The Jain canonical texts have preserved for us some useful details on historical geography of the pre-Christian times. We have an earlier list of 16 Mahājanapadas in the Jain Bhagavati Sūtra, which slightly differs from the well-known list of 16 Mahājanapadas given in the Pali canon. The Bhagavati list includes names like Vānga, Lādha (Nāḍha) and Sumbhuttara. All these three names are evidently connected with Bengal which probably shows the early popularity of Jainism in this part of eastern India. It should here be emphasized that the expression 'Aṣṭadasa-mahājanapada' occurs only in Buddhist and Jain canonical literature and is absent both in the epico-Purānic literature and the classical Sanskrit texts. Even in the later canonical texts of the Jains and Buddhists there is no reference to the sixteen Mahājanapadas although we have in them other lists of janapadas. It appears, that after the digvijaya of Mahapadma Nanda, the so-called 'sixteen Mahājanapadas' disappeared from history and were absorbed in the vast empire of that powerful emperor.

A slightly later Jain canonical text
the Prajāpañā, which is the fourth Upānga text of the Śvetāmbara Jains, contains a very useful list of twenty-five and a half janapadas which existed probably in the 1st-2nd century B.C., the probably date of that text. It is interesting to note that in all the above mentioned lists there is no reference to janapadas lying south of the river Godāvari.

Elsewhere, in the same Jain canonical text, we have references to some so-called non-Aryan tribes like Saka, Yavana, Āśina, Huna, Romaka, Andhra, Parasa (Persia) etc. Some of these names are also mentioned in the Buddhist Sanskrit literature and inscriptions of the early Christian period.

In the well-known Paumacariyam of Vimalaśūri we have a very interesting list of janapadas which contains the names of some non-Aryan tribes like the Abhiras, Bhojas, Keralas, Sakas, Trisiras, Hidimbas, Ambāṭhas, Sabaras, Khasas, Kuberās etc. It is significant that here for the first time a people living in the far south of India viz., the Keralas have been mentioned. This list also includes the names like the Andhras, Kalingas, etc., which proves Vimala's knowledge of the geography of the South. It should here be noted, that according to Vimala's own statement, his work was completed 550 years after Lord Mahāvīra's nirvāṇa. Afterwards, several Jain writers have reproduced practically the same list of peoples in their works. Elsewhere in his work, Vimala has
mentioned the Lampakas, whose name also appears in the account of Yuan Chwang. During the time of the Chinese pilgrim (first half of 7th century A.D.) the Lampakas acknowledged the sovereignty of the kingdom of Kapisi.

One of the earliest Jain literary works of our period (i.e. 600 A.D. - 1000 A.D.) is the Padmapurana of the Digambara Ravisena, which was composed in the second half of the 7th century A.D. This work has an exhaustive list of janapadas which is reproduced below:


This particular list of Ravisena is obviously based on that of the author of the Paumcariyam although a few new names also have been included. It is interesting to note that the above list of Ravisena covers...
almost all the major janapadas of India including some
unknown non-Aryan kingdoms.

The author of the Varāṅgasaṟītā
(7th century A.D.) mentions the following janapadas viz •?
Anga, Vaṅga, Magadha, Kaliṅga, Suhma, Pundra, Kuru, Aśmaka,
Ābhira, Avanti, Kosala, Matsya, Saurāstra, Vindhyapāla,
Mahendra, Sauvira, Saindhava, Kasāmira, Odra, Vaidarbha, Vaidīśa
Pancāla etc. Elsewhere, Kamboja, Bahlīka, Simhala, Barbara,
Kirata, Gandhāra, Pulinda are mentioned as non-Aryan peoples.

A much better list of janapadas
is to be found in the celebrated Jain Harivamsa written by
Jinasena II in Śaka 705, corresponding to 783 A.D. This
author has divided the entire country into seven distinct
parts viz., the centre (Madhyadesa) the north, east, south,
west, the Vindhya region and the seventh or the last under
the heading madhyadesaśrittā (dependencies of Madhyadesa).
The janapadas are enumerated below:

1) Madhyadesa- Kurujāṅgala, Paṅcāla,
   Sūrasena, Pataccara, Tuliṅga, Kāśi,
   Kausālaya, Madrakāra, Vrkārthaka,
   Sālva, Āvrata, Trizarta, Kuśāgara,
   Matsya, Kunīyā, Kosala, and Moka.
ii) North - Pahlīka, Ātreya, Kāmboja, Kāvana, Aghira, Madraka, Kwathatoya, Sūra, Vatavāna, Kalikaya, Gandhara, Sinhdhu, Sauvira, Bharadvaja, Deseruka, Prāsthāla, Tīrṇakarna.

iii) East - Khadga, Āngāraka, Paundra, Malla, Pravaka, Nastaka, Prāvyotiṣa, Vaṅga, Magadha, Manavartika, Malada, Bhārgava.

iv) South - Banamikta, Vaidarbha, Māṇava, Sakaśapīra, Mālaka, Āsha, Dāndika, Kaliṅga, Asīka, Kuntala, Navarātra, Mahīṣaka, Puruṣa, Bhogavardhana.


This extremely valuable list of janapadas given by the author in his dated work (783 A.D.), appears to be absolutely original and not based on any traditional Purānic lists. Let us first take note of the list of the Madhyadesa peoples given by our author. Here we have some of the well-known names like Kurujāṅgala, Panchāla, Surasa, Kasi, Kosala (or Kausalya) Śalva Mātsya, Trigarta etc. Tulinigā of this list may be the same as Šulinigā or Tilinigā of the Purāṇas. Several of these names are also mentioned in the epics and Purāṇas. However, the most significant name of the Madhyadesa list given by our author is Moka which stands for Marga, the sun-worshipping Persians. The Magas have been mentioned by the 6th century authority Varahamihira in his Brhatṣaṁhitā, and they are also referred to in the Bhaviṣya and Samba Purāṇas. Ptolemy's reference to Brachmanoi Magoi proves that the Persians had penetrated into the heart of India by the beginning of the Christian era, if not earlier. It has been claimed that even Varahamihira was originally a Marga brahmana. Since Jinasena II has included the Magas amongst the peoples of Madhyadesa, it would be reasonable to assume that there was a Marga principality in the interior of the sub-continent.
The northern list compiled by our author includes janapadas of the present Punjab, N. W. F. P., and Sind of Pakistan and also parts of present northern Gujarat. Several of these janapadas are mentioned elsewhere in Indian literature. The Sura of this list may be a variant of Sudra of the Puranas. The name Kvathatoya is not found either in the Puranas or the Brhatasamhita. Deśaruka is mentioned as Deśeraka in Varahamihira's work. Some other names like Bāhlika, Kamboja, Yavana, Abhira, Madraka, Kaikya, Gandhara etc., given in the Hariyamapuranā in the list of northern janapadas are quite well-known.

The list of peoples of eastern India includes interesting names like Khadga, Malla Malada, Bhārgava etc. It has been pointed out that the Khadgas were a well-known royal dynasty of south-east Bengal and by the term Khadga, Jinasena probably means the Samata people mentioned for the first time in the Allahabad Prasasti. The Samataśas are also mentioned by Varahamihira in the list of eastern peoples. The name of Pradyotīśa is obviously a mistake for Pragījyotīśa, which also occurs in the Brhatasamhitā.

In the southern list the interesting names are Bānasukta, Puruṣa, Sakāpīra etc. The Bānasuktas are probably the same as the Bānas, who played an important
part in the political affairs of South India from the
fifteenth century.

Several well known peoples appear in
Jinasena's list of western janapadas. However, a few names
like Mālāya, Kallivanapānta, Kṛṣṇa, etc., are not
otherwise known. Agarta may be a mistake for Anarta and
Tapasa for Tamasa. Mahābha probably stands for Maheya, who
possibly lived near the river Mahī; Nasārika surely stands
for Nasika. It is interesting to note that Nasika is mentioned
by Ptolemy (2nd century A.D.). Amongst the peoples represented
as living in the Vindhya region (Vindhyapratyagānasāha) the
most surprising name is that of the Nepālas. The kingdom of
Nepal should not be included in the list of Vindhyadesa peoples
as it was situated far from the Vindhya mountain. As we know
Nepāla is mentioned for the first time in the Allahabad
Praśasti of Samudragupta. The Kiskiindhas probably lived in
Rajasthan, but the Brāhmaṇas places Kiskinda in the
South-east. Vināhtra obviously stands for Vitihotras of the
Mahābhārata and the Purāṇas.

Amongst the dependencies of Madhyadesa we have the name Bhadra who are mentioned repeatedly in the
Brāhmaṇas. In this work the Bhadras are included in the
list of peoples of middle, eastern and also the southern
divisions. The Bhangas may be identified with the Vijjis of the Buddhist literature. The Videhas mentioned in the list should have been included in the list of eastern janapadas by Varahamihira.

Next, we should turn our attention to the list of janapadas given in the Adipurana of the illustrious Jinasena I, probably compiled in the second quarter of the 9th cent. A.D. This list of janapadas, mentioned by that erudite scholar, is also quite original like the list found in the earlier Harivamsapurana of Jinasena II. The names are as follows: Sukosala, Avanti, Paundra, Asmaka, Ramyaka Kuru, Kasi, Kalinga, Anga, Vanga, Suhma, Samudraka, Kannāra, Usinara, Anarta, Vatsa, Pañcāla, Malava, Daśāra, Kaccha, Magadha, Vidarbha, Kuru-jāṅgala, Kāraṇāta, Mahārastra, Surāstra, Ābhira, Konkana, Vanavāsa, Andhra, Karnāta, Kosala, Cola, Keralā, Darvāhāsāra, Saurā, Surasena, Aparāntaka, Videha, Sindhu, Gandhrā, Yavana, Pāli, Pallava, Kamboja, Āratta, Vaihika, Turaga, Saka, Kekaya.

A few other janapadas of India has also been mentioned by this author elsewhere in his work.

An analysis of the Adipurana's list of peoples shows that most of the important janapadas of Uttarapatha of the early medieval period have been mentioned
by Jinasena I. Most of the janapadas are also referred to in several contemporary epigraphs. A few janapadas of South India have also been included in this list as for e.g., Cola, Kerala, and the Pallavas. We should remember in this connection that Jinasena I was a southerner and this explains why we come across the name Pallava in the above mentioned list.

There is an earlier reference to the Pallavas in the Harivamsapurana of Jinasena II, where the author very significantly represents Daksina Mathurai (Madurai) in the Pallava territory. It has been argued that Madura was formerly under the Pandyas and probably during the reign of Mahendravarman II Pallavamalla, it was captured by the Pallavas from the erstwhile Pandyas rulers. Jinasena I, it is interesting to note, also refers to the Colas, who at that time was rising power in the south. The reference to Turasvakas also proves that the Muslims were in firm control of the lower Indus valley area. Another interesting name in the Adipurana list is Samudrakas, who probably lived in the southern part of Bengal during this time. They are mentioned after the Vangas and Suhmas by Jinasena I. We should take note of the fact that in the Harsha Inscription of Ishanavarman, the Gaudas have been represented as living near the sea.

The Karahatas, mentioned by our author, were well-known people of Deccan and they are repeatedly
mentioned in the literature and epigraphs of the early medieval period. Some of the names of Jinasena I's list are traditional but the reference to Trikaliṅga elsewhere in this work shows the separate existence of these people in eastern India. A number of other peoples have also been noticed by Jinasena I in connection with Bharata's digvijaya. Amongst the new names we have Gauda, Odra, Kamarupa and Malladesa. The Mallas played an important part in the political history of eastern India from the days of Buddha. We have an interesting reference to them in the Khalimpur copper plate, of Dharmapala (second half of 8th century A.D.), where they have been represented as a people living in the Bodh-Gaya area. We have already seen that they have been mentioned in the list of eastern peoples by the author of the Harivamśapurāṇa. The Odra country was visited by Yuan Chwang in the second quarter of the 7th cent. A.D., and it at present corresponds to the eastern part of Orissa adjoining West Bengal. As we have already seen, the 7th century author of the Varangacaritā has also mentioned the Odras in his list of peoples.

Another list of janapadas is to be found in Svayambhi's Paumacariu. This particular Apabhraṃśa work was probably written in the closing years of the 9th century. The names are given below:
Panārāj, Cedi, Colla, Makandi, Sripurata,
Nepala, Karahataka, Singhariya, Madhyadesa, Pascimadesa,
Sindava, Kaccha, Karnataka, Tungavishaya, Dakshinadesa.

Elsewhere he has also mentioned the following janapadas:-
Khasa, Samvara, Babbara, Takka, Kira, Kauvera, Kurusa,
Sovira, Dhira, Tunga, Angus, Vanga, Kamboja, Bhotta,
Jalandhara, Javana, Kamruva, Tajika, Parasa, Kahara,
Sura, Nepala, Vatti, Hidiva, Tisira, Kerala, Kohala,
Kasasa, Visira, Gandhara, Mageha, Maddaiva, Saka,
Surasena, Maru, Vasu, Vihaya, Avara, Pallata, Mahileya.

Amongst these names the most interesting appears to be Bhotta or the Tibetans. This particular country has been mentioned in a Candella inscription of the 10th century. The Bhottas have also been mentioned in the Rajatarangini of Kalhana. The Tajikas were the Arab Muslims who are mentioned in the epigraphs of even earlier period. The Chinese pilgrim Yuan-Chwang visited Jalandhara in the early 7th century A.D.

A few early medieval epigraphs give a list of janapadas which are similar to what we get in the lists supplied by the Jain narrative texts. We may refer in this connection to the Khalimpur Copper Plate of Dharmapala (second half of 8th century A.D.), and the well-known 10th century Khajuraho Inscription of Candella Dhanga. We have also representations in hundreds
of scattered verses to many janapadas of the early medieval period.

Section (ii) : Important Cities and Towns

The Jain works of our period have mentioned a large number of cities and towns of both north and south India many of which ceased to exist in post-Gupta and the early medieval period (600 A.D.-1000 A.D.). But a few references pertain to cities and towns which flourished during this time. We must also note that a great number of mythical towns have also been repeatedly mentioned in the Jain works of this period which are of little importance.

We will now discuss below some of the premier cities and towns of our period, particularly in the Jain works of our period.

Acalapura : This was a well-known town of this time and at present it is known as Ellichpur. It is prominently mentioned in the Dharmapâdavaalika of Jayasimha, written in 867 A.D. It is situated in the Vidarbha region of Maharashtra. It is also mentioned in the Samarācakâha as a great commercial centre. This town is mentioned, as noted by J.C. Jain, in one of the Niryukti texts apparently composed in the 2nd-3rd century A.D. as a town associated with Jain tapasas.
Aghata: This place is mentioned as a Jain tirtha in the 10th century poem called Satyapuriya Mahavira "Utasha" composed by the great tenth-century poet Dhanapala. This place is at present known as Ahar and is situated near the famous town of Udaipur in Rajasthan. In the 10th century it was a well-known Svetambara centre. Aghata is also mentioned in the 10th century Bhapur Jain Inscription of Rashtrakuta Dhanapala, where we are told that the great Paramara king, Jindja had destroyed it.

Abhicchatra: This famous city of western India has been frequently mentioned in the Jain texts of both the early and medieval period. Its association with Parśvanātha is not only proved by very early Jain epigraphs, but also the Jain texts of our period. The Acaranga Vṛtti of Silāhka (second half of the 9th century) has mentioned the Parśvanātha shrine of this place. It is identified with present Ramnagar in Bareilly district of U.P. Even we get a 2nd century Jain Kushāna inscription which refers to a Parśvanātha temple at this place.

Amrapura: This town is mentioned in the Samaraiccakaba as the capital of Burma (Prahmadega). It has been described as situated on the eastern bank of the river Irawata i.e. modern Irawaddy.
Anandapura: It was also known as Anandanagara. This place has been repeatedly mentioned in the Jain works of our period. The 7th-century text Nīśītha Cūrṇī has mentioned this town several times. Yuan Chwang has also described this town and in his time (second quarter of the 7th century) it was a dependency of Malava. We are further told by that Chinese pilgrim that the languages, climate, products etc. of that place were similar to that of Malava. In the Saṃvatsarāṅgakhāna (which is 3rd century) this place has also been mentioned. We further learn from the Nīśītha Cūrṇī that the Jain monks used to travel to Mathurā from this place. The Brahmans of Anandapura were highly respected in western India. This is proved by a few contemporary epigraphs. We know from the Atpur Inscription (in Rajasthan) of V.S. 1034, corresponding to 977 A.D., that the founder of the Guhila dynasty was a Brahmana called Guhadatta who originally hailed from Anandapura. Another contemporary inscription records the fact that a number of Brahmanas of Anandapura, belonging to various gotras, were given land by king. It is identified with modern Vadnagar in North Gujarat. Another work of our period viz., the Cauppanāmaśānuprabhakaraśīvan of Silānka refers to a Jain shrine of Anandapura which was in ruins during the author's time. Anandanagara is further described as situated in Moda or Meda Vishaya.
Anahilapura: This town was founded according to a Jain tradition in V.S. 802. It is at present known as Patan and is situated in Mehsana district of Gujarat. According to several Jain texts, the founder of the Cappokata dynasty viz., Vanaraja, built a Parsava temple known as Vanarajavihara at this town. According to another text, viz., Neminathacarita dated 1160 A.D., in the capital of Vanaraja a Jain merchant of the name of Minnaya built a temple, dedicated to the first Tirthankara, Shabhanatha.

Ayodhya: It was one of the greatest cities of ancient India and in the earlier Jain and Buddhist canonical texts it is mentioned as Saketa, a name also found in a few Puranas and Patañjalajali. As well-known this town was associated with the activities of several early Jain Tirthankaras including Adinatha. A temple of Suvastavāmin of this town has been noted by Vimala in his Panmacariyam. Ayodhya or Saketa have been frequently mentioned in the Jain works of our period. The Prakrit form of Ayodhya and Saketa are given as Aojja and Salpsta in the Nisitha Curni. This town is also mentioned in the Samanaracakram where it is placed, like the Ramayana in the Kosala country. There are several references to this city in the Kuralavamala. Somadeva, the 10th-century poet of Yagastilakacaryam also placed it in Kosala and in the commentary it is also called Vinitapura, a name found repeatedly in the early Jain texts. We have an immensely valuable reference to a Jain text.
temple in the 9th-century text Uttarapurana where a merchant is shown as spending a number of dinaras (gold coins) on an auspicious occasion in the Jina temple of this city. Probably this temple is identical with the Sakravatara temple-complex mentioned by the renowned poet Dhanapala in his Tilakamahari. The earlier work Harivamapuranac represents Saketa as a Jain tirtha. The association of Jainism with this great city of antiquity has also been highlighted by the Vividhatirthakalpa.

Ayyval: This place is now situated in Bijapur district of Karnataka. It has yielded the famous Aihole Inscription composed by Jain Ravikirti in 634 A.D. Even in later times the place was associated with the Digamberas.

Bhandavapura: This place is now known as Bandalika and is situated in the Shimoga district of Karnataka. It was considered a great Jain tirtha from the 10th century, if not earlier. An inscription dated 5920, corresponding to 918 A.D., recognizes it as a tirtha. This place has also yielded several Jain epigraphs of later times.

Bankapura: This town was situated in Dharwar district of Karnataka was apparently a Jain tirtha in the 9th century. It was at this place that the Uttarapurana of Gunabhadra was finally completed in 2380.
corresponding to 898 A.D. Jain epigraphs of later times also have been discovered from Bankapura. We get an epigraph of 925 A.D., which refers to Dhorajinalaya of this town.

Baravai: See Dwārakā.

Belgola: It was a great Digambara tīrtha from the post-Cuśa period down to the present times. It is now situated in the Hassan district of Karnataka. It has yielded Jain epigraphs from 600 A.D. The main icon of this place was built by the great Camundaraya in 932 A.D. His Camundarāyapurana was composed in 973 A.D.

Bhedillānurā: This place was associated with the tenth Tirthankara Sītālānātha. It is identified by J.C. Jain with present Bhadia in Hazaribagh district of Bihar. This town is incidentally mentioned in the Harivamsapurana, where one Paundra is represented as its king. In the earlier canonical text Brhatkalpasūtra, Bhedillānurā is depicted as the capital of Malaya, which J.C. Jain places to the South of Magadha.

Bhinnañāla: This important city, now situated in Jalor district of Rajasthan, is frequently mentioned in both Jain and non-Jain works of our period. One of the earliest authorities to refer to this town is the great Brahmagupta, the author of the Brahma-Sphuta-Siddhanta, who composed it in the second quarter of the 7th century A.D. It was also
visited by Yuan Chwang who depicts the king of this place as a valiant Kshatriya, who is probably identical with king Vyaghremukha, mentioned by Brahmagupta as the Gopa king of Bhinnamala. This town has been prominently mentioned by Udyotunasuri, author of the Kuyalaravale. The relevant passage of this work proves that it was a great Jain centre of pilgrimage during the days of the author (8th century), and even earlier. Later writers like Dhanapala, Jinaprabha and others have mentioned it as a tirtha, sacred to Lord Mahavira. The Nisitha Curnia mentions the silver coins of this town. Durgasvamin, the teacher of Siddhara, author of Upamitibhavaprapancakatha, according to the pradasti of that work, died at Bhinnamala apparently in the second half of the 9th century A.D.

Bhrgukaccha: This ancient port certainly rose into prominence in the pre-Christian period and is associated with both Buddhism and Jainism from early times. Foreign writers also, including the author of the Periplus, and Ptolemy have prominently mentioned the port of Barygaza which stands for Sanskrit Bhrgukaccha. In the Avaśyaka Curni (7th century) the distance between this port city and Ujjayâni has been calculated as 25 yojanas. According to the Brhatkalpaashastra, Bhrgukaccha is an example of a dronamukha type of town. Now, we know from both Kautilya and Jinasena that dronamukha was that type of town which had 400 villages as its dependencies. This place was famous for the great temple of Suvrata Svamin called
Sakunävihara which is mentioned probably for the first time in the 9th-century text Dharmapadesa ina of Jayasimha. Afterwards a number of works have mentioned this particular shrine of Bhrgukaccha. The author of the Vividhatirtakalpa has given a good account of this place. There was another Jain temple called Mulevasati, which has been recorded in an image inscription of 986 A.D. There is another very interesting reference in the Prakrit Jain work Cauppnanamahāpurāṇacaritām of Silānaka, composed in Samvat 925, to the temple of Muni Suvrata at Bhrgukaccha. We are told by the author of this work, that the Jina image of this town. In the earlier Kuvalavasala of Adyotanasuri we come across several references to the town of Bhrgukaccha.

Gampa: This great city of Ancient India has been recognised as one of the six biggest cities of the 6th century B.C., in a well-known passage of the Mahāparinibbānattī of the Diśa Mākaya. The Jain Tirthankara, Vasupujya was born in this city. It was also connected with the missionary life of Lord Mahāvīra. According to the Kalpasutra, Vardhamana stayed in Gampā for three years. The great Mahāsutra text viz., the Daśavākalika was composed at this town within a century of Mahāvīra's demise. The Vasupujya temple of this place was well-known from
times. Jinasena II, the author of the Harivamśapurāṇa,\textsuperscript{105} has described the Vasupujya temple-complex of this city. Elsewhere in his work\textsuperscript{106} he has described the manastambhas of this temple-complex. In the Kuvalavamsa\textsuperscript{107} there are references to the buildings, toranas, and walls of this city. This city was also visited by Yuan-Chwang,\textsuperscript{108} who describes it as a large town situated on the southern side of the Ganges. There is a beautiful description of this city in the Vividhātīrthakalpa.\textsuperscript{109}

Candrapuri: This town is connected with the eighth Tīrthankara, Candraprabha and is now situated a few miles from Vārānasi. However, no ancient Jain remains have been unearthed from this place.\textsuperscript{110} It is mentioned in the Utaracūrāṇa\textsuperscript{111} of Gunabhadra. There is a references to Candrapuri in the Brhatkathakośa\textsuperscript{111a} of Harisena.

Citrakūṭa (Chitor): This great fort was a centre of Jainism from the 8th century A.D., if not earlier. Haribhadra the famous Jain literary artist and commentator was a native of Citrakūṭa.\textsuperscript{112} It afterwards became a great centre for the monks of the Kharataragaccha.\textsuperscript{113} The discovery of Jain remains from Citrakūṭa also prove its close association with Jainism.\textsuperscript{114} In the Brhatkathakośa, the city of Citrakūṭa is located near Pārījata janapada. The name Pārījata here may stand for Pārījata mountain, a part of which included the Aravalli range. We know that in
Actuality modern Chitor is situated near the Aravalli range.

**Dantapura**: The town of Dantapura was well-known to the canonical Jain and Buddhist writers. It is generally connected with the king Karakanda or Karakandu in these texts. In the *Avadhaka Nirukta* (2nd-3rd century A.D.), this town has been mentioned. It was situated in Kalinga janapada and probably near modern Bhubaneswar. In the *Saneerocaka*, we have a reference to this city. This city is also mentioned by the author of the *Vasistha Guruk *. In the *Brhatbhasakosa*, also Dantipura, (another form of Dantapura) is also located in Kalinga visaya. Pushpadanta, the author of *Navakumaracarya*, who flourished in the 3rd quarter of the 10th century A.D., locates Dantipura in Andhra. According to the *Uttarasura*, however, this town was in the Kalinga visaya.

**Dasjftura**: This well-known town, which is identified with modern Mandasor in M.P., is mentioned several times in the Jain canonical and non-canonical texts. It is associated with the seventh Jain rebel Goshtamahila, who started a schism 584 years after Lord Mahavira. This indirectly proves that even in the 1st century A.D., this place was associated with Jainism. Quite a good number of Svetambara saints of the early Christian era were associated with this town. According to a later tradition, this city was visited by the renowned Digambara philosopher, Samantabhadradeva, who flourished probably in the 4th century.
A.D. 123 The Vividhatirthakalpa has also mentioned the Suparsvanatha shrine of this place. The Nalitha Cupti has also referred to Dasapura.

Devakottacura: This town was situated according to the Brhatkathakosa in Varendra janapada. This perhaps one of the earliest literary references to this janapada. It was the later name of the earlier Pundra country. This place was apparently known to the later Muslim writers who call it by the name Devikota. At present, the ruins of this town have been located at Gangarampur in the district of West Dinajpur in West Bengal. The Brhatkathakosa gives the very revealing information that the famous Bhadrabahu, contemporary of Candragupta Maurya was originally the son of a Brahmana of this town. In still earlier times Devakotta was situated in the Kotivarsha visaya from which had originated a well-known Svetambara sect called Kotivartiya Saka.

Devapura: This town is mentioned in the Somariccaakaha, which was probably situated near China. A foreign merchant called Toppa is depicted as a resident of this town.

Dhanyakataka: This town was in Andhra country, according to the Kathakosa of Prabhacandra written in the 11th century. It apparently existed as a town much earlier, and was associated with Buddhism.
Dhāra: This town, it is interesting to note, is mentioned for the first time in a Jain work called Parsanasara, written by Devasena in 933 A.D. The author wrote his work in the Parśva temple of this town. This Parśva temple of Dhāra has also been mentioned by the later Digambara writers. The Parmāra kings of Dhāra were good patrons of Jainism. According to the Khamatarasaccha-brhadguravālī there was a Santinātha temple at this town. Several Jain manuscripts were copied at this town before 1300 A.D. This place is now known as Dhar and is situated in M.P.

Dharasīva: This was the name of a great tīrtha now situated near the Ramanabād town of Maharāstra. The history of this tīrtha has been given in the Brhatkathakosā. Another detailed description of this place will be found in the Karakandacarī of Kanakāmara. Harīsena further informs us that Dharasīva was near the ancient town of Terāpura, another name of Tagara.

Dostātika: This is a place mentioned in the prasasti of the Harivamsapurāṇa of Jinasena II. It is now identified with Dottādi near Girnar in Gujarāt. There was a temple of Santinātha at this place in which Jinasena II had completed his famous work.

Dvaraka: This town was one of the oldest cities of Ancient India being mentioned in the Mahābhārata and Purāṇas.
According to the *Mahābhārata*, it was the capital city of Vṛṣṇis, led by Baladeva, and Vasudeva-Kṛṣṇa. In the canonical literature of the Jains, this place is called by the name Baravai, where it is called the capital of Surattha country. It is mentioned in the *Vīśṇus Purī* where it is represented as a great port. In the *Vaiśṇavacarita* this place has been referred to as Anartapura, which according to this work, was situated near the river Sarasvatī or in other words near the present Prabhāṣa tīrtha at Veraval. A hill called Manimān (Manīmat), according to this poem, was near this town. According to the *Kuvalayavalla*, Dvāraka was situated in the Leta country. The *Bṛhatkathaka* associates Dvāraka with Saurāshtra. The *Gauplannamāpurvabhacaritam* of Silānka (9th century) associates both Arātanaemi and Kṛṣṇa with this place. Another Jain work of this period, viz., the *Uttarakūrana* mentions a merchant of Rajagrha visiting Dvāraka by ship.

Elapura; In the 9th-century work the *Dharmopacaritam* we have a reference to a Digambara temple at Elapura, which has been located in Dakshinapatha. This Elapura may be identical with Ellora which has post-Gupta Jain caves. An epigraph of the 13th century found from Ellora mentions the existence of a Pārśva temple. The later Jain writers like Jñanāsāgara and Umapatiśāgara have mentioned this place as a tīrtha. In the *Prameśarita* of Suyambhū also...
Elapura has been mentioned.

**Girinagara**: This town is the older name of modern Junagadh in Gujarat and the name is preserved in the modern name Girnar.

The earliest Digambara tradition makes Girinagara the home city of the early teachers of this sect. The Digambara teacher, Dharasena, according to Harisena’s *Brhatkathakosa* was originally a resident of this town. This fact is also supported by the earliest Digambara tradition. A passage in another story of this work associates Girinagara with Urjayanta mountain, which is associated with the Tirthankara Neminātha. The 7th-century Svetāmbara commentator Jinadāsa, in his *Agnakersupriya* has mentioned this place. The sixth Anga text viz., *Navadharmakābālo* represents Neminātha as having obtained supreme knowledge on Girnar mountain. The *Harivamsacurūṇa* of Jinasena II associates the goddess Ambikā or Simhāvini with Girnar mountain (Urjayanta).

There is a detailed description of the Jain temple on Girnar (apparently dedicated to Neminātha) in this work. Even we have the description of the *Karnaśambhas* of this temple-complex which proves that even in the 8th century there existed a large Jain temple on this mountain. This is indirectly supported by the evidence of Jina-prabha’s *Vividhatirthakalpa*. The above temple of Ambikā has been also mentioned in the *Navakumāracūri* of Pushpadanta.

**Gopacala** (Gwalior): Although this place is not mentioned
in the Jain literature of our period, its association with
that remarkable 8th-century Svetambara saint Bappabhatti
proves that even in the early medieval period, this place was
connected with Jainism. We are told that this Svetambara
saint had built here a temple of Mahavira. In the later period
it emerged as a Digambara tirtha and the great poet, Padvipa
was a resident of this place.

Gndakhata: This town according to the Brhatkathaka is situated in the Lata country. It is not possible to identify it at the present state of our knowledge.

Gndasethavatagara: This city is mentioned in the 7th-century text Avasvaka Gurpi and was probably not far from modern Broach.

Hastikund: This ancient Svetambara tirtha is at present situated in the Pali district of Rajasthan. A temple of Rishabha was built here in the early 10th century by king Vidagdha. This place gave its name to a separate gaccha called Hastikundiya, which was started by Vasudeva, the teacher of king Vidagdha.

Hastinapura: This great city of ancient India, the ruins of which have been found near Meerut (U.P.), was connected with several Tirthankaras. In the Jain literature, there are references to this town and it is also mentioned as Gajaspura.
However no early Jain epigraph has been discovered from this place. It is also mentioned several times in the Brhatkathaokosa. This town is also mentioned in the Adipurana of Jinasena I. It is mentioned in the Agamic texts as the capital of Kurujangala.

Hemapurisenagaram: According to the Nalatha Gurni, the festival of Indra was widely celebrated by the people of this place. It was also known as Hemapura.

Humcha: This place, situated in the Shimoga district of Karpataka, was associated with Digambara Jainism from at least 9th century A.D. Its ancient name was Pomburtha. The earliest Jain inscription from this place belongs to the 9th century A.D. Afterwards, several inscriptions were discovered from this place. Even in the 16th century Digambara writers have mentioned this tirtha.

Ilavardhana: This town, according to the Avadhakaya Gurni, was situated on the bank of river Benn. This town therefore was located in modern Andhra Pradesh. In later Jain texts also this town has been mentioned. According to the Brhatkathaokosa, this town was also known as Ilapura and had a Jain shrine. This city according to the same source had a temple of Sri.

Indrapura: According to J. C. Jain, this town should be identified with a place called Indor in Bulandshahar.
district in U.P. Prof. Jain quotes a tradition recorded in the Vasudevahindi, according to which Indrapura was another name of Kanyakubja. He also draws our attention to a passage of the Aveśvaka Cūrṇī which refers to Indrapura as another name of Mathura. The Brhatkathakosā mentions Indrapura, alias Kanyakubja. The Harivamsaourāṇa mentions one Indrapura on the river Beva (Narmāṇā) which may be identical with Indore in M.P.

Iśṭāpurā: This town is mentioned in the Varsāṅgacarita, where its king has been represented as one Sanatkumāra.

Iśvalipura: This town was one of the most important centres of Jainism in the early medieval period. It was at this town that Udyotanārī, the author of the Kuvalayamāla completed his work in 9700, corresponding to 779 A.D. The same authority informs us in the prastāti that there was a temple of Rhābha at this town. Afterwards, many other Jain temples, including one by Cālukya Kumārapāla, were built at this town. A hill near this town called Svarnagiri had many Jain temples. Present, this is known as Jalor and is situated in Rajasthan.

Jālandhara: This place in modern Punjab is mentioned in a number of Jain works of our period. Yuan Chwang visited this town in the early 7th century A.D. Jālandhara is mentioned in Svayambhū's Paumacarita. The 10th-century
The writer Pushpadanta refers to the king of Jalandhara in his Navaakumaracarita. In the Fifth Book of the Mahavira-carita composed in V.S. 1139, corresponding to 1082 A.D., there is a beautiful description of the town of Jalandhara.

**Kakandi**: This place is associated with the 9th Tirthankara Pushpadanta and is generally identified with Kakan in Nonghyr district of Bihar. In the Kalpasutra there is a reference to Kakandiya which originated from Bhadrayasas, a disciple of Suhastin, apparently in the 3rd century B.C. A few scholars are of the opinion that Kakandi should be identified with modern Khukhund in Gorkha district of U.P. Some Jain works of our period naturally refer to this place in connection with the description of Tirthankara Pushpadanta's life. The Kuvalvama of Udyotanasuri refers to the city of Kakandiya. Silanka in his Causprawasaharinushasamityam mentions Kakandi in connection with Pushpadanta. The Yasastilakahacana appears to place Kakandi near Kampilya.

**Kampilva**: This great city of pre-Christian times, according to the Jain tradition was the birth-place of Vimalanatha (the thirteenth Tirthankara). This place has yielded some Jaina epigraphs. Afterwards it was considered a great Jain tirtha and it is generally identified with modern Kampil in Farrukhabad district of U.P. The seventh-century commentator Jinadasa mentions this place in the Nisatha Curni. It is also mentioned in the
Varānasacarita. This place is also associated with the fourth Svetambara rebel (nirbaya) who flourished 220 years after Lord Mahāvīra. It appears from the Brhatkathakosa that afterwards temples dedicated to Pārśvanātha and Neminātha were built in this place. It is also mentioned prominently in the Vagāstilaka. Jinaprabha in his Vividhatirthakalpa has also thrown some light on this place.

Kancanapura: This town is mentioned for the first time in the fourth Upānga text Prājanāṇa as the capital of Kalinga. As noted by J. C. Jain, it is also mentioned in the Oṣha Nirvukti Bhaṣya and the Vasudevahindi. The Vasudevahindi further mentions the fact that there was trade between this place and Lankādvipa. We have been told that there was a terrible flood at Kancanapura in early times. The Nisītha Cumi also refers to this town. This place is also mentioned by the Digambara writer Jinasena II as the capital of Kalinga in his Harivamśapurana. It is also mentioned in Jayasimha’s Dharmapadeśamala, where this town is associated with Karakandu, the king of Kalinga. Śilāṅka also refers to this place. It is generally identified with modern Bhubaneswar.

Kancī: This well-known city was associated with the Digambara sect from quite early times. According to
a later tradition recorded by Prabhacandra in his *Kathakosa*, the saint Samantabhadra was originally a resident of this city. The Prakrit *Lokavibhaga*, we are told, was composed in 5380 during the 22nd regnal year of the Pallava king Simhavarman of Kâñcî. The *Mîlita Cûrî* mentions the silver coin of this place as nalaka. It is mentioned frequently in the *Kuvalavamala* as the capital of Dravida country. Elsewhere in the same text we have a description of a caravan proceeding from Vindhyâpurî to Kâñcîpurî. Like Udayotana, Harîana in his *Bharhatkâshâ* mentions Kâñcî as the capital of Mâhâ-dravida country. An epigraph of the time of Pallava Nandivarmana II mentions a Jina temple-complex near Kâñcî which existed in the 8th century A.D. A Jâma *tirthâ* called Jina-Kâñcî existed near this town from the early medieval period.

*Kausâmbî*: This celebrated city was closely connected with Jainism from very early times. According to an authentic tradition recorded in the *Bhagavatî*, Lord Mahâvîra personally visited Kausâmbî during the reign of Udayana. From this city originated a new Svetâmbara Sâkha called Kausâmbikâ. This city is connected with the sixth Tîrthankara Padmaprabha and we have some Jain antiquities from this place. In the Jain narrative literature of our period there are many references to this town although the evidence of Yuan Chwang suggests that by the 7th century
In the Misitha Carpi A.D. the city was in utter ruins. In the Varanasaaritram, this city has been mentioned. The Harivamsapura of Jinasena II describes Kausambi as situated on the river Kalindi (Yamuna). Elsewhere, the same work depicts the women of this city as engaged in preparing wine (sichuka-rini). This city has been prominently mentioned both by Jayasimha and Harisena. The commentator of the Yadastilakacarita places Kausambi some 44 gaväti, equivalent to 176 miles from Gopacala (Gwalior). It has been identified correctly by Cunningham with modern Kosam near Allahabad. Jinaprabha has mentioned this tirtha in his Vividhatirthakalpa.

Kaisangala: This was an important town in eastern India during the days of Mahavira and Buddha. It is mentioned in the Bhagavati as Kayangala. It was a deserted place during the time of Yuan-Chwang's visit. Cunningham identifies it with Kenkjol, near Rajmahal in Bihar.

Karnasvarna: This town which was the capital of the Bengal king Sasänka, according to Yuan-Chwang, was surely an important city of eastern India in the 7th century A.D. Surprisingly enough, Banabhatta, who mentions Sasänka has not said a word about this town. It is, however, mentioned in the well-known Nidhanpur copper plates of Bhaskaravarman. It appears, that the only reference to
this town in Indian literature, found so far, is in the *Harivamśapurana* of Jinasena II. According to a tradition recorded by this poet, it was at this place that the epic hero Karna left his Kundala. This tradition is still current among the local people of Jadupur in Murshidabad district of West Bengal.

**Khajuraho:** This famous historical place now situated in Chattarpur district of M.P., was connected with Digambara religion from 10th century A.D. The earliest Jain inscription of this place dated in V.S. 1011, corresponding to 955 A.D. This Jain temple of this place and the above mentioned epigraph of the reign of Candella king Dhanga abundantly prove that this place was connected with Jainism. Afterwards, also, this place was associated with the Jain religion as later Jain epigraphs suggest.

**Khandagiri:** This hill near modern Bhubaneswar has yielded the famous Hathi-gumpha Inscription of the Jain king Kharavela. It was near ancient Kalinga nagara. It is interesting to note that this particular hill gets the name Kumari hill in this epigraph, and this name is found in the 10th century work of Harisena entitled *Brhatkathakosa*. There is, therefore, little doubt, and as suggested by later Digambara inscriptions from this place, it continued to be sacred to the Digambaras till the end of the 11th century.
Kopana: The place is at present known as Kophal and is situated in Raichur district of Karnataka. One of the earliest inscriptions from this place refers to Jatasimhanandi, who has been identified with the author of the Varangacarita, by A. N. Upadhye. Afterwards several Jain epigraphs were discovered from this place. In an epigraph from Sravana Belgola, Kopana has been called a mahatirtha.

Kotitirtha: This well-known Jain tirtha was probably situated in northern Bengal as the evidence of the Brhatkathakosa suggests. According to Harisena, the town of Devakotta situated in Varendra later came to be called by this name. This fact is also confirmed by the evidence of the Kathakosa of Prabhacandra, written in the 11th century A.D.

Kundinasura: This city according to the epic-purānic tradition was associated with, Rukmini, the first wife of Krishna. In the Harivamsa of Jinasena II this place is also associated with that famous queen. In another passage of the same work, Jinasena II categorically declares that it was situated on the river Vareda in Vaidarbha country. This town is also known from other sources. This town is also mentioned in Harisena's Brhatkathakosa, who, too, correctly locates it in Vaidarbha Vishaya.
Lakshmesvara: This place situated in Dharwar district of Karnataka has yielded Jain epigraphs from the 6th century A.D., to a very late period. There were several temples built by a number of important historical personalities of this place. However, the most important temple of this place was Anesejaya vasadi which was originally built by Kumkumadevi, the younger sister of Gelukya Vijayaditya. There were also other Jain temples which have yielded epigraphs of various periods.

Mahishmati: The Harivamśa (17.21) locates this famous town on the river Narmada. According to the Purāṇas, this city was founded by Mahishmat of the Sahasrada branch, belonging to the Yadava clan. It is now identified with modern Mandsawa near the Narmada. Like the epic, the Paumacarīvān of Vimala represents Arjuna as the king of Mahishmati. This place is also mentioned in the Brhatkathakosa of Harisena.

Manvakheta: This city was the capital of the Rashtrakutas and it is at present situated in the Gulbarga district of Karnataka. This place is associated with the activities of the Digambara poet Pushpadanta. Almost all his works were written at this town under the patronage of the minister, Bharata, who worked under Kṛṣṇa III. The Mahāpurana of this poet was completed in 887, corresponding to 965 A.D., at this town. His other work
the Navakumaracarita was composed at Manyakheta when the city according to his own testimony enjoyed rare prosperity. The sack of this city by the Puramara king of Dhara has been mentioned in a verse of the Mahapurana which was probably added a few years after the actual event. This event actually occurred during the reign of Munja, according to the evidence of Dhanapaka's Prakrit dictionary entitled Paivalacchi. Afterwards, this city became a Digambara tirtha and there was a Neminatha temple at this place. It was also known as Malayakheḍa. At this place, Indranandi Yogindra composed his Jvalamalinikalpa in 861 during the reign of Krishna III.

Mathura: (North) This great city of ancient India was intimately connected with Jainism even from pre-Christian times. The large number of early Jain epigraphs found from this place, prove the popularity of Jainism in this city from practically 100 B.C. down to the 11th century A.D. Even in the Paumacarivam we have a story regarding the introduction of Jainism in Mathura. Almost all the important Jain texts of our period have mentioned the glorious condition of Jainism in Mathura. The evidence of the Nisitha Suri proves that there was a regular contact between Anandapura (in Gujarat) and Mathura. That work, further mentions the Bhandira-tirtha of Mathura. The two Chinese pilgrims Fa-hsien and Yuan-Chwang visited
this city and have described it as a large metropolis. The 8th century poet Jinasena II has mentioned this city. The Kusalayamala also throws some light on the social condition of Mathura. In one passage of this work, we have a reference to the conversation of the disabled people in the anatha-mandapa of this place. In the well-known Uttarapurana of Gunabhadra, we get a reference to the great Jain temple of Mathura, described as the principal shrine of that city. The temple, moreover, is said to be dedicated to Suvrata. A similar description of the Jain temples of Mathura is found in Jayasimha's Dharmaśastra, written in V.S. 915, corresponding to 867 A.D. However, a much more detailed description of Mathura is found in the Bhaktakathākosa. This work depicts this city as abounding in Jain temples (Jinaśatana-kandita). This work also refers to the five stūpas (pañca-stūpa), of Mathura which later gave birth to the Pañca-stūpa-nikāya sect, mentioned in the Paharpur Copper Plate. This literary work further refers to the Jinaratha festival of this city. The Vāstilakaśekhaṇṇa of Somadeva contains a valuable reference to the devanirmita-stūpa of Mathura. The expression devanirmita actually occurs in a Kushana inscription of Mathura. Excavations at Mathura have also proved its close connection with the Jaina religion.

Mathura (South): In the Jain texts we have the interesting story of the foundation of Dakshina Mathura, also
known as Madura. This story is told in the Harivamsapuranas of Jinaśena II. We are told by that author, that it was founded by the Pāṇḍavas. Elsewhere in the same text, Southern Mathurā has been described as a city, situated in the Pālāsā country. Ptolemy in his Geography has mentioned this city as the royal capital of Pāndion.

According to Devasaṇa's (933 A.D.) Pārśvanāsīs, the Draviḍasāgaṇa was founded by Vajranandin, the disciple of Pujyapāda in this city in the Vikrama year 526, corresponding to 468 A.D. It was therefore closely associated with the Digambara religion even in the 5th century A.D. The Dharapokiesala refers to the commercial intercourse between this city and Northern Mathurā. The Bṛhatkathākāra also mentions Southern Mathurā as abounding in Jain temples. The Gaumūnāmāg. puramśacarivān of Silānka also refers to Southern Mathurā as śāhinasāhurān.

Mithila: This ancient city of eastern India was a metropolis of epic fame. The Kalpasūtra informs us that Lord Mahāvīra stayed in this city for six years. This place was also associated with two Tīrthaṅkaras viz., Neminātha and Mallinātha. The fourth Jain rebel Āsāmitta was associated with this city. Although it is often mentioned in the Jain literature of our period, the city lost all its importance in the post-Christian period, and the references to this city in the post-Gupta narrative literature are perfunctory. Jinaprabha has devoted a
chapter in his *Vividhātīrttha Kalpa* on Mithila. Interestingly enough he has located this city on the confluence of Gandaki and Banaganga. According to him, it was known as Jagai in his time.

**Mulasthana**: This town famous for its Sun temple, which was well-known from quite early times. It was visited by Yuan-Chwang in the 7th century A.D., who has given a realistic description of this temple. The later Purānic literature also refers to this town which was situated on the river Candrabhaga. In the *Kavyalavāsaka* of Udoytana, we have a reference to Mulasthana, the presiding god of which is called by the name *bhuttāraka*. Another important reference to this town in the Jain literature of our period is to be found in the *Brhatkathakośa* of Harisena, which refers to the *āditya-bhavana* of this place. This temple was probably destroyed by the Muslims during the closing years of the 10th century.

**Mulgund**: It was a renowned Jain centre from the early 10th century A.D. This is known from an inscription of this period discovered here. That this place was considered a great *tīrtha* is evident from the *Praṇasti* of Mallisena’s unpublished poem called *Trishashtisalakāpurana* also called *Mahāpurana* completed in 1047 A.D. According to this *prāṇasti* the work was completed at the *tīrtha* of Mulgund, now situated in Dharwar district of Karnataka. This place has also yielded an epigraph of a later period.
Mundira: According to the Brhatkathakosa, composed in the early 10th century, this place had a famous Sun temple in the early medieval period. It is also mentioned as a tirtha, sacred to Sun-god in the Kathakosa of Prabhaścandra. This place is also mentioned in some later Purānas. According to Prof. Sirkar Mundira was located in modern Gaṅgāsāgar. This view is based on a passage of the Skanda Purāṇa.

Nagapura (Nagpur): This place is now the well-known town of Nagaur in Rajasthan. The earliest reference to this place is found in the Dharmopadesamala of Jayasimhasuri. It appears from a relevant verse of that work that there were a number of Jina temples here in the 9th century A.D., because we know from the same source that this work was completed during the reign of Pratihāra Bhoja in V.S. 915, corresponding to 867 A.D., at one of the Jain shrines of Nagapura. In the later period the place became quite famous for several temples of this place including one called by the name Narayana Vasahi is well-known. The great Hemacandra was ordained by his guru at this place and the saints of the Kharatara gaccha often visited it. A separate gaccha of the Svetāmbaras called the Nagapuriya gaccha originated from this place.

Nalanda: This place near Rajgir in Bihar is mentioned repeatedly in the canonical texts of both the
Buddhists and Jains. It was here that lord Mahāvīra had met Gosala for the first time. The well-known Buddhist university was afterwards established at this place, which is elaborately described by Yuan Chwang. A few Jain works of ore period have also referred to this town. It is mentioned in the Avasyaka Cūrṇi in connection with the description of Mahāvīra's meeting with Gosala. This town is mentioned in the Brhatkathakoṣa of Harīścandra.

Nasik: This well-known town of Western India is mentioned by several early authorities including Ptolemy. This place, according to Jinaprabha, was well-known for its Candraprabha temple. In a somewhat earlier work viz., the Prabhakaracarita, this temple has been mentioned. This place, according to the Dharmakadesamala, was considered the ornament of Dakṣināpatha. We should remember in this connection that the term 'Dakṣināpatha' denoted the modern Mahārāṣṭra and adjoining regions in ancient times. This place has been mentioned also in the Brhatkathakoṣa twice. In one passage, we are told of a Durga shrine which was situated in a village called Palāsagrama near this town. The other passage simply refers to this town.

Osia: This place in Jodhpur district of Rajasthan was formerly known as Upakesapura or Ukeśapura. An epigraph discovered from the place dated V.S. 1013, corresponding to 956 A.D., discloses the fact that there existed
at this town, during the days of Pratihara Vatsaraja, a
temple of Mahāvīra. That this place was considered sacred
to Lord Mahāvīra is also proved by the very valuable

evidence of the Vividhatīrthakalpa.

**Padaliptapura:** It is modern Palitana in Gujarat.

According to a later Jain tradition recorded by the Prabhāwakacarita, 308
this town was built by the same Padalipta
who flourished in the early centuries of the Christian era.
However, it is doubtful whether this town existed at such
an early time. The importance of this town lies in the fact
that it is situated at the foothills of Satrunjaya. A
temple of Mahāvīra existed at this place according to the
Prabandhacintāmanī.

**Palasika:** This ancient tīraṇa is known from several
Kadamba epigraphs and is now known as Halsi, which is
situated in the Belgau district of Karnataka. However, at
present, there is no trace of Jainism at this place. 311 The
relevant epigraphs prove that there existed a number of Jina
temples in the 4th/5th centuries A.D., at this place. An
undated epigraph from this place of the reign of Kadamba
Harivarman proves that Palasika was the capital (achīrtathana)
of this particular king.

**Pataliputra:** This great city was associated with
Jainism from the 4th century B.C. According to the
Avedeṣa Cūrṇi, the first Āvāśīya Council was held at this place. The great philosopher Umasvāti was a resident of this town. Jain philosophers like Śhūlabhadra, Bhadrabahu I, Mahāgiri and Suhastin were all connected with this place. According to the Brhatkalpabhashya, two silver coins of Kānci were equivalent to one silver coin of Kṣetrapāla.

The town is also mentioned prominently in the Khalimpr copper plate of Dharmapāla.

Pattana : See Anahilapura.

Pāva : This according to both the Jains and the Buddhists was the place where Lord Mahāvīra had breathed his last. The present day Jains generally identify it with Pāvapūrī in the Nalanda district of Bihar. But the Buddhist evidence suggests that Pāva was near Kusināra. Cunningham also prefers to identify it with Pāhārāna, twelve miles north, north-east of Musinagara. Carleye, however, identifies it with Fasilpur which is ten miles south-east of Kusinagara.

Pāvaiya : This place has been mentioned in the prasasti of the Kuvalayamala as the capital of Torarāya which, according to Udyotana, was situated on the river Candrabhaga. According to a few scholars it should be identified with Pāviya (modern Chachar). However, this suggestion is no more than tentative, but it was certainly situated
somewhere in the modern undivided Punjab.

**Podanapura**: It is now identified with a place called Bodhan in Nizambad district of A.P. It was a stronghold of Jainism in the period under review. One of the earliest references to this place is found in the *Harivamsa Purana* of Jinasena II. It is also mentioned in the Prakrit work called *Dagabhakti (Passavati)* attributed to the Digambara saint Kunkunดา, Harisena mentioned Podanapura but locates it in Uttarapatha. It is also mentioned in the *Utterapuranā* of Gunabhadra, where it is located in a district called Suramya.

**Pratishthānā**: This was an ancient town, now identified with Panthan in the Aurangabad district of Maharashtra. According to the Śvetambara tradition this place was considered sacred to Muni Suvrata. According to the *Nisītha Gūra* and *Kalpaśutra* further refer to the celebration of the Indra festival on the fifth day of the bright fortnight of Bhadra by the residents of city. There are some more references to Pratishthānā in the Jain literature. A fine description of the commercial prosperity of Pratishthānā is found in the *Kuvalavamala* of Udyotanasuri. In the Brhatkatha literature also Pratishthānā has been repeatedly mentioned.

**Pravāga**: This sacred tīrtha of the Hindus was
also known as Prayāga-Pratishthāna. This place according to
the Vividhatirthakalpa was sacred to Sitalanatha. The Nīṣṭha
Gūrṇī calls it an unholy place. The Akaśhaya-vata of
Prayāga is mentioned by both Yuan Chwang and Udyotanasūri.
Prayāga has also been referred to as a tīrtha in Jayasimha's

Pundravardhana: This well-known town of eastern India
is now represented by the ruins of Mahāsthāna in the present
Bogra district of Bangladesh. This town was evidently connected
with Jainism from the days of Bhadrabāhu, who according to the
Bṛhatkathakosa was a resident of Devakotta which was situated
in the janapada of Pundravardhana or Varendra. It was visited
by Yuan Chwang in the 7th century, according to whom, there was
numerous Digambara Jains at this town. It is mentioned as
Pundavaddhana in Dharmapadasamāla of Jayasimha Ācārya Pushpadanta
in his Navakumarācaru refers to the city of Pundravardhana
as adorned with many buildings. The Bālatarangini also mentions
this affluent city in connection with the description of Jayāpīḍa's
visit to this town in the 8th century A.D. The same work also
refers to the Karttikeya temple of this town which is corroborated
by the evidence of the Vamana Purana. The Nīṣṭha Gūrṇī
mentions this place as being famous for its different varieties
of cloth. The fine cloth of this place has also been mentioned by
earlier writers like Kautilya and Banabhatta.
**Fushkalavati:** This city according to the *Ramayana* was founded by Bharata for one of his sons. It was visited by Yuan Chwang in the 7th century A.D., who describes it as a city of moderate size. The Jaina works of our period do not yield any concrete description of this city, although in the much earlier *Nayadhammakahāra*, we get a reference to this place in connection with Parsvanātha. It is mentioned in the *Harivamśa* of Jinasena II. It is also mentioned in the *Brhatkathakodā* of Harisena and by other writers too. It appears that the city lost its importance in the period under review. It is identified with Hasnakar near Peshawar in present Pakistan. This city was also well-known to the classical writers. Ptolemy mentions it as Poklais. It is also mentioned by the author of the *Periplus*.

**Pushkara:** This great tirtha of the Hindus was also known to the Jains. The *Nisitha Cūrṇi* mentions it as a tirtha. It is also mentioned in the *Siivalavvālā* of Udyotana. The *Varanāsacarita* also mentions it and in the later period also the Jains took some active interest in this place.

**Purushapura:** This well-known town of great antiquity is famous for the Buddhist Vihāra built by Kanishka and was visited by both Fa-hien and Yuan Chwang. The latter mentions it as the capital of Gandhāra. At the time of Yuan Chwang's visit, the janapada of Gandhāra was a dependency of Kapisi.
Both this pilgrim and Fa-hien have mentioned the stupa of Kanishka. Jayasimha in his DharMnodesamala has mentioned it as Purisapura and placed it like Yuan-Chwang in the Gandhāra janapada. It is the well-known city of Peshawar in modern Pakistan.

Raiagrha: This celebrated city of eastern India was intimately connected with the career of Lord Mañavira. We have inscriptions of the Gupta age from this place which reveal that the Digambaras were quite popular during the Gupta period in Rajgir. It was always considered a Jain tīrtha. An interesting reference to this place in our time will be found in the Tiloyanannati where it is given the epithet Pancaśailanagara i.e., “a town surrounded by five hills. These five hills are mentioned in both the Mahābhārata and Buddhist literature. The Harivamsa Purāṇa of Jinasena II contains a magnificent description of Rajagrha which the author calls by the name Pancaśila Purāṇa and correctly describes it as the birthplace of Muni Suvrata. He not only gives the names of the five hills but also their respective directions. The first hill Rshigiri is placed to the east, the second Yaibhara to the south, the third Vipula to the south-east, the fourth Valahaka circumvented three sides of Rajagrha whilst the fifth Panduka stood in the north-east. This city was visited by both Fa-hien and Yuan Chwang. In the Kuvalayamala there is a reference to a route between Hastinapura and Rajagrha. The Harivamsapurāṇa also refers to two cages viz.
Siddhasila and Nilaguha of Rajagrha. Some other works of this period which refer to this famous city are the Nisitha Curni, the Dharmanilasamāla, the Uttarapurana, the Brhatkathākosa, etc. The Samaraiccakeha refers to it by the name Kshitipratisthita.

Rajapur: This town was the capital of the Yaudheya janapada according to a number of Jain works of our period. It has been identified with modern Rajauri which is situated to the South of Kashmir. In the Mahābhārata, this town is associated with the Kambojas. It was visited by Yuan Chwang in the early 7th century A.D., who represents it as a dependency of Kashmir. The 8th century work Harivaśいますが apparently mentions this town. It is also mentioned in several passages of the Samaraiccakeha of Haribhadra. The Brhatkathākosa mentions it correctly as the capital of the Yaudheya country and this is confirmed by the evidence of the Jashharacari and the Yasastilakacampu. All these poets refer to the temple of Bandamari or Katyayani of this town.

Rajapur: The name of this town is disclosed by an early 10th century inscription from Rajorgarh in the Alwar district of Rajasthan. Evidently Rajorgarh is the modern name of ancient Rajapur, where, according to that inscription a temple of Sāntinatha existed.
Ratnapuri: This place is in the Faizabad district of U.P., according to Jain tradition, was the birthplace of Dharmanatha, the fifteenth Tirthankara. The Adinara places it in Kosala Janapada.

Jinaprabha in his Vividhastirthakalpa locates it near Ayodhaya. He calls it by the name Ratnavahapura and describes it as situated on the Garghara river.

Bohitaka: This town was well-known from the days of the Mahabharata, which associates it with the worship of the deity Karttikeya. The earliest reference to Bohitaka in Jain literature is found in the Upanga text, Niravavalika, which mentions a yaksha shrine of this place. However, the most interesting reference to this town is made by that remarkable Digambara poet Harisena in his inimitable work, Brhatkathakosa. One of the amphanumeric stories told by Harisena, not only refers to Bohitaka (Rohitaka), but surprisingly, also connects the worship of the god Karttikeya with this place. This evidence clearly illustrates that practically from the epic period to the 10th century A.D., Karttikeya worship was popular amongst the people of this region. It is identified with modern Rohitaka in Haryana. This place was afterwards connected with Parsvanatha.
Saketa: See Ayodhyā.

Satyapura: This great Jain tīrtha was certainly in existence from the Gupta period. It was associated with Lord Mahāvīra according to the author of the Vividhatīrthakalpa from even pre-Gupta period. The poet Dhanapala has also praised the Mahāvīra temple of this place in his Satyapūrīya Mahāvīra Utsaha. In a later inscription, discovered from Senhor (the modern name of Satyapura), this temple of Mahāvīra has been mentioned.

Sandesara: This place, now known as Sandera is situated in the Pali district of Rajasthan and is well-known for its Santinātha temple. According to a later epigraph a separate Śvetāmbara gaccha had originated at this place and the founder was Yasobhadra who flourished in V.S. 964.

Simhapura: This town is associated with the 11th Tīrthankara Sreyāṃśa and is naturally mentioned in many Jain texts of our period. The evidence of Yuan Chwang suggests that this place should be identified with the Salt Range in modern Punjab of Pakistan. It is interesting to note that the Chinese pilgrim connects it with the 'founder' of the white-cloth sect. Stein discovered a member of Jain antiquities from this place. The Varamācarīta also associates this place with the Tīrthankara Sreyāṃśa.
The present day Jains, however, identify Simhapura with Sarnath near Varanasi. That the original Simhapura, connected with Sreyamā, is not modern Sarnath is also proved by the revealing statement given by Pushpadanta in his Šayakumaracarita which tells us of a bridal procession travelling from Kātyākubja to Simhapura Via Mathura.

This shows that even in the 10th century A.D., Simhapura was located in the north-western part of India.

Sravasti: This great city has been mentioned repeatedly in the Jain literature of our period. An early Svetāmbara Sakha, called Sravastika had originated here around 300 B.C. This city was connected with the Tīrthenākara Sambhavanātha. An old temple of Sambhavanātha was actually unearthed from the ruins of Sravasti. The Mīlītha Cūrmi shows that it was also known as Kumālnayara. Jinasena II, the author of the Harivamsanārāṇa refers to a large Kāmadeva temple of this place. By the time of Yuan Chwang's visit, it was a ruined city. The Samaraicakabha also mentions this place but gives no additional information. The Varaṇacarita also associates it with Sambhavanātha. The Kuvalayanāla mentions it more than once. It is identified with Sahet-Mahet on the bank of the Rapti. The Dharmaśeṣaśeṣa Viṣevrana of Jayasimhasūri even refers to a prostitute of Sravasti.
This city of epic fame was the capital of the Cedi king, Sisupala, according to the *Mahabharata*. We learn from the same source that it was situated near a river called *Suktimati*. According to the *Vaishnava Harivamsa*, *Suktimati* was situated on the *Eksha* Mountain.

We should remember that *Eksha* was considered a part of Vindhya. It is mentioned in an inscription of the Gupta period found from Kausambi. In the literature of our period this place is rarely mentioned, although we get a few useful references to it in the Jain literature of this period. The Jain *Harivamsa* supports the statement of the *Mahabharata* that this city stood on the banks of the river *Suktimati* (*Suktimati-vastatte vai, nampi Suktimatinurî*). This town is also mentioned as *Satthivai* in the *Samaraiccakâha*, where it has been mentioned as a *pannivesa* and not far from the Vindhya mountain. Incidentally, Jinasena II also locates it on the *Vindhya-prsththa*. In the Jain canonical literature it is represented as the capital of the Cedi country. Interestingly enough, Somadeva in his *Yadastîleakacâmru* locates it in the *Dhâla* janapada, which is the medieval name of the Cedi country. *Dhâla* in the early medieval period was associated with the Kalacuris, as we learn from a number of epigraphs. It was situated probably not far from modern Banda.
Sthaneṣvara: This place is the same as modern Thanesar near Kurukshetra in Haryana. It was the capital of the Pusyabhūtis and we have a detailed description of this place in the Harshacarita of Harsha. It was visited by Harsha's friend Yuan-Chwang and according to him Sthaneṣvara was the name of a janapada and a city. Haribhadra, the author of the Samārīcāgāthā (third Bhava) refers to this town in his work.

Srīpurā: This town is mentioned in Harīcena's Brhatkathākosa where it has been placed on the bank of the river Jumuna. Elsewhere also in the same work this town has been mentioned. Another Srīpurā has been mentioned in the Samārīcāgāthā of Haribhadra. One other Srīpurā situated in the Akola district of Maharashtra is a well-known tīrtha dedicated to Prāvanātha. Jinasena's Vividhatīrthakalpa gives a vivid description of it. Yet another Srīpurā situated in Karnataka (near Gudalūr) had a Jain shrine called Lokatilaka in the 8th century A.D.

Surīparaka: This ancient port is repeatedly mentioned in the Jain literature of our period. Jinadāsa in his Cūritis written in the 7th century, has mentioned it and also referred to the Jains of this place. The Harivamsa of Jinasena II also mentions this city. The Kuvalayamala
of Udyotana refers to Surparaka as a big emporium for traders from different parts of the country. It is mentioned in the *Dharmapadagamala* as situated in Konkana Vishaya. It appears from that same text that it was also known as Konikana-nagara which according to it was situated near Sahya mountain. The Jivantasvama Bhabhanatha temple of this place was widely known from very early times.

(Tagaresura) This place was a great commercial centre from at least 1st century A.D., as we know from the Periplus. It is also mentioned by Ptolemy. It is often mentioned in the Jain commentaries of our period. This place has been prominently referred to by Harisena in his *Brahatkathakosa*, who calls it Terapura and in that text he significantly places it in the Aghira country. It is now situated in the Osmanabad district of Maharashtra. Another writer viz., Kanakamara (11th century) has mentioned the Pārśvanātha temple-complex of Teranagara in his *Karakandacariu*, written in Apabhramśa.

(Takshasila) This great city now situated in Pakistan is generally associated with Bahubali in Jain tradition. The *Avadhaka Cūrpa* pointedly mentions the Dharmacakra of this place. According to Sir John Marshall, that noted archaeologist, there were, once, several Jain edifices at
Takshasila. This place is often mentioned in the Jain texts of our period. The Harivamsa of Jinasena II refers to this city. Silanka in his Gaundapparaburgagacariya refers to Takshasila as the capital of Bahubali and the story of the establishment of Dharma cakra by that Jain saint at this place. The Kauvalayamala describes Takshasila with its deep moat (parikha) and high city-walls as a centre of Jainism where the Samavasarana of the first Tirthankara was being held. Elsewhere, in the same work, we get a description of a Sarthavaha taking his caravan from Takshasila to Surparaka. The city was finally destroyed by the Muslims and a rare description of this destruction is to be found in the Jain Prabhasakarita. Incidentally, this famous city was visited by both the Chinese pilgrims, Fa-hien and Yuan-Chuang.

Tamralipta: The ancient port of eastern India played an important role in the commercial life of our country from pre-Christian times. According to the Bhagavati, one of the prominent disciples of Lord Mahavira was a resident of this town. Afterwards, according to the Kalpasutra, Svetambara Sakha called Tamraliptaka originated from this place. It is mentioned in Vimala’s Paumacariya which is perhaps the first reference to this town in a non-canonical work. The fourth Upanga text called Prajnasana in its
list of 257-258 I'anapadas mentions Tamralipta as the capital of Vanga. The Sutrakrtangacurni refers to the mosquito menace at Tamralipta. In the Jain literature of our period we get numerous references to this port. The Harivamsa purana refers to Tamralipta as a commercial centre. The Samaragicakabhas has mentioned this port in several places of that text. This town is also mentioned as a commercial centre in the Cauppannasahonurunacarivesa of Silarika. There are several references to this town in the Brhatkatbakosha of Harisena. It is also mentioned in the Yasastilakacampu of Somadeva. Prabhacandra (11th century) in his Kathanaka has given a very interesting reference to a Parvava temple of this town which proves that Jainism survived at this place up to his time. We should also note that both the Chinese pilgrims visited this ancient port.

Tosali : This well-known place of Orissa was known to the Jain writers of our period. It is mentioned several times in the Nisitha Curna and is at present situated in the Cuttack district. Madhu Sen has drawn our attention to a passage of that text which mentions a typical custom of Svayamvara prevalent among the slaves of Tosali vishaya. This place is also known from an Asokan inscription.
Tripura: This town has been referred to by some of the Jain writers of our period. The Varaneacarita mentions this place. It is also mentioned in the Uttarapurana and the Brhatkathakosa. It may be identical with the well-known town of Tripuri near Jubbulpore, the early capital of the Kalacuris.

Ujjayini: This great city of ancient India is repeatedly mentioned not only in the canonical Jain literature, but also in popular Jain narrative texts of our period. It is mentioned several times in the Avasvaka. The Avasvaka represents it as a centre of commerce. In the earlier canonical text, the Antagasadasao, there is a highly interesting reference to the Mahakala cemtery of Ujjayini. There are two good descriptions of this town in the 8th-century Antalasamala of Udyotana. A beautiful description of the Mahakala temple of this place is given elsewhere in this work. In this connection, the writer refers to the bloody offering and sacrifices and use of liquor and human skull related to Vetalasadhana, which reminds us of the description in the Kadambari. The Harivamsapurana of Jinasena II mentions the Mahakala shrine of Ujjayini and also the adjoining burning ghat. The Dharmadisesamala contains numerous references to this glorious city. In one place Ujjayini has been described as adorned with Jain temples.
In the Uttarapurāṇa the cemetery of Ujjayini is called Vaiśālī. The Brhatkathakosā contains innumerable references to this great city. Like Jayasimha, Harisena also describes this city as adorned with Jain temples. The famous Mahakāla temple also has been mentioned by the author of the Brhatkathakosā. In story number 102 Harishena refers to the Vaiśālī and Kapalika-vidyā connected with the worship of Mahakāla of Ujjayini. Somadeva also in his Yasastilaka mentions Ujjayini. It was visited by Yuan-Chwang in the 7th century who describes it as a flourishing town with many deva temples.

Vaiśālī: This ancient city of eastern India was connected with the early life of the last Tīrthenkara viz., Lord Mahāvīra. According to the Kalpaśūtra Mahāvīra spent at least twelve years of his ascetic life at Vaiśālī and its suburbs. Afterwards, this great city was practically forgotten by the Jains. This is due to the fact that by the Gupta period (at the time of Fa-Hien's visit) it was a deserted city. Yuan-Chwang gives us the vital information that at the time of his sojourn in this country (second quarter of the 7th century) there were numerous Digambara Jains at Vaiśālī. There are two references to Vaiśālī in the Dharmapadāsūtra of Jayasimha. Another Vaiśālī situated in Sindhu jānapada. 
has been mentioned in the *Uttarapurana*. However, this may be an error as in the relevant passage the well-known Gautama (king of Vaisali of eastern India) has been represented as the king of this place.

**Valabhi:**

This celebrated city of Western India played a great part in the social, cultural and commercial history of India at least from the Gupta period. Before its destruction by the Muslims in the second half of the 6th century, it continued as the premier city of Western India. The Jain works and several other epigraphs often refer to it and it is well-known that the final Jain Council was held here during the reign of Dhruvasena I in the beginning of 6th century A.D. The *Vigashovasyakabhaśṭya* of Jinabhadragani informs us that this work was composed at Valabhi in शक 531 (610 A.D.) during the reign of Siladitya, whose inscriptions range between 606 A.D. and 610 A.D. It further shows that Valabhi was a stronghold of Jainism. Quite a few Śvetāmbara images have been recently discovered from the ruins of this city which have been assigned to the 6th century A.D. This city was also visited by Yuan-Chwang who refers to its reigning king, who name is read as Dhuwerpata who is no doubt identical with Dhruvasena II Baladitya who ruled between 629 A.D. and 642 A.D. It is interesting to note that the Council
at Valabhī mentioned in Svetāmbara works was also known
to the Digambaras. The Brhatkathakosa refers to this council
of the Svetāmbaras, who are called by the name ardha-śaśākṣa.
This event is also indirectly mentioned in the Parsvanāsara
of Devasena composed in Vikrama 990 (935 A.D.). According
to him the Svetāmbaras originated at Valabhī 136 years after
Vikramaditya who can be no other than the illustrious Gupta
king Chandragupta Vikramaditya. The Yavastilakacāra
mentions Valabhī twine. It is now identified with Wala
some twenty miles north-west Bhavnagar in Gujarat. The
Vividhatirthakalpa refers to the Chandraprabha temple of
this place which existed here before the destruction of this
city by the Muslims in V.S. 845 (787 A.D.). The Muslim
historian, Al-Birūnī, has also recorded the destruction of
this city in his work. We are also told in several Jain texts
that the famous Jaina images of Valabhī were removed to other
towns before its devastation.

Varanasi: This premier city of ancient India was
the birthplace of Lord Parśvanātha, the twenty-third Tīrthenāra
of the Jains. It is not only given prominence in the epics
and Purāṇas but also in the early Buddhist and Jain literature.
Almost all the Jain works of our period mention Varanasi
several times. According to the Jain tradition it is also the
birthplace of Suparśva, the seventh Tīrthenāra. J.C. Jain
draws our attention to a passage of the *Avastika Nirvakti*, according to which Lord Mahavira once went there from Kausami. That Varanasi was regarded as a holy place by the Hindus is proved by a passage of the *Kuvalavamala*. A Jain inscription of 801 A.D., of the time of Ganga king Sripurusha also recognises Varanasi as a great Hindu tirtha. Elsewhere, in the *Kuvalavamala* a description of this city of Kasi Vishaya is given and we told that the *Arthasastra* of Kautilya (Canakya-Sattham) was taught in the educational centre of this place. That Kasi or Varanasi was closely associated with the Digambaras is also clearly proved by the Paharpur Copper Plate of G.E. 153, corresponding to 479 A.D., found from Rajshahi, Bangladesh. This epigraph mentions a Digambara saint called Guhanandin of Kasi who apparently flourished sometime before the date of this inscription and he had his devotees in Bengal in the 5th century A.D. This inscription further informs us that Guhanandin was connected with the *Pancastupa-nikaya* sect. As we have already seen this sect was also popular in the Mathura region. There are frequent references to this town in the *Brhatkathakosa*. This city is also mentioned in a few other texts of our period such as the *Uttarapurana*, *Dharmapdasamala*, *Yadastilaka* etc. At the time of Yuan Chwang's visit there were thousands of Saiva devotees at Varanasi.

**Vardhamanapura**: This town is generally identified with
modern Wadhwan in Gujarat. According to the prasasti of the Jinarivansa, Jinasena II had commenced his work in the temple of Parsvanath of this town, and he further says that this work was completed in 705 at a place called Dostatika near Girnar. Jinasena's evidence therefore proves that the Parsva temple of this town was certainly built before his time. It was at the same town that another Digambara poet viz. Harisena had complete his Brhatkathakosa in the reign of emperor Vineyaka pala in V.S.989, corresponding to 931 A.D. It is interesting to note that in the relevant verse of the prasasti this town has been represented as an affluent city, full of beautiful Jain temples. Both these poets belonged to the Punnata Sangha of the Digambaras. This town has been mentioned in an inscription of somewhat later times where a temple of Karttikeya was built in the 12th century.

Vardhamana: The 11th Anga text Vinaeasaruta mentions Mahavira's visit to Vardhamanapura. It is probably identical with Burdwan of Bengal. That Vardhamana (Bengal) was quite an old place is also proved by the evidence of the Brhatasamhita where, it is mentioned as a city and a janapada. It is also mentioned in the 6th century inscription of Gopachandra.

Vasantapura: The city has been repeatedly mentioned in the DharmamdeSmala of Jayasinha. It is apparent from the
work that it was considered an affluent town in the 9th century A.D. In two places it refers to a Sarthavaha of this city. This place is generally identified with present Vasantagadh in the Sirohi district of Rajasthan. This place has yielded a 7th century Jain inscription dated V.S. 744. It has been suggested that an older name of Vasantapura was Vatapura. The Samanadikas also refers to a Vasantapura, but we do not know whether it is identical with the Vasantapura mentioned by Jayasimha.

**Vidisa**

This town was also known as Vaidisapura or Vaidisanaagara and is mentioned for the first time in the last book of the *Ramayana*. Epigraphic evidence proves that its association with Jainism is as old as the Gupta period. The local Museum at Vidisa has two Jain images both of which refer to Maharatadhiraja Ramagupta. These inscriptions further refer to a number of Digambara monks. Another epigraph found from Udayagiri near Vidisa dated G.Y. 106 (426 A.D.) mentions a Jain acarya called Bhadradaya belonging to Aryakula. These three records surely prove that the Vidisa region was closely connected with the Digambara religion since the Gupta period. A useful reference to this town is to be found in Jinasena II's *Harivamsha Purana*. It is also known as a janapada.

**Vidisapurī**

This town is generally identified with modern Nagarjunikonda in Andhra Pradesh. An very early reference
to it is found in the *Paṇamagāriyaka* of Vimala. It has been conjectured by Prof. D.G. Sircar that this Vijayapurī was built in the year Vijaya, corresponding to 215-14 A.D., and named after Vijaya Satakarni, whose inscription bearing the regnal year 6 has been discovered from Nagarjunakonda.

Vijayapurī is also mentioned in another Nagarjunakonda inscription of Vīrapurushadatta bearing the regnal year 14.

This city is mentioned in the *Kuvalavatarka* of Udyotana who gives a detailed description of this town and its market-place where people using different dialects comingled. Udyotana also tells us that the distance between Ayodhyā and Vijayapurī could be covered in 33 days (*ekkam māsam tinni vasarattasa*). The *Adipurāṇa* also refers to this town. It is also mentioned in the *Brhatkathakopaka*.

*Vitihbaya*: This town was the capital of Sindhu-Sauvīra janapada according to the *Prejīnaparka* and the *Brhatkalpaṇḍa*. It is also mentioned in the *Brhatkathakopaka*. The *Matha Garuṇi* states that it was 80 *vajānas* from Ujjayini. The *Harivamśa* of Jinasena II places it in the Sindhu country.
Section (iii) : Important Rivers, Mountains and Hills.

The earliest list of rivers will be found in the Nadiṣūkta of the Rshaśmhitā in which as many as nineteen rivers have been eulogised. Most of these rivers are now in modern Pakistan, as well as Punjab, Haryana and western U.P., in India. It includes also a few rivers flowing outside India. A much bigger list of rivers will be found in the Bhishmaparvan of the Mahabharata which gives the names of rivers from all over India. In the Buddhist and Jain canonical texts we have several references to various rivers particularly of northern India. In the Jain literature of our period we get not only the names of rivers mentioned in the earlier works but sometimes a few new names are added.

Vimala's Paumacariyaṇa, one of the earliest Jain narrative works refer to a number of rivers like the Narmadā, Tapi, Ganges (called by the name Janhavi), Sindhu, Vamuna (called Jauna on which, according to the author Kausambi was situated), Mandakini etc.

The Kvalavamanāla mentions the Ganges, Narmada, Pava, Candrabhaga, Sita, Sindhu etc.

The Hariyamaka of Jinasena II names a number
of rivers some of which are well-known. These are Narmada (17.21), Varada (17.23), Bheva (17.27), Tarangini, Vagavati (46.49), Suktimati (17.36), Kalinga (14.2), Godavari (31.2), Kasumavati (27.14), Ganga (5.123), Ganga-Sindhu (5.267), Nar (5.124), Rohava (Rohita) (5.123), Rakota (5.125), Rakta (5.125), Vitata (11.79), Sindhu (5.123), Sit (60.62) (5.128), Sakoda (5.123) (5.241), Suvarekula (5.124), Suvarnavati (27.14), Harikantha (5.133) etc.

One of the most interesting geographical references in Jinasesa's work is that of the river Iravati which has been described as flowing through the modern Irrawaddy, the biggest river of Burma. This probably is the earliest reference to this particular river in Indian literature. It was apparently named after the famous Iravati of the Punjab.

The Adipurana of Jinasesa written in the first half of the 9th century contains a very interesting list of rivers, most of which are found in the Puranic literature, and the Brhat Samhita. These are viz. Atigambhira (29.50), Amba (29.87), Aruna (29.50), Avantikama (29.64), Dhevimagi (29.33), Usiravati (29.145), Uma (29.62), Andamari (29.54), Kaj (29.62), Kapivati (29.41), Karabhavagiri (29.65), Kajuri (30.57), Kajendhu (29.34), Kalamahi (29.50), Kalamah (29.50), Kajha (29.87), Krtamata (29.63), Kshnavenna (29.86), Ketamba-Ketava (30.57),
The Brhatkathako of Harishna mentions some of the well-known rivers like Alravati i.e. Iravati of Punjab (Story No. 78, 105), Kelindī (another name of Yamuna) (Story No. 150), Krishna (Story No. 45),
Ganga (Story No. 13, 21, 55 etc), Gomati (Story No. 153), Tungabhada (Story No. 46), Narmada (No. 108), Mandakini (No. 18, 73, 96), Yamuna (in the story No. 19, Yamuna is significantly associated with Kausambi), As we have already seen, the Raunakarivan correctly associates Kausambi with the Yamuna or Verna (Nos. 66, 105, 138), Bagavati (Nos. 28, 100), Saravati (No. 28), Saravati (No. 157), Sindhu (No. 35), Sipra (No. 72, 73, 105, 131), Suvannavati (No. 78).

Some other prominent rivers like Ganga, Sindhu etc., are also mentioned in this work. The author of the Brihatkathakosa, undoubtedly had a thorough knowledge not only about various towns and janapadas of India but also about its rivers and mountains. However, most of the river names found in Jain works are also known from other sources.

Like the rivers, the mountains and hills of India have been prominently mentioned by the Jain writers of our period. The seven important mountains (kutacala) are prominently mentioned in the Puranic literature and Ptolemy's Geography. In the Jain canonical literature, the seven Kulanivaratas are mentioned by name, and there are also scattered references to these kulanivaratas and other hills of India in the literature of
our period.

The Paumacariyam, probably the earliest Jain non-canonical text, has preserved the names of several important mountains and hills of India. Among the Kulanarpatapat we have such names as Mehandra (55.16), Malaya (51.100; 55.16), and Vindhya (39.100). Among other mountains of India we get such names as Kailasa (9.96; 12.36 etc.), Urisayanta (20.48, 51), which is one of the earliest references to this holy hill of the Jains, Citrakuta (33.4, 9), which is identical with the Citrakuta near Allahabad and hence not to be confused with the well-known Citr; Devagiri (6.8) which may or may not be identical with the Devagiri of Kalidasa’s Meghaduta; Mandara (3.78; 21.18 etc.) which may be the mountain near Bhagalpur and which is mentioned in the Vasudevabhindi, Nara (28.86; 107.7 etc.), Ramagiri (40.16), which is also mentioned by several other writers including Ravisena, Mahaviracarya, Jinasena II, Harishana and others, Sammeta (8.10; 20.52 etc.), Kalinjara (58.9) etc.

The Kusavanasalas mentions three Kulanarpatat viz. Malaya (8.3; 45.18), Vindhya (99.14), and Sabha (134.25; 134.25). This work also refers to other hills such as Satrunjava (124.18), the sacred hill of Gujerat which is mentioned for the first time in the Navadharmakshcchao, the sixth Anga text. The Sammeta or the Paremashth hill has also been mentioned here (124.18; 216.8) and in all other
Jain works of our period. A number of hills are also mentioned in the Samvatsarakatha. These are Udayagiri (2, p. 136) which is probably identical with a hill of the same name near Bhubaneswar in Orissa, Malaya (5,458, 441 ff, 449 etc.), Marya (2, 470), Ratnagiri (6, p. 541; 7, p. 645) which according to Cunningham is one of the mountains near Rajagrha; Vindhyavishnu (6, p. 501 etc), Gomukhara (2, pp. 107-108), this mountain is identical with the hill of the same name in Buddhist canonical literature.

A few hills are specially associated with the Jain religion. In this connection may be mentioned Uriyavanta, Satrunjaya, Samaveda, Ramagiri and Komargiri etc. Uriyavanta was also known as Raivataka and it is clear from the Mahabharata that it was near the ancient town of Kusasthali which was surely near the present town of Junagadh. It is likely that in the historical period Kusasthali was renamed Girinagara. We have both epigraphic and literary references to this town. The earliest Jain canonical reference to Uriyavanta will be found in the Mahavamsakabho. This hill has been repeatedly mentioned in all the important Jain works of period, including the Haryamsa of Jinasena II, Adipurana, Utterapuran, Brhatkathakosa etc. In the Jain literature Uriyavanta is associated with Neminatha, the 22nd Tirthankara.

The Satrunjaya hill is also mentioned
in the Navadharmacakara apparently as a sacred hill. Afterwards this hill became one of the holiest spots connected with Jainism and needless to say, it is mentioned in almost all the Jain texts of our period. The Jains associate this hill with the Pandavas. The Jain Harivamsa also relates this hill to the Pandavas. The Uttarararana also pointedly mentions this hill. This hill is also alluded to in the Kavalevamsa of Udyotnasuri. Satrunjaya is near modern Palitana in Gujarat. Sarnath is generally identified with modern Parasnath in the Girdha district of Bihar. According to the Jain tradition, the majority of the Tirthankaras had attained nirvana on this mountain. It is naturally mentioned in all the important Jain works beginning from the Kalpasutra.

The Ramagiri mountain was sacred to the Jains at least from the days of the Pramocariva. It is also mentioned in Revishana's Padmapurana, Jinasena Ii's Harivamsa and the Brhatkathaka. From Harishena's work we learn that this hill was situated between Kalinga Vishaya and Andhra Vishaya. The Kalvanakalaka of Ugraditya (9th-9th century A.D.) was composed on this hill.

The Kumaraagiri or Kumaragiri is mentioned for the first time in the famous inscription
of Kaśyapa. It is also mentioned in a later Digambara
553 epigraph and the well-known Brhatkathakosa of Harshana,
554 where it is placed correctly in the Ośā-visāya (Orissa).

We have also references to some other
hills in the Jain literature but they were not connected with
this particular religious system in the period under review.
In the later days, however, hundreds of hills came to be
connected with this religion. The five hills of Rajagaha,
555 however, have not only been mentioned in the Mahābhārata
556 and the Buddhist literature but also in the Harivamsa
of Jinasena II, who, as we have already seen earlier, has taken
care to mention their directions.

This detailed discussion at least
proves that the Jain writers of our period have taken care
to mention important geographical names of the sub-continent.
Some of the information may not be new but a few of them surely
help us to have a more comprehensive idea of the historical
geography of India of the early medieval period.
REFERENCES

1. See Bhagavati (Sailana ed.) 15 Sataka, p. 2443.
2. For the two lists see The Age of Imperial Unity ed. R.C. Majumder, p. 1.
5. See in this connection Chatterjee, A.K. op.cit., p. 249.
7. See in this connection chapter 116, verse no. 103. A few scholars, however, are of the opinion that this work was composed in the 3rd-4th century A.D. (See the Introduction of the P.T.S. Edition, Vol.I, pp. 8 ff.).
8. 98.59.
12. XVI. 32 f.
13. For the date see Upadhye, A.N. Introd. in M.D.J.M. No. 40, Bombay, 1938, pp. 10 ff.
14. VIII, 3 f.
15. The author Jinasena mentions in his work (1.40) the
great Jinasena, disciple of Virasena, and represents
him as the author of *Parjnavyudha* and the
*VarhamedhikŚi.* We should therefore call the author
of *Harivamśa* Jinasena II.

16. *Harivamśa* (ed. P. L. Jain New Delhi, 1973), Ch. 11,
verses 64 ff.

16a. See Sircar D. C., *Cosmography and Geography in Early
Indian literature*, 1967, p. 75.


16c. See R. C. Majumdar (edited) *The Classical Accounts
of India*, p. 375.

17. See Shastri, A.M. *India as seen in the Brhatashūta of
Varhamihira*, (Delhi, 1969) pp. 19 ff.


19. 14.26; see also Shastri A.M. *op. cit.* p. 75.

20. See Chatterjee, A.K. *Ancient Indian History and
Cultural Tradition*, p. 96.


22. See *Brhatashūta*, 14.6.

23. 16.1.


27. See Sircar, D.C., *Select Inscriptions etc.*
2nd ed. p. 265.


34. See Ch. 29.
35. 64.
37. See Sircar D.O., Select Inscriptions etc., p. 388.
40. Ibid., 29.41, 48.
41. See Gaudalehwa, pp. 31 f; see also ....
42. See Watters, op. cit., Vol. II, pp. 198 ff.
44. See Bhayani's Introd. in Vol. III of Faumacari, p. 41.
45. Faumacari, 82.6. 1-8.
47. Rajatmangal, I. 312, IV. 168.
50. See S. Gaudalehwa, pp. 1 ff; and Sircar
520

51. See H. C. Phadke, J. History of Rel. India, pp. 177 ff.

52. P. 177 (Singhi Jain Granthamala, Bombay, 1949, ed. L. B. Candhi).

53. For further details see J. C. Jain, Bharata ke Pracina Jaina Tirtha, (Varanasi, 1952), p. 62.


54a. See Jain, J. C., Life in Ancient India etc., p. 263.


57. See B. I. X, pp. 17 ff.


65. V, p. 400.


67. P. 183.

67a. For some more details on Anandapura see Jain, J. C. op. cit., p. 286.

67b. Brhatkathakosa, 102.47.


70. Ibid., pp. 201f.


72. 39.20.


74. Book IV, p. 359; Book VIII, pp. 731, 736, 738 etc.

75. 8.27, 11.5, 177.7

76. Book VI, Section 8. See also Handiqui’s *Yasastilaka* and *India Culture*, p. 511.

77. 70.40ff.


79. 27.100.

80. See pp. 24ff.


83. See the Frasasti of the Uttarapurâna, Bharatiya Jnâpîth, Varanasi, 1954.

84. See Bombay Karnataka Inscriptions, Vol. I, part I, No. 34.

86. See Chatterjee, *op. cit.*, Vol I, p. 191
88. 24.31.
88a. 1.50
88b. See *op. cit.*, p. 254
89. See *The Classical Age*, p. 154.
90. See Watters, *op. cit.*, Vol II, p. 249
91. 2.32.9.
95. See *The classical Accounts etc.*, pp. 292, 295, 297, 299, 301-306, 308 etc.
98. *Arthenāsaktra*, II.1
99. *Adipurāṇa*, 16.1.75
100. p. 160.
102a. p. 173.
102b. See Bruhn, Klaus, *Introd. to Silāṅka’s Carpaṇīpātaḥpurusaharivarayam* p. 5.
102c. 99.14; 102.12; 122.51; 124.26; 140.1; 149.3.
104. See Kālpasūtra (S.B.E.), p. 256.
105. 22.1 ff.
107. 100.16; 103.3.
109. See pp. 65 ff.
110. See Vividhatirthakalpa, p. 74.
111. See 54.165.
112. 133.66.
115. 77.1.
116. Verse 1275.
118. Vol. 3, p. 166; Vol. 4, p. 36.
119. 159.156. See also 56.181, 254, 266 etc.
120. 9.1.
120a. 70.65.
121. See Śāhāvānag, Sūtra 587.
123. See Prabhacandra's Kathakosa, p. 13.
124. P. 35.
125. Vol. 3, pp. 147, 441.
126. See 131.1; 96.1.
127. See E. al. Dawson, Hist. of India et al.

128. See S.B.E., Vol. XXII, p. 288. See also

129. See Book VI.


130. Verses 49, 50, quoted in N. Premil's, Jaina Sahitya

aurthasa p. 175, f.n.1.

131. See Tirthayandenasangraka, p. 31.


133. P. 44.

134. Story No. 56.

135. Books 4 and 5. For a detailed discussion on

Dharasiva, see Jain. H.L., Introduction to his


137. 66, 53.

138. See E. al. Dawson, Hist. of India et al.

139. See Jain. J.C., op. cit., p. 250.


142. See Upadhye, A.N. Kuvalayamala, Vol. II,

Introd. p. 74.

143. 54.1. 29.1. 113.1.
145. 71. 53 ff.
148. See *Tirthavandana-sangraha*, p. 125.
151. 26. 1 ff.
152. 57. 195.
155. See 57. 10 ff and also 60. 72, 66. 43-44.
156. See pp. 7, 9.
157. 7. 10.
158. See *Prabhasavacarita*, p. 84 and *Prabandhakosa*, p. 22.
159. 54. 1.
164. See Harivamapuraṇa (Jinasena II), 18.105; See Dharmopadesamala, pp. 79 f, 87, 175, 175 etc.
165. See Chatterjee, op.cit., II, p. 305.
166. See Story Nos. 11, 12, 25, 57, 58 etc.
167. 3.223.
167a. See J. C. Jain, op.cit., p. 250 where it is referred to as Gayapura (Gajapura).
168. See P.C., Vol. 8, Nagar 60.
169. For details on this particular place see Chatterjee, op.cit., Vol. II, pp. 306 f.
171. Harivamapuraṇa of Jinasena II, 17.18; Brhatkathakosha, 134.6; Dharmopadesamala of Jayasimhasuri pp. 25.
172. P. 154.5 ff.
175. P. 237.
177. 59.85.
177a. 17.27.
178. 2.60.
130. See for more details Chatterjee, *op. cit.*
pp. 183 ff.


132. 82.6. 146.

133. 5.7.

134. Bombay, (D.L.P.) 1929, Book V, See also


137. See Jain, J.C., *Bharata ka pragita Jaina tirtha,*

138. See Upadhye, A.N. Introduction, to Part II
*Krvalavamala,* pp. 53, 56, 65, 123.

139. P. 91.

140. See Book VII, Sec. 24 and 32 and Handiqui
(IInd ed.) p. 530, *op. cit.*


142. See Vol. II, pp. 21, 466.

143. See 27, 44.

144. See 52, 2.

145. Book VII, Sec. 32.

146. P. 50.

147. Sutra No. 37.


149. Ibid.

201. See J. C. Jain, Pravinat Sahitya Ka Uthasa, p. 233.


203. 24.11.

204. Pp. 113, 182.

205. Cauppannamahapurussacaritam, p. 205.


211. Ibid., p. 124.

212. 55.36.


214. P. 1987 (Sailana ed.).


218. Vol. 2, pp. 466, 125, 128.

219. 27. 82.

220. 14. 2.

221. 35. 15.
223. Story Nos. 19, 27, 31, 45 etc.
226. See p. 23.
227. 2.1; see also J. C. Jain, op.cit., p. 235.
230. See Watters, op.cit., Vol. II.
231. See Kāmaśūpa-sūra-vati (P. Bhāmacarita) pp. 1 ff.
232. 52. 90.
235. See E.I. Vol. XX, pp. 71 ff; see also Select Inscriptions Vol. I, pp. 213 ff.
236. 61. 67.
239. 16. 45.
240. P. 114.
241. 42. 33.
242. 17. 23.
244. 103.35.
247. See Chatterjee, A.K., Political History of pre-Buddhist India, Calcutta, 1980, p. 116
248. See P.H.A.I., pp. 144 f.
250. P. 252.
252. 1.1.
254. See Premi, Loc.cit.
255. See P.B. Desai, Jainism in South India etc. pp. 132 ff; see also Tirthyanandasangraha p. 164.
256. See Desai, P. B., op.cit. p. 48 and also in Jainism and Karnatika Culture, p. 34.
257. 89.2 ff.
258. See M. Sen, op.cit., pp. 344-45 for relevant references.
260. Haryamacurana, 17.182.
261. Kovalavamala, 51.14 ff. See also P.S. Jain, Kovalavamalakaha Ka Sanskritik Adbhvana, Vaisali, 1975, p. 175. See also, Ibid., p. 69.
262. 70. 440.
265. Ibid., 12. 127-132.
266. EL, Vol. 20 pp. 61 ff; Sel., Ins., I, Pp. 359 ff; Bhendärkar, List, no. 2037.
267. See Brhatkathakosa, 12.114 ff.
269. See EL, Vol. p. 204, No. 20; also Vol. 4, pp. 244 f and Luders List No. 47.
270. See 54.75.
271. 64.1.
272. See Majumdar, The Classical Accounts of India, p. 377.
273. See Premi, op.cit., p. 43 f.n. 1.
275. See 7.2 and 57. 363.
276. P. 205.
277. Para 122.
280. P. 32.
283. 55.10, 16, see P. S. Jain, op.cit., pp. 391-92.
284. 98, 110.
287. See Premi, op. cit., p. 318.
288. See 98.19; 50.94.
289. Story No. 42 (Ed. A. N. Upadhye New Delhi, 1974).
290. See Sircar D. C., Studies in the Religious life etc.
     Delhi, 1971, pp. 246 ff.
291. See Ibid., p. 250.
292. Prabhasa I, 139, 11-12.
294. Verse No. 14 of the Prasasti.
296. See Loc. cit
297. Ibid., p. 249.
299. P. 282, See Jain, J. C., Jaina Agama Sahitya ne
300. 56. 118.
301. See Majumder, R.C, Classical Accounts etc, p. 375.
302. See Vivichatirthakalpa, pp. 55 f and p. 85.
303. P. 188.
304. P. 191.
305. 71.1; 117.1.
306. See Bhandarkar List No. 72, F. C. Nahar,
307. P. 86.
308. P. 38.
309. P. 100.
311. See Desai, op.cit., pp. 110 ff.
312. See J.A. Vol. 6, pp. 31 f.
314. See verse 229 and also Jain, J.C. Prakrit Sahitya
Ka Itihasa, p. 225.
315. See Siva, sad. ins, II, Delhi, 1983, pp. 44 f.
316. See Mahāpaniniḥ Sukta of the Mahāpaniniḥ Sukta
The description of Buddha's last journey.
318. Ibid., p. 714, Ed. Majumdar, S.N.
318a. P. 282 and also Introd. of Upadhye.
319. 27.55.
320. Jain J. C., Prakrit Sahitya etc., p. 303.
322. 59, 208.
325. See Upadhye, A.N., ed. Evamavamala Introduction
To Vol. 2, p. 117.
326. P. 85.

330. See p. 46.

331. 159.1 ff; the spelling here is *Paundravardhana*.


333. P. 181.

334. 6. 11.

335. See SV 427.

336. *id. i* SV 427.

337. See 81. 15 (*Pūrvaśāstra*).


339. Ch. 11, pp. 81-82.


341. See Māyū 101. 11.


343. See pp. 141 ff.

344. 5. 245.

345. 111. 1.

346. See Majumdar, R. C., *Classical Accounts etc.* pp. 305, 311, 379.


349. 25. 53.
350. See IV. pp. 24, 44.
352. P. 121. See also Cunningham, op.cit., 90 ff.
354. See also J.B.C.R.S., Vol. 39, pp. 410-12.
356. See \( \text{III} \), \( \text{IV} \). \( (\text{c. sel.}) \).
357. 3, 52.
359. 268, 9.
360. 60, 37.
361. 1, pp. 9, 17, 20; 4, pp. 101, 109, 128.
362. Pp. 73, 79, 89, 97, 100, 115 etc.
363. 71, 53 ff.
364. Story Nos. 4, 8, 9, 22 etc.
366. See Svenner's Index entry entitled 'Rajpur'.
368. 21, 30.
369. 2, p. 105, 5, pp. 652-53, 652, 660, 665, 672,
8, p. 815.
370. 75, 241.
371. 1.3

372. See Book I, for further details on Rajapura see Handiqui 395f.


374. 19.7

375. p. 86

376. \[ \text{I}: \text{29} \cdot \text{A} (\text{c.n. ad}) \]


378. 136.23


380. pp. 28ff.

381. For further details see Jain, K.C., op.cit., pp. 193ff.

382. See A.S.I.A.R. (W. Circle) 1906-7, p. 36


386. 27.32

387. 5.2

388. See A.S.A.R. 1907-8, pp. 113 ff and also J.R.A.S. 1908, p. 1102 and plate 5.
390. 28.15; 29.1ff; 29.26ff; 29.3; 29.9.
392. Book 4, pp. 257, 269, 271 etc.
393. 27.82
394. 250.16
395. See Cunningham, op.cit., p. 245.
396. p. 111
397. Sönenschanz Index, entry entitled "Sukhavatī."
399. See P.F.N. Vol. 24, pt. 4
400. 17.36
401. Second Bhava.
403. Book VII, section 29; See also Handiqui, op.cit.,
Geographical Index, p. 512.
403a. See 2nd Book (f to 144 f) - Chowkhamba ed.
404. 35.12
405. 126.34
406. Bhava 5, p. 393-99
407. p. 102f.
409. See P.F.N. part II, pp. 862f.
410. 60.36
411. See *Introd. of Upadhye, A.N.*, p. 74.
412. p. 190
413. p. 53
414. See *Vividhatirthekalpa*, p. 95
415. See Majumder, *Classical Accounts etc.* p. 304.
417. See Jain, J. C., *Life etc.* p. 341
418. 56.52, 555 ff.
419. Y., 2.6
420. See Jain J. C.; *Life Etc.* p. 341.
421. pp. 180f.
423. 43.48
424. p. 41
425. 64.127
427. pp. 119-20
428. See *Bhagavati*, pp. 562 ff.
429. See *S.B.E* Vol. 22, p. 288
431. *Sutra No.* 37
432. Ratlam, 1941.
433. 21.75-76 & 17.20


436. See 56.116, 95.65; and also story No. 159.

437. Book 6, Sec. 12, and also Handiqui, op. cit., p. 516.


440. See Sen, M., op. cit., p. 101 and also f.n. 1 for the original passage.


442. 25.74

443. 65.14

444. 97.123, 126


446. II, p. 154.


448. 50.10-19; 124. 28-31.

449. 12.27; 55.11ff.

450. See Agrawala's Cultural Note in Kuvalavamala part II Introd. p. 115.

451. 35. 102ff; 35. 109.

452. pp. 76, 77, 100, 105, 109, 145, 148, 161 etc.

453. part 148.

454. 71.208.

455. See Story Nos. 3, 5, 6, 10, 11, 12, 24, 27, 42 etc.
456. See Brhatkathakasa, 3.2
457. Ibid., 50.13; 102.8
458. Verses 8ff.
459. See Handiqui, op.cit., p. 26
461. See Jacobi's Translation (S.B.E.,) p. 264; see also Chatterjee, op.cit, Vol. I, p. 24
463. pp. 116, 156
464. 75.3
468. See The Classical Age, p. 103
469. 131. 69-70
470. See Jain, J. C., Prakrit Sahitya ka Itihasa, p. 319.
471. See Handiqui, op.cit., p. 516 where the relevant references have been given.
472. p. 29.
474. See Jain, J.C., Life etc. p. 352.
475. 55.11f. See Upadhye's Introd. p. 116.
477. Kvalayana 56.27; also Upadhye, A.N. Introd. p. 116
479. See 14.1, 21.1, 3; 46.112 etc. etc.
480. 53.19.
481. pp. 211.221.
482. Handiqui, op.cit., p. 517 which refers to original passage i.e. Book VII, section 31
483. Watters, op.cit., Vol 2, pp. 46ff.
484. Edited Jain, P.L. Chapter 56.55.
486. E.I., Vol. I.
487. p. 314
488. XVI. 5, LXVIII. 21, C111.2, XIV.7.
490. pp.314, 21, 34, 46, 52 etc.
491. pp.72,154
492. See A.S.I.A.E. (W.Circle) 1905-6, p. 52, see also Ibid., 1906-37, p. 122.
493. Ibid., 1905-S, p. 50.
494. Bhava. l. 11, 14.
495. See VII. 168.10.
498. 45.107.
499. 36.7
501. Ibid, p. 234-35
502. 157.2, ll.
503. 47.4.
504. 97.2.
505. 1.57.
506. 1.50.
507. Para 491.
508. Vo. 3, p. 145.
509. 44.33; see also Sen, M., op.cit., p. 347 and P.Y., part II p. 720.
510. X, 75.
511. See Yn., VI, Chs 6 ff.
512. 34.32.
513. 85.1.
514. 34.47.
516. 55.43.
517. 10.50; 82.103.
518. 63.25.
519. 120.32; 124.19.
520. 121.17; 125.2.
521. 232.5
522. 43. 13.
523. 7. 6.
524. Harivamsa, 21. 102; 27. 119.
527. See Verse No. 4.
529. See Majumdar, R.C., op. cit., pp. 367ff.
530. Para 130; see also P.P.N. part II, p. 353.
532. Cunningham, AGI, p. 531.
533. See Law B.C. Historical Geography etc. p. 152.
534. 2. 15. 49 (Gr. Ed.).
535. For a 2nd century epigraphic reference to this town see Lajager List No. 965.
536. Para 52; for further canonical references see P.P.N. part II, p. 645.
537. 33. 155; 66. 43-44; 65. 14.
538. 50. 102.
539. 71. 275
540. Story Nos. 34, 57, 118 etc.
541. Para 130; see also Antagada, para 2.
542. See for details the sixteenth chapter of the first Sutaskandha of the Nandarmakabao.
543. 65. 18.
544. 72. 262.
545. 124.18.
546. See S.B.E.
547. 40.16.
548. 40.27ff.
549. 46.17ff; 46.20.
550. 59.194.
552. See E.I., 20, pp.71ff.
553. See Chatterjee, op.cit., Vol. I, p. 171
554. 61.67.
555. See MPH. II.
556. See D.P.P.N. II, the relevant entry.
557. 3.52.