CHAPTER IV

GEOGRAPHICAL DATA IN SRIMALA PURANA

To describe and narrate the geographical features is not the aim of the Puranas, but they refer to the places and geography as and when necessary. From these references scholars have tried to understand the geography of ancient and medieval periods. This effort is seen through the study of Skanda Purana, Matsyapurana and other works.

Srimala Purana has also given the geography of Sāmālakṣetra. It was necessary to show the actual geographical situation of the city and kṣetra. Some of the said geographical features have been discussed here. It appears the geography of (1) Srimālakṣetra and (2) Srimālanaagara as noted here seem to be based on experience and observation as follows:

(1) Srimālakṣetra starts from mountain Abu in Vayavya to mountain Saugandhika in South and ends at the mountain Svarangiri in the north. This was the abode of Rishi Gautama between the nāramas of Vasistha on mountain Abu and Rishi Jevāla on mountain Svarangiri.

1. A.B.L.Awasthi, Studies in Skanda Purana, Part I
2. S.G.Kantawala, Cultural history from the Matsyapurana
The English merchant Nicholas in journey from Jhalor (Jhalore) to Ahmedabad describes as enclosing a circuit of thirty six miles (24 kos).

It is the account of 1611 A.D. The above description is of the area of present Bhimtal tehsil of Jalore District of Rajasthan State.

2. 'Srimala Nagara:
Goddess Laksami got Daivatva after a bath in Trambakasvarvara. She desired that a city be constructed there and Visnu ordered to Visvakarma for it. The Gautama agrama now changed into Srimalanagara states 'Srimalapurana. It had Trambakasvarvara in North, the Bakasarvara in South and it extended upto 53 kos (30 miles) towards south west upto the bank of river Sravanti (Sagi). It is noted in Srimalapurana.

The location of Srimala in Srimalapurana - The author of Srimala Purana located the region in Marusthala that is Marwar, it is not Rajdesa of Pacham Pradesa as Rajshakher has mentioned. It is quite separate from Gujarat.
had its capital at Pātan where the Śrī of Śrīmāla went¹.

The Śrīmāla (Bhinmal) noted above is a railway station on Jodhpur Bhīlī Branch of North Railway.

**Topography:**

Mr. A.M.T. Jackson writes about Bhīnmal (Śrīmāla) that "It lies about fifty miles west of Abu hill. The site of the city is in a wide plain about fifteen miles west of the last range Mount Abu. To the east between the hills and Bhīnmal, except a few widely separated village sites... To the South, the West and North the plain is smooth and bare passing West wards into sand. From the level of the plain stand out a few isolated blocks of hills 500' to 800' high of which on peak about a mile west of the city if crowned by the shrine of Chamunda the Śrī or luck of Bhīnmal."²

In the Śrīmāla Purāṇa Śrīmālakṣetra comes in Arbuda Āranya³. Mount Abu⁴ in South East, Saunghandhika mountain in South⁵ and Svarāngiri⁶ in the north are noted as the boundary of Śrīmālakṣetra was called Varuṇa Kānana⁷ which extended in the west upto the shrine of Chamunda. It is described as the seat of the Devī Kaśmankari⁸. The goddess put the hill on the demon Uttamoja.⁹

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1. Śrīmāla Purāṇa LXXV 18, 26
3. Śrīmāla Purāṇa I 28
4. Ibid I 28, II 22 5. Ibid I 31, II 22
5. Ibid II 4, XVIII 4
6. Ibid LXIV 1-5. 18-24
7. Ibid XXXI 41.
8. Ibid XLIII 26
9. Ibid XXXI 41.
Climate of Śrimalaksetra in Śrimalapurāṇa

The climate of Śrimalaksetra which is the same and not more than present Bhimnal tehsil is "characterised by extremes of temperature and mostly small and erratic rainfall and high evaporation. The seasonal variation is pronounced. The year can be divided into four distinct seasons viz. winter, hot weather, period of monsoon and post monsoon"\(^1\).

The same seasons as Griśma (Summer), Varsa (Rainy season), and Hemanta (Autumn) are narrated. Risi Gautama had his PAncægani Tapas without caring for them\(^2\). The Summers were enjoyed by bath in Sarovaras as Seven Risias with Vasistha did there\(^3\).

Rainfall:

Rainfall is less and it is never more than 40 cm. meters\(^4\).

The area had to face famine for seven years continuously but the river Sravanti used to give shelter to the inhabitants, as Gautama kept the Brahmānas\(^5\) and saved them from famine.

Vegetation:

"The area is well cultivated and crops are rich, says Hiouen-Thasang for 'Kiu-chelo' from the Śrimalaksetra of Śrimalapurāṇa" further he says that "The produce of the soil and

2. Śrimala Purāṇa II II
3. Śrimala Purāṇa I 42
5. Śrimal Purāṇa LXXIII 38 to 48.
manner of the people resembles those of Saurashtra. The population is dense, the establishments are rich and well supplied with material wealth.

Srimala

All crops grew in even the rice which is rarely cultivated in Maru Pradesa grew there in abundance and could feed person for years together.

Geological and Lithological Condition:

The Srimala Purana is quite silent about the above topic but it says that Kasyapa of Valvasatmanvantara had his Tapas here. In this region the quaternary and pleistocene deposits rest directly on the late palaeozoic or lower vindhyan's which crystalline instrusives and volcanics. Most of the land is quaternary deposits of blown sand and younger alluvium. The development of the latter is due to the river Srevanti, and Bhadr as mentioned in Srimala Purana.

Water Resources:

Water is increasingly recognised as a basic necessity of life, to meet with the need. Many wells, stepwells and tanks were constructed. Many of them are noted in Srimala glaring Purana. The list will show the glaring necessity of water.

The list will show the glaring necessity of water. Sarovaras

1. Beal, Samuel, Hsna-T-Sang, Chinese account of India Volume
2. Srimala Purana LXXIII 33-43, 47-48
3. Ibid XXIII 49-49
4. Sunderlal Hora, Symposium on Rajputana Desert Chapter I
5. Ibid XXX 1-5
6. Ibid XXX 43. 5. Srimalapurana XXX 1-5
in Śrīmāla Purāṇa Adhyāyaas. With site and direction to the city Śrīmāla

1. Trambaka Sarovara, Śrīmāla Purāṇa I,II,VIII,XIV In East of Śrīmāla

2. Gautama Sarovara, " IV,V In North of Śrīmāla

3. Krisana Sarovara, " XVI In the North of Śrīmāla

4. Brahma Sarovara, " XVII Near Trambakasarovara

5. Varuna Sarovara, " LXIX Near Gautamasarovara

6. Kairat Sarovara, " XIX In the East of Śrīmāla

7. Yakaakupa Sarovara, " XXII In the North of Śrīmāla City

8. Bala Samudra, " LVII In the West of Śrīmāla

9. Beka Sarovara, " XXVI South West of the city

10. Vakanati Sarovara, " XXV South of Śrīmāla city

Step wells mentioned as Kundas in Śrīmāla Purāṇa.

1. ŚrīhambaKunda XXXVII In Candinath temple

2. Adhivāhuridva XXXVI Near Kariatasarovara

3. Khēri Bēva XXXIII In South of the city Śrīmāla near old Sanohore gate.

When the water resources felt useless the water was brought by a canal from the river Bravanti.

Physiography:

Śrīmāla Purāṇa in Adhyāya iii Śloka 13 gives the physiographical condition as,

The land of Śrīmāla is without dirty mud and thorns. It is the land of lovely soft sand. It is the land where flowers of all types grow and the trees of various fruits flourish in abundance.

1. Śrīmāla Purāṇa XXX 1,5, S.P. X 11 3
Illustration No. 5
Gautama Sarovara
Srimāla Purāṇa, IV, V
Goleni or Gotami Tank of Ehinmal

Illustration No. 6
Bakasthali Temple and Baka Sarovara
Devi of Baka, Bakasthali, Ehinmal
Srimāla Purāṇa, XXIV
(Bakar Island)
Illustration No. 7
Trambaka Sarovara
Srimala Purana, I
Talbi Tank, Ehimal

Illustration No. 8
Abilya Haridya
Srimala Purana, XLVI
Ambala Bava, Ehimal
It shows it was a plain alluvial track covered with sand blown from the west.

Flora:

Vasistha described the natural vegetation of the Ksetra Srimāla to the king Mānduata that trees like Sāga, Tādi, Tamāla, Pūnanga, Nāriyala (coconut), Khajora (datepalm), Pansa Amba (Mango) Bakula, Kōvidaraka, Jamunā grew there¹. Pipala, Vata, Kotha and Brahmaṇvariksa and Aka was also a natural growth of the region². Gautama Rishi made his Parangala with the help of the Sakhās of these trees. Varuna trees were in abundance and it had its own forest called Varuna Kānana³. Māhālakṣāmi wore the garland of Varuna flowers called golden Padma and a pair of brahmanas and their wives came out of them and became goldsmiths⁴. These padmas were eight petalled⁵. The lotus⁶ beautified the Sarovaras. People of Srimāla were very fond of the flowers and persons like Jñāhara used to come to sell the flowers of Priyangu from Mount Abu⁷. There were many tīrthas of deities connected with the names of trees, Vatayaksanīmata⁸ Aristadevi⁹ under Nimbatree and Ambala (Devi Menaksī) seen to Ahilya in the fruit of Amala and assured her that Sautama would cover her again.

¹. Srimala Purāna IV 3-7
². Ibid IV 3-7
³. Srimalapurāna III 21, LXIV
⁴. & 5. Ibid XIII 3-5
⁶. Ibid III 6
⁷. Ibid XX 1-2
⁸. Ibid XX 45
⁹. Ibid LIII 34-35
¹⁰. Ibid XLVI 39-40
Trees and Plants in Śrīmāla Purāṇa with their Botanical Names:

1. Bakula - Accacia arabica Willd. (Śrīmāla Purāṇa IV 4)
2. Srivrikṣa (Bila) - Aegic marmelos corr. (Śrīmāla Purāṇa XXXiii 13)
3. Priyangu - Aglaia roxburghiana Mag. (Śrīmāla Purāṇa XIX 2)
4. Pañca - Artocarpus heterophyllus Linn. (Śrīmāla Purāṇa IV 3-5)
5. Pāṇa - Asplenium falcatum Lam. (Śrīmāla Purāṇa IV 8)
6. Tedī - Borussus flabellifer Linn. (Śrīmāla Purāṇa IV 3)
7. Āka (Brahmvrikṣa) - Calotropis procera Br. (Śrīmāla Purāṇa IV 7)
8. Avala
9. Varuna Vrikṣa - Cassia querculata - Linn (Śrīmāla Purāṇa IV 3)
10. Kovidaraka - Cedrus deodara (Roxb.) Lond.
11. Sevala - Ceratophyllum demersum Linn.
12. Nāriyala - Cocos nucifera Linn. (Śrīmāla Purāṇa IV 3)
13. Darbha - Desmostachya bipinnata Stapf. (Śrīmāla Purāṇa IV 6-9)

Phyllanthus emblica Linn.
15. Kotha-Kothi - Feronia limonia (Linn.) Swingle. (Śrīmāla Purāṇa IV 5)
16. Vata-vad - Ficus Bengalensis Linn (Śrīmāla Purāṇa IV 4)
17. Pipla - Ficus religiosa Linn. (Śrīmāla Purāṇa IV 4)
18. Piplā - Ficus tsiela Roxb. (Śrīmāla Purāṇa IV 9)
19. Amba, Rasala - Mango/Mangifera indica Linn. (Śrīmāla Purāṇa IV 3)
20. Nimba - Melia azedarach Linn.
21. Champa - Michelia champaca - L (Śrīmāla Purāṇa XXIX 16-17)
22. Kela (Kadali) - Musa paradisiaca Linn. var. Sapientum Kuntz. Syn. Muja Sapientum Linn (Śrīmāla Purāṇa II 9)

23. Kamala
<table>
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<tr>
<th></th>
<th>Name</th>
<th>Scientific Name</th>
<th>Reference</th>
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<tbody>
<tr>
<td>25.</td>
<td>Punnaga - Ozhrocarpos longifolius Benth &amp; Hook f.</td>
<td>(Srimalapurana IV 3)</td>
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<tr>
<td>26.</td>
<td>Rice - Oryza sativa L.</td>
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<td>27.</td>
<td>Kevada - Pandanus tectorius Soland ex parkinsonia</td>
<td>(Srimalapurana XII 2)</td>
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<td>28.</td>
<td>Knajura - Phoenix sylvestris Roxb.</td>
<td>(Srimalapurana IV 4)</td>
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<td>29.</td>
<td>Dadma, Dadima, Anar - Punica granatum Linn.</td>
<td>(Srimalapurana IX 6-7)</td>
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<td>31.</td>
<td>Asoka - Saraca indica Linn.</td>
<td>(Srimalapurana II 9)</td>
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<td>32.</td>
<td>Sala - Shorea robusta Gaertn.</td>
<td>(Srimalapurana IV 3)</td>
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<tr>
<td>33.</td>
<td>Jambu - Syzygium cumini (Linn)</td>
<td>(Srimalapurana IV 4)</td>
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<tr>
<td>34.</td>
<td>Chandan - Santalum album linn.</td>
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<td>35.</td>
<td>Saga - Tectona grandis Linn</td>
<td>(Srimalapurana IV 3)</td>
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<td>36.</td>
<td>Patala(Radi) - Sterospermum suaveolens, DC</td>
<td>(Srimalapurana XXXIII 7)</td>
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<tr>
<td>37.</td>
<td>Tamala - Cinnamonum tamala Nees &amp; Eberm</td>
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<tr>
<td>38.</td>
<td>Ketaki - Agave americana (Srimalapurana XII 2)</td>
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<tr>
<td>39.</td>
<td>Barhi</td>
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</tbody>
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Book -
1. Cooke T - Flora of Bombay Presidency
2. R.N. Conra, Glossary of Medicinal plants
3. Vaidy Bapalal G. - Ichantu Adarsa, Part I & II
Kalikhandha (Banana) and Asoka trees grew in the garden. Ketki flowers and Kevada plants made the jungles of Srimala sweats smelling. The mountain of the kestra gave sweet sugandha hence so it was called Saugandhika.

Farm and Pasture Resources:

For Srimala kestra says Jackson "The plain is chiefly a grazing ground with brakes of thorn and caseis bushes over-topped by standards of camel loved pilu salvadora persica to the South, the West and the North of the plain is smooth and bare passing westwards into sand. The river Sravanti watered there grazing pastures for Domestic and wild animals in Srimala-purana. The list prepared gives the Botanical names of the trees and plants of Srimalapurana. Vianu gave four lac cows which moved in these pastures and watched the sins by their Hunkaras and lowbells. Darbha grass grew there. The brahmanas prepared a cow of it to deceive Gautama, except cows other animals also lived there. On the name of Khara (ass), a Khara Raksasa was recorded who, was killed by Kharenana Devi. Vianu became an ox of Lord Siva's ratha when the latter went to kill the daitya Tripura. Wild animals like Vyaghras (Tigers) lived in the jungle of Srimala who killed the cows and frightened the animals. Gandharvi Prabha became Vyaghri by the

1. Ibid II 9
2. Ibid XII 3
3. Srimalapurana I 31, II 22
5. Srimalapurana XII 3, 6. Ibid XI 74
7. Ibid XI 75, XII 3 8. Ibid IV 6, V 60, LXXXIII
curse of risi. She was killed by Govatsala Vinayaka. (Śrīmālapūrāṇa's Govatsala Vinayaka adhīyāya).

Varaha (Pig) lived in the suburbs of the kastra as a wild animal. The ṛākhandi in his next birth became a pig and wandered in the jungle of Śrīmāla near Kṛṣṇa Sarovara.

Snakes:
Snakes were a great fear looked upon with due to their deadly fangs. The son of Brahmami Gautami died of snake bite. Persons tried to learn the knowledge of de-poisoning the snake bites. Brahmami Kasyapa learnt this knowledge through lord Mahādeva.

In the pauriṣhīc literature Nagas are worshipped as gods and they help the persons in odd hours. The nāga Kankola did the same. He gave shelter to the daughters of Śrīmāla for 164 years and returned them to their parents without increasing their ages. His daughter married the brahmane Kundapa and came to live in the kastra. The mother of Nāga Kadru was worshipped as Nāgaecināta in Śrīmāla. There is still Nāga gotra in Śrīmāli brahmanas.

Birds and Insects:
Birds like Koyala (Cuckoo) were remembered with a Sanskara called Kokilmata which says that the daughter returned to her parental gotra after her death and all Sanskaras after her

1. Śrīmālapūrāṇa LVIII 10, 13-20, XLVII
2. Ibid XVI 67 3. Ibid XXXIII 8, 4. Ibid XLI 1-10
5. Śrīmālapūrāṇa XXXVII 11.
6. Ibid XXVII 33, 59 7. Ibid LXXI 1-7
8. Ibid XXVIII 30-33.
death were completed by her parents. A peacock (Keki) danced in the ksetra\(^1\). Visnu used to come on the bird Garuda so it was known through the myth\(^2\). Parrots and other birds were carved in wood, on the pillars and painted on the walls of the houses\(^3\). Crows and rats were also seen on Krisana Sarovara\(^4\). Fish and tortoise lived in the water of the Savoraras of Srimala\(^5\).

Bhringa(Bhringa) sang songs and tested the flowers of Srimala\(^6\). The Srimalapurana does not speak about a dangerous insect of farmers like locusts.

Natural Hazards:

The natural hazard like famine occurred in the area. It is noted to have continued for seven years and person had to take shelter under Gautama in the plain of river Sravanti\(^7\). Other hazard like blowing sand(Andhi) had no place in the purana.

Epidemics also spread in the Srimala and only god like Atmadhara surya(worshipped as Jagatsvami) could save them\(^8\).

The above mentioned ksetra had Maru-pradesa\(^9\) in the north, Gujaradesa with its capital as Patana in south. Valabhi\(^10\) in southwest, Arbuda and Mudathala in south east, Saindhava pradesa in the west called Patala.

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1. Ibid III 7
2. Ibid VIII 6
3. Ibid IX 6-7
4. Ibid XVI 81  5. Ibid XVI 83
6. Srimala purana III 7
7. Ibid LXXIII, 36,37,48,50
8. Ibid XLIV 30 -38  9. Ibid XXXVI 130
10. Ibid LXXV 6,18.
This study indicates that Srimālapūrāṇa gives many interesting geographical details about the town of Srimāla as well as of the surrounding area. Besides these, the author informs about the other places and geographical situations while dealing with the movement of people, Ṛṣis and gods.

In Adhiyaya X the Ganas of Viṣṇu are sent to bring the 45000 brahmanas to reside in Srimāla nagara. It may help in identifying certain places with a view to know the geographical features of India. It may be divided as follows:

<table>
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<tr>
<th>Mountains</th>
<th>Rivers</th>
<th>Tirtha or Cities</th>
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<td>Kallījara 4</td>
<td>Kausāki 1</td>
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<td>Mahendrā 5</td>
<td>Ganga 2</td>
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<td>Kundoda 6</td>
<td>Triveni 7</td>
<td>Makhālakanya 13</td>
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<td>Gokarana 9</td>
<td>Devisuryaka 8</td>
<td>Puskara 17</td>
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<td>Ujjyanta 12</td>
<td>Godāvari 10</td>
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<td>Nandi-Vardhana 15</td>
<td>Gomati 14</td>
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<td>Saugandhika 16</td>
<td>Gangesāvari 20</td>
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<td>Vaidurva 18</td>
<td>Ganga Mauna Sangam 21</td>
<td>Pancaharid-ya-Dhuna 24</td>
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(Friyaga)

1-Dr. B.C. Law—Historical—Geograph

1. Srimālapūrāṇa X 6,  2. Ibid X 7  3. Ibid X 7
4. Ibid X 8  5. Ibid X 9  6. Ibid X 10
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<tr>
<th>Mountain</th>
<th>Rivers</th>
<th>Tirtha or Cities</th>
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<tr>
<td>Ourosta 24</td>
<td>Saravatī's (Tungkaranya) 23</td>
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<td>Śripārvarī 26</td>
<td>Sāngam of Ganga &amp; 30 Sagara</td>
<td>Risikāsrama 31</td>
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<td>Visaliya &amp; Gandaki 34</td>
<td>Naritīrtha 32</td>
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<td>Kimpunakhiya 35</td>
<td>Chaitrarātha 32</td>
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<td>Vīnaṇaksetra 33</td>
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<td>Brahmatīrtha 35</td>
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<td>Dharmāranyā 36</td>
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<td>Satoahatritirtha 36</td>
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<td>Avanti Desa 37</td>
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<td>Kāśi 37</td>
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These are the mountain, rivers, tirthas and cities noted in Śrīmalā Purāṇa. Their further details are traced here with the help of other Purānic literature.

Mountains:

Gokarana:— Gokarana is modern Gendia about thirty miles south of Goa in the Kumta taluka of North Canara District and it is

25. Ibid X 28 26. Ibid X 29 27. Ibid X 30
28. Ibid X 32 29. Ibid X 33 30. Ibid X 34
31. Śrīmalapurāṇa 35 32. Ibid X 36 33. Ibid X 37
34. Ibid X 38 35. Ibid X 39 36. Ibid X 40
37. Ibid X 41
sacred to 'Siva' Srimalapurana says that here was a śāraṇa of Muni Agastya and the place had much water.

Hemakuta:— The rivers Nanda and upper Nanda flowed from this mountain (Srimalapurana X 23). The goddess Manmatha is worshipped here. It is a mountain extending from north to the south of the Gandharvas, the Apsaras, the Nāgas-sesa, Vasuki and Taksaka.

Kaliniara:— (Srimalapurana X 8) Lopamudra's husband Agastya had his Tapas. It is the mountain having the fort of Kaliniara.

Kundode:— (Srimalapurana X 10) Kundode river flows from here.

Mahendra:— This name was adeśa applied to eastern ghats.

Nandivarāhena:— (Srimalapurana X 18) Lord Ramchandra built a fort to kill the demons.

Saugandhika:— It is in the south of Srimala nagara.

Sriparyvata:— Its sacredness is due to Siva.

Ujjvantai:— Present girinara(Name given in the map of cultural history of Gujarat map) by M.R.Majmudar)

Vaidurya:— Urvasi controlled the son of Gadhirāja here.

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1. Dr. S.G. Kantawala, Cultural history from the Matsyas purāna PP. 329.
3. Dr. S.G. Kantawala, Cultural History Matsyas purāna P. 357
4. Srimalapurana X 9
5. Sr. S.G. Kantawala, Cultural History of Matsyas purāna PP. 333
Rivers:

Triveni, Gaṅgādvāra, Gaṅgāyamuna Sangama, Saagara

Gaṅgā Sangama and Gaṅgā are the well known places to present geography and are related to river Ganges. In the same way Godāvari in south and Gomati near Dvarika, Saryu of Ayodhya are also well known rivers of India. The identification of other rivers is as follows:

River Kausiki:— It is the modern river Kosi which runs through Nepal and Tirhut and joins the Ganges below Patana, but originally the river seems to have passed through north Bengal to join the Brahmaputra.

There is also another Kosi which flows by Almora and Ramnagar in north western U.P. ¹ Visvamitra had his tapas here and became brahmana (Śrīmalapurāṇa X 6)

River Sarasvati:— It rises in the Himalyās Syamantapancakāsetra ². Śrīmalapurāṇa says that Tungkarāṇya was on the banks of this river and Brahmāna read Vedas here (Śrīmalapurāṇa X 30).

Rivers Dēsīryanka, Vaislya and Gandaka and Kimpunakhiya had not been identified in Śrīmalapurāṇa.

Tirthas:

Gaṅgā, Prabhāśa, Puskara, Badri Kuruksetra, Kasi and Avanti Desa having its capital at Ujjain are well known.

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¹ Cultura History from the Matsyapurāṇa Page-344, by S.G. Kantawala
² Ibid page 384.
Pradesas and cities of India up to this day. Remaining were identified as below:

Mekhalkanyā:-(Śrimālapurāṇa X 16) says that Nisakara Muni had his tapa here. It is the same Kumari of South India.

Cyavanasrāma:—Madhavi had her yajña with her sons in the asrama of cyavna Risi.

Puncha haridya Dhuna:—(Śrimālapurāṇa X 27) Here Jamdagni Pursurama had Pitratarpāna after killing the Ksetriyas.

The Satsahstratirtha, Vinsaksetra, Chaitrayaratha, Naratirtha and Naritirtha are mentioned but situation is not clarified.

Pancaharidya Duna:— Parusurama had the pitratari mana after killing the daityas.

Medhāvika:— Man gets Medha his wisdom by the touch of its water.

Somārāma:— Here the Somavallī (soma plant) grew and Risi drank Somārīsa.

Risikasrāma:— Here Risika Risi lived.

Risika is identified by Dr. V.V. Nivasi as the old name of Khandesa on the basis of inscriptive evidence Chaitra-ratha.

Brahmatirtha:— Amohaka in cultural history of Matsyapurāṇa Śrimālapurāṇa does not give the situation.

1. Śrimālapurāṇa X 22 2. Ibid X 27
3. Ibid X 32 Dr.S.G.Kantawala 4. Ibid X 33
5. Ibid X 35 /cultural History from Matsyapurāṇa 379, by S.G.Kantawala
Pharmāranyā:- Forest of Modhera.

It is in Gujarat it is the original place of Modha Brāhmaṇas.

Māru: The mārvarā is mentioned, lord Siva killed Raksas Ganda in this region. Srimāla is also part of Mārvarā.

Meru: Ucesrava horse was seen on this mountain by Kadru. It is 84000 yojan high, 28000 yojanas in expanse and 16000 yojanas in depth.

Avanti: It was on of the Mahjanpadas it roughly corresponded to modern Malwa Nimir and adjoining parts of the central provinces (Law B.C. of Cit P.52, Agarwal V.S. IPP.60)

Vidhārbha: It is in South India near Andhra.

Hastināpura: Capital of king Parikṣita Śrīmālānaga is compared to the following cities:

1. Indras capital in heaven - Amravati
2. On the earth with Kasi.
3. Capital of Kubera - Alka
4. Manomati city - City not identified.
5. Tajomati city - City not identified.

The above given details are the pauranic material found in Śrīmālapurāṇa.

Geographical data traced through the reading of the

Modi Ramlal C, edited by
1. Dharmāranyapurāṇa of Mogha brāhmaṇas edited by Modi Ramlal C
2. Śrīmālapurāṇa XXXVI 138, LXXII 26
3. Ibid XXVIII 2, C.H.M. Page 362
4. Ibid X 4, C.H.M. 305
5. Ibid XVI 21.
6. Ibid LXVI 18
Gotras Avataśanas:

The Śrīmāla brahmans and Vanikas migrated from Śrī- māla and resided in different cities and villages of Mārwar, Gujrat and Malwa. The villages and cities related to the migrated Śrīmāla have been found out through the study of the Gotras Adhyāṣya LXIX villages traced out of Śrīmāla.

Gotras Cakaries.

I Cakari (Śrīmālpurāṇa LXXIX - 602 to 605)

1. Trivadi Bhopala - Bhopala village in Gujarat and Bhopal of Madhyapresa
2. Trivadi Kanodara - Kondar in Sirohi Dist. Rajasthan
3. Trivadi Tokara - Tokarva in Gujrat
4. Trivadi Mer - Merwada area near Ajmer Rajasthan

II Cakari II -

1. Trivadi Basotra - Dasotra in Mewar
2. Bhavadi Ayatara - Bhavri in Sirohi.
3. Vorejojdola - Might be Nadol of Pali in Marwar or Rajola of Gujrat.

III & IV Cakri - Travadi Sangela - Sangda in Sanchara District Jalore.

V and VI Cakri - Travadi Josaliya - Jcsola(Barmer) Rajasthan

VII Cakri - Travadi Nareca - Narta - Tehsil Bhinamal Dist. Jalore (Rajasthan) and Pona


Devejampava - Aua in Pali District, Rajasthan

VIII Cakri - Vyās Pureca - Purana(Teh. Bhinmal Dist. Jalore) Rajasthan
Ojha Navlekha = Navlekhi Kathiyawada(Gujarat)

IX Cakri - Dave Unamadiya = Una a village in Jalore District Rajasthan and Una of Gujarat.

Ojha Bahliya = Bagoda of Bhimmal Jalore District Rajasthan

X and XI Cakri - Dave Muhtva Ramaneca = Ramniya, Sivana, Barmer Dist.(Rajasthan)

Lumpsa Dave Japsa/a village in Malva.

XII to XIV Cakri - Dave Panoliya = Posana, Jalore Dist. Rajasthan

Dave Dalvada = Dalvada of Abu and Mewar

Dave Vantara = Vantagarh that is Vasantgarh in Sirohi, Rajasthan

Dave Jivaneca = Jivana, Jalore, Dist. Rajasthan

Dave Kelvaldiya = Kelvada that Keromodvora Sirohi, Rajasthan

Villages traced out of Vinikas Gotras - traced out of Adhiyaya LXX of the Srimalapurana.


Gokuliya - Gokulapura - Gujarat

2. Mudgal Gotra: - Sarafa Campaneriya - Campanera(Gujarat)

3. Kasyapa Gotra - Surma Lohara - Surana(Jalore Dist. Rajasthan)

Kamliya Cokhacara = Cokha, Sanchore, Jalore, Rajasthan.

4. Bhardvaja Gotra: - Dosi Sancaliya = Sancalvada, Gujarat

5. Angitala Gotra: - Javeri Unamaana = Unamana (Gujarat)

Vasistha Gotra: - 1. Rajpur-Bhida - Rajpura, Bhinmal Jalore Rajasthan, Rajpura is in Gujarat also.

2. Sahapura Mandiya - Sahapur near Ajmer (Rajasthan)

Sandaliya Gotra: - Vankvaka Vankuriya - Vankner, Kathiyavada, Gujarat

Vavaliya Mudeca - Vava, Palanpur Gujarat.

Vatsayana Gotra: - Modi Karcanda - Same kadava that karda Bhinmal Dist. Jalore (Rajasthan)

Mandaliya Aystara - Mandoli (Jalore Rajasthan)

Sarsvata Gotra - Ghadsalvacadiya - Bhicalvala (Gujarat)

Kukada Khejariya - Khejriyali (Marwar)

Jodhpur (Rajasthan)

Odsla Gotra: - Dhandhaliya sadha - Dhandhavada of Gujarat

Sankasa Gotra: - Pareka Jaisaliya - Jaisalmer, Rajasthan

Mandan Aluca = Alana Jalore Rajasthan

Gricamada Gotra - Mancai Ajramariya - Ajmer (Rajasthan)

Opemaniya Gotra - Luniya Mera = The place from where luni flows in Mera Pradesa near Ajmer

Condrasa Gotra: - Kathava Arnaya = same Arnai of Deve Hadi Sanchora, Jalore, Rajasthan

Brahspatiya Gotra: - Khadiya Manleca - Khadiya in Gujrat

Kapadiya Rupeca - Rupavasa in Pali (Raj.)

Sangliya Trikamiya = Sangli - Gujrata

Opalvana Gotra - Bhimpura Sagautra - Bhimpura, Bhinmal Jalore Rajasthan
Kapinjala Gotra: Bhogaliya Remeneca - Same Romeniya, Sivana, (Barmer) Rajasthan.

Villages traced out of Dhanokata Vinka’s Gotras:—
Sankas Gotra - Nagpura Jasaliya - They migrated to Jaisalmer and to Nagpura.

Bhardvaja Gotra - Raipur peta - Raipur Gujrat
Kosik Gotra - Citodia Saliya - Chitor (Rajasthan)
Kapinjala Gotra - Patvaripnoliya - Patana (Gujrat)

The repetition has been avoided and it had been concluded that Srimali brahmanas migrated mostly to their south province Gujrat. Some of them went up to Jaisalmer, Chitor (Mewada) and Madhya Pradesh.

Thus it is seen that in Srimala Purana, geographical data is scattered over many sections and consist of (i) Actual area known to the Puranakara, (ii) Traditional knowledge that he might have known through study. Under the first category is the description of the Srimala Ksetra, Arbuda and Saindhavaranya, the names of villages and towns connected with various castes etc. whereas the other places might have been the traditional knowledge.