hūnas are mentioned in the Pāndukasūrāra plate of Lalitaśūrādeva and the Paścimabag plate of Śrīcandra. The people called Hūnas are included in the different types of men who assembled in the district of Kārtikapura and were addressed by Lalitaśūrādeva. The cheeks and abdomen of the Hūna women are described as covered with the wounds of scarification carried out in grief. This practice of scarification of
cheeks and lower front of their body reminds one of Kapala-Pataña (Scarification of the cheeks) mentioned in the Kālidāsa’s Rāghuvānśa as popular with the Hūṇa widows. Kālidāsa describes the Hūṇa as bearded horsemen dwelling on the banks of the Vaišāku in the valley of the Oxus. Hūṇas seem to have settled in the western and North Western region of India. The Hūṇa country seems to have located in the Doab of the Naksh and Aksu, the tributaries of the Oxus.

JAṂBUDĪṆA:

It is referred to in Amogasāhi grant of Vīgrahapāla III dated the regnal year 12. JambudīṆa was the ancient name of Bhrātavarsa. Bhrātavarsa represents a political conception of India, being under one king, whereas JambudīṆa represents a geographical conception i.e. South-Eastern India.

JYESTHUKA-DEŚA:

The name of this country is referred to in Ghamli plates of Baskaladeva dated V.3.1045. This small geographical unit round Bhūtambili (modern Ghamli about three miles South of Bhanavad in the Jamnagar district of Gujarat) is stated to have formed a part of Nava-Surṣṭra-mandala. The name of this region reminds us of the Jethvās who are among the inhabitants of the area even to-day. It is possible that
the Jēṭhās were so called because they were ruling over Jyēṣṭhukadeśa. In that case Bāskala was a Jyēṣṭhuka and the Jēṭhvarāṇas of Perbandar may be regarded as his district descendants.

KĀMARŪPA

It occurs in the Pāścimabag plates of Śrīcandra. It is said that Śrīcandra's forces which are stated to have entered the woodlands near the Lohitya in the course of their conquest of the Kāmarūpa country. Kāmarūpa represents Eastern parts of the Assam, having Pragjyotisā as its capital which is the same as Kamakhya or Gauhatī. It is bounded on the North by Bhutan, on the South by the confluence of the Brahmaputra, the Lakhya and Banga and included Manipur, Jayantiya, Kashhar and parts of Nyzonsingh and Sylhet. The temple of Tāmārāvari Devī on the river Dalpani is situated near the North-Eastern boundary of the ancient Kāmarūpa.

KAMBOJAS

The name of this country occurs in an undated Prāśasti from the reign of Mahendrapāla of Kanauj and in the Pāścimabag plate of Śrīcandra dated the year 5. It is stated that the city of Devaparvata may have suffered an invasion of the Kambojas. The wonderful reports about Kambojas were current in the city of Devaparvata. The name Kamboja appears to be the Sanskritized form of the name
of the Koch people of North Bengal. The name of modern Cochbihara (Kocha-Vihāra) associates it with the same Koch tribe of Tibeto-Burman origin. However, the Koch people now call themselves as Rājaviśā. The Kambojas were closely associated with the Yonas. Kalidāsa mentions that Rāghu is said to have invaded the Kamboja country after his battle with the Hānas on the Oxus. It was one of the sixteen Mahājanapadas. It was celebrated for its good horses. The Kambojas occupied roughly the province round about Rajaori or ancient Rājapura including the Hazara district of the North-Western Frontier province and not far from Gandhāra. It is said that the Kambojas may have lost their original Aryan customs and may have become barbarous.

**KAVERA OR KAVERI:**

It is referred to in the record dated Śaka 622 of the time of the Western Gālukya king Vijayāditya. The river Kaveri is named after the name of this region. Kandar plates of Kṛiti-Varman II dated Śaka 672 mention that the king reduced to the conditions of tributaries to the kings of the countries of Kaverá, Pārāsika and Sīhala. The other records dated Śaka 653 of the time of Vijayāditya and dated Śaka 679 of the time of Kṛiti-Varman II also mention Kaverá which denote the people of the valley of the river Kaveri in South India.
KARMA:TA;

The following records mention the name of this country:

1. Bilhari stone inscription of Yuvarajadeva II.\textsuperscript{103}

2. Parbatiyaphares of Vanamalivarma II.\textsuperscript{104}

3. Pimpari plates of Dharavarga Dhruvaram.\textsuperscript{105}

Yuvarajadeva I\textsuperscript{106} alias Keyuravarsa is said to have sported on the breasts of the ladies of Karna. The statement intends to convey that the king invaded Karna and married the Princess of Karna. It is to be identified with modern Kannada-speaking area i.e. Karnataka State of to-day. It forms the western part of the Deccan peninsula, with Andhra Pradesh to its East, Tamil Nadu to its South-East, Kerala to its South-West, Arabian sea and Goa to its west and Maharashtra to its North-West. The capital city of the state is Bangalore and Karwar, Bhakal, Malpe and Mangalore are its good harbours.

KSAVARA-DESA OR KSAVARADA-DESA:

It is referred in the Terahada copper plate grant of Govindaraja dated Saka 755\textsuperscript{107} and in the record dated Saka 757 of the time of Dhrusva II.\textsuperscript{108} The country may be represented by modern Vadodara district alongwith the area lying in its neighbourhood in Gujarat.

KSA:\n
It finds mention in the Bilhari stone inscription of Yuvarajadeva II.\textsuperscript{109} The king Yuvarajadeva alias Keyuravarsa is said to have enjoyed the pleasures of love with the
women of Kāśīra. Kajasekhara in his Viddhasālalabhānjika (Act IV) mentions that Kṛṣṇavarṣa had married the princess of Kāśīra. According to Wilson, Kāśīra has been derived from Kāśyapapura which is said to have been colonised by Rīsi Kāśyapa. The hermitage of Rīsi Kāśyapa is still found on the Hari-mountain, five Kilometres from Srinagar, the capital city of modern state of Jammu and Kashmir. Thousands of travellers visit Kashmir every year to enjoy its picturesque beauty. It appears from the Jātaka stories that Kāśīra once formed a part of the Gāndhāra kingdom. Emperor Asoka sent here a Buddhist missionary named Majjhantika in B.C. 245.111

KEDA-BHŪMI:

The name of this region occurs in the Thalavarā copper plate grant of Dyutivarsan.112 Kedārabhūmi is represented by modern site of Garhwal district in Uttar Pradesh.

KERĀLA:

The following inscriptions refer to the country of Kerāla:

1. The record dated Śaka 675 of the time of king Dantidakṣaṇa.113
2. Pimpāri plates of Dharavāra Dhrusyakṣa.114
3. Sanjan plates of Amogha varṣa I dated Śaka 793.115
4. Bihārī stone inscription of Yavārajadeva II.116
5. Nāgarikā grant of Govinda III dated Śaka 727.117
Jagattuṅga (i.e. Govinda III) decorated this whole universe with the sign of Garuda after having taken away the insignia of the bowstick from the Kerala ruler (Cheraman Perumal). Kerala is the name of a well-known country on the western coast of Southern India. The ancient name has been restored by merging the erstwhile princely state of Travancore and Cochin and the Malayalam speaking areas of the Kanara districts. The new state named Kerala has its headquarters at Trivandrum and is bounded on the East by the state of Tamil-Nadu, on the North and North-East by that of Karnataka and on the West by the Arabian Sea; the South almost touches Cape Comorin.

**KHAŚA:**

Khaśas are mentioned in the Pāṇdukeśvara plate of Kalitaśrādeva. The people originally called Khaśa belonged to Kṣāira. They can be placed in the neighbourhood of Rajaūrī in Jammu and Kashmir State. Khaśa was known as the warrior tribe of Kashmir.

**KIRAṬA:**

The people called Kirātas are described in the Pāṇdukeśvara plate of Kalitaśrādeva and the Guiller Prasasti of Bhojaśrādeva. The Kirātas represent some primitive tribes, probably of the Himalayan region. Kālidāsa too mentions the Kirātas in this region. They are generally believed to have occupied the region from Nepal to the extreme East.
KOGILMAUl OR KONGAL-MARU

The name of this country is mentioned in the Kadalur grant of Mārasīśa II. The gifted village Kadalur (in the Bharvar district) belonged to Kogilmau. It seems to have extended up to the river of Kaveri in the South and the river Penner in the North.

KONGODA-DESA

It is mentioned in the grant of Ayasobhita Madhyamāraja II. The place has been identified with Konkoda in the Raagiri Agency of the Ganjan district in Orissa. It was the name of both the kingdom and the capital of the Sailedbhaves. It was regarded as a part of the Kaliṅga country. The city of Konagoda stood on the river Sālika (modern Saliya). The heart of Konagoda country lay about the border between the present Puri and Ganjan districts of Orissa. Sālaṅka, the king of Gauḍa is said to have extended his suzerainty as far as Konagoda in A.D. 7th century. Its inhabitants are said to have defied Harisavarman of Kanauji.

KONKANA-DESA

The country of Konkan with Puri as its capital, having fourteen thousand villages in number, is mentioned in the Anjaneri inscription of Bhogaśakti I dated the year 461.
and the Bhadana grant of Aparajita.\textsuperscript{128}\n
Ko\'{n}kanades\'{a} included in it at least some parts of Salsette island and parts of the Thana, Kolaba and Ratnagiri districts.

Puri Ko\'{n}kanades\'{a} is also mentioned as Puri Ko\'{n}kana-mandala.

We do not get sufficient evidence to differentiate the limits of Puri Ko\'{n}kana 'mandala' and 'desa'.

\textbf{KOSALADESA:}

The following inscriptions record the name of this country:

1. Mes\'{a}ri\'{k}a grant of Govinda III\textsuperscript{129} mentions that Jagatug\'{a} (i.e. Govinda III) is said to have decorated the whole universe with the sign of Garuda after having taken away the insignia of the bull from the Lords of the Kosalas. The Kosala here may be identified with the Vindhyas. The ruler of the Vindhya king M\'{a}\'{s}arva may be Sarva, the ruler of the Kosala.

2. Bilhari stone inscription of Yuvar\'{a}jadeva II\textsuperscript{130} refers to the king Maghdatsu\'{g}a who is said to have taken the country of Pali from the Lord of Kosala. This statement is corroborated by a Pr\'{a}\'mirg\'{a}tha about Pr\'{a}\'nd\'{a}dhavala (identical with Maghdatsu\'{g}a) mentioned in the Banaras plates.\textsuperscript{131}

3. Bonda plates of Mah\'{a}\'{n}asa T\'{i}vara dated the year 5.\textsuperscript{132}

4. Baloda plates of T\'{i}vradeva dated the regnal year 9.\textsuperscript{133}
5. The record dated Harṣa 3aā. 133 of the time of Jayadeva. 134

6. Sanjan Plates of Amogha-varśa I dated Śaka 793. 135

It was one of the sixteen Mahājanapadas of ancient India. The river Saryu divided Kosala into two parts as Uttara Kosala and Daksīna-Kosala having Śravasti and Sāketa as its two capitals. This Janapada roughly corresponded to the territories of modern Oudh. The river Sadānīra formed the boundary-line between the Kosalas and the Videsha. According to the Kāśyapa, 136 the river Gomati lay on its western and Syamikā extended up to the hills of Nepal. During the time of the Buddha it was a powerful kingdom with its capital at Śravasti, now represented by the extensive ruins near the villages of Sahat and Mahat on the borders of Gonda and Bahraich.

KUNAGIL-DAGA

The name of this country is referred to in the Kadesha plates of Prabhūtavarsa dated Śaka 735. 137 Rice has suggested that it might be Kunigal but he has added himself that it is only a conjecture because he had identified the same Konigal with the Konikal Visāya of the Hosār grant of Ambērā and it cannot, on palaeographical grounds, be placed later than the present inscription. H. Ingers also takes the second identification to be more probable and it is not possible to connect Kunigal at the same time with Kunāgīl
KUTUKKADAŚA:

It finds mention in the Mangraon inscription of Visnugupta. It may be identical with modern Gadag in the Dharwar district of Maharashtra. C.R.Krishnamacharya suggests that modern Coorg country is meant by Kutuka. In the second century A.D. Kadagaśi, i.e. modern Coorg appears in early Tamil-literature. According to Cunningham if Kutuka-daśa is assumed as spelling mistake for Kukkutadaśa, there is a hill named Kukkutapadagiri situated at the distance of 26 Kms. East by North of Gaya in Bihar. Hence, the region round about Gaya may represent Kukkuta-daśa and this view is also supported by Huen Tsang and It-sing.

LAṆKA:

Bilhari stone inscription of Yuvarājadeva II mentions that the Lord of Lāṅka (i.e. Kāvān) is said to have lifted up with ease Kailāśa, the Lord of the mountains. This country is also referred to in the Sahjan plates of Aṃgaṉa-vara I dated Saṅka 793. It is the well-known island of Ceylon (Sri Lanka). It is also called as Siṅhala in Sanskrit-literature. The island of Sri Lanka lies to the South of India, across Palk strait, in the Indian ocean. It is an independent Republic. Colombo, the capital and chief port, is an important naval centre. Due to its situation quite close to the equator, it has an equable hot and moist
climate throughout the year. The people are mostly Buddhists. About one-sixth of the population consists of Hindus, mostly Tamils.

The name of this country appears in the following inscriptions:

1. The record dated Śaka 757 of the time of the king Dhruva II. 144
2. Chatiyala inscription of Kakkula dated Śa. 916. 145
3. Bonda plates of Mahāśiva Tīvara dated the year 5. 146
4. Bilhari stone inscription of Yuvarājadeva II, 147 which states that the king Yuvarājadeva I alias Keyuravara is said to have applied the ornamental mark to the forehead of the women of Iṭa. The statement tends to convey that the king must have raided the country of Iṭa and married the princess of that country. In the fourth act of Vlddhásalabhañjika of Rajaśekhara it is mentioned that Keyuravara had married the princess of Magadhā, Mālavā, Panḍāla, Avantī, Jalandhara and Kerala. Iṭa country comprised the area between the Mahi in the North and Daman in the South. It included in it the districts of Kaira, Broach and Surat districts of Gujarat and parts of the Thana district in Maharashtra. Mandoor record 148 reveals that the people of this land had a great weakness for silk and there was a silk-weaving industry in A.D. 5th
century. The people of Mada possessed different artistic traits and they are religious minded.

MADA OR MARUDEśA:

It occurs in the following inscriptions:

1. Ghatiyala inscription of Kakkuka dated the year 918.149
2. Radhanpur grant of Govinda III Rather dated A.D.808.150

Mada or Maru-deśa perhaps denote the territory of ancient Marwar.

MAGADHA:

The following inscriptions refer to this country:

1. The record dated Harṣa Sa.153.151
2. Sirpur stone inscription of Mahāśīvagupta.152
3. Sanjan Plates of Amoghavarsa dated Saka 793.153

The name Magadha first appears in the Atharva-veda154 where fever is wished away to the Gandhēris, Mājavats, Āṅgas and Magadhas. Magadha corresponds roughly to the present districts of Patna, Gaya and north-western Hazaribagh and a portion of Bhagalpur district also. It seems to have been bounded on the east by the river Champa which emptied itself into the Ganges near the Āṅga Capital, on the South by the northern Hazaribagh district, on the west by the river Soma and on the north by the river Ganges. The inhabitants of the Gaya district still call it as Magah or Mag.154 The river Gaṅga served as a separating line between Magadha and the State of Līchhāvīs.155
Sanjan plates of Amoghavarsha I dated Saka 730 refer to Malava along with other States like Kosala, Kalinga, Vaiga etc. The records dated Saka 730 of the time of Govinda Prabhutavarsha and the Gwalior Prasasti of Bhoja, A.D. 840 also mention the name of this State which was regarded as one of the sixteen Maharajapadas of ancient India. Obviously it represents the two ancient kingdoms of Akara (Eastern Malwa) and Avanti (Western Malwa). The capital of the former was Vidisha and of the later was Ujjain. The region constituted an independent State sometimes and sometimes it formed a part of the great empires of Northern India.

The Malavas originally resided in the Punjab between the rivers Chenab and Ravi. They have been identified with the people called Malloi who had offered stiff resistance to Alexander. Under pressure of foreign invasions they migrated South eastwards. They were settled for sometime in the Ludhiana district of the Punjab but left that region and reached Jaipur. They continued their westward march and ultimately settled in the region of Ujjain to which they gave their name of Malavā.

The name of this country occurs in the Gwalior Prasasti of Bhoja and Angashhi grant of Vigrahapala III.
dated the regnal year 12.\textsuperscript{159} The territory of Matsya-deśa included the parts of Jaipur and Bharatpur districts of Rajasthan. Its capital was known as Viratamahasthāna, modern Birla in the Jaipur district. It is recorded as one of the sixteen Mahajanapadas of the early Buddhist literature. It was probably once annexed to the neighbouring kingdom of Sedi. The Mahābhārata\textsuperscript{160} mentions the king Jahaja who reigned over the Sedi as well as the Matsya. It was finally absorbed with the Magadhan empire. We have continuous mention of the Matsyaas from the times of the Rāvada\textsuperscript{161} where they are ranged with the other antagonists of Suddhodana, the great Rāvadic conqueror. In the Jopatha Brāhmaṇa\textsuperscript{162} the Matsyaas are mentioned along with the Sāivas and in the Kaśyapaka Upaniṣada\textsuperscript{163} they appear along with the Kuru-Vānācālas.

\textbf{MAURYA:}

The people called Mauryas find mention in Naśārika\textsuperscript{164} grant of Govinda III dated jako 727.\textsuperscript{164} The Mauryas may have been later members of the Maurya house of Koṇāgamana, which is mentioned in the Aśoka inscription of Pulakesin II.\textsuperscript{165} The Maurya plates of Pulakeshirastra dated the year 490\textsuperscript{166} state that the Tondiaka army conquered the Maurya and other kings before invading the district of Naśārika.
The Mauryas (Moriyas) were the same clan which gave Magadha its greatest dynasty.\textsuperscript{167} The name is derived from Mora (Mayūra) or peacock. The place where they settled down is said to have always resounded with the cries of these birds.\textsuperscript{168} According to Hsiian Tsang the capital of Moriya was known as Pipphalivana, i.e. Nyagrodhavana or Banyan Grove where stood the famous Embers Tepe\textsuperscript{169} which, according to Fa-Hien,\textsuperscript{170} is located about 29 Kms. to the river Anoma and 86 Kms. to the West of Kusinara.

\textit{MEDAS}

The people called medas are mentioned in the Pāndukaśvara plate of Lalitaśūrdeva.\textsuperscript{171} The district west of the river Indus as far as the river Kabul was inhabited by the primitive Indian tribe of Meda. There were frequent conflicts between Jats and Meda in the neighbourhood of Alor, the old capital of Sindh.

\textit{NAGARABHĀRA}

The name of the country is referred to in a Buddhist stone inscription of Ghosrana.\textsuperscript{171a} Nagarabhāra of the present record is the same as Nigarbāra of the Brahmaṇa Purāṇa.\textsuperscript{171b} Cunningham\textsuperscript{171c} locates it in the Jalalabad valley of Uttarāpath. Beal\textsuperscript{171d} suggests its location at the confluence of the Surkhar and Kabul rivers near
Jalālābād while McGrindle\textsuperscript{171} has identified it with Nanghenhar or Nangaihar about 8 Kms. to the west of Jalālābād. Akbar, the founder of the town Jalalabad, also speaks about Nanghenhar which is identical with Nagar (Dionysos polis) of Ptolemy. Alberuni calls it Dimus situated between Kabul and Peshawar. According to Fa-Hian, Nagarāhāra was simply called Na-Kis(Nagar) in the beginning of the 5th century. It was an independent state governed by its own king. At the time of Hien Tsang's visit in A.D.630, it was without any king and subject to Kapisems. After that it gained the fortunes of the sovereign state and became successively a part of the Brāhmāna Kingdom of Kabul and the Mohammedan empire of Ghazni. It was 160 Kms. in length from east to west and 67 Kms. in breadth from north to south. On the southern bank of the river Kabul, Nagarāhāra was the extreme boundary of India.\textsuperscript{171}

\textit{Mārka-deśa:}

The following inscriptions refer to this country:–

1. \textit{Mai} copper plate of Govinda Prabhūtavarsa dated Saka 730.\textsuperscript{172}

2. \textit{Pimpāra} Copper plate of Dhavarsa Dhuvarāja dated Saka 697.\textsuperscript{173}

Dhulia copper plate of Karkarāja dated Saka 701.\textsuperscript{174}
refers to the Nasika-Viṣaya and the Pimpali Copper Plate dated Śaka 697 mentions the Vatamagara-Viṣaya as to be included in Nasīkka-Dēśa which is the same as modern Nasik, the headquarters of the district of the same name in Maharashtra. Nasīkka-Viṣaya included the donated village Sakkhula (modern Lakhalgaon in the Nasik district) which was bounded on the South by the river Godavari, on the West by Vataṣukha (Odhe) on the North by Vatapura (Wadgaon) and on the East by Cēbhāṭika (Chehedi). All are located in modern Nasik district. The area covered was about 29x16 Kms.

Vatamagara has been identified with modern Wani in the Dindori Taluka of the Nasik district. The identification of these two constituent Viṣayas provides some idea of the size of the Nasīkka-dēśa. The southern boundary of Nasīkka-dēśa was bounded by the river Godavari and the North by the river Mosam. To the West it might have included Mayūrkhindī (modern Mārkhind) and the Eastern boundary up to Chehedi. The country,175 thus, might have extended within 128x57 Kms. and included Nasik, Niphad, Chandwad, Malegaon, Baglan and Dindori talukas of the Nasik district.

The place Nasīkka has a great antiquity. Katyāyana mentions the town named as Nasikya. It was a flourishing
town in the Satavahana times. It is regarded as one of the most sacred cities of India. It is believed that Lord Rama spent a part of his exile here. Sarāpanakhā, sister of Rāvana lost her Nāsika (Nose) in an encounter with Laksmana and thus thereby this place became to be known as Nasik. It is situated about 185 Kms. from Bombay.

ODRA-DESA:

The following inscriptions refer to this country:

1. Adipur copper plate of Narendrabhāṣajadeva. 176
2. Sanjan plates of Amoghabhāsa I dated Śaka 793. 177
3. Katak grant of Nāhabhāsvagupta dated the year 9. 178
4. Bilhari stone inscription of Yuvarāja II. 179

Laksmanaraja is said to have presented Somēvara (the deity Śiva at the well-known temple of Susantika) with the effigy of serpent Kāliya wrought with jewels and gold which he had obtained from the King of Odra. 180 Odra seems to be the original word from which the present name Orissa has been derived. However, strictly speaking it was the name only of a part of Orissa. According to Brahman-Parāṇa, Odra extended Northwards to Jaipur and consisted of three sacred tracts — Purusottama-Kstra, Savitu-Kstra and Biraja-Kstra, through which the river Vaithari flows. Odra country, according to Hsien Tsang, was rich and fertile but its climate was hot. The people were fond of learning and most of them were the followers...
of the Buddha.

**FAILLI-RASTRA**

It occurs in the Bilhari stone inscription of Yuvarājadeva II and the Konadi grant of Visnuvardhan II, A.D. 671. The first record states that the king Magadhātunāga took away the country of Falli from the Lord of Kosala and according to the other record, the village Kosali (modern Konadi in Palnad taluka) was situated in the Falli-rāstra which seems to have been the ancient name of the modern place Palnad, the headquarters of the taluka of the same name in Guntur district of Andhra Pradesh. The term 'Falli' connoted in Tamil literature a place of worship, especially of the Buddhist or Jain sect.

**PĀṇCA GAUDA**

It is mentioned in the Chincani grant of Indra III dated Śaka 840. In the present record, Gauda is used to represent Kṛṣṇavarta which roughly corresponds to Northern India. Sherring suggests that this is not a geographical division but it is the name of the five classes of Brāhmaṇas of Northern India. These may be the Brāhmaṇas of Saravata, Kanyakubja, Gauda, Mithilā and Utkala.
According to Rājarāginī, it is the five geographical division of the Bengal province and these are named as Pandravardhana, Rādha, Magadha, Tīrabhukti and perhaps Barandra. 186

Pāṇḍya:

The name of this country occurs in the following inscriptions:

1. Nārāyana grant of Govinda III dated Śaka 727187 which states that Jagatnāga (i.e. Govinda III) decorated the whole universe with the sign of Garuda after having taken away the insignia of the fish from the king (probably Mañjunādaiya) of the Pāṇḍya country.

2. Navarśā plates of Pulakesīrāja dated the year 490188 in which it is said that the three hereditary (Pramāgata)kingdoms - Cera, Cola and Pāṇḍya had been conquered by the king Satyānaraya.

3. The record dated Śaka 675 of the time of Dantidurga. 189

4. Talegaon copper plate of Kṛma-rāja I dated Śaka 690. 190

5. Pimpāri plates of Dharavarṣa-Dhruvarṣa. 191

6. Gwalior Prāṣasti of Bhoja dated A.D.840. 192

Pandion as known to Ptolemy is the same as the country of Pāṇḍya. It occupied the region of modern districts of
Madura (Medouma of Ptolemy, who takes it as the royal city of Pandion), Tinnevelly and South Travancore. Roughly speaking, it extended from Madura to Kanyakumari. The Pandyas are recorded to have been vanquished by Sahadeva on his digvijaya in the South. The Pandyas became famous for its pearls which were obtainable from the sea near the mouth of the river Tamraparni.

**Parasika:**

The name of this country occurs in the Kedur plates of Kirtivarman II. The king Vinayaditya, the asylum of truth, is said to have reduced to the condition of tributaries of the kings of Kaveri, Parasika and Sihala. Parasika is identical with Persia, a saffron producing country watered by the river Vakhshu (modern Oxus).

**Pasima-Lanka:**

It appears in the Sonapur plates of Kusara Somavara-deva. In ancient times, the area of Sonapur state was known as Pasima-Lanka. The people of this region still remember it by tradition that the former state of Sonapur (new Balangir district of Orissa) was known by the name of Pasima-Lanka.

**Pumirastha:**

The name of this country occurs in the Varna Guravayapalem plate of Paramesvaravarman dated A.D. 688.
Pāhirāstra, lying to the South of Munderāstra, seems to have occupied the parts of modern Nellore district in Andhra Pradesh.

RAHNĀ:

It is mentioned in the Jurarpur plate of Devānandadeva dated Harṣa Saṅgītā. It was known as one of the Mahājanapadas of ancient India. Rādhā was sub-divided into two district Janapadas called Uttarā-Radhā and Dakṣina-Radhā. The province of Rādhā seems to have comprised the modern districts of Hooghly, Howrah, Burdwan, Bankura and major portions of Midnapur. The people of Rādhā country were very rude. They used to set dogs upon the ascetics. Cow herds (Gopālaka) generally made practical jokes on them. They showed hostility towards them whenever they happened to be near their villages.

SAINDHAVA:

Navaśāri plates of Pulakasīrāja dated the year 490 mentions it. The Saīndhava dynasty, also known as the Jayadratha dynasty, ruled the western Saurāstra (apara-Saurāstra-sandala) having Bhūtambilikā (modern Chhāuli in the Jamnagar district of Gujarat) as his capital. The Saīndhaves called themselves masters of the western sea(apara-samudrādhipati). It appears that they had strong naval-forces. It is the reason that the Muslims
could not claim any victory upto A.D. 776 on them. They were badly routed by the Saindhavas under the leadership of Krishna.

SAMATATA

Prasénabag plate of Śrīcandra mentions the conquest of Samatata by Trilokyacandra. Bhulapura plate of Narayanaśala dated the regnal year 17 also refers to this country which seems to have comprised the present Típpera, Neokhali and Sylhet region in Bangladesh. Brihatamrta mentions this division which occupies the delta formed by the rivers Ganges and Brahmaputra. It was so called because the rivers in it had flat banks of equal height on both sides. The whole of Vañga along with Samatata was under the rule of the Candra dynasty but in the beginning of the 11th century A.D., the Candra were deprived of their possession of Samatata by the Varmana. Towards the end of the same century, the Senas mastered the whole of the region. According to Hsüan Tsang, the climate of Samatata was soft and the people possessed agreeable habits and were fond of learning.

SAURASTRA:

It occurs in the following records:

1. The Jeeán plates of Siláditya III.
2. Devali copper plate of Govindarāja dated Vallabha Sam. 500.
3. The Dhinikia grant of Jayadeva dated V.S. 794. 206

The Sryasthema of Ptolemy is identical with Saurashtra which is the same as the Peninsula of Gujarat and Kathiawar. In ancient times it included in itself the region from Sindh to Baraach which covers Gujarat, Cutch and Kathiawar. 207 Its capital was Bamanathali i.e. modern Bantali but later on Vallabhipur became its capital. Saurashtra was also known by the name of Saurajya. 208 It is believed that Lord Krishna was married to Rukmini at Madhavapura in Kathiawar and met with death at Prabhsa Patan near Veraval.

SINDHAKA REYAJ:

It finds mention in Sakreyatma plates of Pallava Sihamarman dated the year 41. 209 It included in itself the parts of North Karnataka, Shimoga, Chikmaglur districts of Karnataka. 210

SITAKAL:

The name of this country is referred to in the following inscriptions:

1. Nandrika grant of Govinda III dated Saka 727. 211
2. Kendur plates of Kirtivarman II dated Saka 672. 212
3. The record dated Saka 679 of the time of Kirtivarman. 213
4. The record dated Saka 653 of the time of the Western Calukya king Vijayaditya. 214

(See Lakka)
SINDHU:

It occurs in the Gwalior Prasasti of Bhoja.\(^{215}\) This is the name given to the region of the lower Indus Valley. In the days of Bhoja, Sindhu i.e. modern Sindh in Pakistan, was ruled over by the Muslims. Mahabharata mentions the people of Sindhu. In the Jayadrathavadha–Parva, these people in conjunction with the Sauviras are said to have fought with nails.\(^{216}\) The Sindhu Sauviras are scornfully described as devoid of the knowledge of Dharma.

SUVARMADVIPA:

The name of this island is mentioned in the Malanda copper plate of DevapalaDeva.\(^{209}\) This is another name for the pacific island of Java which was the central part of the extensive empire of the Sailendras. This South-Asian region denotes in a general way, the whole of Kalay Peninsula and Malay Archipelago. Yavabhumi is mentioned in verse 24 of the same record\(^ {218}\) which is the other name of Suvarnadvipa. It was so called because of its shape like the barley grain and it is called Suvarnadvipa, the island of gold due to its fabulous wealth. Buddhism, in ancient days, was propagated in this country. The chief mountain of the country is Sisira.

SVEPADVIIPA:

It finds mention in the Mandika-Tal inscription
dated V.3.1043.²¹⁹ Nandana is said to have expired at the
foremost holy place of Saukara on the banks of the river
Bhāgirathī, mentally meditating on Svetadvīpa (white land,
sacred to Visnu). It usually represents Asia Minor.

TAJJIKA:

The name of this country occurs in the Mavēri plate
of Pulaksērāja dated the year 490.²²⁰ The Tajjika army is
said to have been finally defeated by Avanjānērāya-Pulaksēsīn
Tajjika is the same as Persia. It was celebrated for its
fine breed of horses.²²¹

TRAVANI:

It is mentioned in the Chatiyāla inscription of Kukkuṇa
dated V.3.918.²²² It is identical with Tamani, Gurjaratē
(Gujarat), Travani (Tamani), Meda(Marwad) and Vafa formed
a part of the dominions of king Kukkuṇa, the successor
of Bhāuka.

TRIGARTTA:

The name of this country occurs in the second Praṣasti
of Bājmath.²²³ Trigartta means the land watered by the three
rivers - Ravi, Bīsā and Sutlej. From the present record,
Trigartta seems to be the ancient name of Jullundur.
Cunningham identifies Trigartta with modern Kangra, situated
between the mountains of Chamā(Chamba) and the upper course
of the Bīsā.
TRIKALIńGA:

It is referred to in Vakratundali Charter of Mahābhāravagupta I dated the regnal year 6. According to Cunningham, Tri-Kalińga or the three Kalińgas were the three kingdoms of Dhanakataka i.e. Amaravatī on the river Kṛṣṇa, Andhra or Warangal and Kalińga or Rājamahendri. Trikalīnga is the same as Telingana. It included the Northern regions of Kalińga, the western regions of the Eastern Ghats, the Malayagiri area of the Ganjam district and northern portion of Baster. Mahābhāravagupta I like other members of the family, called himself 'The Lord of Trikalīnga'.

TRIPURI:

Udepūr Prasāti of the kings of Mālava refers to this country which is identical with modern Tewar situated on the banks of the river Harbuda, 11 Kms. to the west of Jabalpur in the district of the same name of Madhya Pradesh. Pāḍmas-Prāṇa relates that Tripurāśura was killed by Mahādeva at this place. It is believed that the three sons of Tarkāśura have founded the country of Tripuri which was once the royal city of Raja Kokalladeva and the Kalacuri Rājas of Cedi.

TUNDAKA OR UDĀKA:

It occurs in the following inscriptions of Kīrtivarman II:
1. Kendur plates dated Saka 672.229
2. Vakkaleri grant dated Saka 679.230

It was the name of the Dravida country. Kāṇeipura was its capital. The king Vikramaditya II made a sudden attack on this country and defeated his enemy i.e. the Pallavaking Mandipetawarman.

TÜRSKÁ:—

It finds mention in the Gwalior Prāsāti of Bhoja dated A.D.240.231 Most probably, the term refers to the Muslim-rulers of the West in Sindh (Pakistan).

UTKAL-DÉSA:

It occurs in the Paścimabag plates of Śrīcandra dated the year 5.232 It is taken as the synonym of Udra-desa which is referred to in Orissa state Museum plate of Mahāśīvagupta I Yayāti dated the year 4.233 (See Odra- desa)

UTTARÁPATHA OR UDĪCYA-PATHA:

The name of this region is referred to in the following inscriptions:

1. Paścimabag plate of Śrīcandra dated the year 5.234
2. Tālēsvarā copper plate grant of Dyutivarman.235
3. Amudalapada plates of Vikramāditya I dated A.D.660.236
4. Undated Buddhist stone inscription from Chērava.237
5. Sanjan plates of Buddhavarṣa dated A.D.671.238
6. Pândukेवar plate of Padmātadeva dated the year 25.

Included Punjab, Kashmir and the adjoining hilly regions with the whole of the Eastern Afghanistan beyond the Indus and North-Western side of the river Sarasvati.

**Uttara-Tosala:**

Dhenkanal copper plate grant of Tribhuvanamahādevi refers to Uttara-Tosala. Tosala is the same as Dhauli in the Puri district of Orissa. The country of Tosala was sub-divided into two parts known as Uttara-Tosala and Dakśina-Tosala. Uttara-Tosala, being smaller in extent than the Dakśina-Tosala was comprised of the Visayas of Kamoḷa, Vabhuyada and Sarupūrṇa. Balesore region appears to be the centre of the Uttara-Tosala country.

**Vajrāla:**

The record dated Saka 675 of the time of the king Dantidurga refers to Vajrāla. The king quickly overcame the boundless army of the Kārṇātaka which had defeated the Lords of Kāñci, Kerala, Cola, Pandyas, Śrī-Harṣa and Vajrāla. The exact identification of Vajrāla is undetermined.

**Vānga or Vāṅgāla:**

The following records mention the name of Vānga, Vāṅgāla-
1. Gwalior Prasasti of Bhoja dated A.D.840.242
2. Nejuri plates of Vimayaditya dated Saka 609.243
3. Nevarika grant of Govinda III dated Saka 727.244
4. Pascinabag plate of Srîcandra dated the year 5.245

Vaṅga is the ancient name of Bengal. Nevarika grant of Govinda III offers the earliest instance of the use of the name Vaṅgala. The reference indicates that the home territory of the Falas lay in Vaṅgala. Vaṅgala became famous in the political geography of India with the rise of Candras in the 10th century who originally ruled over Candra-dvīpa (the Buckergunge region of Bangla-desh). With the Candras-conquest of Vaṅga, including the territory around Vikramapurā region (present Munshiganj sub-division of the Dacca district and the Madaripur sub-division of the Faridpur district), Vaṅgala became to be known as Vaṅga, although the name originally indicated merely a southern district of Vaṅga which included Buckergunge region.

The vedic literature ignores the Vaṅga region altogether. It finds mention in the Mahābhārata where Karna is described as the leader of Ågas and Vaṅgas.246 Kālidāsa mentions the Vaṅgasa. He places their land in the region where the river Ganges divides itself into a number of streams before it falls into the Bay of Bengal.247

**VAṆGADEŚĀ:**

It is mentioned in the Gwalior Prasasti of King Bhoja
dated A.D.840. It was situated to the South of the Ganges, and comprised the territory roughly corresponding to the district of Allahabad. Its capital was Kaushambi, the extensive ruins of which still exist near the village Kaasan, 63 kms. from Allahabad. Buddha visited this place several times. At that time king Udayana who is so famous in Sanskrit literature ruled over this region. The excavations, carried out recently by the Allahabad University, have brought to light the remains of the famous Buddhist monastery Ghositarama.

VELPURU-DESA:

It is referred to in the Velpuru inscription of Madhavavarman I dated the year 55. It has preserved its ancient name in the capacity of a village Velpuru in the Sattenpalle taluka in the Guntur district of Andhra Pradesh.

VIDARBHA:

It finds mention in the Gwallor Prasasti of Bhoja dated A.D.840. Its capital was Kundinapura (modern Wardha). It is represented by the districts of Amravati, Akola and Yavatmal of Maharashtra state. A collective name for the region was Berar. Formerly it was a prominent state of Deccan. The Matsya, Vayu and Markandeya Puranas refer to the people of this country. The Bhagavata Purana and YoganTantra refer to this country. It finds mention
in the Ramayana and Mahabharata. It was the kingdom of
Damayanti, Nala's queen. Kalidasa mentions that Sunga
dynasty established their kingdom at Vidarbha. 256

YAVANA:

Pachimabag plate of Sricandra dated the year 3257
refers to the people called Yavana. The king Sricandra is
said to have brushed off the decoration on the breasts of
the Yavana-women. Yavana here are some foreign people,
probably the Arab Mohammedans occupying the lower Indus
Valley.
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