CHAPTER III

GEOGRAPHICAL DATA
SECTION I

INTRODUCTION

Indian geographical lore expanded in course of the historical evolution. We have lot of evidence to determine the range of the geographical horizon of the Indians in the Gupta period. The geographical outlook of this age is telescoped in the works of Varahamihira which embody in an encyclopaedic manner, the vast mass of knowledge accumulated in that age. Varahamihira's view regarding the ancient Indian geography is different from that of the Puranas. It may be noted in passing that the history of Indian geographical lore of the Puranas can be divided broadly into three periods: Caturdvipa, Saptadvipa and Navadvipa or Astadasadvipa.

The geography of the first and the second periods had a continental character betraying a north and central Asiatic outlook whereas the geography of the third period had a trans-oceanic orientation and is based upon the geography of the South East Asia.

The Puranic conceptions have been reoriented and amalgamated into one in the account of Varahamihira. The horizons of his geography of India not only include Central Asia but also the regions of South East Asia. The cultural

expansion into Central Asia which started during the Mauryan and Kusana periods continued with unabated strength in the Gupta times. Buddhism attained a definite footing in China as well. Stein Konow's investigations in the Tibetan literature have shown that Khotan was colonised by Indians and ruled by Indian chiefs. Kuci (modern Khiva) was another flourishing centre of Indian culture. The recent explorations in the Chinese Turkistan and Afghanistan have revealed the existence of a large number of flourishing cities with rich sanctuaries. That the Indian culture was flourishing in the Gupta period in the same degree, is attested by the impressions of Fa-Hsien and Hsuan Tsang who visited these regions in the fourth and seventh centuries respectively. The activities of Indian missionaries in China during the fourth, fifth and sixth centuries A.D. coupled with their simplicity, discipline and piety, aroused in the Chinese people, a great zeal for Buddhism. In short, the Indians were well aware of their neighbours in the north and the north-west.

From the commencement of the Christian era, Indian culture tends to spread towards South East Asia. The sea began to dominate Indian thought, as much as, if not more, than the land. The Chinese sources belonging to the early centuries of the Christian era confirm the existence of  

1. JRAS 1914 pp. 544 ff.  
2. Ibid., pp. 599 ff; India and Central Asia, pp. 67 ff.  
4. See Tsang. C., Preliminary report on two scientific expeditions in Afghanistan, and Travels of Tibetan pilgrims in the Swat Valley.  
5. For details Bagchi, P.C., India and China.
regular intercourse between Indian and South East Asian regions, which is further testified by archaeological evidence. The Chinese traveller Fa-Hien gives a vivid description of the flourishing condition of Indian culture in South East Asia. Fa-Hien's impressions are confirmed by I-Tsung who visited the regions towards the end of the seventh century A.D.

This short survey leaves no doubt in our minds that the spread of Indian culture in Central Asia as well as in South East Asia was brisk and continued with the same pace throughout the Gupta times. Hence a more up-to-date and systematic treatment of the geography of India was very necessary.

The conceptions of the Puranas, mentioned above, became out of date and required a revision in the light of new perspectives. A more comprehensive scheme was drawn, emphasising equally on the north west and south east World-schauung, by Varahamihira in order to cope with the need of the time.

Varahamihira uses the term 'Bharatavarsa' to denote the

3. Coedes, C., Les etats hindouises d'Indochine et d'Indonesie, p. 40. See also -
5. Chatterji, R.R., Indian Cultural Influence in Cambodia, India and Java;
7. Chhabra, R.Ch., Expansion of Aryan Culture.
9. BS xiv. 1.
India. The derivation of the term of Bharatavarsha has been differently interpreted by different writers. Some hold that the term was derived from the celebrated Bharata people who played an important role in the political life of India in the Vedic and Epic times. While some of the Puranas points out that it was from king Bharata, the son of Rasabha, a descendant of Svayambuva Namu, according to others it is derived from Namu who himself was styled as Bharata. Bharata, the younger brother of Rama, the hero of the Ramayana, is also associated with the origin of the name Bharatavarsha. Yet there was another king of this name, the son of Sakuntala and Dasyanta, who is counted amongst the great Imperial rulers of India (Cakravartins), and according to a generally accepted view the name is derived from this last Bharata.

Varahamihira divides India into zones as follows:

a. Madhyadisa, Central zone;
b. Purvadisa, Eastern zone;
c. Agneyyadisa, South Eastern zone;
d. Daksinadisa, Southern zone;
e. Nairyadisa, South Western zone;
f. Aparadisa, Western zone;
g. Paschimottaradisa, North Western zone;
h. Uttaradisa, Northern zone; and
i. Maniyadisa, North Eastern zone.

Varahamihira's idea of the nine divisions as already mentioned is different from that of the Puranas. It is linked up with his conception of the nine planets governing

1. Rayachoudhuri, H.C., SIA p. 77.
2. Mark 111.41; Bhagavata xi.3.15 ff; Vayu ch. xxxiii; Garuda ch. liv.
3. Mat cxiv.5; Brahmanda xlix.10; of Patil, D.R., Cultural History from the Vayu Purana, p. 268; Al i. 296.
4. BS ch. xiv.
the fortunes of the different regions. For this purpose,
he has divided the India of his conception into nine
divisions, each of which has its fortunes determined by the
position of the planets vis-a-vis the twenty seven lunar
mansions.

It is very significant to note that the chapter
under which the geography of India is described, is named
Kurnavibhaga, implying thereby that the 'globe of the earth'
is likened to the 'back of a tortoise', the central zone
of which being the India proper. Almost all the Puranas
betray the knowledge of Kurna interpreting it as a globe.

There is a general tendency with some of the
writers who hold the view that Varahamihira borrowed the
chapter on geography almost verbatim from Parasara, who must
have flourished not later than the first century after Christ.
The text of the Parasara-tantra as quoted by Utpala in his
commentary on the Brhat Samhita is similar in plan to that
of Varahamihira. But to regard the Astronomer's list as
borrowed verbatim from Parasara will be a hasty conclusion.
We feel it, therefore, to investigate into the point more
deeply.

The lists of Varahamihira and Parasara agree
fairly well and they have much in common, but on closer

1. In S. Drivedi's ed. it is mentioned as Naksatra Kurmadehyaya.
2. For details see Kam JRAS 1871 p. 81 fn. 1;
   Fleet IA xii. p. 160; AI i, 296-97.
3. Kam Introduction to the BS pp. 32 ff; CAGI p. 157;
   for other views see NCAI pp. 11 ff.
4. pp. 296-94.
examination the differences in their texts are so many that they cannot be overlooked. The text of Parasara is very insufficient, for instance in the north eastern division, Varahamihira enumerates as many as 86 names including the mountains, rivers, cities, countries and peoples whereas Parasara's list contains only 27 names. A similar position obtains in the number of names of other divisions. The Parasara's list is also defective in as much as the names of certain regions are incorrectly given e.g. in the list of the Central zone, we have Umaranya instead of Bhararanya; Lepanandavayaas in place of Mandavyaas and Uttamajyotisasa instead of Upajyotisas and so on and so forth.

From this account it cannot be said with a measure of certainty that he borrowed this chapter verbatim from Parasara, but it cannot also be brushed aside once for all that Varahamihira compiled this chapter independently. Undoubtedly the Parasara-tantra is the only text coming down to us which compiled the geographical lore in the same pattern as Varahamihira does. Thus Varahamihira would not have been left uninfluenced by it. It may here be conceded that the former must have consulted the text of Parasara, his forerunner, to which he gave an independent interpretation.

However, there are some discrepancies in the description of Varahamihira which cannot be overlooked, for instance, though he places Kaceha and Girinagara both in the Southern division, he locates Raivatasa in the south west, which actually cannot be separated from each other for Girinagara and Raivatasa are contiguous, both lying considerably to the south of Kaceha.
Varahamihira describes also a few countries of the northern and north western zones, in the north eastern division which may be overlooked due to the fact that he placed the north eastern region taking the central zone as the centre of India. But even then there are many grave handicaps, for instance, Meru is placed in the northern zone whereas Meruka is located in the north eastern division. Kasmira, Kira (Kangra), Daradas, Kulutas (Kulu), Kudikas (Kuca) etc., are all placed in the north eastern division whereas actually they ought to be placed in the north or the north western divisions.

Repetitions of the names in more than one list, is another discrepancy which may be pointed out, for instance, the Mandavyas are described in the north west as well as in the central zone; similarly we have Samlikas in the south east and Sulikas in the north west as well; Kulutas in the north west as well as north east etc. This may be due to the habitation of the same people in different regions or may be the border cases.

Many ambiguous terms denoting the peoples and countries have also been inserted by Varahamihira viz., one-footed, three eyed, horse-faced; worm-faced; high-necked; low-necked; fat-necked etc., the exact implication of which is very difficult to ascertain. Such fabulous terms seem to have been fabricated right from the times of Herodotus, and Greek and Latin writers.

SHAPE

The shape of India has been outlined differently by
different authorities. In the Vendidad we have first reference to any part of India in a foreign literature and the Persepolis and Naksh-i-Bustan inscriptions of Darius I are the first detectable epigraphical evidence in which the popular term Hi(n)du occurs. Herodotus, the first historian of the world refers to the geographical knowledge of India. He gives the description of the 20th satrapy of the empire of Darius I which he denotes by the term 'Hidu'.

Nearchus was the first to furnish us an idea of the shape of India, according to whom it was quadrilateral, on the authority of which Eratosthenes and other writers have described India as a rhomboid, or unequal quadrilateral in shape, with the Indus on the west, the mountains on the north and the sea on the east and south. This information, it is further stated, was supplied by the Indians to the Alexander's informants, which shows that the Indians had fairly a good knowledge of the shape of their country.

In the Mahabharata the shape of India is described as an equilateral triangle, which was further divided into four smaller equal triangles. This shape is very near to the general form of the country, if we extend the limits of India to Ghazni on the north west and fix the other two points of the triangle at Cape Comorin, and Sadiya in Assam.

2. Ibid. p. 338.
3. CAGI p. 3.
4. Strabo 11.1.31; xv, 1.11; Diodorus, History 11.3.
5. Bhisma Parva.
6. CAGI p. 6.
The description of India, however, in the Puranas is rather vague. The general conception of the country was: "The country that lies north of the ocean and south of the Himalayas". It is said to be nine thousand leagues in extent, which, however, do not help us in drawing the exact map of India.

Unlike the contemporary Puranic description the Chinese travellers seem to have been influenced by the Vedic traditions of five fold divisions which they call 'Five Indies'. Regarding the shape of India Hiuen Tsang compares the shape of the country to a half-moon, with the diameter or broad side to the north, and the narrow end to the south. But in another account India is described as narrow towards the south and broad towards the north, which, however, vague gives an accurate idea of the shape of India.

In the account of Varahamihira, the shape of India is identified with a tortoise, lying with its face to the east. The nine divisions of India refer to the nine different parts of its body. The description, though vague, but the exhaustive list as provided by Varahamihira can enable us to form an idea about the shape of India and insert the various place-names correctly. (Map appended).

2. Ibid.
3. Watters i. p. 121. The shape is very much like that of Ptolemy.
4. CAGI p. 12.
SECTION II

CENTRAL DIVISION

Varahamihira furnishes us with as many as 33 ethnic names comprising the central division as follows: Bhadras, Arimdesas, Mandavyas, Salvas, Nipas, Ujjhanas, Sankhyatas, Marus, Vatsas, Ghosas, Yamnas, Sarasvatas, Matsuys, Madhyamikas, Mathurakas, Upaajyotisas, Dharmaranya, Sarasenas, Gauragrivas, Uddehikas, Pandus, Gudas, Asvatthas, Pancalas, Saketas, Kankas, Kurus, Kalakotis, Kukuras, Pariyatra-naga, Andumbaras, Kapisthaka, Gajakhayas. Other texts such as Parasara Samhita records 32 names; Markandeya Purana, 30; Matsya Purana, 19; Brahmanda Purana, 18; Yaga Purana, 18; Brahma Purana, 10; Vamana Purana, 7; Garuda Purana, seven; Kurma and Visnu Puranas, two each; and the Natyasastra, eight, in this division.

The list of Varahamihira is not identical to the accounts of Parasara and the Markandeya Purana except that Parasara has Cakradana and Kuruksetra in his list but does not mention Sankhyatas, Marus, Vatsas, and Ghosas; whereas the Markandeya Purana includes the Sakas, Khasas, and Vaidehikas but does not

1. 58.6 ff. The second account of the Markandeya Purana (57.33 ff) enlists 10 ethnic names.
2. 114.34 ff.
3. 49.44 ff.
4. 107 ff.
5. 27.41 ff.
6. 13.36 ff.
7. 1.55.10 ff.
8. 1.47.41 ff.
9. 11.3.14 ff.
11. 58.6 ff.
have the Yam纳斯, Pandus and also Parasara's Cakradan and Kuruksetra. Certain names are incorrectly given in the account of Parasara; for example, Umaranya, instead of Bharmaranya; Lopa-Mandavya; Mandavya; Uttamajayotisa; and Upajyotisa.

The Brhadanda and the Vayu Puranas, however, enlist a different set of names such as the Bodhas, Satapathesvaras, Kisaistas or Kisaistas, Kulyas, Kuntalas, Kasis, Kosales, Arythapas, Tailengas, Nagadhas and Vrikas, from that of the Brhat Samhita. Similar account is found along with some other ethnic groups such as Vakyas, Sahapatascaras, Kiratas, Avantes, Kalingas, Makas, and Andhakas in the Natya Purana as well. The second account of the Markandeya Purana enlists ten ethnic groups and includes names such as Asvakutas, Atharvas, Arkalingas and Malakas other than those mentioned by Varahamihira. The accounts of the Garuda, Kurua and Vism Puranas are extremely meagre and are hardly of any importance and that of the Natya-sastra is defective. Three out of the seven names enlisted in the Garuda, the Sapataocaras, Kuntyas and Yaudhayas and four out of eight names included in the Natyasatra viz., Kasmiras, Vahlikas, Sakalas, Madras and Kasnaras do not find mention in the list of Varahamihira. These names belong to other regions as will be seen in relevant sections of this Chapter and cannot, for obvious reasons, be included in the central zone. Thus, though the Varahamihira's account of the division is similar in approach to that of Parasara and the Markandeya Purana, it differs from these accounts so far as it presents a correct and complete list to which he added some more names and left out others.

1. 57.33 ff.
RIVERS

1 Sarasvati: The Sarasvatas, the people of the Sarasvata-ganah as known to the Mahabharata, lived on the banks of the famous river Saraswati which lost itself in the sands near Sirsa. The Sarasvati river rises in the hills of Sirsr in the Himalayan range, and then flows through the plains of Ambala. A little above Pehowa, Saraswati is joined by the Markanda and the united stream bearing still the name of Sarasvati ultimately joins the Ghaggar at a place called Bar. This region is distinct from the Sarasvata mandala in Gujarat.

2 Yamuna: The Yamunas lived in the portion of the Himalayan region, where the river Yamuna has its sources. The Yamuna river takes its rise in the Himalayan range below Mount Kaset. The shrine of Yamunotri, eight miles from Kursoli, considered to be its source stands at the base of the Bandaipunch. It cuts a valley through the Sivalik range and Garhwal before it enters the plains. To the Chinese it was known as Yen-mok-na.

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1. BS xiv.2; xvi.22.
2. Mbh. v.57.23.
3. BS xvi.11; Mbh iii.82.111.
4. Punjab Gazetteer, Ambala District. p. 155. Some have identified it with Ghaggar itself (FRAS 1895, p.51), with the Helmond in Afghanistan (Ragoain, Vedic India) and with Arghandan in Archosia (Vedic Index ii p. 437) cf. CASH xiv. pp.87-90.
5. BS xiv.2; v.37; xvi.2; xiii.32; lxix.28. cf Rigveda x.75; v.52; Atharvaveda. iv.9.10; Altereya Br. viii.14; Anguttara iv.101; Sambhu iii.135; v.401.460-61; Raghuv. vi.45; Kad p. 62.
6. BS xvi.11; Mark pp. 377-78 cf Mbh xiii.68.3; Bhagavata i.10.31.
MOUNTAINS:

Parlyatra: The earliest epigraphical reference of the Parlyatra mountain is to be found in the Nasik cave inscription of Vasisthiputra Pulumavi, where it is called Paricata. It is identified with the western portion of the Vindhyaa range west of Bhopal as also with Aravalli mountains in Rajasthan. The name Parlyatra still survives in the Puthar range lying between the rivers Chambal and Banas.

FORESTS:

Dharmaranya: In the Padma Purana, Agastya-asrama is considered to be the same as Dharmaranya which has been connected with the Garhval region. Another reading of the name of Umaranya or Urvana which is located in the district of the Khums. Kanva-asrama near Kota in Rajputana was also called Dharmaranya. According to Carlyle, Dharmaranya or the 'Vast Solitude', Po-kwa-ki of Mahian, was situated close to Beliya somewhere between Patna and Benaras, 70 miles from the former and 84 miles from the latter.

1. BS xiv.4. The variants are: Paripatra (BS v.68; lxviii,11); Pariyatrashta (BS vi.10); and Pariyatrika (BS x.15).
5. BS xiv.3.
8. Ibid. p. 211.
9. MB Vana ch. 82 cf Day pp. 53-57.
**Cities:**

1. *Galavara:* It is the same as Hastinapura, meaning the appellation of the elephant i.e. Gajapura. Fleet identifies it with Delhi which is obviously wrong. He seems to be confusing Hastinapura with Indraprastha. It was entirely washed away by the floods of the Ganges and the Kuru king Picaksu shifted his capital to Kausambhi. The ruins of this city now lies 22 miles north east of Meerut in Uttar Pradesh at Ka-wana.

6. *Kalakoti:* According to the Sabhaparva of the Mahabharata, Kalakuta was a kingdom which lay to the north of Kurukshetra in the terrain of the Himalayas from where one could reach the Sarayu and the Gandaka rivers. The territory, according to V.S. Agrawala, of Kalakuta extended between the Tonsa (Tamasa) and Yamuna (Dehradon, Kalsi) rivers. It seems that the Kalakuta-janapada of Panini times was reduced to a mere city during the times of Guptas. Varahamihira refers to it as a town, which may be identified with Mussaffamnagar in Uttar Pradesh.

8. *Kapisthala:* Cunningham's identification of Kapisthala with Kapitha (Kia-pi-tha of Huan Tsang) i.e. Sambisa or Sankasya.

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1. RS xiv. 4. of Bhagwat 1.9:48; 15.38; 17.44; iii.1.17;
   ix.22.40; x.68.18.
2. Utpala pp. 235-36. of Abhidhana p. 390; Trikandasesa p. 32;
5. CADI p. 702 of PHAI pp. 5-6.
6. RS xiv. 4.
7. MAB. 26.3.4. In Asta, it occurs as Kalakuta (iv.1.173).
9. ESAI p. 54.
is untenable in the present context. It is obviously Kaithal in the Kamal District. It is called Kavital by Alberuni. The tribal entity of the Kapisthala people identified with the Kambistholoi of Arrian seems to have been lost during our period. In Panini's time Kapisthala also existed as a city.

Mathura: Varahamihira refers to the city of Mathura which is modern Mathura in Uttar Pradesh and also the inhabitants of Mathura i.e., Mathurakas. It was founded by the demon Madhu after whom it was known as Madhupuri, a variant of which is Madhura i.e., Mathura. According to Buddha Prakash, the name of the city of Mathura, betrays a Sogdian influence that bespeaks the settlement of the Sogdians in middle India. The Greek writers refer to Mathura as Mhetora or 'Modoura of the Gods'. The Mathurakas are identified with the Surasenas. According to the Harivamsa it was the capital of Surasena and was situated on the bank of the Yamuna.

Saketa: Saketa is modern Ayodhya. It is the same as Saked of Tibetan and Chinese annals and Sageda of Ptolemy. Saket

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1. Panini p. 86; Dey p. 92; ESAI p. 58.
2. AI i. p. 206.
3. CAGI p. 347; cf Dey p. 92.
4. Asta viii.2.91.
5. BS iv. 26; xvi.17,21. Fleet's (IA xxii. p.185) identification of Mathura with Nattara in the North West Frontier Provinces is not correct.
6. Ibid. xiv. 3.
7. SIRC p. 5. cf JRAAS 1946.
8. MI p. 129.
10. RV ii. 34.22.
12. BS xiv. 4.
was one of the six great cities of India in the time of Buddha. 1 Saketa is sometimes confused with Ayodhya. According to Hema 2 Chandra, Saketa, Ayodhya, and Kosala were synonymous terms.

Saketa has been mentioned by Patanjali as being besieged by the 3 Yavanas. According to the Mahavagga, Saketa was six leagues from Sravasti.

COUNTRIES AND TRIBES:

5 Arimeda: The Amarakosa refers to Arimeda as a tree of 6 Vitkhadra. An inscription of the reign of Kakatiya Ganapatideva 7 mentions a king of Arimeda in northern India. Arimeda and 8 Arimeda bear the same meaning. The word Medha of the name Arimeda 9 or Arimeda survives in Medapata by which the famous Rajput state 10 of Mewar or Udaipur was known. The Mers of modern times, who 11 still inhabit the Aravalli hills on the boundary of Mewar are 12 the descendents of the Arimesdas whose capital has been identified 13 with Merta to the West of Ajmer in Jodhpur.

14 Andambaras: The Andambaras lived in the Gurdaspur-Pathankot 15 region. In the Mahabharata they are located in the Madhyadesa. 16 The coins of the Andambaras issued in the first century B.C. 17 have been mostly found in the Pathankot and the Jawalamukhi 18 regions and the Hoshiarpur district.

1. "Saketa is often supposed to be the same as Ayodhya but both 2 cities are mentioned as existing in the Buddha's time. They 3 were possibly adjoining like London and Westminster." EI p. 30.
6. DSE vol. xvii. 7. BS xiv.2. 6. Amara p. 146.
7. Hyderabad Archaeological Series no. 4; HI xiv.307.
9. IA vi.191. The Medas are also found on the coast of Baluchistan. 10. IGI vi. 286. cf IA viii. 284.
From the evidence of their coins, Przyluski infers that they possibly followed Buddhism. But on some square copper coins there is a representation of Saiva temple characterised by dhvaja, a trident, and a battle-axe, which shows that they were Saiva worshippers. According to Patanjali, a river called Udumbaravati flowed through their territory.

Bhadras: Kern explains the term Bhadra by the 'Blessed' and suggests that the Bhadras are the same as Bhadravas. The Mahabharata mentions the Bhadras and the Bhadrakaras who are undoubtedly the same people. Varahamihira describes the Bhadras living in different parts of India in eastern as well as in southern divisions. There were also Prabhadras, presumably a Punjab tribe and Uttamabhadras of the Malwa region. According to the Padma Purana, Bhadrapati city was situated on the banks of the Saraswati and which was said to be 20 yojanas distant from Hastinapura. This Bhadravati may be identified with Bhatinda (the city of Bhatas or Bhadras) in the Punjab which lies very near to the Saraswati.

1. JA 1928 pp. 1 ff.
3. iv.4.2.71 of Cullavagga pt. xii chs 1 and 2; ASR xiv pp.115,126.
4. BS xiv.2.7.16.
5. Vana xliii.1482 ff.
8. MBH vii. 22,43 and v.57,33.
In the Medinikosa the word 'Gaura' is explained as a characteristic of Apaga. If we take the latter as the name of the river, it shall have to be identified with modern (nala) Nk which flows through the district of Saikot. Hence the people living on the banks of this river may be identified with the Gauragrivas.

The Ghosas may be identified with the cowherds. The Harivamasa refers to the colony of cowherds at Brindavana near Mathura, which might have developed into a flourishing Janapada of the Ghosas. The region of the Ghosas may, therefore, be identified with the famous pastoral district on the Yamuna near Mathura.

The Qudas are the inhabitants of modern Gurgaon. It seems that there was more than one Quda. Varahamihira seems to have been aware of at least two different Qudas - Gaudaka in the eastern division and Guda in the middle country, which must not be confused with each other. The modern Gurgaon in the neighbourhood of Delhi is possibly the territory of the ancient Qudas (of the middle country) which is corroborated by the order of narration, according to which the people of Guda have to be located somewhere in the neighbourhood of the Pandya (Pandu) country (i.e. Delhi). It is further testified with the existing Gaur group of Brahmanas of the Haryana.

1. BE xiv. 3.
2. Ibid. 2. They had another settlement in the north east division also (Ibid. xiv. 30).
3. ii. chs. 7-9.
5. BS xiv. 3.
6. Gurjara Pratiharas p. 34 fn. 2. of Linga i. p. 65; Kurma i. 20; TAI pp. 273-79; JRAS 1906 p. 242; CAGI p. 408; Dey p. 63; VHAI p. 597.
Kankas: Kang Jat. The Kankas are grouped with the Sakas, Tusarases and a host of other foreign people in the Mahabharata as bringing presents to the Pandavas. They were a Central Asian tribe migrated into India from Gada-Ghasani. Their Chinese nomenclature is Kang-kim. The modern Kang Jats of the Punjab belong to the same people.

Kukuras: North Kathiawad. The Kukuras or the Kiu-chi-lo of Huan Tsang were an extraordinarily powerful people. The Mahabharata refers to the name Kukura as a vama as well as a country. The epigraphs of Rudradama and Gantamiyatra Saktamasi mention the Kukura country along with Aparanta. Their Capital was Balmer, the Pi-lo-mi-lo of Huan Tsang. But Varnhamihira refers to it in the middle country.

Kuru: Meerut. Kauravas, Kuruksetra, Kuru-jangala, Kuru-namad, and Uttara Kuru are the other supplementary terms used by Varnhamihira to denote the above mentioned country. The Kuru-namad was divided into three parts, viz., the Kuru proper occupied the area between the Ganga and the Yamuna with Hastinapur as their capital, Kuruksetra with its centre at Thanesvar.

References:
1. BS xiv.4.
2. MBH. xi. 49,25.
3. SING ch. 11 on the Kidarites of ESAI p. 53.
4. BS xiv.4.
5. HV 1.37.33, 44.
6. ii. 48, 16; iii. 154, 22; v. 26, 11.
8. SI viii. 44, 61.
10. BS xiv.4.
11. Ibid. xiv. 34, 25; ix.30.
12. Ibid. v. 76.
13. Ibid. ix.29.
14. Ibid. xvi. 32.
15. Ibid. xiv. 94 (in the northern country).
lay between the Saraswati on the north and Drisadvati on the
south, while Kurujangala probably denotes the area between the
Saraswati and the Yamuna (between the Kamyaka forest and Khandava).
The Kurus in question occupied the area around Meerut between
the Ganga and Yamuna. The king of Kuruksetra (Kuruksetra-
adhipa) is also mentioned by Varahamihira.

4 Madhyamikas: The Madhyamikas should not be confused with the
residents of Madhyadesa. They were a tribal people living in
Rajasthan near Chitor. Patanjali refers to the Yavana invasion
of Madhyamika. A number of coins unearthed at Nagar, seven
miles north of Chitor, with the legend "Majhamikaya-Sibi-
Janapadasa", belonging to the second century B.C. give definite
indication of the identity of Madhyamika with modern Nagar.
Another corresponding term is Manjja territory of the Punjab.

6 Mandavaya: A Pra-tihara inscription states that the Gurjaras
constructed a large rampart round the fort of Mandavyapura which
was gained by their own prowess. Mandavyapura, evidently the
chief town of the Mandavas, is identical with modern Mandor, a
ruined town, about five miles to the north of Jodhpur city.

1. MBA Vana lxxxiii,204.5. Menu (ii,17) calls it by the name
of BrahmaVarta and speaks of it as the holiest land inhabited
by Aryans.
2. Ibid. iii,83.4; Adi. cxxxii,14; Vana v,3.
3. BS xiv,2.
4. Ibid.
6. BS xiv,2.
7. KI xviii,91; JRAS 1894 p,3; KI xvii. p. 171.
1. **Maru** Other variants are Marusthali, Marubhumi and Marudhanva.

According to Fleet, it is the modern Marwad, but it connotes a much wider region. The Maru country has been described as lying to the north west of the Gujarat region and to the north of Dwarka and also as famous for its camels. It is obviously the great Indian desert called the Thar or Rajputana desert and also included the Marwad region. Marchoe of Pliny may refer to the people of Maru.

6. **Matsya** The Matsya country comprised Alwar, Jaipur and Bharatpur. Matsyadhipati, the lord of the Matsyas is referred to by Varahamihira also. The Matsya-rajya or Virata-rajya of the Mahabharata had its capital at Virata-nagara, identified with the modern town of Bairat, 42 miles north by north east of Jaipur city in Rajasthan. The Po-li of Huan Tsang is usually regarded as identical with Matsya.

12. **Nipai** In the Raghvsansa a Nipa King is described as the Lord of Surasena. The Mahabharata is not very conclusive.

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1. BS xiv.2; v.68; xvi.35. Utpala p. 235 translates as Marubhumi.
3. IA xxi. 194.
5. MeC Meg pp. 143-47.
6. BS xiv.2; v.37,38; ix.18; xvi.22; xvii.22; xxxi.11.
7. CL p. 83.
8. BS iv.24
9. iv.6.18.
10. CL p. 83.
11. Matters i.p.300. of ESAI p. 32.
12. BS xiv.2.
13. vi. 45-46.
14. li. 8.22; v.69.13; Sabha 51.24.
regarding their situation. Pargiter points out that a Paurava king called Nipa had his capital in Kampilya, modern Kampil in the Farrukhabad District. It is likely that a branch of the Pancala rulers established itself in Sarasena, i.e., the Mathura region.

2 Pancala: It stretches from the foot of the Himalayas to the river Chambal and Ganga dividing it into north and south Pancala with their capitals at Ahichhatra and Kampilya respectively. North-Pancala was further divided into Purva and Apara Pancala, the demarcation line being the Ramaganga river. South Pancala comprises the districts of Utto and Farrukhabad.

4 Pandus: The Pandus ruled at Indraprastha (Modern Delhi) in the time of the Great Epic. Ptolemy refers to the country of Pandouoi comprising the Hidaspes (Jhelum). The Greek writers knew also of a Pandava settlement on the basin of the river Chambal. But the Pandyan kingdom of the age of the Periplus, and Pandion of Strabo and Ptolemy, refer to the famous Tamil country on the eastern sea coast of south India. The Pandus of the Brhat-ashreta seem to be quite distinct from the heroes of the Mahabharata, Varahamihira is obviously referring

2. BS xiv.3, 22; iv.22; v.35, 38, 41; ix.29, 34; x.4.13.
3. Panini p. 56. cf. MBH vii. 136,3; 144.103; Ait Br viii.14;
   Vedic Index i.185 fn.1.
4. BS xiv.3.
6. McC Meg pp. 150-51 fn. cf. AI 1,p.199;
   IGI p. 388.
to some contemporary people. Most probably the Panduvamsis of southern Kosala, who are known to us from a large number of copper plate grants, are intended.

1 Salva, Salva: The area extending from Alwar to North Bikaner denotes the Salva territory. The other variants are the Salveyas and the Salvavya, obviously the branches of the Salvas. The Salvas are spoken of as dwelling on the banks of the Yamuna. Cunningham locates them in the territory between the Saraswati and the Jumna, adjacent to the Matsyas. It is suggested that the modern Alwar city derived its names from Salvapurna. But according to Pargiter the Salva country was on the western side of the Aravalli Hills; their city Marttikavata having been situated on the north eastern limits of the modern Gujarat, which is wrong in the light of Varahamihira's reference who groups Marttikavata with Takshila and Gandhara.

11 Sankhyasas: Pargiter refers to the Sankratas or Sankrtyas, a sub-branch of the Bharata tribe, connected with the river Camanvati (Chambal). Their king Rantideva Sankrti, a Paurava had his capital at Dasapura (modern Mandsoor) which lay on the river Chambal.

References:
1. F Xiv. 21. v. 76.
2. Ibid. xvi. 31; xvii. 13, 18.
4. Asta iv. 11, 135; iv. 1, 173.
5. Ibid. iv. 1, 189.
7. AAI xii. 120.
8. Ibid.
10. BS xvi. 36.
11. BS xiv. 2.
12. Ibid. ANTI p. 7.
13. Ibid. p. 274.
The Creek writers refer to the Surasenas as Sourasenoi and their city as Methora (Mathura). Manu describes them as an ideal people, the best representatives of Brahmanical culture while Vatsyayana seems to draw the conclusion that they had lost the ancient purity in their manners and customs. Varahamihira refers to the king of the Surasena country also.

Udehikas: Bayana in Bharatpur. Coins bearing the inscription Udehaki in Brahmi character of the second century B.C. found at Raikh, can be attributed to the Udehikas.

Ujjhana: On the authority of the Ramayana where a place called Ujjhana is mentioned, it is suggested that Ujhanl, a town in the district of Budaim in Uttar Pradesh lying 8 miles west of the town of that name, represents the ancient name Ujjhana. Dey, however, prefers to identify with Ujjayini.

Uparjotisas: Parasara gives another form viz., Uttana or Uttara-jyotisas whose city was Divyakatapura according to the Epic.
Varahamihira's Upajyotisas, no doubt, were identical with the Uttarajyotisas. Prag-jyotisas, the famous eastern people of Assam and the Upajyotisas or the Uttara-jyotisas may be western branch of the Jyotisas. The name of the Jyotisas can be found in the Zutshis (Brahmans of Kashmir). A place name Jyotirnatha (modern Jyotishamatha) near Badrinath, the famous place of pilgrimage may be identified with the Upajyotisas territory.

1
Vatsa: Puranic tradition records that Vatsa obtained its name from a Kasi prince called Vatsa, who annexed the country round Kausambi and called it Vatsa. The Vatsa country included the whole of the triangular wedge of land enclosed by the converging channels of the Ganges and the Jumna. Its capital was Kausambi, identified with the village Kosam on the left bank of the Yamuna, about 30 miles to the south west of Allahabad.

1. BS xiv.2; x.6; xvii.18,22. It is also mentioned in the south east division (xiv.8.).
2. AIHT pp. 860-70. of Mbh iii.253.10; DKDI p. 225.
3. JRAS 1929 pp. 689 ff. of MASI no 60.
SECTION III

EASTERN DIVISION

The Brhat Samhita enlists as many as 33 settlements in the eastern sector: Parasara, 37; Markandeya, in one account 29 and in another 19; Brahmans and Vayu, 18 each; Natya, 17; Brahma, 19; Varuna, 20; Caruda, 7; Natya-sastra, 21; and Kavyamimansa, 16. Varahamihira records the following settlements in this division: Anjanagiri, Vrsabhadhvajagiri, Padmagiri, Malyavatgiri, Vyaghramukhas, Suhma, Karvatas, Candrapuras, Surpakarnas, Khasas, Magadha, Sibiragiri, Mithila, Samatata, Udras, Asvavadanas, Nanturakas, Pragjyotisas, Lakshityas, Ksiridasamudra, Purusadas, Udayagiri, Bhdras, Gandakes, Paundras, Utkala, Kasis, Makalas, Ambasthas, Ekapadas, Tamaliptikas, Kosalakas and Vardhamana.

While the account of Parasara does not mention the Candrapuras, Surpakarnas, Khasas and Magadha of the list of Varahamihira as also of Markandeya Purana, it

1. 58.11 ff.
2. 57.51 ff.
3. 49.56 ff.
4. 46.122 ff.
5. 114.37 ff.
6. 27.51 ff.
7. 13.44 ff.
8. 1.55.11 ff.
9. xiv.46-47;

10. No. 1, p. 94. 10a. Surpakarnas and Ekapadas are fabulous and ambiguous terms.
includes the names of Dravida, Karnikosta, Adhisrotra, 
Kinasana, Kirata, Samvira, Mahidhara and Vivasana, 
other than those listed by Varahamihira which, however, 
remain incorroborated and further gives the variants 
such as Vajimukha, Lauhityamsava, Ksrodamava, and 
Pundra, of Asvavadanas, Lauhityas, Ksrodasamudra, and 
Pundras respectively. Whereas the Markandeya Purana 
does not mention the names of Padmagiri, Sahmas, 
Samatata, Udras, Pundras and Utkala contained in the 
texts of both Brhat Samhita as well as Parasara Samhita, 
it includes Jambvakhya, Khamsaka and Pumatkota, not cited by 
Varahamihira.

The list of other Puranas are very different from 
the one supplied by Varahamihira. Only five names of the 
list of the Brhat Samhita occur in these texts. Out of total 
of 13 names, the Vayu and the Brahmanda give 13 names, such as 
the Andhravakas, Suajaraksas, Antargriyas, Bahirgriyas, Pravangas, 
Vangeyas, Maladas, Malavartinas, Brahmodratanas, Pravijayas, 
Jneya-marthakas, Malas and Genardas which are repeated in 
seources other than the Brhat Samhita with little variation.

The list of Brhat Samhita seems to be complete 
and correct and is corroborated by the lists of Parasara and 
the Markandeya Purana taken together.

1. SS.11 ff. 
2. Ibid.
RIVERS

1. Laubitya: Brahmaputra. Issuing from the eastern region of the Manasarovar, it flows through Tibet and enters India in the north-eastern frontier district of Sadiya. In Tibet it is known by the name of Tsangpo.

OCEANS

2. Krodasamudra: Bay of Bengal.

MOUNTAINS

3. Aniana: According to the Jatakas it was situated in the Mahavana. Mahavana is mentioned in an old inscription which is identified with the present Jaypore forest region in Orissa. It is difficult to accept the theory that Varahamihira refers to the mountains of the western range in the list of eastern sector.

4. Malavati: It corresponds to the Mount Maleus of Pliny situated somewhere between the Calingae and the Ganges which has been identified with Mount Mandal, situated in the south of Bhagalpur or with Mallaparvata in eastern India.

5. Nakala: It is the eastern range of the Vindhya mountains, i.e., the Maikel Range in Gondwana in Madhya Pradesh. The river

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References:
1. BS xiv.6; xvi.16. of GI pp. 148, 206; Raghu iv.51; MBH Bhima ch.9; Hedin, §., Trans-Himalaya, vol.11 ch.43.
2. Ibid. xiv.6
3. Ibid. 5. of Kis 37, 5; Mark 58; Asta vi.3.117.
4. v. 133
5. JAHR 1 p. 228
6. HAGI p. 158. of HAGI p. 65; IHQ xix.5-7; Panini p. 45
7. BS xiv.5
8. Natural History vi c. 21
9. CAGI p. 582
10. BS xiv.7; v. 39, 73; xvi.2
11. HAGI p. 20
Narbada is called the Mekalasuta and Mekala Kanyaka in the Amarakosa. The Amarkantaka is its eastern peak which is a source of three rivers, viz., Narbada, Sona and Mahanadi.

2 Padma: Konarak was called Padmaksetra. Can we infer that the Padma mountain was a small hillock near the same place?

3 Padma: Konarak was called Padmaksetra. Can we infer that the Padma mountain was a small hillock near the same place?

4 Udayagiri: It refers to the northern peak of the famous Khandagiri hills of Bhubaneswar. The caves on the Udayagiri hill range from 500 B.C. to 500 A.D.

5 Vrshabahavina: It may be identified with the Vrshabha Parvata in the Rajgir hills in Bihar. Vrshabhamiga was one of the hills of Girivraja.

Cities

Candrapura: Varahamihira refers to Chandrapuras which denotes the residents of the city of the same name Candrapura has been identified differently. Some identify it with modern Chandpur, 6 six miles to the east of Deogbad lying to the south of Siwani and to the west of the Wes Ganga river, which is full of Jaina and Brahmanical ruins. Another identification is with Candradipya mentioned in the Rampal grant of Srincandra, which corresponds to some portions of Backerganj in particular and some portions of the modern districts of Kmlna and Faridpur. Day, however, identifies it with Canda in the Central provinces.

1. Padma ch.6.
2. ES xiv.8.
4. ES xiv.6.
5. JASE vol xxxi; AR vol xv.
6. ES xiv.5.
7. Nsh ii. 11.2.
8. ES xiv.8.
9. CB II iiii p. 68; CI p. 71.
11. Inscriptions of Bengal, vol iii pp. 2 ff.
12. III xiii. 141; HGAI p. 343; KQ IV. 638.
Chayenpur, five miles to the west of Bhabua in the district of Shahabad in Bihar, can be another possibility.

Kasi: It is the modern Benaras, the famous sacred city on the Ganges. Varahamihira mentions Kasi as a city, as well as a country. The king of Kasi is also referred to. Kasi was one of the sixteen Mahajanapadas during the Buddha time. In the 7th century A.D., the kingdom of Kasi, Po-lo-na-se i.e., Varanasi was 4000 li or 667 miles in circuit with its capital, which was on the western bank of the Ganges.

Tamralipti: Tamralipti is the modern Tanruluk in the Midnapore district of West Bengal, situated on the Rupnarayan river, 12 miles above its junction with the Hugli (22° 18' N and 87° 56' E). It was the capital of the Subha kingdom in the 6th century A.D. Dandin mentions a temple of Hindubasini at Tamralipti. It was a great maritime port and an emporium of commerce from the 4th to the 12th century A.D. It was a place of embarkation for travellers visiting south Asian Islands and China. It was called Tamalites by Ptolemy and Taluustee by Pliny. In 1940, excavations were carried out at the ancient site of Tanruluk by the archaeological

1. BE xiv.7; v.69,72; x.4,13; ix.19; xi.59; xvii.25; xxxi.19; lxxxvii.1. Cf Asta iv.2,116; Bhasya ii.1,1; Bhagavata ix.22, 23; x.32,57; xi.12,17; Skanda ch.1,19-23; Sata Br xiii.5,4,19; Rama Uttara 56,25; Kus Sarga 40; Adi Sarga 13; RV ch.31.
2. Ibid. xiv.7; v.72; x.4,13; xxxi.19.
3. Ibid. xvi.25.
4. Ibid. ix.19, x.59; lxxviii.1.
5. Anguttara 1,213; iv.282,256,380.
6. Watters ii.46; Real ii.44 ff., of HGAI pp. 94 ff.
7. BE xiv.7.
10. KES xii. ch. 14.
11. CAU p. 738.
department of India.

1. **Vardhamana**: Vardhamana is the modern Burdwan. Vardhamana is a name of considerable antiquity. In the Pala and Sena periods it figured as a name of a famous Bhukti and by the 12th century the Vardhamana Bhukti comprehended the entire region to the west of the Bhagirathi. Various cities of this name seem to have existed.

2. **COUNTRIES AND TRIBES**

3. **Ambasthas**: Kern remarks that the Ambasthas of the eastern division are the Ambasthas of Ptolemy. Even to-day in Eastern India, a class of Kayasthas are known as Ambasta Kayasthas in Bihar while the Vaidyas of Bengal claim to be designated as Ambasthas.

4. **Asva-Vadrana**: They may be identified with 0-Ke-Mu-Khi(4-Ke-Mu-Ka) i.e., Kayamukha of H. T'sang which are located by Cunningham in the northern bank of the Ganges in the district of Baiswa about 104 miles north-west of Allahabad in Oudh.

5. **Bhadra**: See under Central zone.

6. BS xiv.7; xvi.3; lxix.21; xiv.2.  2. IEQ viii.531-32.


8. Historical Aspects of the Inscriptions of Bengal p.60 fn.4.

9. BS xiv.7; xiv.17(in the south west); xi.19; xvi.22. cf. Asta viii.2.67; Bhasya iv.1.171.


11. Watters 1.339. "In climate and natural products the country resembled Ayudhya the character of the people was good, they were studious and given to good works". Ibid.

12. CAOJ pp. 449-44. But Rhys Davids opines that the river mentioned by Cunningham is not the Ganges but instead is the Sai. Watters, 1 p. 360. But Seal considers that the identification is not satisfactory. Ibid.

13. BS xiv.7.
Danturakas: The Danturakas probably were the residents of Dantapura, capital of Kalinga where the 'tooth-relic' of the Buddha was enshrined immediately after his death by the reigning king Brahmadatta. It corresponds to Danda-guda or Dandagula of Fliny, and Dantakura of the Great Epic. It is mentioned in the Jirjanga plates of Ganga Indra-varman as a beautiful city, more beautiful than Amaravati, the city of the gods. Some identify it with Raja-Mahendra on the Godavari and other with Danton in the Midnapore district. Day, however, identifies it with Puri in Orissa. During the time of H. Y'sang the capital of Kalinga (Ka-lang-ka) however, was Kalinganagara, identified with modern Mukhalingam, in Ganjam district.

Gauda: It comprised the present Murshidabad district and the southern most-area of the Midnapore district in Bengal. H.C. Ray Chaudhuri suggests that their 'proper realm' was western Bengal which was bordered on the sea and included Karnasuvrata and Radhapuri. The ruins of their capital Gauda, situated at the junction of the Ganges and the Mahanandi, are found near Midnapah in North Bengal (W. Bengal) at a distance of 10 miles south west of the town. Cunningham, however, identifies it with Gonda, a sub-division of Uttara Kosala, 42 miles south of Bravasti, which is obviously wrong.

1. BE iv. 6.
3. Natural History vi. 22. cf CAII p. 592.
4. Udoga xlii. 1883.
6. CAII p. 592. cf HGAI p. 149.
8. Watters 188. ff.
10. BE xiv. 7. Kara gives 'Gauras' i.e., the Whites, supposed to have lived in Svetadvipa, near the cocoa-islands. It is also referred to as Gandapura in the Asta (vi.2.99-100) cf. Kama 11. 13; Arth 11,13; BT vol i, p.90; Mat xii.30; Linga 1.65; Kurma 1.20,19; Yatu 88,27; Brahna vii.53; Padma 189,2 and Mih. iii. 801-4.

(continued next page)
The Karvatas are the modern Kharward of West Bengal.

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5. **Kosala** is not mentioned in the earliest Vedic Literature. Kosala as a country is referred to in the later Vedic works like the Sata Br. 2.4.11 and the Kalpasutras and Gopatha Br. (Vedic Index i. 195). Panini also mentions it v. 1.7.


7. **Vedic Index** vol. i p. 190.

8. **AIHT** p. 276.
Sravasti and Kusasthali respectively. In the 7th century when Hsuan Tsang visited north Kosala to which he names Shili-lo-fa-siti i.e., Sravasti, it was 6000 li in circuit, identified with Sahet-Mahet. Northern Kosala denotes the modern Oudh region. The kingdom of Kia-sa-lo or Kosala of Hsuan Tsang, denoting southern Kosala, should correspond to the districts of Raipur, Sambalpur and Bilaspur. Varahamihira was aware of the fact of the two Kosala countries - one he locates in the eastern sector alongwith Kasi and Magadha and the other in the south eastern horizon alongwith Kalinga and Vidarbha. It is said to be celebrated for diamond-mining.

Khasas: The Markandeya Purana places the Khasas in the eastern region alongwith the Pragyatias, Mallas, Videhas, Magadhas, Lauhityas and Bhargavas. Their identification, however with the Khadkas in Kashmir does not seem to tally with the account of Varahamihira.

Kosala: See under the Kausalakas.

Magadhika: Magadhikas are the people of Magadha country. It is modern south Bihar, lying to the south of the river Ganges. Ancient Magadha embraced the country bounded on the north by the river Ganges, on the west by the river Son, on the

1. ch. 85.i.86.
2. Watters, i. pp. 177-401.
3. ASI i. p. 330; xi. p. 76.
7. BS lixiv.6.
8. Ibid. xiv.8; x.12; lxix.26.
11. BS xiv.8.
12. Ibid. iv.22, 36; v.69, 79; x.14; x.55; xvi.1; xxxii.11.
13. Ibid. xiv.32.
east by Anga and on the south by a dense forest. The name of the
famous capital of Magadha Pataliputra occurs in the annals of
classical writers as Pāli bothra, is the modern Patna. The earlier
capital of Magadha was Gīrivraja or Rajagrha. Hiuan Tsang
visited it during his travels in India. Varahamihira refers to
Magadhadhipa i.e., ruler of Magadha also.

2

Mithilas: People of Mithila, which is identified with Tīrīntra,
Janakapur. It was the famous capital of the ancient kingdom
of Videha. According to the Satapatha Brahmana Videha was
separated from Kosala by the river Sadanīra. Videha was extended
from the river Gandak to the river Kausiki and from the Ganges to
the Himalayas.

3

Pragjyotisa: Pragjyotisa which is used in the context of
Kamarupa by Varahamihira is the modern Assam province. Hiuan Tsang
designates this kingdom as Kamarupa or ka-mo-hu-p'o which was
10,000 li, or 1667 miles in circuit. This large extent shows that
it must have comprised the whole valley of the Brahmaputra river,
or modern Assam. It may have included even Bhutan. But according
to some Kamarupa of Hiuan Tsang represented only western Assam.

1. CHI i.p. 182 cf PHAI p.95; TAI pp.93 and 112 ff; Vedic Index
    ii.116-18; ABORI viii. pp 159 ff.
2. ES xiv.6; x.14.
3. TAI p. 239. cf IA xx.375; MBH iii.206.6 ff; AJHT pp.95-96.
4. ES xiv.6; xvi.1.
5. The Abhidhana p. 361 supports such a contention. cf. Raghun
    iv. 81-94. See also JRAS 1900 p. 25.
6. Watters ii. 185 ff.
7. CAUL p. 573.
8. Watters ii. 185. According to Cunningham, the valley of
    Brahmaputra was anciently divided into three tracts viz.,
    Eastern, Middle and Western districts, as Sadiya, Assam
    proper and Kamarupa respectively. As the last was the most
    powerful state, and also the nearest to the rest of India,
    its name came into general use to denote the whole valley.
Its capital was Guhati on the bank of the Brahmaputra which was known as Pragjyotisapura. There appears to be another Pragjyotisapura on the bank of the river Betwa or Vetravati.

3 4 Psoundra, Pundra: Psoundra and Pundra are identical with Gonda and their territory was extended around Malda. The Pundras were known as outcasted descendants of Visvamitra.

6 In the Mahabharata they are linked with the Vangas and Kiratas and elsewhere with the Udras, Utkalas, Mekalas, Kalingas and Andhras. Hiuan Tsang’s Pum-na-fe-tan-na has been restored as Pundravardhana, identified with Pandra in the district of Malda in Bengal. It is six miles north of Malda and 22 miles north east of Gonda. Pundrakshpäti mentioned by Varahamihira may be one of its earlier rulers who came into power after the fall of the Guptas. It was a source of black diamonds according to the astronomer.

12 Pumusadas: Carnivals: The Mahabharata designates the Misadas as Pumusada. The Misadas were an Austro-Asiatic tribe of rudes
culture outside the Aryandom, who lived by catching fish. It is quite possible that the aborigines living in the remote hills of the eastern Vindhya range, are meant by this term who were, of course, Non-Aryans.

3 Samatata The Gangetic Delta. The country of Samatata i.e., San-mo-ta-t'a, according to Huan Tsang, was on the sea-side and was low and moist. Fergusson identifies it with the Dacca district whereas Baya Davids places it south of Dacca in the district of the modern Faridpur andBloch with lower Bengal. Epigraphical evidences, however, show that Samatata comprised the districts of Comilla, Naakhali and Sylhet.

9 Subhas The country of the Subhas was a portion of the more comprehensive region which was later known as Radha. Though in the Dasa-Kumara-Carita Damalipti or Tamralipti (modern Tamluk) is described as having been city of the Subhas, while according to the Matsya Purana and Mahabharata, Subhas and Tamralipti were distinct countries. The Tirumalai Rock inscription of Rajendra Cola (1028 A.D.) mentions Uttara-Radha and Daksina Radha as two

2. ERE xxv. p. 463 fn. 7.
3. BS xiv. 6.
5. JRAS vol. vi, 1873, p. 249.
7. ASR 1902, in the supplement to the Calcutta Gazetteer Sept. 17, 1903, p. 1203. See also Dey p. 175.
9. BS xiv. 5; v. 37; xvi. 1.
10. HGAZ p. 121; RAI p. 275; Dey pp. 164-65, 195.
11. ch. 6.
12. ch. 114.
13. Adi clxxxvi. 6993; Sabha xxix. 1094-1100, etc.
different Janapadas. It is suggested that the two Janapadas Brahma and Suhna, should be identified with the two divisions of Radha (Uttara and Daksina) comprising the modern districts of Hooghly, Howrah, Bankura, Burdwan and the eastern portions of Midnapore, the river Ajay dividing them into north and south Radha.

3 Udra: The kingdom of Udra or Odra or Odra (U-da) oda corresponds to modern Orissa but during the sixth and seventh centuries A.D. it denoted the northern portion of Orissa and comprised the whole of the present districts of Cuttack and Sambhalpur and a portion of Midnapur. Pliny refers to these people as the Oretes. The other portions of Orissa were occupied by the Utkalas and Kalingas.

4 Utkala: Utkala comprised the region from Balasore to Lohardaga and Sarguja. Utkala is a corruption of Ut-Kalinga which means north part of Kalinga. The Bhuvanesvar stone inscription of Narasimha I refers to Utkala modern Bhubaneswar, as situated in Utkalaviśaya which shows that

1. TAI p. 276.
2. CAGI p. 726. See also Day p. 164.
5. Waddell regards Xajapur as the capital of Udra. Ibid. p. 196.
6. CAGI pp. 635, 723.
7. Natural History, ii. p. 75.
8. RS xiv.7.
9. CAGI p. 733. cf JASB lvii. 1897 p. 85. In the Mark p. 227 Parfit mentions that Utkala comprised the southern portion of Chota Nagpur and northern tributary states of Orissa.
11. HOAI p. 197. Kalidasa (Nag. iv.38) places Utkala to the south of the river Kapisa which has been identified with the Kasia flowing through Midnapore district of Bengal.
the Puri district was included in Utkala. It is held that Utkala and Odra are synonymous terms for modern Orissa, but in the ancient period both comprised to make present Orissa State.

2

Vyachrasikhas: Tiger-faced. They seem to be the residents of Vyaghratati identified with the modern Bagdi or Bagdi of the Delta of the Ganges and Brahmaputra which was called 'Tiger coast' (Vyaghratati), evidently because it was then, as was in very recent times, infested by the 'Royal Bengal' tigers. Their identification with Bhagelas of Bhagelkhand is another possibility.

1. JASS xi. 1943 no. 1 p. 7. cf Levi, Pre-Aryan and Pre-Dravidian India, Trans. P.C. Bagchi, p. 84; NEAI p. 76; and Day p. 818.
2. BS xiv. 5.
3. CAGI p. 781.
The various sources viz., the Puranas such as the Brahmanda, Vayu, Matsya, Yamana and Markandeya furnishes us with a list of 20 settlements each, and another list of the Markandeya Purana 36. Varahamihira, however, records as many as 28/29 names, the largest of all other accounts, in the following manner: Kosala, Kalinga, Vanga, Upavanga, Jathara, Anga (or Jatharanga), Saulikas, Vidarbha, Vatsas, Andhra, Cedi, Urdhvakanthas, Vraddvipa, Malikerdvipa, Carmadvipa, Vindhavasis, Tripuri, Smasrudharas, Hemakudyas, Vyalagrivas, Mahagrivas, Kiskinda, Kantakasthala, Ksitigarasra, Purikas, Dasama, Nagnasabarases, Parnasabarases, and Sabara-Vyadha-Caura-Sangha.

Eleven names out of the above list such as Upavanga, Saulika, Vatsa, Andhra, Urdhvakantha, Vraddvipe, Carmadvipa, Smasrudharas, Purikas, Nagnasabarases and Sabara-Vyadha-Caura-Sangha do not find mention in the Markandeya Purana, whereas it includes five names such as Mrsaka, Dharmadvipa, Ailika, Nisadasa and Kakaalaka not mentioned in the account of the Brahat Samhita. Vyalagriva of the Brahat Samhita is given as Vyagragriva in the Markandeya Purana, Hemakudyas as Hemakuta.

1. 57, 62 ff.
2. 62, 6 ff.
3. Urdhvakanthas, Smasrudharas, Vyalagrivas, Mahagrivas are fabulous terms and cannot be identified.
4. ch. 58.
Kantakasthala as Katakasthala, and Nisadrastra as Nisada.

Out of the list supplied by the other account of the 1 Markandeya Purana only five names viz., Desarna, Kiskindhaka, Kosala, Traipura (Tripura) and Naisada (Nisadarstra) are similar to those of Varahamihira or the Markandeya Purana, the other names in it being Saraja, Karusa, Kevala, Utkala, Bhoja, Tosala, Vaidisa, Tumbura-Tumbula, Patu, Nalakaccha, Annaja, Tustikara, Virahotra and Avanti. Since both the accounts of the Markandeya Purana differ between themselves, their correctness can hardly be ascertained.

1. ch. 57.
2. ch. 58.
Mountains

1. Kisankindha: It is the mountain near Kupal, Mudgal and Raichur. Its identification with a small homelet situated in Dharam on the south bank of the river Tungabhadra near Anagandi, three miles from Vijayanagara, is obviously wrong as it lies very far in the south.

4. Vindhya: It is the modern Vindhya range corresponding to Ptolemy's Quindon, the source of the Narradaes and Nanagouma identified with Narmada and Tapti. Different parts of the Vindhya mountain known under different names viz., the Eksa, Paridt and Vindhya proper together make up the Vindhya, dividing India into two rigid parts, the north and the south. Varahamihira speaks of the Vindhya as one of the breasts of the earth, the other being the Himalaya mountain i.e., the Himalayas. Since the Vindhyas are mentioned in the south east zone, it is quite possible that Varahamihira is referring to the eastern range of the Vindhyas in particular.

1. BS xiv.10.
2. HGAI pp. 21-22.
4. BS xiv.8; xii.6; xvi.9; 10; 12; lxix.30; xiii.36. cf. Mbh. ch. 104, 1-15; ASWI vol. iv. p. 109.
5. HGAI p. 19.
8. JRAS 1934 p. 261.
ISLANDS

1. **Carnaadvipa**: The island of the bark.

2. **Kalikeradvipa**: The island of the Cocos-nuts i.e.,
Kalikeradvipa is the Andaman and Nicobar islands in the
Bay of Bengal. Hiuen Tsang refers to it as Ha-le-ki-le-
chesu and further remarks that 'the inhabitants of this
island were dwarfs three feet high with human bodies and
bird-beaks; they did not raise any crops and subsisted on
cocos-nuts'. His information seems to be from 'hearsay-
source'.

4. **Yona**: The island of the Bulls.

RASTRAS

5. **Hismadarvina**: According to the Nama Samhita a Nisada
was an offspring of a Brahmana father and a Sudra mother.
Yajnavalkya calls him by the name of Parasava. They were
an Austro-Asiatic tribe living outside the Aryans whose
profession was usually that of a fisherman or hunter.
This shows that they were being dragged into the Brahmanical
society. Yaska gives them the fifth caste. Since the
Nisadas are the aborigines and associated with the Vindhyas

1. BS xiv.9.
2. Ibid. Another name for the Kalikeradvipa or Narikala or
Nadikara is Nagnadvipa or its later variant Nagaadvipa.
Cf. Genini, C.L., Researches in Ptolemy's Geography
pp. 332 and 335-36; BVEJ vols. xx-xxi pp. 281-82.
3. Watters ii. 226.
4. BS xiv.9.
5. Ibid. xiv.10. of Mbh. iii.130.3-4; AI ii.142; Mark p. 226.
6. x.8.
7. i.91.
9. Nama x.48; Mbh xiii.48.12.
and are located somewhere in the south east zone by
Varahasimha, they may be placed in the modern Baster State
in the Madhya Pradesh.

CITIES

Tripuri; Tripura; Tripuri and Tripura are identical.
Tripuri is the modern Tawar or Toer seven miles to the west
of Jabalpur on the river Narbada. Pargiter, however,
identifies it with Mandhata on the Narbada. It has been
described in Buddhist literature as one of the regular
stages on the route from Pāithān to Sravasti. It was the
capital of Raja Kakalladova and other Kalashuri kings in the
9th century A.D. onwards. It was also called Cedinagara.

COUNTRIES AND PEOPLES

Andhra: The Andhra territory lies between the Godavari
and the Krishna. The Mahābhārata states that the Andhras were
indigenous to the Deccan. The Rāmāyaṇa also locates them on
the Godavari. The Jatakas mention a town Andhapura on the
river Taliwaha, identified with modern Berwada. Regarding

1. cf SI p. 150; EK VIII, 44; RGAI p. 292; Burgess, Antiquities
   of Kathiawar and Kac chā, p. 131; TAI p. 99; PHAI p. 426;
   EWI p. 128; AI II, 146.
2. BS iV. 3.
3. Ibid. V. 30 of Mark oh. 110.
5. CAII p. 728.
7. CAII p. 728.
8. BS iV. 8; xi. 59; xvi. 11; xvii. 25; Alt Br vii. 18, as
   non-Aryan people.
9. xii. 307, 42.
10. KS I, ch. 11.
11. Pre-Buddhist India p. 370.
their ethnography some writers hold that they belonged to the Dravidian stock, while according to others, they were originally a Vindhyan people who later on extended to the Godavari and Krishna valleys.

3

Anga: Anga comprised the modern districts of Bhagalpura and Monghyr in Bihar. It was one of the Sulasamahajanapadas, shortly before the time of Gautama Buddha. The capital of the Angas was first called Malini, later on the name was changed to Campa or Campavati. According to Cunningham the modern village called Campanagara and Campapura near Bhagalpura represents the site of the ancient city of Campa. Epigraphic evidence, however, seems to suggest the location of the ancient city near the Lakhisarai station on the Eastern Railway, in the Western fringe of the Monghyr district. It was situated on the river named Campa which formed the boundary between the Anga and Magadha. Fa-hian and Hiuen Tsang visited this kingdom while in India.

10 11 12

Cedikas: Cedik; Caidra: The Cedi territory is Bundelkhand in

1. IA 1913 pp. 276-78.
2. Ibid. 1918 p. 71; PH/I p. 92.
3. RS xiv.8; v.72; ix.10; x.14; xi.56; xxi.15. of Bagha iv.83; Atharvaveda v.22.14; Asta vi.1.170; ii.4.62;
   Vinaya Texts, SB II. 144; Mahavastu II.3.
4. Anguttara i.213; iv.282, 286, 286.
5. MBH. xi. 6.136; Visnu iv.16.4.
6. AGI pp. 545-49.
10. RS xiv.8.
11. Ibid. xvi.8; xxi.22; xliii.8. of Rgveda viii.5.37-39;
   Asta iv.2.116.
12. Ibid. xi.59.
the Madhya Pradesh. During the Buddha's time, it was an important centre of Buddhism. According to the Mahabharata, the capital of the Cedis is called Suktimati on the river of the same name identified by Pargiter with Ken. The same city has been referred to in Pali Literature as Sotthivatinagara which has been located somewhere near Banda. The Cedis, it seems, had various settlements in different ages spread all over India. King Kharavela of Kalinga belonged to the Cedi race.

3

Dasama: Dasama: Varahamihira mentions the Dasamas in the west as well as in the south east. The latter formed a part of the Chattisgarh district in the Madhya Pradesh. Vidisa (modern Bilaspur), on the Vetravati (Betwa) was the capital of western Dasama. The Dasamas are the Dasarens or Desarens of the Periplus and Desaran of Ptolemy. Schott, however, on the authority of the Periplus identifies it with modern Orissa.

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13

Hemakudya: Hemakudya is the Malaya Archipelago, the land

1. Anguttara v. 432-37.
2. Vang xxi. 298; ixi. 20. 50.
3. AIMT p. 272.
4. Gotiya Jataka n.s. 422.
5. CAGI pp. 228-28.
6. of "SI. vol. i p. 75; CL p. 62; Rapson, Ancient India p. 192; Dey, p. 20; Aliangur, Ancient India p. 8; BI p. 28; Abhidharma iv. 322.
8. BS xiv. 10.
9. Ib. v. 40; x. 12; xxxi. 21.
10. Vasanii ii p. 180; fn. 3. of Sabha ch. 32; Kis 41. 8-10; Mat ch. 114.
of gold, Khersenessa. But if we accept the reading Hemakuta, it is identified with Kailasa range of the Himalayas, which does not fit in well with our description.

3 Jathara: Jatharanga: Jatharanga may have changed into Jharkhanda in course of time which is generally identified with Chota Nagpur. According to Buchanan, all the hilly region between Birkhams and Benaras was called Jharkhanda, which also included the Santal-Pargana.

6 Kalina: Kalina: Ganjam and Vishakhapatnam districts. According to the Mahabharata it comprised modern Orissa to the south of the Vaikos and the sea-coast southwards as far as Vishakhapatnam. The Amanakantaka range is mentioned as the western boundary. Huan Tsang mentions it as Ka-ling-Ka or Kalanga, distinguishing it from U-ta' in Orissa and long-ya-t'e or Kongoda in the Ganjam district indicating that in his time Kalanga occupied a smaller area forming parts of modern Ganjam and Vishakhapatnam districts.

The Calingas are mentioned by Pliny as occupying the eastern coast of India below the Mande and Malli and the famous

1. Day, p.75.
2. BS xiv.6.
5. Martin's Eastern India i. p. 32.
6. BS xiv.8; v.85,69,76,79; ii.10,26; x.16; xii.54; xvi.1.3; xvii.15,22; xxii.15. of Tattayya Aranya ii.1,11; Asta iv.1.170; Asta p. 50; Ham x.44; Patanjali iii.2.2.; MBh. i.104; Marka x.38; MDC pp. 167,168,172.
7. Ibid. 32.
8. iii.11.4.
11. PRAI p. 38.
12. Natural History vi. 21.
Mount Malena, which has been identified with the Mahendra mountain which is again referred to by Kalidasa as a part of the Kalinga kingdom. According to the Mahavastu,
Dantapura was the capital of the Kalinga country which has been identified with Raja Mahendri corresponding to Ptolemy's Pitunda Metropolis. Tri-Kalinga, mentioned in the inscriptions of the Kalachurins, are Dhanaka or Amaravati on the Krishna, Andhra or Varangal and Kalinga or Raj-Mahendri, corresponding to Pliny's Macco Calingae, Gangarides-Calingae and Calingae. In the sixth century A.D. the eastern Ganges subjugated the kings of central Kalinga and the new royal house was established in Srikakulam District. Perhaps Vardhamanika was referring to one of their kings as Kalingadesanarpati or the lord of Kalinga. It was famous for diamonds.

8. Kantakasathala: It may be identified with Cantarsala, known as Kantakasalla and Greek Kantakassules in ancient times.

9. Kantaka-nagara is identified with Katua in the district of Bardwan in Bengal.

10. Kosala: It refers to the south Kosala identified with the Chhattisgarh area, Panna region known for the diamonds.

References:
1. CAOL p. 592.
2. Raghu iv.50; vi.54.
3. vol. iii p. 291.
4. CAOL pp. 582-3.
5. Ibid. p. 594.
6. BS v.68; vi.64.
7. Ibid. lxxx.7.
8. Ibid. xiv.12.
10. Dey p. 89.
11. BS xiv.8. For details see Kosala in the Eastern division.
12. Ibid. lxxx.7.
1. **Purikas:** It is modern Puru.

2. **Sakaras:** *Nama Sakaras*; *Pana Sakaras*; *Sakara-Trinca-Catra-

3. **Sakadas:** Kern identifies them with the phyllites of Ptolemy

4. who occupied the banks of the Tapti lower down than the Khsmel, and extended northward to the Satpura range. In the Ajaigarh

5. rock inscription the Sakaras along with the Paliimas and

6. Nails are described as wild tribes. The Kamuli Mahalsava

7. refers to the Sabaras living in the border of Magadha, which

8. are obviously the same meant by Varahamihira. The Sabaras

9. were an aboriginal tribes living in the different parts of India.

10. Their main profession seems to be hunting.

11. **Asulikas:** See under Suliikas.

12. **Upavanga:** It was the sub-division of Vanga used for the first

13. time by Varahamihira. The Upavanga region is generally

14. identified with Central portion of the eastern part of the

15. Ganges Delta i.e., the country to the east of the Bhagirathi

16. including Jessore. Sen specifically equates Upavanga with

17. Hoakhali and Chittagong.

18. **Upari Vanga:** Vanga, from which the modern name of Bengal is

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1. BS xiv.10; cf. RV 11.36.20-22; Mark ch.57; AIHT p. 282.
2. Ibid, v.58; ix.15,39; x.15,19; xvi.1.39; lxxxvii.10.
3. Ibid, xxvii.15.
4. Ibid, xiv.10.
5. Ibid, lxxxvii.10.
7. XX I. 337,22.
9. BS xiv.8.
10. Ibid.
11. Dey; p. 211; History of Bengal, i p. 15.
13. BS xiv.8; v.72,73,78; ix.10; x.14; xvi.1; xvi.12,22;

14. ii.39; Sahna ch.39; Bhagya iv.1.44; Artha p.22; CII iii.141.
15. Ibid, 21. 60.
derived, actually denoted broadly the eastern horizons of the present province during Varahamihira's time. The earliest reference to the Vangas is found in the Aitareya Aranyak.

2 The Mahayana-Dharma-Sutra regards them as an impure people living outside the Aryavarta. The entire triangular tract bounded by the Bhagirathi, Padma and the Meghna estuary is known by the ethnic name Vanga.

3 Vatsa: Kaunsari, modern Kusam village on the left bank of the Jamma about 30 miles to the west of Allahabad was the capital of the kingdom of Vatsa of Udayana. The kingdom comprised the region between the Ganga and the Yamuna, near their confluence.

4 Vidarbha: In ancient times the country of Vidarbha included the kingdom of Bhopal and Bhilasa to the north of Nerbada. According to Kalidasa, it lay to the south of Vidisa and the river Varada (Wardha) was flowing through it. The Vayu Purana groups them with the Abhiras and Pulindhas whereas the Nasik record of queen Gautami-Balasri associates Vidarbha with Aparanta.

1. 11.1.1; Ait Ar 101.100.
4. BS xiv.8.
5. Imd.
6. Cunningham, Bhilasa Topes p. 263.
7. Mal.
8. ch. 48.126.
9. XI viii. 41.61.
The number of settlements mentioned in the account of Varahamihira, in the southern division of India, is by far an exhaustive one. He supplies us a list of 61 ethnic groups residing in the region. Other sources like the Brahmanda, Vayu, Matsya, Brahma, and Vamana Puranas give 26, 28, 27, 27 and 28 settlements in this division respectively. The Markandeya Purana in one account furnishes us with 81 and in another 37 names. Varahamihira enlists the following names in this division: Lanka, Kalajinas, Sauris, Talikatas, Girinagara, Malaya, Dardura, Mahendra, Malindhya, Bharukacchas, Kanakas, Kankatas, Kankanas, Vanavasi, Sibikas, Phanikaras, Konkanas, Abhiras, Avaras, Vena, Avanti, Dasapura, Gatardas, Kerala, Kamaras, Mahatavi, Citrakuta, Nasikya, Kollagiri, Colas, Kraumea, Jatadhara, Kaveri, Rayamuka, Vaidurya-Sankha-Muktadvipa, Atri, Varicaras, Dharmapattana, Ganarajya, Krama, Vellura, Piskas, Surpadri, 8 Kusumanaga, Tumbavana, Karmanyakas, Yamyadhi, Tapasasramas,

1. ch. 40.
2. ch. 46.
3. ch. 114.
4. ch. 27.
5. ch. 13.
6. ch. 55.
7. ch. 57.
8. Malindhya, Kankanas, Avaras, Jatadhara, Ganarajya, Surpadri and Kusumanaga are not identifiable.
Asikas, Kanci, Marucipattana, Ceryas, Aryakas, Simhala, 1
Asibha, Baladevapattana, Dandakavana, Timmingalasanas, Bhadras, Kacchas, Kumjaradari, and Tamraparni. The following 32 names of the list of the Brhat Samhita are not mentioned in the 2 Markandeya Purana: Sauris, Talikatas, Girinagara, Malindhya, Kankata, Kankana, Vanavasi, Sibikas, Paniikaras, Avaras, Avantikas, Mahatavi, Jatadharas, Vaidurya-Sankha-Muktadriya, Atri, Varicaras, Dharmapattana, Ganaraiya, Vellura, Saraspati, Kusumanaga, Tumbavana, Yamyodadh, Tapasasramas, Marucipattana, Aryakas, Baladevapattana, Dandakavana, Timingalasanas, Bhadras, Kacchas and Kumjaradari. It includes 9 names such as Saulika, Nikata, Karkotakavana, Akanina, Maharatra, Aukhavana, Dakshinakarusa, and Telanga other than those mentioned by Varamahipira, whereas it gives the names of Bhrgukaccha and Karnanayaka in place of Bhrgukaccha and Karnanayaka of the list of Varamahipira respectively.

The list supplied in the other account of the Markandeya Purana is very different from both the accounts of Varamahipira and that of its first list of itself and consists of names such as Pundra, Kevala, Golangula, Sailusa, Masika, Kusuma, Namavasaka, Maharatra, Mhisaaka, Kalinga, Abhira, Sahavaisikya, Adakya, Sabara, Pulinda, Vindhyanandaya, Vaidartha, Dandakavana, Faurika, Naulika, Assaka, Bhogavardhana, Naisika, Kuntala, Andhra, Udhdita and Vanadaraksha. It will thus be observed that there are considerable variations in the accounts of Markandeya Purana.

1. not identifiable.
2. ch. 56.
3. ch. 57.
RIVERS:

1. **Kaveri**: It is the modern Kaveri. It rises from a spring called Candratirtha in the Brahmagiri mountain in Coorg.

2. Bhavabhuti tells us that the slopes of the Nalaya mountain are encircled by the river Kaveri.

3. **Krma**: It rises near the Mahabalesvara in the western Ghats and flows into the Bay of Bengal in the district of Nellore on the coast at Sippelen a little south of Masulipatam. It is mentioned in the Bhagavatapurana. The united streams of Krena and Veni are called Kramavenu.

4. **Tamraparni**: It is clear that it refers to a river or not to Ceylon. The river Tamraparni rises in the Agasti-Kuta mountain flowing through Pallamocota, falls into the Kolkhie Gulf or Gulf of Kanar near Punakail. The Bhagavatapurana also refers to it as a river. The port of Korkai was situated, according to Ptolemy, at the mouth of this river, which was well-known for its pearl-fishery. According to Varahamihira, Tamraparni was noted for its pearls, which is supplemented by


1. BS xiv.13; v.64.
2. Malatimadheva, v.43.
3. BS xiv.14. Kemm took this word, with the one that follows it in the text, to give the name of a place - Kramavellura. But Varahamihira undoubtedly mentions the river Krena and the town of Vellura separately.
4. v.19; Agni ch. 112; Rama Kis ch.4.
5. BS xiv.15; lxxxi.5,3. of Smith, Asoka, 3rd ed p. 162; Barua, Asoka, ch. 111.
6. iv.29,35; xi.8,29.
7. Raghu iv. 49,50.
Yana: It is a tributary of the Krama river, the combined stream of the two rivers being often mentioned as Kramavasa or Kramavani. It rises in the western Ghats. Varahamihira states that the diamonds got from the banks of the Yana river are of the purest kind.

ISLANDS

Koranganadins: Calicut. Kern translates the name by 'Yana's city'. Yana is generally called the lord of the south and Dharma is another name for Yana.

Kramaonavina: Kramaonapura may be identified with Banavasi in North Kanara on the river Baroda, an affluent of the Tungabhadra.

Varicarana: The Varicaras i.e. mariners may denote the people engaged in the sea trade, of the southern coastal regions or the Pirates of the Greek sources.

Yadgywa-Sambha-Nukta: The regions of Beryl, Mines, Conchshells, Pearls may be identified with the Pak Strait islands situated between the Indian coast and Ceylon, which are still popular for pearls etc. Huan Tsang refers to these islands possibly as the 'Island of Precious Substances'. Of these

1. BS xiv,12; iv,20; xvi,9; lxx,6.
2. Ibid. lxxx,6.
3. Ibid. xiv,14.
5. BS xiv,13.
7. BS xiv,14.
8. Ibid.
islands Mokta may be identified with Mattukorai in the Ramanath district in South India, which is popular for its pearl fisheries.

1. Timingilasana: It refers to the people of Timingilala living on the sea-fish. Timingilala country has been identified with the Dindigala valley (corruption of Timingilala) in the district of Madura. Ptolemy refers to this country as Tangala and Taga.

OCEANS


MOUNTAINS

4. Citarakuta: It is the modern Cittrakuta or Chatarkot hill near Kampta (Kamptanathgiri or Kantanathgiri) in Bundelkhand, which is about four miles from the Chitrakut station. There are two rivers at Chitrakuta called the Mandakini and Malini.

5. Dardura: The Nilgiri hills in the south India. Kalidasa describes the Malay and the Dardura as the breasts of the southern region.

6. Mahendra: The Mahendra mountain extends from Ganjam to Madura. Eastern Ghats were known as Mahendraparvata in the Ramayana.

1. BS xiv.12.
2. Dey, p. 504.
3. BS xiv.15.
4. Ibid. 12; xvi.17. of Padma ch.31; Uttararamaritam, act 1.24; Lalitavistara p. 201; IA xii. p.216; Rama Ayodhya ch.55.
6. Ragini xiii.49; Rama Ayodhya liv.39; livi.7,8.
7. BS xiv.11.
8. Dey, p. 53.
10. BS xiv. 13; xvi.10. of IA vol xxii p. 184.
According to the Bhagavatapurana, the Mahendra mountain is
situated between the Ganga-sagara-sangama and the saptagodavari.

Pargiter states that Mahendra hills of the Ramayana and those
of the Puranas are the two different ranges but Ray Chaudhuri
holds that the same range of hills is meant by the authors of
the Ramayana and the Puranas. A portion of the eastern Ghat
near Ganjam is still called the Mahendra hill. It is described
as a mountain par excellence of the Kalingas.

Malayai: The Travancore hills extending from Coimbatore to
Cape Comorin. Bhavabhuti tells us that the slopes of the Malaya
mountain are encircled by the river Kaveri. Kalidasa describes
the Dardara and Malaya as the breasts of the southern region.

It has been described as one of the Kulaparvatas of India. It is
the same as Tamil Podigai or Podigai the Bettigo of Ptolemy.
It has been described as the mountain par excellence of the
Pandyas.

Rayamuka: The Rayamuka mountain range is eight miles from
Anagandi on the bank of the river Tungabhadra from the evidence
of the Ramayana from where the river Pampa rises which falls
into the Tungabhadra after flowing westward. Pargiter,

1. X.79.
4. SB ii.30.5 ff.
5. BS xiv.11; xvi.10; xxvii.2. of ASWI iv. p. 109; Bharatambhuti
   p. 90.
6. Mahaviracarita v.3.
7. Raghu iv.51.
8. Mark lvii.10,11.
9. SB ii.30.5 ff.
10. BS xiv.13; Harke Kis ch. iv; Mark lvii.13.
11. NGAI p. 196.
however, identifies it with the range of hills stretching from Ahmadnagar to beyond Maldrug and Kalyani dividing the Manjira and the Bhima rivers.

**FOREST**

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<td>Dandakavan:</td>
<td>Dandaka:</td>
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<td></td>
<td>Tumbavana: Tumbavana may be identified with the forest of the Tumbara country which is situated within the Vindhyas range.</td>
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<td>Mahasvari: Mahasvari may be the same as Mahavana, mentioned in an old inscription, which is identified with the present Jaypore forest region in Orissa in the eastern Vindhyas. Braj</td>
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</tbody>
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1. BS xiv.16; cf HC ch.1; Milinda Panho p. 130; Raghu xii.9; Bhagawata ix.11.19; Padma ch. 21.
2. Ibid. xvi.11.
3. Adi i.v.46; Uttara lxxix.18-20.
5. Arth p. 113; cf Day p. 82; IA xxii p. 176.
7. BS xi.56.
8. Ibid. xiv. 15.
10. BS xiv.18.
11. BNJ pp. 182-83; cf INQ i pp. 281 ff.
or Golui were also known as Mahavana.

CITIES

3.

Atsi-aruna: The hermitage was visited by Rama with Lakshmana and Sita, while the sage was living there with Amsuya.

4.

Akara: It denotes Eastern Malwa. Kern following Utpala, translates the word Akara by "the mines" and locates it in the modern Khandesh. In the Junagadh inscription of Rudradaman, the text has Akar-Avanti, i.e. the eastern and western Malwa. The most important city of Akara was Vidisa. Akara and Avanti are closely associated in the epigraphical records of ancient India.

7.

Bharukaccha: It is modern Broach, having another variant in Bhryukaccha and was situated on the right bank of the Nal-No-Te or Narmada. To the Greeks, Ptolemy and the writer of the Periplus it was known as Barygaza. Huan Tsang also locates it in southern India. But the author of the Periplus notes that below Barygaza the coast turns to the south, whence that region is named Dakhinabades (Daksinapatha), hence placing it in western India. It was very flourishing and rich sea port on western sea-board of India and was in regular trade connections with the islands of South East Asia (Sumvaabhumi). Bharukaccha

1. Padma ch. 40; Adi chs. 12, 18; cf. Dey, p. 70.
2. Ibid. 18; cf. Ibid.
4. E. xvi p. 239; viii p. 61.
5. IV pp. 172, 173.
6. BS xlvi. 11 l. v. 40; xvi. 6; lxix. 111. cf Utpala p. 141; ASW iv. pp. 96, 109.
7. India as described by Ptolemy, pp. 36, 40, 153, 287.
8. India as described by Ptolemy, pp. 36, 40, 153, 287.
10. Schoff p. 41.
11. Ibid. p. 43.
1 was also called Margupura.

2 Dasapura: It is the modern Mandasar, or more properly Dasor (as known to the people of neighbouring village) in Malwa. The court panegyrist of Yasodharman of Dasapura gives a vivid poetic description of the royal territory extending from the river Rev to the Paripattra mountain and the region of the lower Indus.

3 Nimbarka: It is the famous Girmar mountain about 10 miles east of Junagadh in Kathiawad, a sacred hill (3500 ft. high) to the Jainas as it contains the temples of Neminatha and Parsvanatha. It is also famous for its inscriptions of Asoka (covering over 100 sq feet of rock). There were unearthed two more important inscriptions belonging to Rudradasana and another to Skandagupta according to which it was the capital of Surastra and the Viceroyal seat of the Provincial Governors of Candragupta Maurya, Asoka and of the Imperial Guptas. It is a great irony that the name has now passed over to the mountain Girmar and the ancient city is now represented by Junagadh, at the foot of it. The original name of the Girmar mountain was Urijayat. It was also called 10 Raivata mountain.

4 Landi: It is the modern Ganesaeva on the river Palar, 43 miles south west of Madras. The region of Landi was called

1 Prabandhacintamani p. 126.
2 BS-Ev.15.
3 IA xxi p. 176; CII iii.p.79. of EWI pp. 176-7.
4 CII iii. p. 155.
5 EWI p. 251.
6 BS-Ev.11.
7 II viii pp 42 ff.; IA xii 1878 p. 257.
8 CII iii p. 55.
9 IA xxi p. 176.
10 Sivapalavah ch. iv.
11 BS-Ev.15; Bhagavata x.70,14; Skanda ch.i.19-23; Nbih Bhisma ch ix. of CII iii p.13; Watters ii. 226-33; AJI p. 463.

Ancient India and South Indian Culture, 1 pp.520 ff.
There are temples of Kailasanathasvaran built in the Pallava style of the 6th century architecture and Rajasimhaparvnesvara.

1. **Kollagiri**: Coorg on the Malabar coast. It was also called Kodagu. It is mentioned as Kollagira in an inscription at Tordal. Kollagiri occurs in the Mahabharata and the Markandeya Purana and in Vism Purana as Koragir. Fleet, however, identifies it with Kollapur (Kolapur) in Maharashtra State, which is obviously wrong.

2. **Narmatinathana**: The name suggests that the place, possibly, was a popular centre of red-pepper. It may correspond to Nasiris identified with Cranagore ten miles east of Ponnani in Cochin State.

3. **Nasika**: It is the modern Nasik in the Maharashtra State. The present form Nasik appears to be established by inscriptions at Bedsa and at Nasik itself. Ptolemy designates as Nasika and the 19 Mahabhasya and Nasika.

4. **Varanavasi**: Varanavasi in the north Kanara District, above the Ghats. Varanavasi was the capital of the Kadamba dynasty upto the 16th century A.D. Ptolemy refers to it as Varanavasi.
1  
**Bellur in south India.**

**COUNTRIES AND PEOPLES**

2  
**Ahirras:** Varahamihira also refers to the Ahirras living in the south Western sector of India. It seems that there were many branches of the Ahirras settled in various parts of India. The tribe can still be traced in the present Ahiras who live in the Uttar Pradesh, Bihar, Nepal and some portions of Rajputana and are mostly agriculturists and cowherds.

They are mentioned as Daksinapatha-vasinah in the Vayu and the Markandeya Puranas. Barnett identifies the Ahirras of the southern branch with the Ayars of south India who brought into the south the worship of god Krishna. Their country is placed on the Vindhya between the Konkana in the south and the Tapti in the north west. Smith locates the Ahirras, mentioned in the Allahabad inscription of Samudragupta, in the province of Ahiravada between Jhansi and Etiosa. The Vansavallis of Nepal on the other hand mention that the Ahirras had a settlement in Nepal in very early times.

They were a foreign tribe and possibly entered into

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2. Ibid. xiv. 13; v. 39, 42; ix. 19; xvi. 51.
3. Ibid. xiv. 15.
4. Ibid. xiv. 45-49.
5. Ibid. xiv. 22; xiv. 45. 126.
6. BR p. 539.
7. Saktisangama bk iii ch vii, 20.
8. CII iii p. 14; H xii p. 33.
9. JRAS 1897 p. 801.
India during the confusion after Alexander's invasion. The country of the Abhiras has been mentioned as Abhiria in the Periplus and as Aberia in the Geographike of Ptolemy, according to which it formed a part of the Inde-Scythia or the lower Indus valley. According to the Mahabharata, they settled at a place where the river Saraswati disappears in the sand i.e., the present Hissar in the Haryana.

Avantakas: Avanti: The Avantakas were the residents of Avanti which roughly corresponds to modern Malwa, Nimar and adjoining parts in the Madhya Pradesh. Ujjayini was the capital of Avanti. From the 7th and 8th centuries onwards it was called Malwa. Vidisa was the capital of Avanti during the time of the Sungas.

Bhadraji: See under the Central Zone.

cerrya: Kerala: Cerya is a corruption of Kerala, which roughly corresponds to the modern Kerala State. It is however, suggested that in the ancient period, it comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Cochin and

1. GBY p. 712.
3. IX 37.1; VII 19.6. OF TAI p. 79; Herzfeld, Palkini, pp. 5c-51.
4. BB xiv. 15.
5. Ibid. 12; v. 73; xiv. 32.
6. Ibid. 12; IX 17.12; x. 35. Asta iv. l. 176; Bhasya iv. l. 1; Raghu iv. 32; Bhagawata x. 46.31; x. 58.30; Vana iii. 30.334.
7. BI p. 28.
8. Mala p. 10.
9. BB xiv. 16.
10. Ibid. 15.
11. Ibid. 12. OF Rama iv. ch. 41; Sabha xxx pp. 1174-75; Mark ch. 57.45; Vayu xiv. 134.
Travancore regions. But Mysore was a separate kingdom known as Gangavadi, which was ruled by the Ganges from the times of the Calukyas of Badami. The capital of the Ganges was Skandapura situated at a short distance to the west of Gusselhati Pass. The author of the Periplus refers to it as Cerobothra and its ports of Naura, Tyndis and Musiris.

Colas: The Cola region extended along the eastern coast, from the river Pennar to the Vellar, and on the west reaching to about the borders of Coorg comprising the Trichinopoly and Tanjore districts and a part of the Pudukottai. Its capital was Uraliyur (old Trichinopoly), on the Kaveri, Sanskritised as Uragapura, Argamu of the Periplus, orthoura of Ptolemy also known as Koli, in the second century A.D.

Kanchi, Combacommu and Tanjore were the various capitals in the eleventh century A.D. Kaveripattana or Pugar or Puhar was an important sea-port of the Colas. The Colas are the only power in the Indian History who ruled outside India in the South East Asian islands.

Gonardai: A place near Ujjain. The city of Gonardia has been mentioned on the route from Paithan to Sravasti between.

1. CHI p. 539; Day, p. 48; CHI iii p. 7; PHAI p. 539; EWI p. 153.
2. JRAS 1845, p. 11.
3. RS xiv. 18; v. 40; xi. 61; xvi. 10, 36. Asta iv. 1.175; Bama iv. ch.41; Mark ch. 57.45; Vayu ch. 45. 124. The Chinese refer to it as Cha- Li-Ya (Beal, ii p. 227); Cha-Li-Xa (Watters, ii, p. 224).
5. Schoff p. 41.
6. Ptolemy pp. 64-65; 185-86.
7. II iiii p. 233.
8. RS xiv. 18; ix. 13; xxxi. 22. The expression Gonardiya has been referred to in the Mahabhasya i.1.21; 1.1.29; iii.1.98; vii.2.101.
Ujjayini and Bhilsa. It is associated with the birth place of Patanjali which is located in the Madhya Pradesh by some and in the Deccan by others.

4. Kascha: Modern Cutch. It is identified with K'i-T'a of Huan Tsang.

6. Kamkana: Konkana: It denotes precisely the whole strip of land between the western Chats and the Arabian sea. Tana was the capital of Konkana, according to Alberuni. They are identified with the Cocondoe of Pliny. Huan Tsang's Kung-kam-na-pu-le i.e. Konkana had capital at Konkamapura identified with Annagundhi on the north bank of the Tungabhadra river. Burgess, however, identifies with Kopal or Kanamur, 336 miles from Nasik.

14. Kannatas: Does it refer to Kanakas which are identified with the residents of Travancore?

16. Karnata: The Karnata country denotes a part of Carnatic between Rasmad and Seringapatam. It is the same as Kuntaldesa.

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1. IG1 xvi. p.9; CAO1 p. 726.
2. II p. 98.
3. IHQ ii p. 268. of Dey, p. 71.
4. BS xiv.16.
6. BS xvi.11; Mark ch. xxv.
9. i. 203.
14. BS xiv.13; Bhagavata v.6-7.
15. Dey, p. 86.
16. BS xiv.12.
17. Saktisamgam bk iii ch. vii.16. of CAO1 p. 89; Dey, p.94.
Karnata is a Sanskritised form of Kan-nada i.e. black country. It is the country of the Kanarese speaking people. The kingdom of Vijayanagara was called Karnata. The Mysore State was also known by the name of Karnataka.

3. Kalajina: Kalajar is a corruption of Kalajina or Kalamjana, a hill fort in the Badosa sub-division of the Banda district in Bundelkhand, where Sher Shah Suri lost his life.


7. Kunjaridari: Elephants glen. The Mysore forests abounding in elephants are most probably referred to here in the Kunjaridari.

8. Lankai Simhalai: Both the terms denote Ceylon. Hsuan Tsang refers to it as Seng-ka-lo. Fleet, however, prefers to regard Lanks, not the island of Ceylon, but the capital City,? 

1. ICI vol iv.
2. JRAS 1912 p. 428.
4. Ibid. 15.
5. IA xvii pp. 184, 193.
6. MS xiv. 12.
7. Ibid. 16. of Hastikhanda, Utpala p. 228.
8. Ibid. 11.
9. Ibid. 15.
10. Watters ii. 235-34. Langa-ka (Lanka) has been mentioned as a mountain.
11. IA xiii p. 183.
separate reference to which was perhaps thought necessary by him because it provides the Hindu prime meridian. Elsewhere Varahamihira says that Ujjayini and Lanka are situated on the same meridian.

1. Pisikas: Pisikas may represent the residents of Pistapura identified with Pithapura in the Godavari district, which was conquered by Samudragupta during his south Indian Digvijaya.

2. Phanikaras: Phanikaras are possibly the people living along the banks of the river Phena, a tributary of the Godavari, whence they derived their name.

3. Sauris: According to a Jaina work Dhalasagara, Sauri, king of Mathura, removed his capital to a newly built city named Sauripuri, while his young brother Suvira remained at Mathura. Sauri possibly migrated to south India where he constructed a new city, Sauripuri whose residents later came to be designated Sauris.

4. Sibikas: Sibikas seem to be a branch of the Sivis who migrated to south India. Sivis had a number of settlements in India: Swat valley with Ariashtapur as capital; Mewar with Jetattana, identified with Nagari, 11 miles north of Chitor;
and another settlement was at Silipur identified with Shorkot in the Jhang district.


2. Rasbhais: The Rain hills in Madura locally called Rasbha Parvata, are the Rasbha mountains, hence the people of the

3. Rasbha mountains

4. Reikas: Reikas are the people living in the vicinity of the Rayamika mountain, the source of Pampa river, which falls into the Yamabhada after flowing westward.

5. Talikota: It may be identified with Talkada, the capital of the Ceras or Cela, on the Kaveri, 30 miles to the east by the south of Mysore now buried in the sands of Kaveri. The ancient name of Talkada was Talavanapura. It was the capital of the Ganga dynasty in the third century. This region, roughly south Mysore was called Ganga-Mahb-Six-Six-Three.


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1. BS xiv. 15.
2. Ibid.
3. Vana ch. 25.
4. BS xiv. 15.
5. Ibid. 11.
7. II iii. p. 186.
8. JNAS 1911 p. 315.
9. BS xiv. 15.
11. Ptolemy p. 158.
SECTION VI

SOUTH WESTERN DIVISION

The section of the south western division of India has its own importance. Varahamihira is the only source among all the galaxy of Indian sources which mentions this division, except the Markandeya Purana, and which too, records the names of 25 settlements of the division only in one account and omits it in another account. The settlements of this division are ordinarily mentioned in the western division of Puranic accounts in a very general manner.

The account of Varahamihira enumerates as many as 29 names such as Pahlavas, Kambojas, Sindhu-Sauvitas, Vadavamukhas, Aravas, Ambasthas, Kapilas, Narimukhas, Anartas, Phenagiri, Yavana, Margaras, Kamsapraveysas, Parasavas, Sudras, Barbaras, Kiratas, Khandas, Kavyadas, Abhiras, Cencukas, Hemagiri, Sindhu, Kalaka, Mahamaya, Raivatakas, Suratra, Badaras and Dravidas. The list of the Markandeya Purana does not mention 13 names of that of the Brhat Samhita viz., Aravas, Ambasthas, Kapilas,

1. op. 38.
2. Vadavamukhas and Narimukhas are fabulous and ambiguous terms and cannot be identified.
3. Margaras and Kavyadas are not identifiable.
Phenagiri, Yavana, Margaras, Narimukha, Khandas,
Krvyadas, Abhivas, Causukas and Badaras and Karna-pravaya
of the list of Varahamihira is mentioned as Karna-pradhasa
in the Markandeya Purana, whereas 8 names of the list of
the Markandeya Purana such as Dravana, Aginga, Vasantamukha,
Parada, Pandya, Kala, Dhrtaka, Darada are not included in
the account of Varahamihira. The names of Paradas,
Pandyas and Daradas appearing in the list of the Markandeya
Purana should have been included in the north western
division as done in the Byhat Samhita. Varahamihira's
division of the western section into south western
division evidently helps to locate the settlements more
precisely and correctly.
It is the modern Indus river. According to Alberuni the upper course of the Indus above the junction with the Chenab was known as Sindh, lower that point to Aror it was known by the name of Pan坎ad, while its course from Aror down to the sea was called Nihrun. Varahamihira mentions it both as the country and the river. It is a trans-Himalayan river. Rising from the snows of western Kailasa in Tibet, the Sindh first flows north west for about half of its length and then reaching the Darad country in the north west of Kashmir and south of Little Pamir it takes a southward course along which lay its most famous places. Other identification of the Sindh is with the river Kali Sindh, a tributary of the Chenab in Malwa.

OCEAN

MOUNTAINS

Menier Williams locates it near the mouth of the river Indus.

1. BS xiv.13; iv.2; v.66,80; ix.19; x.6; xvi.10,16,21; xvii.6. cf. Asta iv.3,33,33,32; Bhasya i.3.1.
2. i p. 260. cf. Watters i p. 120; PHAI p. 620.
3. BS xiv.19.
4. Ibid. 16.
1. **Raivata**: The Raivata mountain is situated opposite to Olmar hill. It is said to be the source of the rivers Palasini and Sikata-vilasini.

2. CITIES

   3. **Kalaka**: It may be identified with Kolkhoi of Ptolemy, corresponding to Tatticorin at the mouth of the river Tamraparni in Timnevally. But it lies very far in the south.

3. COUNTRIES AND PEOPLES

   5. **Ambasthas**: The Ambastani (Arrian), Sambastai (Diodorus), Sabaraca (Curtius), or Sabagrae (Grosius) of Alexander's historians and Ambalai of Ptolemy are the same as the Ambasthas. They had a settlement on the lower Akesines (Chenab) identical with the Malava territory, but above the confluence of the Chenab and the Indus. The Puranas as well as the Mahabharata refer to them as Ksatriyas whereas the Sartli literature seems to point to their mixed origin. Sometimes before Varahamihira they seem to have migrated to the neighbourhood of Mekala hill, the source of the Mormada and some of them migrated further to the east in Bengal in later times where they can still be traced.

11. **Aryasi**: They should be identified with the Arabitas of the Greeks, a people of the Dravidian stock who were settled near

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1. BS xlv.19; xvi.31.
2. CIX iii p. 60.
3. BS xlv.19.
5. BS xlv.17. Ambastha in the Pali (Digha i p. 83).
8. AAIT p. 284.
9. CGB xiv.16; Yaj 1.91.96; SBAI pp. 14-17.
10. TAI pp. 96 ff.
11. BS xlv.17.
the Hab river in Baluchistan during the time of Alexander.
Ethnologically they belonged to India.

2

Abhirasi: See under the southern zone.

3

Anarika It denotes north Gujarat with its capital at Dvaraka.
According to some, it is located around Vadaganagara. According to
the Skand Purana, there was a hermitage in this country full of
ascetics chanting Vedic hymns.

4

Barbarasi: Indus Delta. Barbarika, Barbari of Ptolemy
and the Barbarike Emporium of the author of the Periplus
are the same, being identical with the Barabara country, and
Patala (modern Brahmanabad), was the chief town.

5

Badarasi: Mar region. The Badaras were probably identical
with Hsuan Tsang's C-cha-li or Badari or Vadari, who occupied
the modern Mar region in the province of Gujarat. Mar is a
corruption of Ilvadurga. In the seventh century A.D. "Badari
seems to be a large kingdom bounded by Ajmer Ranthambhore on the
north, by the Luni and Chambal on the east and west, and Malava
frontier on the south and extended from the mouth of the Banas
river to the town of Cutch to the Chambal near Mandasor!"
The Cancokaa may be identified with the Caukas, mentioned in the Mahabharata along with the Pulinds, Andras, etc., as the residents of the Daksinapatha. They may be located near the mouth of the Narmada river.

Dravida: Tamilnad, including Madras to Seringapatam and Cape Comorin. The traditional boundary was Konkana and Dhanakakata on the north, and Malakata on the south. Varahamihira mentions the rulers of Dravida suggesting thereby that the country was not under one monarch but was divided into small independent principalities. He further gives the division himself and refers to the eastern half of the Dravida country. It is strange that Varahamihira locates it in the south-west zone and not in the south sector. Can we infer that it refers to some Dravidian tribe in the west, perhaps the Brahmis in Baluchistan, who belonged to the Dravidian stock?

Kapilas: The Kapilas had a settlement on the Narmada river. A place named Kapiladhara is twenty-four miles to the south-west of Nasik.

Karnapraya: Karnapraya may be identified with Karavirapura corresponding to modern Kolhapur in Maharashtra.

1. BS xiv.13.
2. xlii. 307. 42.
3. BS xiv.19; iv.29; ix.15, 19; xvi.3, 11. Alberuni gives Dravida (1, 302) of Mth ch.118,4; Bhagavata iv.28,30; vii.4,7; ix.1,2; x.78,12; xl.5,39.
4. CAZI p. 688; cf Dey p. 57; JRAI 1846 p. 15; Julian iii.118.
5. BS iv.23.
6. Ibid. xvi.2.
7. Ibid. xiv.17.
9. BS xiv.17; v.26,78,80; xi.57; xiii.9; xvi.16. of Asta iv.1, 178; Bhasya i.1,14; Artha p. 485; Raghu
**Kambojas:** Pamir Badakshan region. The Mahabharata locates them in the north and further states that Rajapura (modern Rajaeri) was the home of the Kambojas. It is now commonly believed that the Kambojas were a people of Iranian stock inhabiting the Pamir Badakshan region. However, the different views expressed by various scholars are:

- Sir Charles Elliot regards them as the Tibetans while W.H. Davids locates them in the extreme North-west of India with Dvaraka as its capital which has been identified with Barawaj. V.A. Smith places the Kambojas among the mountains either of Tibet or of the Hindukush and McRindle in Afghanistan. H.C. Ray Chandhuri endorses the Mahabharata's view.

- Senart allots the tribe to the tract of the river Kabul. According to Stein, the eastern part of Afghanistan was called Kamboja. Varamahihira's location in the south west is not preferred by Fleet, who locates them far more to the north. But S.K. Aiyangar reiterates that the territory of the Kambojas lay in the modern Sind and Gujarat. This view has been accepted by P.N. Banerji.

The Rajatarangini places Kamboja in the Uttarapatha and clearly distinguishes it from the land of the Tukharas, apparently lying

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1. BS xiv.17; v.25, 75, 80; xi.57; xii.9; xvi.16. of Asta iv.1, 175; Matsya 1.1.11; Artha p.485; Ragini iv.69, 70.
2. Bhishma ch.9. of Vayu ch.85; RV chs.13, 14.
12. NT vol i, p. 126.
13. IA vol xx, p. 120.
15. Public Administration in Ancient India, p. 66.
further to the north. Hiuen Tsang does not speak in favour of these people.

In the Mahabharata monarchical constitution was prevalent among the Kambojas. The Arthasastra of Kautilya speaks of the Kambojas as a 'varta-satra-opajvin' samgha, that is to say a confederation of agriculturists, herdsmen, traders and warriors and in Panini's India, it was a Skaraja Janapada. Kamboja kingdom was one of the solasamajajanapada in the sixth century B.C.

Kirata: We know nothing about the Kirata settlement in the south west of India from the available historical records except the Sakti Samasa Tantra which describes the territory of the Kiratas as extending as far as Ramaksetra and as lying on the Vindhyas, which only testifies the account of Varahamihira.

Raddha Prakash points out that the Kirata element predominates in the population of Ladakh and Baltistan and is also sprinkled in the people of Afghanistan. Hence a Kirata settlement in the west or north-west of India cannot be ruled out.

About the origin of the Kiratas L. Legi holds that they were Mongoloids. Similar opinion is expressed by Suniti

Kumar Chatterji, according to whom "the name of the Tibet-
Barma tribe of Kiranti living in the eastern Nepal throws some light on the ethnic basis of the word 'Kirata'. As they were of nomadic habits it is quite likely that they spread over different parts of India. The Mahabharata places them in the Uttarapatha along with the Yavanas, Kambhojas, Gandharas and Barabaras and at another place in the north-east as the allies of the Kurus. Ptolemy endorses the former view of the Mahabharata. Kalidasa locates them in Brahmaputra valley.

The descendants of the Kiratas still known by this name are found living in the Morung, west of Sikkim. In the Chronicles of Nepal, Kirata dynasty is mentioned to have ruled after the Abhiras and the Gopala in the Kaliyuga. The country between the Dudh-Kosi and the Arun still goes by the name Kirata. In Indian literature they are mentioned as non-Aryans, who lived as criminal tribes with predatory habits like those of the hunters and vultures.

9 \textbf{Khandas:} The place Khandha may be identified with modern Khandwa in the district of Valdrung in the Nizam’s territory.

10 \textbf{Pahlavas:} The Pahlavas are the same as Parthavas both being identical with the Parthians of the Indian History. They were an Iranian people established on the borders of the district

\begin{enumerate}
\item HGAI p. 96.
\item xi, 207, 49.
\item Fargier, JRAS p. 334, 1906.
\item pp. 192 ff.
\item Hague iv. 76.
\item Schoff pp. 47, 243, 263-64, 278.
\item Le Nepal ii. pp. 75-76. of JRAS p. 334, 1906.
\item Uita ii. 12. of Barua, B.H., Ashoka and his Inscriptions, p. 100.
\item BE xlv. 18.
\item Ibid. 17.
\end{enumerate}
that is today Masandaran and Khurasan. The first Parthian king to rule on the soil of India was Gondophernes (46 A.D.), had control over a vast empire including Sistan, Sind, Punjab, the north western Frontier Province and Southern Afghanistan. With the passage of time the Pahlavas became Indianised. Hence the Pahlavas of Varahamihira should be identified with the Parthians naturalised in Sind near the Indus Delta who had once their capital at Minnagara. Barbaras were their immediate neighbours.

3

Parthians: Persians. Varahamihira refers to them as belonging to the mixed caste. This shows that there were some Persians living in the western coast of India who were being brought under influence of the Brahmanical culture and later Indianised as shown by the Sartil literature. Quite a number of Parsis (Persians) are still living in the regions even at the present times. The country is said to be the source of the pearls.

6

Raivatаксa: People living on the Raivatакс hill identified with Dumar hill near Junagar in Gujarat are the Raivatакс. Parstext, however, is inclined to identify it with the Barada hills at Halar.

1. Pope and Ackerman, A Survey of Persian Art, p. 71.
2. XI vol. xvi 1908, p. 889; X,1 ii p. 68. of Marshall, Taxila, i, p.60.
3. RS xiv.19; xlii.15; lxxxv.2,5.
4. Ibid. xlii.16; of Yaj it.91.
5. Ibid. lxxxv. 2,5.
7. CII iii p. 64.11; IA vi. p.239; Day p. 166.
Sindu-Sauvira: The Sauviras are always connected with the Sindus in the literature hence both of them might be living contiguously in the Indus region i.e. Sind, except in the Vismara Purana which separates them and ascribes them to different localities. Sauvira is described as a great seaport, identified with Ophir of the Bible and modern Edar. The Sindu-Sauvira territory may, therefore, be located all along the sea coast from the gulf of the Cambay to the river Indus and its northern boundary may have been Multan. It is interesting to note that the Aryans visiting the Sauvira country were required to perform a sacrifice of purification. This is possibly due to the fact that every region lying outside the Madhyadesa, the citadel of the orthodox culture, was considered to be impure and less civilised.

Saurastra: It comprised modern Kathiavad and other portions of Gujarat. According to Hsuan Tsang, the capital of Saurastra lay at the foot of Mount Yuh-sham-ta. According to the Saktisangama Tantra, the country of Saurastra was extended over a hundred Yojanas on the coast from Konkan up to Hingulaja. Surastra of Ptolemy and Sarastos of Strabo may be identical with Saurastra. The country was a great source of the pearls and diamonds during the time of Varnamahirata. The elephants of the country were said to be the most inferior as compared with those belonging to Anga and Kalinga.

1. B. E. X. 17. cf. A. S. I. 38; II. 1, 149.
3. B. S. 16. ch. 111.
5. B. E. X. 1, 16.
7. B. E. X. 18; II. 22; iii. 79; III. 6; iv. 11; lxxi. 2-4. 8. B. S. 118. ch. vii. 18. of Padma Purana. 150. 2.
10. B. E. lxxvi. 24; lxxx. 6.
1. **Sudraas**: Bahawalpur State and portions of Punjab. The Sudra tribe identical with the Bodrai (Sogdai) of the Alexander’s historians were in occupation of northern Sind with contiguous portions of the Punjab (Mithan-Kotarea) and Bahawalpur State, below the confluence of the Punjab rivers.

2. **Yavanas**: Varahamihira speaks of the Yavanas as Kiecchias. They were regarded as the offsprings of Sudra females and Ksatriya males. The Buddhist literature and Panini were the foremost to record the existence of the Yavana country and the Yavana people. With the invasion of Alexander their inroads became more common which led to the permanent settlement of the Yavanas on the northern borders of India. Their existence in the Mauryan times is testified by the inscriptions of Asoka. After the disruption of the Mauryan empire they carved out smaller principalities, in Afghanistan, North West Frontier Province, Punjab and Sind. Their power diminished with the inroads of the Sakas and Parthians and the final blow came with the invasion of the Yue-Chis. Like other foreign hordes the Yavanas were also absorbed in Indian society gradually.

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1. BE xiv.13.
2. PHAI p. 267.
3. BE xiv.13; ii.13; iv.22; v.72,30; ix.21,25 etc.
4. GDS iv.21. of Invasion of India by Alexander the Great, p.122, n.1.
5. Majjhima-Nikaya II. 143; Mahavastu I.171 ; Milinda Panho p.327.
6. iv.L.125.
SECTION VII
WESTERN DIVISION

The Brhat Sanshita records 19 settlements in the western division of India: Parasara, 27; Markandeya Purana, 28; in the first list and 19 in the second; Brahma and Vayu, 19 each; Matsya, 7; Brahma, 4; Vasana, 18; Garuda, 6; 10 Kurna and Visnu, 5 each; Natsyastra, 10; and the Kavya; 12 minas, 9. Peculiarly enough the account of the Brhat Sanshita neither agrees with that of Parasara, except in the case of Kaurarpana; nor is it in conformity with that of the 13 Markandeya Purana. Similar is the case with the other accounts mentioned above which do not either agree between themselves. The list of the Vasana Purana is full of discrepancies, the main being the distortion of names beyond recognition.

Following is the list of settlements of the western division obtaining in the accounts of Vahabhisheka Manimat, Meghavat, Vasamgha, Kaurarpana, Astagiri, Aparantakas, Santikas, Naihayas, Prasastadri, Vokkana, Panomada, Ramathas, Paratas, Taraksiti, Jngas, Vaisyas, Kanakas, Sakes and Mlechhas.

1. 88.34 ff.
2. 57.50 ff.
3. 49.83 ff.
4. 48.19 ff.
5. 114.50 ff.
6. 97.58 ff.
7. 12.51 ff.
8. 1.55.15 ff.
9. 1.47.40 ff.
10. 11.3.16 ff.
11. JAAS 1908, p. 380.
12. 1.94.
13. 56.34 ff.
14. Meghavat, Vasamgha, and Vaisyas are not identifiable.
The settlements omitted in the list of Varahamihira but included in that of the Markandeya Purana, are, however, included in either the western or south western division of the account of Varahamihira. The account of Varahamihira is not only the most exhaustive of all but is correct also.
MOUNTAINS

1. Astakiriti: A mythological mountain 'behind which the sun sets' in the western horizon generally identified with the Satapura range.

2. 3. Kurarpan: Kurarpan may be a Scythian nomencalature of one of the mountains of the Gujarat-Kathiavard region.

ISLANDS

4. Kanaka: It may be identified with the modern Kandla port. Day's identification with Travancore is very far in the south.

6. Taraksiti: Taraksiti or Taraksuras may be identified with the Turaksas or Turks. They are mentioned as Ta-Kiu i.e., Turiat, meaning 'strong', in the Chinese literature. They were descendants of the ancient Hium-an race and had wolf as their totem, and were living towards the beginning of the sixth century in the region of Altai mountains as subjects of the Juan-Juans. Bunin was the first independent sovereign of the Turks, who, with the help of the Turks of North China known in Chinese history as Si-wei (Toba), crushed the Juan-Juan power in 552 A.D. and brought the whole of Mongolia under his control. He took the

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1. BS xiv.20.
2. Ibid.
3. It may have been derived from Kharapallana mentioned in the Sarnath inscription of Kaniska of the year 3.
4. BS xiv.21.
5. p. 28.
6. BS xiv.21.
Imperial title of Qaghan and established his capital at Orkhon, but he died soon after 552. After his death the empire of the Turks was divided between his son and younger brother. His son, Mu-han, succeeded to the empire of Mongolia with the Imperial title of Qaghan, whose successors are known as Eastern Turks. Bumin's younger brother Istami became the leader of the Western Turks with the title Yabghu in Zangaria comprising the valley of the Irtysh, Imlil, Yuldus basin, and Ili region. Yuldus was his summer capital. The western Turks annexed the territories of Sogdiana and Bactriana in 565 A.D. from the Hepthalites, and Tokharistan with its two capital, Balkha and Kundus in 587-60.

When Hsuan Tsang visited Tokharistan in 680 A.D. the country was under a tegin who was a vassal of the Turks. Varahamihira, it seems, refer to the western Turks occupying Tokharistan and adjoining regions of Central Asia. The Turkasa of medieval inscriptions however, refers to the Muhammadans of India.

CITIES

2. Pratisthana - Paithan. Dey's identification with Prasthala (Ferozpur, Patiala and Sirsa) is not acceptable as the two names are mentioned by the same author.

COUNTRIES AND PEOPLES

4. Aparantaka: According to the description Aparantaka seems to have been located south of the Sindhu Sauvira country. The

1. K. xi. 112.
2. B. iv. 20.
3. Dey p. 159.
4. B. iv. 20; v. 7. Also in Bhima ix. 355; Vana ccxvii. 7886-88; Raghu iv. 53-54.
comentator Vallabhadeva equates Aparanta with Konkana. This agrees exactly with the view of Bhataswami, comentator of Kautilya's Arthasastra who includes Surparaka modern Sopara in the Thana District. R.G. Bhandarkar points out that Aparanta was the northern Konkam whose capital was Surparaka. Fleet includes Konkom Kathiavard, Kutch and even Sind in Aparanta. Broadly speaking the boundary of Aparanta extended from the river Nahi to Goa.

5. Haihayas: Narmada and Chambal valley including Khandesh, parts of Surangabad and south Malwa. It is the same as Anupadesa. The Puranas give five branches of the Haihayas viz., Vitihotras, Bhojas, Avantis, Kundikeras or Tundikeras and the Talajanghas. According to the Ramayana its capital was Mahismati. The first dynasty of Mahismati is designated as Haihayas. The Haihayas were a Ksatrya race belonging to the great family Vindu who are said to have been overpowered by Mahapadma Nanda. The Kala-churls of Central India were Haihayas.

12. Jragas: Jarak is a little town situated on an eminence overhanging the western bank of the Indus, about midway between Hyderabad and Thatha, which seems to have retained its association with the Jragas.

1. M. II Kosadhyaaka.
3. LA xxii. 178; JRAS 1910 p. 427.
5. BS xiv. 20.
6. Nib Vana ch. 114. of Dey p. 73.
8. Uttarak ch. 28.
9. Vayu. 94-5-26; Matsya 43,48-49.
10. CHI vol 1 p. 222.
12. BS xiv. 21.
The term Mlecha has been used in Sanskrit literature for all outsiders who were regarded as barbarians. Varahamihira refers to these Mlechas as 'lawless' or 'without moral customs' (nirmaryadah) and calls the Yavanas as Mlechas. The Sakas and the Pahlavas are also termed as Mlechas. According to the Rajatarangini the Mlechas issued forth from the valley adjoining the Himalayas. Some passages in the Mahabharata indicate that the coastal regions were the favourite resort of the Mlechas. The Kathasarasvita-sagara connects them with Sind. Thus it appears that the foreigners on the western borders are meant by Mlechas. In the medieval period of the Arabs were known as Mlechas.

Pancanaada: Region of the confluence of the five rivers of the Punjab. In the Kumara-pala-sarita of Jayasimha Suri (A.D. 1065) it is said that Kumara-pala (1144-73 A.D.) the king of Anahila-pataka after defeating the king of Kaccha marched against Pancandhipa, who is described as Naushadhasa-Samuddhata. After vanquishing the king of Pancanaada, he proceeded against Nalasthana, i.e., Multan. It should not be taken to mean the whole of Punjab.

The Mahabharata associates it with the Sindhus and Sauviras.

Paratas: The Mahabharata mentions them as barbarous people.

1. BS xiv. 21; xvi. 79; xi. 13; xvi. 11, 33; xvii. 14, 16, 20.
2. Ibid. xiv. 21.
3. Ibid. xi. 14.
5. ii bk viii vs 2738-64 p. 217. cf RV 11. 57. 20.
6. ii. 22, 16; 34, 10.
7. i. p. 151.
9. BS xiv. 21.
10. Dynastic History of North India, ii p. 966.
11. cf Day pp. 143-42.
12. vii. 30, 10; 11. 38, 10.
13. BS xiv. 21.
14. ii. 40. 3-9; 50. 2-4, 13.
and Maha as degraded people. According to the Matsya Purana, their home lay in the Oxus valley. D.C. Sircar identifies the Paradaas with the Parthians and locates them in the Khorasan region and Oppert in north Baluchistan.

4. Ramathas: According to the Amarakosa, Ramatha and Vahlika are synonymous for hangu. Therefore the region where it was produced must have been known as Ramatha or Vahlika i.e., Bactria of the Greeks and modern Balkh.

5. Sakas: Under the name 'Scythians' were included various tribes of Indo-European origin, who spoke either Iranian or other Indo-European dialects, occupying the region from south Russia upto the valley of Irenesi. The Scythians known as Sakas in Indian literature entered India after having been driven out by the Ta-Meeches, sometimes in the first century before Christ. Varahamihira was himself a Saka, belonging to the class of the Naga Brahmanas. They seem to be the descendants of the Saka satraps ruling in the regions of Gujarat and Kathiawad from the time of Narmada, Nihapan and Rudradama. They were conquered by Candragupta II sometime in the beginning of the fifth century A.D. The Sakas of Varahamihira have nothing to do with Sakasthana or Sistan i.e.

1. ch. 181, 45-46.
2. IHQ xvi. 203 sq. Others connect them with the Palidasi or Paridas of the Asokan inscriptions, see CII vol i, p. 26; PFAI p. 262.
3. On the original Inhabitants of Bharatavarsa or India, p. 36.
5. Ibid. 21.
Drangiana. Sind was also known as Inde-scythia.

1. Santika: The residents of Sanchi.

2. Vokhanas: The modern Wakhan in the north west Frontier Provinces of Pakistan represents the ancient region of the people of the Vokhanas. Varahamihira is a bit to the south. The Chinese pilgrim Sung Yun visited this place in the early sixth century A.D. and calls it by the name of Pa-No.

1. BS xiv. 20.


3. BS xiv. 20.
SECTION VIII

NORTH WESTERN DIVISION

Varahamihira's account of the north western division of India is the most important source of information on the subject, the only other sources worth mentioning being the text of Parasara and the Markandeya Purana. The Brhat Samhita furnishes us with a list of 21 names; Parasara, 22; Markandeya Purana, 14 in one list and 22 in the other list; and Garuda Purana, 7. The north western division of India is not noticed in other Puranas such as the Vayu, Brahma, Vamana, Kurma, Visnu, etc. The list of Varahamihira includes the following names: Mardavyas, Thasaras, Talas, Halas, Madras, Amsakan, Kulutas, Labaras, Strirajya, Nriyamvana, Khasthas, Venusmati, Phalguloka, Caraka, Narukoccha, Carmacnag, Ekaileana, Solikas; Dirghagrivas, Dirghasya, and Dirghakases.

The Parasara's account of the division does not contain the names of Amsakan, Kulutas, Carmacnag of the list of Varahamihira but has the Garamati,

1. 53, 55 ff.
2. 57, 35 ff.
3. 66, 18 ff.
Balamati, Bardilina, Vilina and Visvesa; which are not included in the said list. Whereas the Markandeya Purana does not mention the aforesaid four names of the list of Parasara, as well as that of Tusara, Talas, Guruha, Ekavilesana, Dirghagriva, Dirghasya and Dirghakesa of the Brhat Samhita, it includes the name of Urakurma not found in both the above lists. Thus there are considerable variations in the list of Parasara and the Markandeya Purana, but both of them support in their own way the whole list of the Brhat Samhita. The second list of the Markandeya Purana does not, however, have any name of the list supplied by the Brhat Samhita with the sole exception of the name Carmakhandikar, possibly a variant of Carmarangas. It enlists the names which should actually be located in the northern division.

1. 55.33 ff.
2. 57.33 ff.
The country and the river may owe their names to the Gauri or Chori, a great and wide spread tribe, branches of which are still to be found to the west of Landai and on both sides of the Kabul river. The river Gourania of Arrian was the same as the Panjkhora or the Landai, formed by the junction of the rivers Panjkhora and Swat, to the west of which lived the Gourains. The country of the Gaurus or the Corses which lay between the land of the Aspasians and the country of the Assakenians i.e. between Alishang-Kunar-Bajaur valley and part of Swat and Buner regions, was watered by the river Gouriaus, Gauri or Panjkhora. The region named Gorualia formed a part of the empire of the famous Indo-Greek king Menander or Milinda of the Milinda Panhao. The names adopted by various authorities as mentioned above may refer to the name of one and the same region or people or river represented by 'Garua' of Varahamihira. The

1. B6 iv.2 3. Galuha is another variant.
2. DKDI p. 88.
3. IA xxi p. 171.
4. Invasion of India, p. 66, fn.1; McC Ptol p. 111.
5. Gaurigurasila is mentioned by Kalidas in Raghm iv.71).
6. Ptolemy also refers to a region named Gorualia and a town called Gorya Lassen Alert iii pp. 127, 125.
7. Invasion of India, p. 66; McC Ptol p. 111; PHAI p. 246.
8. McC Meg p. 106 fn; Invasion of India p. 66 fn.1; Day p. 63.
region may be identified with the modern wooded hills of
Bajaur and the rough and rocky tract of Mohamand between
the rivers Landai and Kumar (Kaspana, Malautos and Muspala)
bounded by the Kabul river on the south.

Fleet takes it to be a river, while Utpala
seems to regard it as the name of a people apparently living
on the banks of the river of the same name, who may be
identified with the Phagelae of the Greek writers who lived
somewhere between the Hydakai and the Hyphasis in the
Punjab. In our opinion, however, there existed a river
or a tributary of this name which has gone dry in the course
of time. Its remains are still found in its variant 'Mala-
Pahlava' which flows during the rainy season in parts of
Sialkot and Gujranwala districts of West Pakistan. There
is one Phalgu river which joins the Ganges in the district
of Henghy, north east of Lakhisarai. The united stream
of the Nilajana and the Mohana is also called by the name of
Phalgu which flows through Gaya. These identifications are
contrary to the location of Varahamihira who places it in
the north west and cannot be entertained for obvious reasons.

Yemenhti: Alberuni identifies it with Tyrmish.

1. 11 xiv. 23.
2. 11 xxii, p. 180.
3. Invasion of India, p. 201. cf HOAI pp. 32, 251;
   Day p. 156.
4. HOAI pp. 36, 261.
5. Day p. 156.
6. 11 xiv. 28.
7. 1 p. 302.
FORESTS

1. Narasimhavan: A forest of Pila trees lying near Narasimha to the east of Sakala (modern Sialkot) in the Cheh-Ka (Takka) i.e. Punjab country, as recorded by the Chinese traveller, 2. Hsuan Tsang, where he had an encounter with brigands and narrowly escaped with his life. This may be a variant of 3. Nrsimha which has been identified by Cunningham with a large ruined mound of Ran-si about 25 miles to the west of Lahore. In all probabilities, it can be located somewhere between Lahore and Sakala, the present Sialkot in the West Pakistan, in view of the pattern and richness of crops viz. rice and 4. wheat as per the account of Hsuan Tsang, which obtain in the region till the times. / present

KINGDOMS

5. 6. Sri-rajya: Vatsayana groups Sri-rajya literally meaning a kingdom ruled by women, with the Vahlikas. The Rajatarangini confirms this view and states that it was lying in the extreme north-west of India. This agrees with the description of Varahamihira, The account of Varahamihira can further be supplemented by the account of Hsuan Tsang.

who mentions an amaz onian kingdom, Lang-Kle-Le in the western Himalayan region known as West-Woman-Country, which lay somewhere in the western border land of India and Persia and possibly west of Multan, which has been identified with a portion of Baluchistan and Makran. He further tells us that it had no supreme government, each valley having a separate government of its own, but it was subject to Persia. Its writing was very like that of India, but the spoken language differed a little. Besides over 100 monasteries and more than 6000 brotherhoods professing both the Great and Little Vehicles, there were also 'some hundreds of Deva temples', mostly belonging to the Pasupatins. It is evident that it had a very peculiar political set-up in which the petty hill states of the kingdom enjoyed a lot of autonomy. Dey, however, identifies it with Garhwal and Kumamon, which is untenable. As a passing reference it may be pointed out that the Wu-wang tribe in Eastern Tibet was ruled over by a woman named Pin-Chin.

COUNTRIES AND PEOPLES

3

Asmakai. The terms Asmaka, Asvaka and Assaka are often confused. Asmaka is translated as the land of stones and Asvaka as the land of horses and Assaka is a variant of Asmaka. Assaka of the Pali literature is generally supposed to be identical with Asmaka. On the other hand the term Assaka

1. Ely p. 194.
2. I. 14.
3. BS xiv. 23; v. 39, 73-74; ix. 18, 27; xi. 54-55; xvi. 11; xvii. 18; Asta. iv. 1.173.
4. Anguttara 1.213; iv. 282, 255, 260; Mahavastu ii. 2.
is identical with that of Asvaka. The Greek Assakenos were also known as Asvakas, 'belonging to the land of horses' possibly because of possessing a very powerful army of 20,000 cavalry and the Greek Assakenos were the same as Assakas of the Pali literature. Hence the relationship between the Asvaka and the Assaka. As a corollary to the above the Asmaka may represent the Asvaka and vice-versa. Thus, all the three names Asmaka, Asvaka and Assaka may belong to the same ethnic group.

The Assaka-Mahaajanapada of the Buddhist literature, the same as the kingdom of Asmaka, was situated on the banks of Godavari. According to the Mahagovinda Sutta, the Digha Nikaya, Assaka with its capital Potana, was one of the seven important metropolis cities of India, identified with modern Paithan (Sanskrit Pratisthana) in Aurangabad district, on the north bank of the Godavari.

There are but a few direct sources which confirm the situation of Asmakas in the north western division. The Asmakas are mentioned in the Padma Purana and the Mahabharata as a northern tribe, although the reading varies with Asvaka in some recensions of the Mahabharata. And the identification of Asmaka with Asvaka as already explained, can hardly be

1. Invasion of India, p. 378.
2. Sutta Nipata, vs. 876–77; SBE x. 164. Such a conclusion can also be drawn from Panini’s reference to Assakas when considering along with his use of expressions like Daksnatya (iv. 2. 88) and Kalinga (iv. 1. 173).
3. ii p. 236; SBE iii p. 270.
4. cf Kathasaritasagara i p. 222; ii pp. 32–33; Skanda Purana ii. 7. 14. 34.
called into question.

The kingdom of Asvaka or Greek Assakenos included the part of Swat and Buner regions during the time of Alexander, which stretched eastwards as far as the Indus and had its capital at Massaga, a "formidable fortress probably situated not very far to the north of the Malakand Pass but not yet precisely identified. Assanga in his Sutralankara identifies Assaka with Sanskrit Asmaka or Asvaka and locates the country in the basin of the Indus. It is quite plausible to suggest that the Assakenos, or Asvakas, or Assakas originally had a settlement in the north west of India and in course of time one of their branches had entered India and settled down first in the north west of Avanti and later shifted to the banks of Godavari, where they were known as Assakas of Pali literature.

4. **Carnaavaka**: Possibly totemistic tribe of uncertain identify.

5. **Bhavasrivas**: It may be identified with Deog in the Bharatpur District of Rajasthan. The people inhabiting the area were having long neck and supposed to be very strong, hefty, and long statured as the name suggests.

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1. PHAI p. 245.
2. GAI p. 51.
3. According to Rhys Davids (RI pp. 27-28), Asmaka was situated immediately north west of Avanti and the settlement on the Godavari was a later colony.
4. BS xiv, 23.
5. Ibid.
1. **Dirghakesas**: The name is suggestive of the people having long hair. It is difficult to ascertain their identity or locate the area where such people lived. The name at the face of it, is ambiguous and can hardly be identified.

2. **Dirghasvas**: It denotes the people having long faces. Like the Dirghakesas, it is very difficult to establish their identity or locate the area where they lived. This term is also ambiguous and as such cannot be identified.

3. **Kavilegamas**: Another ambiguous term denoting one-eyed people supposed to be living during the time of Varahamihira. The name can hardly be identified.

4. **Halas**: The Halas, most probably were the people of the Hala mountains identified with Salvaka-giri of the 5 Ganapatha of Panini situated in the lower Indus valley, that run between Baluchistan and Sind.

6. **Khaasthas**: The Khaasthas may be identified with the Khassas inhabiting the region, comprising the valleys lying immediately to the south and west of the Pir Pantsal range, between the middle course of the Vrata and Kishawar in the east.

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1. BS xiv., 23.
2. Ibid.
3. Ibid.
4. BS xiv., 22; xvi.6; xxi.19. Fleet reads Lahas (IA vol xxii, p. 171). Alberuni combines Tala and Hala as Talahala (vol 1 p. 302).
5. IHQ xxi.6,19.
6. BS xiv., 22.
The whole of the valley leading from Banihal to Candrabhaga, which is now called 'Richlar' and which in the Chronicle bears the name of Visalata, was inhabited by the Khassas. The Khassas are further identical with the modern Khakha tribe, to which most of the petty hill-chiefs and gentry in the Vitasta valley below Kashmir belong. According to Alberuni Khastha is a mythical name. This view is obviously not tenable.

3 **Kulutas**. It is Kulu in the Kangra district of Himachal Pradesh. For details see under north east division.

4 **Laharas**. In the Markandeya Purana there is a reference to Kumatadaladahas which is deciphered by Pargiter as one word and followed as such by Kirkal. The reading of the Brhat Samhita, however, clearly indicates Kulutas and Laharas as two separate names corresponding to Kumataladahas of Kumata and Ladasas as mentioned in the Markandeya Purana. Alberuni also reads Kulutalahada. Other variants of Lahada or Ladaha such as Lahara and Lohara may be found in the Rajatarangini. Lahara is identified with the modern Lar district which comprises the valleys drained by the Indus and its tributaries as well as the alluvial

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1. RT viii.177,1074.
2. Ibid. i p. 48 fn. of AGI p. 131.
3. BS xiv.22.
5. Mark p. 376.
6. IKDI p. 87. OF JRAS 1871 p. 25 fn 3; McE Ptol p. 126; Abul Fauz AIA ii p. 313.
7. RT v. 51. OF Ibid. vii. 911, 1360 ff; viii. 427, 729, 793, 1128 ff.
tract on the right bank of that river after its entry into the Kashmir plain. The routes to Ladakh and Central Asia passed through this region which made it all the more important.

The Lohara is to be located in the mountainous region which has been authentically fixed in the valley now called Loharia, belonging to the territory of Prunts (Pamotsa) by M.A. Stein. Lohara is famous as an ancestral home of Kashmirian kings. Wilson's identification of Lohara with Lahore is hardly sustainable in face of the Kalhara's account in the Rajatarangini which speaks of Lohara as a hill-fortress situated in close proximity of Kashmir. Ladaha has also close similarity with Ladakh. The Lahadas of Vardhamihira may be identified either with Lahara or Lohara.

5

Madras: The Madras lived in the Central Punjab, in the Doab between the Chenab and the Ravi and had Salkot (in the West Pakistan now) as their capital. The Madrakes or the people of the Madra country claimed descent from an eponymous king Madraka, son of Sibi Ausinara, and were septs of the family of Sivi like the Kaikyasa. According to Praylaski, they entered India

1. NF II p. 283.
2. Ind. vii. 140 (i p. 278).
4. of NF vii. 140, 170, 180, 183, 185; VIII. 503, 379, 587, 700, 1237, 1930, 1794 ff, 1795 ff, 1996 ff etc.
5. BS xiv. 62. of Sat. Dr. iii. 7.1.
7. JA p. 32. of HHI p. 302.
shortly before the Achaemenid period. They had, however, some non-Indian customs among them, on account of which they are sometimes classed among the barbarians in Indian literature.

1 From the Milinda-Panho we learn that king Malinda (Menander) an Indo-Greek King, who became a convert to Buddhism, was ruling over the Madra i.e. Madra country with Sagala i.e. Sakala as his capital. According to the Allahabad Pillar Inscription of Samudragupta, the Madra country was a republican state on the north western frontier of the Gupta empire. In the early part of the sixth century A.D. it passed under the rule of the Huna conqueror Mihirakula, who ruled the area from Sialkot. The people continued to flourish as one of the powers of the Punjab, even up to the time of the Pala King Dharmapala of Bengal in the 9th century A.D., who are said to have owed allegiance to the Bengal King.

4 Mandavyas: The Mandavyas may be identified with the people of Mandi lying at the junction of the valleys of Loharin and Cagri in the southern slopes of the Pir Pansal range in Kashmir. It has, however, been argued that the Mandavyas is a misnomer for Murundas who, according to

1. BBE XXXV,6.
2. Panini refers to it as Sankala (iv,2.75.)
3. CII iii pp. 1 ff.
4. BS xiv,29.
5. BT ii p. 226.
6. ESAI p. 133 fn.
Naracandra, lived in Lampaka or modern Laghman in Afghanistan and as mentioned in the Allahabad pillar inscription, entered in some sort of alliance with Samudragupta. Since the Mandavyas are mentioned by Varahamihira along with the Khaasthas or Khasas which is suggestive of their close proximity with the Khasas which can hardly be ruled out by this suggestion. Hence their settlement in the region of Kashmir may be justified.

1. 

2. Marukucchas: According to Kera Marukucchas were a people in the modern Kafiristan or thereabouts. If we split the two into Maru and Kueche, Maru will denote the desert country and Kuecha will be equivalent to the Great Rann of Kacca or Kacche-Irina. Thus the combined name will comprise Catch and Sind Parker regions lying very far to the south. As such Maru and Kaccha cannot be located in the north west sector.

The word Bharuka occurring in the reading Bharukaccha, a variant of Marukuccha, is identical with Po-Lu-Kia which is identified with the modern Aksu region in Central Asia. Kaccha may be identified with Kuci (Kul-che), a variant of modern Kua. If we accept the reading of Bharukaccha as identical to Marukuccha, the country may be identified with the regions of Aksu and Kua lying on the

1. Rs xiv. 22. The variants are: Murukuccha, Narukaccha, Muruka, Naruhaturukasa, Bharukaccha, Muruka, Narukaccha, Paramukaccha and Parasara. Utpala and Parasara give Marukuccha which is adopted by Kera in his text and Fleet also (IA xii p. 155) of Utpala Commentary, pp. 281-82.
2. JRA 1570 p. 463 fn.2.
3. IHQ xix. 14-17.
4. CAOX p. 347.
northern route of the Tarim basin. The people of Kuei spoke the Kuesern or Kusana language, which is akin to the
1 Tokharistan language. Kucha was a great centre of Buddhism.
The annals of the Tsin dynasty (225-516 A.D.) tell us that
2 in this period there were nearly one thousand Buddhist stupas
and temples in Kucha. Kumarajiva, the most outstanding
3 scholar of Kucha, who received his early education in
Kashmir under Bandudatta, was responsible for introducing
Mahayana in the countries of the Tarim basin and also in
China.

4 Sulikas; Sulikas: Varahamihira mentions the Sulikas
in the north west as well as in the south east sectors.
5 Sulika has been identified with Sogdiana situated to the
north of Tokharistan with its centre at Samarcand. The
Sogdians are mentioned in the Achaemenian records as Sugudai
(Bekustun inscription), in the Avesta as Sughda, and by
6 Herodotus under the name of Sogdoi. The Sulikas are known
from various texts. They are known as Sulika in the
Mahabharata; Sulika, Sulik, Cudika, Sulika, Sulika, in the
Puranas; Sulik in Tibetan; Su-li in Chinese; Suri or Suli in
7 Sino-Sanskrit; Surak in Pehlvi, etc. It is quite possible
that the Sogdian name Sulik, Sulik could be transcribed as

1. Bagchi, P.C., India and Central Asia, p. 68.
2. Ibid. pp. 78-80.
3. BS xiv. 32. cf Caraka, 30.6.
4. Ibid. xiv. 3. cf JRAS 1912 p. 196.
5. Gautiot, R., Essai de Grammaire Segdienne, p. vi.
7. For details see Gautiot, R., op.cit.; JAIF 1910, 11,
   pp. 541-42; cf Kirfel, Die Konsomographie der lnder, p.78.
Sullka - Sullka and sometimes as Culika - Culika. In the
1
Mahabharata the Culikas are mentioned along with the
Tusaras, Yavanas and Sakas as occupying the right flank of
the army in the great war. According to the Matsya Purana
they were founders of some sort of kingdom in India in
the dark times of the Kali age. Reference in the Vayu
2
Purana reads as Tulikas instead. The Markandeya Purana
locates the Culikas or Culikas along with the Lampakas,
Kiratas, Kasirnas etc. in the region bordering India on
the north and also along with the Aparantikas, Haihayas etc.
3
in the west of India.

The Sullikas of the south east sector can be
6
corroborated by the Harsha inscription of Isanavarman, the
first Kshatrapa king to assume the Imperial title of Maharaja-
dhiraja, who claims victories over the Andhras, the Sullikas
and the Gaudas. Since the Sullikas are mentioned between the
Andhras and the Gaudas, their settlement in Orissa cannot be
ruled out.

The Sogdians are known as good agriculturists
and excellent merchants. A large part of the trade between
China and the western countries including India was in the
hands of the Sogdians. Politically they did not seem to
have played any great role even in their own country. The

1. vi. 75, 3237.
2. 80, 76. of Ibid. 114, 46.
3. 96, 808.
4. Mark 57, 40.
5. Ibid. 58, 41.
6. XI xiv. p. 116 verse 18. of HVI pp. 222-23; JAHRS i pp. 120-31,
Segdian monks had played some part in the transmission of Buddhist culture to China. Their names are distinguished in Chinese by the prefix Kang, the ancient name of Segdiana in Chinese being Kang-Kiu. It is not improbable that the Segdians entered into India as merchants and settled down in the Punjab by the side of the Sakas and Kushan and later following their far flung commercial contacts penetrated deeply into Indian population and culture.

The remnants of the Segdians may be found in the Sului Rajputs of the Shahpur district; Solgi and Solkhe Jats of Multan in West Pakistan; the Suda or Sudgi of Amritsar, Maehivara and Ludhiana in the Punjab; the Solankis of Gujarati; and the Calukyas of the Deccan in ancient times.

5. Talas. The name denotes inhabitants of Talapura or Talapura in the neighbourhood of Himanad. The settlement is a village (Lat. 31° 25' ; Long. 77° 38'), near the right bank of the Sutlej, twenty-one miles north-east of the town of Pahoa in the Kulu sub-division of the Kangra District in Himachal Pradesh.

The Talas can also be connected with the city of Tal-es-sau restored as Talas (situated near the present Aulie-ata) which was visited by Hsuan Tsang while journeying through Turkestan. Talastan is a mountain-girt country and

3. Ibid., 1 p. 47.
6. Himand Copper-Plate inscription of the Mahasamanta and Maharaja Samudrasena, CII iii pp. 296-291. contd. next page.
is watered by the various tributaries of Syr Darya. In ancient times it was frequented by merchants coming from all parts. The natives are mostly Tartars. There is, however, another possibility of this place being identified with the Tangataala Pass, which is about five miles to the north of the Pir Pantasal Pass.

2

Tokharistan: The country known as Tokharistan is mentioned as Ta-hia in the early Chinese records of the Han period and T‘u-fu-fo-le (T‘u-xu-fo-la), i.e. Tokhara after the fourth century A.D. Pliny mentions its people as Thechari, Ptolemy as Thagour and Periagetes. The later Greek and Latin writers refers to it as Tochari. The Tibetans knew them as Thogar or Thodgar and Uigurs as Terri and their country as Tustan, i.e. Tokharistan.

The earliest people inhabiting the land of Tokharistan, were the Saks, whom the Chinese call Sai (Sak). Herodotus also refers to them. The southern limits of Tokharistan were snatched away by the Greeks in the middle of the third century B.C. In C.160 B.C. the Ta-Uoche, who were driven away from their original home in outer Mongolia by the Hsiung-nus, occupied Ta-hia and pushed out the Saks southwards who entered Kipin (Kashmir) by the Bolor route. The Kushans, one of the five 'hi-hous' i.e. Yakghus of the Uoche, overpowered the
other four 'hi-house', after about a century and ruled till the middle of the fifth century A.D. After the Kushans, Tokharistan passed into the hands of the Hepthalites, who gave place to the Western Turks.

In the time of Huan Tsang, the country of Tokharistan had fairly large territory. It was bounded by Badakshan in the north, Hindukush in the south, Persia in the west and Pamirs in the east. The river Oxus flowed through it. In the Mohammedan period, however, Tokharistan came to mean the territories between Badakshan and Balkh. As Huan Tsang tells us, the whole of Tokharistan and the adjoining states in the Hindukush and Pamir regions had the same writing and literary language up to the middle of the seventh century. The writing was horizontal, read from left to right, and had 28 radical letters and probably a few more derivatives. The language of the Tukharas, which was known as Tokari in the Uigur texts, might have been adopted from Brahmi script, is the view held by P.C. Bagchi.

The influence of the old Persian over Tokari is also plausible.

It was a great centre of Buddhist culture and learning. Huan Tsang gives a vivid description of the Buddhist establishments of Balkh. The largest monastery was that of the Navesamgharama. Other interesting sites

1. Watters i, p. 102.
2. Ibid., p. 103.
3. India and Central Asia, pp. 28 ff.
4. Huan Tsang states 1 within the convent in the southern hall of the Buddha, there is the washing-basin about a ton in capacity. So bright and dazzling was the blending of colours in this basin that one could not tell whether it was of stone or metal. There was also a tooth of the Buddha an inch long and 8/10ths of an inch broad and there was his broom made of Kasa grass above two feet long and about seven inches round, the handle being set with pearls (Watters, i. pp.103-9).
where we find remains of Buddhist art are Bamyan, Haibek, Termes and Kundus.

The land of the Tukharas or Tasaras, Tokharistan, is the most important country in Central Asia. 'It was the melting pot of various nomadic civilisations that passed from north to the south and from the east to the west at different times during the historical period. It was also the land where the nomads had their first training in modes of settled life before they moved on to other lands! It was also the people of this land who carried the Indian culture to the north and east and transmitted the cultures of Iran, Greece and the nomads to India.

1. BAGCHI P.C., INDIA AND CENTRAL ASIA, p. 19.
SECTION IX

NORTHERN DIVISION

Varahamihira records the 50 ethnic groups in the northern division: Parasara, 54; Brahminda and Vayu Puranas, 49 each; Matsya, 30; Markandeya, 47; Brahma, 46; Vasa, 54; Garuda, 6; Kurma and Visma, 10 each; and Kavyasimansa, 20. The accounts of the Garuda, Kurma/Visma Puranas are incomplete and hence serve no purpose of our study. The list of the Markandeya Purana seems to have been drawn exactly on the same pattern as of the Vayu Purana. It follows the same order and setting except that it omits names of Hamsa and Radhakataka of the Vayu list. The Markandeya Purana does not include the names such as Vasatis, Adara, Pauravas, Kescharas and Gavas as contained in the list of Varahamihira. Similarly the Brahma Purana seems to have followed the Vayu Purana in its entirety in the

1. 49.49 ff.
2. 48.113 ff.
3. 114.40 ff.
4. 58.41; cf 57.35 ff.
5. 57.44 ff.
7. 1.55-17 ff.
8. 1.47.43 ff.
9. 11.3.17 ff.
10. 1.94.
11. 58.41 ff. The second list of the Markandeya Purana (57.25 ff) is quite dissimilar from that of the Bhart Samhita.
matter of drawing its list. The *Vāmana Purāṇa* also supplies a list of 56 names, which is similar in approach and content to that of the *Vāyu* list. Varahamihira includes the following names in the Northern division:

Kailasa, Himavat, Vasumat, Dhamasmat, Kramea, Meru,
Uttarakumāra, Kudraminas, Kaikeyas, Vasatis, Yamnas,
Bhogaprasta, Arjunayas, Agnidas, Adarasa, Antardvipa,
Tyagarta, Taryanas, Svamukhas, Dhṛghakasas, Cipitanasikas,
Dasaraks, Vatadhana, Saradhana, Taksasila, Puskalavati,
Kailavatas, Kantadhana, Ambars, Mādrakas, Malavas,
Pauravas, Kācharas, Dandapingalakas, Mānalahas, Hunas,
Kohalas, Sītakas, Mandavayas, Bhutapura, Gandharas,
Yasovati, Hematalas, Rajayas, Kescaras, Gavyas, Yaudheyas,
Dasamayas, Syamakas, and Kesamdhaturas.

The account of Varahamihira, by and large, stands corroborated except for variant reading in certain cases, by the texts of Parasara, and the Markandeya Purāṇa.

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1. *Vṛngamana* and Dhṛghakasas are fabulous terms.
2. Dāserakas, Mānalahas, Kescaras, Syamakas and Kesamdhaturas are not identifiable.
RIVERS

1. **Karnala:** See under the Central zone.

MOUNTAINS

2. **Himalaya:** It may be identified with one of the peaks of the Himalayan range.

3. **Himalaya:** The Himalayas. Varahamihira speaks of the Himalayas as one of the breasts of the earth, the other being the Vindhyas. The caves of the Himalayas infested with Camara deer are also referred to. The expressions 'Antaragiri' and Bahir-antah-sails-jah, denote the Central Himalayan region including the Everest, Khemchungsa etc., and Lesser Himalayas comprising Mussurie, Nainital, Simla, Dharamsala, Srinagar etc., respectively.

4. **Kailasa:** The Kailasa range runs parallel to the Ladakh range, 50 miles behind the latter. It constitutes the watershed from which the Indus, Sutlej and Brahmaputra take their rise. Kailasa was supposed to be the paradise of Siva and Parvati.

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1. BS xiv.25.
2. Ibid. 34.
3. Ibid. xvi.17; xiii.35; lxxi.1; lxxx.7; lxxxii.2,5. of Rigveda x.121; Atharva xii.1.11; Asta iv.1.49; Rahima iv.79; Mark. liv; Mbh Vana ch. 253; Bhagavata 1.13, 29, 50.
4. BS xiii.1,35.
5. Ibid. lxvii.1.
6. Ibid. 42.
7. Ibid. xii.2.
8. Panini pp. 43-44.
9. BS xiv.54. of Bhagavata iv.5.22; v.16,27; JASB 1836 p.314; Hunter, Indian Empire pp. 43,45; Day, pp. 83-83.
and the fabulous residence of Kubera.

Krauncha Krauncha is the name of that mountain of Kailasa range on which the lake Manasarovara is situated. It has been identified with the Niti Pass.

Meru It is the modern Rudra Himalaya in Garhwal where the river Ganges takes its rise. Meru is known as the Olympus of Hindu mythology and the abode of god Indra.

Vasumati Vasumati means 'full of wealth'. It denotes the Himalayas in general.

CITIES

Bhogapurusha Bhogapurusha Baghpat near Delhi.

Bhotanuru Bhotanuru A town of the Bhotas. The Tibetan name of Tibet is 'Bod' or Bod which seems to have been corrupted into Indian form Bhot, giving rise to the name Bhotiya or Bhotas, applied to the border tribes living between India and Tibet. According to Stein the Bhotas of the Rajatarangini refer to the population of Tibetan descent, generally inhabiting the regions immediately to the east and north-east of Kashmir i.e., the modern mountain districts of Dras, Ladakh and perhaps also Skardo.

1. Bagha ii.30; iv.30; v.22; Kumar vii.30; viii.24.
2. BE xiv.24.
3. Dey, p. 104.
5. BE xiv.24; xxvii.7.
7. BE xiv. 24.
8. Ibid. 26.
9. Ibid. 27. of PHAI p. 38.
10. RT p. 47 fn.
1. Puskalavata: Puskalavata is Puskalavata or Puskaravati which represents the Latin Puskalaotos is identified with Mir Ziyarat and Charadda about 17 miles north east of Peshawar, on the Swat river. It was the capital of the ancient kingdom of Gandhara.

2. Takshila: Takshila: Taxila. The kingdom of Taxila formed the eastern part of the old kingdom of Gandhara. It is in the modern Rawalpindi District. The excavations carried on at Taxila by Sir John Marshall have unearthed three settlements—Bhirawand, Sirkap and Sirsukh belonging to different periods. It served as a capital city of important empires of the Greeks, Scythians, Parthians and the Yuehes. In the Mauryan period it was the site of an important University where Kautilya, the Prime Minister of Candragupta Maurya, received and imparted education. It was particularly known among other subjects for the medical and military training. It was also a mint city. But it is best known for its art relics in the field of sculpture known as the Gandhara School of Art, which was one of the most prolific schools of early Indian art, active from about the middle of the first century B.C. to about the fifth century A.D.

3. Vasati: The Vasati may be identified with the Ossadolid of Alexander's historians who occupied parts of the territory.
drained by the lower Akelines (Chenab) and situated between the confluence of that river with the Ravi and the Indus respectively.

2 **Yasovati**: Yasovati is the name of Helmand which is equivalent to Sarasvati.

**COUNTRIES AND PEOPLES**

3 **Ambavati**: Central Punjab. Utpala renders it as Ambaravata denoting the people of the city of Ambaravati. They may be identified with the Ambri people who along with the help of their neighbours Sigambri opposed Alexander.

8 **Antardvipa**: Antardvipa means the Doab i.e. the land between the confluence of two rivers. Some of the important Doabs are: Bist-Jullundur i.e., land between the Beas and Sutlej; Rohma Doab i.e., the region between the Ravi and Chenab; and the Doab between the Ganges and the Yamuna. Still another is Ganga or Yamuna and Chambal doab.

6 **Agnidhras**: It is the place where the river Sarasvati disappears into sand. It is in the Hissar district of the Haryana.

8 **Agnidhras**: The Agnidhras were the official priests of the Agni cult. The Agnihotras of the Punjab and Haryana may be descendants of the Agnidhras.

1. PHAI p.257, cf Invasion of India p.156 n; Day, p.28.
3. Ibid, 27.
4. Invasion of India p. 384; cf Day, pp.5-6.
5. BS xiv. 26.
6. Ibid.
7. MB ii.37.1.
1. **Arjunyanas**: Eastern Rajasthan. The Arjunyanas along with the Xandhayas were a very powerful tribe. They issued coins bearing the legend 'Arjunyanas Jaya'. From the Allahabad Inscription, it appears that they were putting up outside the Aryavarta on the frontier of the Gupta empire. They may be located somewhere near Jaipur, between Bharatpur and Alwar States.

5. **Girikas**: These flat nosed people may be referred to either the Tibetans or some tribe of the Anglo (Tibeto) Mongolian race living in the northern ranges of the Himalayas. The Periplus refers to the Cinnabares with flattened noses, which are generally identified with the Kiratas, a Tibeto-Burman race occupying the middle Himalayan ranges in the neighbourhood of Nepal and Bhutan.

7. **Raudvansalakas**: They may be located in the Himalayan hill States of the Punjab and Himachal adjacent to the Kulu region.

9. **Dasayyas**: According to Pargiter the Dasayyas were a Punjab tribe.

11. **Gavas**: Gaddis of Chamba. The Gavas are equivalent to the Gaddiks, the ancient name of the Gaddis of the Chamba State which were referred to by Patanjali, as living outside the Aryavarta.

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1. RS xiv.26; iv.25; xi.59; xvi.22; xvii.19.
3. CHI iii pp. lff; HI xiii p.35; INC 1 p.250; JRAI 1935 p.697.
4. ENI p. 158. of IA xii pp. 231, 349; Smith, Cat p. 150.
7. RS xiv. 357.
8. NAI pp. 119-19.
12. Panini p. 43.
Gandhara: It is the modern Kandahar, from Kabul valley to Taxila and comprised the Rawalpindi and Peshawar districts. Gandhara is mentioned in every type of literature of India. It is described by Strabo, under the name of Gandaritias, as lying along the river Kophas, between the Choaspes and the Indus.

Ptolemy refers to the Gandharas whose country included both banks of the Kophas immediately above its junction with the Indus. The Chinese travellers called it Kim-to-la, who locate it to the west of the Indus. The most ancient capital of Gandhara was Puskaravati, Pe-la-sha-yulo of Hiuang Tsang, and Pe-len-sha of Fa Hien, and Peukalestis of the Greeks.

There is no consensus among the various scholars on the identification of the Gandhara kingdom. Their views may be summarised thus: S.K. Aiyangar holds that Gandhara was equivalent to E. Afghanistan, extending from the Afghan mountains to the district somewhat to the east of the Indus. According to D.R. Bhandarkar, Gandhara included the western Punjab and East Afghanistan. I.L. Day says that Gandhara lies along the Kabul river between the Einar and Indus. Cunningham on the authority of the Chinese travellers gives the following boundary of Gandhara: 'Lamghan and Jalalabad on the west, the hills of Swat, and Dmir on the north, the Indus on the east and hills of Kalabagh on the south. Rhys Davids says that Gandhara (modern

1. It., iv, 23; v, 22; vii, 70, 71; ix, 21; x, 7; xvi, 23; xvii, 12; lxv, 25. Of Rg I, 23, 7; Nat Adi ch x p. 115; Nat 114, 41.
3. Ibid.
4. CAGI p. 65.
5. Vasi. iv. ch. 4.
7. Beal Fa Hien p. 34.
11. CAGI p. 56.
12. NI p. 28.
Kandahar) was the district of East Afghanistan, probably including the North West Punjab. V.A. Smith holds that it was equivalent to the North West Punjab and the adjoining regions.

Following Rapseon, B.C. Law maintains that Gandhara denotes the region comprising the modern districts of Peshawar in the North West Frontier Province & Rawalpindi in the Punjab. It lay on both sides of the Indus. According to Zimmer, their settlement was on the south bank of the Kubha up to its confluence with the Indus, and to a certain extent to the east of the Indus itself.

The Gandhara was known for its activities in the field of art from C.50 B.C. to A.D. 500. It was also a great centre of learning. Taxila, one of its capitals, was the venue of a reputed University in the Buddhist age. Both the cities of Gandhara, Puskalavati and Taxila, were the mint cities during the times of the Greeks, the Scythians, the Parthians and the Kushanas.

6

Himatara: The western Himalayan range was variously known to the classical writers as Emoda, Emodi, and Htimodes. Natters states that the term Himatara is translated in a Chinese note by the expression 'Foot of snow Mountain'. Yule points out that a trace of the word Himatara can be found in the name of one of the still existing provinces of Badakshan, Daraim or Dar-i-sin. Hence it may refer to the kingdom of Khotan, near the Karakorum range.

3. TAI p. 3; EULAI pp. 75-77.
5. Vedic Index vol i, p. 229.
7. McC Classical Writers p. 16 fn.1 and p. 35 fn.2.
9. NWWI pp. 80 ff.
The Hunas referred to by Varahamihira were the Hepthalites or the white Huns or Chinese Ye-thas, of Turco-Mongol race, who originally lived in the Altai region. In the beginning of the 5th century A.D. they were not an important people and owed allegiance to another nomadic tribe of Turkish origin called Juan-Juans who were occupying Mongolia. In the second quarter of the same century they started spreading westwards and "conquered the entire steppe area upto the Aral, and their territory thus included the valley of the Ili upto the Badakash, the valley of the Issiq-Kul, the steppe of Chu and Chao, and the valley of the Jaxartes upto Aral".

About 440 A.D. they occupied Segdiana, Tekharistan and Balkha. After the conquest of Balkha, the Hepthalites, under their king Akshunwar, invaded Khurasan in 454 A.D. and killed King Peros, the Sassanian king of Persia.

Kalidasa mentions them living on the banks of the Oxus. An abortive campaign of the Hepthalites has been referred to in the Museum Pillar Inscription of Skandagupta.

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1. De xiv.27; xi.61; xvi.33.
   cf Utpala p. 312.
2. India and Central Asia, p. 9; See also pp. 125-26.
It was only after 520 A.D. that they entered India, under Karamana and Mihiragula, and established themselves in the western sector of India. The Runas are placed in the Punjab region in the Harsha Carita. The Runas were later on absorbed in the Indian population and are regarded as one of the 33 clans of the Rajputs. It is quite possible that Varahamihira's Runas lived in the country round Sakala (Sialkot) in the Punjab which was called Runadesa and was also the capital of Mihiragula.

4 Kaikavasa: Their territory comprised Jhelum, Shahpur and Gujrat in the Punjab. According to Ramayana their territory lay beyond the river Vipasa (Bass) and extended upto the borders of the ancient Gandhara kingdom with its capital at Girivraja which Cunningham identifies with Girjak or Jalafpur on the Jhelum.

5 Kaikavatas: It is Kalabagh on the right or west bank of the Indus at the foot of the Salt Range in the Ranua district.

1. p. 126.
3. Day, p. 76.
4. SS xiv. 27.
5. i. 68.19–22; vii chs 113–14.
6. GAOI p. 186.
1. 
Kathadhanas: They are the Kathaioi or Cathaeans who settled in the Bari Doab during the time of Alexander's invasion.

2. 
Khasara: Khasara, it seems, is a corruption of Kharosthra which is identified with Kashgar.

3. 
Kohalaa: Kohalas have been identified with the Kohilas, a Kulu tribe living in the Kangra district of the Himachal Pradesh. Koluka is another name given to Kulutas.

4. 
Kundraminas: They may be another branch of the Mina people, whose capital was Minanagara. The tradition runs that the Minas were among the earliest inhabitants of Rajputana.

5. 
Madrasas: See under the north west division.

6. 
Malavas: Majha i.e. Malava region in the Punjab. The Malavas are identical with the Mallow of the Alexander's historians, occupying the right bank of the lower Hydastes (Ravi). They lived by the profession of arms. It seems from the finds of their coins that one of their branches migrated to Eastern Rajputana sometimes during or after the Maurya period.

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5. B8 xiv. 27.
9. IGI 1908 xxi p. 114.
10. B8 xiv. 27.
11. Ibid.
13. JRAS 1897 p. 263; Smith, Cat. p. 141; Allan, CCAI p. 1v.
1. Mandavyas: The Mandavyas may be identified with the people of Mandi in the Himachal Pradesh which is the same as Mandasati of the Yavadigana of Panini.

2. Panini: On the eastern bank of river Jhelum. It is suggested that either the Hydaspes was the earlier home of the Purus where some remained after the others had wandered east, or the later Purus represent a successful onslaught upon the west from the east. Peroos, contemporary of Alexander, represents the Sanskrit Pura or Panini.

3. Hoshiarpur district of the Punjab. The Rajanya coins bearing the legend Rajana-janapadasa written in Brahmi characters are found mainly from the Hoshiarpur district of the Punjab.

4. Sitakas: Sitakas were settled on the river Sita identified with Syr-Daria or Jaxartes.

5. Cemukhas: In the Chinese books, description is given of the kingdom of dogs where men have the bodies of dogs. It has been noticed that the dogs of Tibet are very big in size and had formidable strength. Can we infer that the 'dog-faced people' refer to the Tibetans or the some other Mongoloid peoples living on the borders of the Himalayas.

References:
1. BS xiv.27.
2. EBAI p. 118.
3. Asta viii.2.9.
4. BS xiv.27. cf RG x.33.4.
6. BS xiv. 36.
8. BS xiv.27. cf Dey, p. 187; EBAI pp. 84,119.
10. Schuyler, E., Turkestan, i p. 409.
11. IA iv p. 225.
Trigarta: Trigarta means the land watered by three rivers. The upper portions of the Ravi, Beas and Sutlej formed the Trigarta country, along with Jullundur and a part of Lahore. It was also called Jalandrayana. The coins of the Andumbaras are found from this territory. According to the Rajatarangini the ancient kingdom of Trigarta included the Kangra district.

Udicyas: It was a term used in Vedic and later Sanskrit literature to denote the northern quarter. The river Saraswati was the boundary line between the Udicyas and the Pracyas in the earlier period and the Gupta times. The north west region of Saraswati (Chaggar) was called Udicya and south east Pracya.

Uttara Kurus: They are probably the same as Ottorokorra of Ptolemy. In later literature the land of the Uttara Kurus was known as an earthly paradise. Lassen places it to the east of Kashgar, whereas Day locates them in northern portion of Carnwali.

1. BS xiv.25.
2. Ibid. xlii.22; xlii.16.
3. ASR v p. 143; Mark p. 221,347 fn.
6. CGAI xli; PHAI p. 68; IA xvii p. 3.
7. i p. 138.
8. BS xiv.25.
13. Ibid. p. 213.
It is modern Bhatnair in the Punjab. They lived on the east side of the Sutlej southwards from Ferozepur. K. P. Jayaswal, however, identifies them with the Pathana.

Eastern Punjab. Their coins are found in the area extending from Saharanpur to Multan. According to Cunningham the Yaudhayas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyan. Day locates them between the Hydaspes and the Indus. They played a very important role in ousting the Kushanas' rule from India. Their supremacy remained unchallenged during the third and fourth centuries. They lost their independence during the time of Samudragupta.

1. BS xiv. 29. cf Mbh ii.32.3; Mark ch.67.
3. IA lxii pp. 191 ff.
4. BS xiv. 29. cf Adi 95.76; Asta v.3.117.
5. GCAI xli. cf JRAS 1897 pp. 867 ff.
SECTION X

NORTH EASTERN DIVISION

The Brhat Samhita enumerates 35 settlements in the north eastern division; Parasara, 27; Markandeya, 33 in the first list and 13 in the second list; Brahma, Matsya, 5 and Vayu, 12 each; Brahma, and Vamana, 13 each; and Garuda, 7. The account of the Vayu Purana is copied by the Matsya, Markandeya and Brahma Puranas. The sources such as the Vayu, Brahma, Vamana, Brahma, apart from being deficient in content, supply different lists. The list supplied by the Brhat Samhita is completely corroborated by the list of the Markandeya Purana, with the exception that latter does not contain three names, viz., Meruka, Nastarajya and Divistas of the former, whereas the settlement of Yavana of the list of the Markandeya Purana is not mentioned in the Brhat Samhita.

Varahamihira's list consists of the following: Meruka, Nastarajya, Pasupalas, Kiras, Kasmiras, Abhisaras, Daradas, Tanganas, Kulas, Sarindhas, Vanarastra, Brahmapura, Darvas, Damaras, Vanarajya, Karnatas, Cinas, Karmindas, Bhallas, Lola, Jatasastra, Kusahas, Khhas, Ghosas, Kusiis, Ekaaramas, Anuvisas, Savarnabhu, Vasuvanam, Divistas, Pasuravas,

1. 58, 49 ff.
2. 57, 56 ff.
3. 49, 69 ff.
4. 114, 55 ff.
5. 46, 126 ff.
6. 27, 82 ff.
7. 13, 57 ff.
8. 1, 55, 1.
9. 57, 56 ff.
10. 55, 49 ff.

11. See under south western division.
13. Lola, Vasuvanam and Divistas are not identifiable.

Map may be located in the vicinity of Vanarajya.
Claranivasanasa, Trineteras, Munjadri, and Gandharvas. It has been seen earlier that a number of settlements such as enlisted in the north eastern division of India by Varahamihira should have either been included in the northern or north western divisions. Similarly Nerauka could have been located in the northern region along with Nerauk.

1. A fabulous term and can not be identified.
MOUNTAINS

1. 
Manuka: See under the northern zone.

2-3. 
Munja: The Mahabharata places the hill at the back of the Himalayas. In Zimmer's view, Munavat (Munja) was one of the lower hills on the south-west of Kashmir.

FORESTS

5. 
Vanaraiya: If it is Varnava of Panini's Sutra, it denotes the Banma region and Waziristan. Vanaraiya may correspond to the Banagara of Ptolemy.

6. 
KINGDOMS

Kastoraiya: The 'kingdom of the dead' may be identified with Kast or Jagatsukh in the upper valley of the Beas, the ancient seat of the Pala Rajas of Kulu.

9. 
Suvarnabhum: It is difficult to agree with Kern who takes it to be a mythical land. It corresponds to the Gold country of Huan Tsang, Su-fa-la-na-kiu-ta-lo or Suvamagota which was

1. BS xiv.29.
2. Ibid. 31.
3. xiv.8.1.
5. BS xiv.30. cf. Bwas 1.1.6.28.
6. IHQ xxvii.11; xix.10.31.
7. NN p. 141.
9. Atkinson ch. ii pp.9 fn.3.
10. BS xiv.31.

Havelock, K.B., History of Indian and Eastern Architecture, p. 612.
situated between Ysu-t'ien (Khotan) on the north and Tu-fan (Tibet) on the east. To the classical writers this region was known as the land of the gold digging ants which is also referred to by the Mahabharata.

CITIES

2 Brahmapura is Vairatpattan situated in the north east direct on of Hardwar in the Ramn and Garhwal districts.

4 Hsuan Tsang visited this place during his stay in India.

COUNTRIES AND PEOPLES

5 Abisares. Abisara district of the Peshawar division. It is the Abisesares of the Greeks. Stein, however, identifies it with the tract of the lower and middle hills between the Jhelum and Chenab including the state of Rajapura (Rajauri) in Kashmir. The people had no reputation for good conduct during the time of Kalahana.

9 Anuvisvas. The Anuvisvas were a hill tribe occupying the region between Hari Khorasun and Indian border land.

12 Shallas. Fleet renders it as Shilla which is untenable as both Utpala and Parasara give 'Shalla'. Shallas are most

1. 11.52.3-6, 12-14.
2. BS xiv.30.
3. GAI pp. 407-8; Bly p.40; HCAI p. 72.
4. Watters i. p. 329; Jullien 1,494; ii.231.
5. BS xiv.29; xxxi.19; AI i,199.
6. Invasion of India by Alexander p. 68 fn.2.
8. Ibid. i. p. 61.
10. HCAI p. 129.
11. BS xiv.30.
probably the Bhallamasah, a non-Aryan tribe mentioned in the 
1 8
Rigveda identified with the region of Bolen pass.

3 4 5
Cina: Mahasina: It is modern China. The Mahabharata 
mentions them as highly respectable people, but according to 
Nana they were degraded Ksatryas. Their country was famous 
for a particular breed of horses. R.C. Lay, however, 
locates it in the Himalayas beyond Gilata or Kirata. According 
to another writer the Cinas represent the people of modern 
Gilgit, Astor and Yasin.

9
Darana: Kashmir: The name is frequently mentioned in the 
Rajatarangini as the designation of a class of feudah land- 
10 11
owners of Kashmir. Pliny mentions a people called Bissuru.

12
Dardas: It is modern Dardistan, the district of Dardo in 
the north of Kashmir on the upper bank of the Indus. Strabo 
mentions them as Dardai; Pliny as Dardae and Ptolemy as Daradrai 
and locates them east of the Lambatai (Lamgham) and of Soneotama 
(Swat river) and to the north of the uppermost course of the 
13 14
Indus. According to Megasthenese the gold came from the 
country of the Dardae. Stein identifies its capital Daratpuri 
with modern Gures.

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3. RS xiv. 30; v. 77; 78. 80; x. 7. 11; xi. 61; xvi. 1. 28; Mark ch. 57. 29;
   Apadana i. p. 2; ii. p. 369; Malindapanho pp. 327-32, 331; Mahavasta 
   vol. 1 p. 171.
4. Ibid. v. 8.
6. Ibid. lxxiv. 3049.
7. HGI p. 73. Of Dey p. 49.
12. RS xiv. 28; v. 45. 78; xiii. 9. Of Vrana ii p. 134;
   MBh embl. 45-61; Drons ch. 10. 18.
13. TAI p. 55.
15. RT 1. p. 47. Of India and China p. 108; Dey p. 53.
Darvas: Hill regions between Vitasta and Candrabhaga. The Darvas are grouped with the Trigarttas, the Daradas etc., to the north of the Punjab in the Mahabharata. At another place they are combined in a single appellation with the Abhisaras which is further testified by Rajatarangini.

Gandharvas: Gandharvas are the same as the Gandharas.

Ghashas: See under Madhyadisa.

Jatarmatis: They may be identified with the people living on the banks of river Jumartas.

Kashmir: Kashmir. In the 3rd century B.C. according to Kalhana, Kashmir was included in the empire of Asoka and in the beginning of the Christian era, the Kushanas are known to have brought it under their supremacy. Their emperor Kaniska constructed a new city namely Kaniskapura which has been identified with Kampur Sarai, 10 miles to the south of Srinagar. Huviska, one of the successors of Kaniska built Hushkapura. Hiuen Tsang's Hu-so-Kia-lo or Hushkara, is identified with Barahmula on the Behat. Srinagar, the old capital of Kashmir prior to the erection of Pravarasenapura, the new capital built by Raja Pravarasena II in the beginning of the sixth century A.D.

1. BS xiv.30.
3. Hiib viii. 73, 19-30.
4. i. p. 32 fn; vol.ii p. 438.
5. BS xiv.31; xii.3; lxxxvii.33.
6. Ibid. xiv.30.
7. Ibid.
8. Ibid. 29; v.77, 78; ix.19; x.12. Also mentioned by Panini iv.2. 129; v.3.22; Bhaya l.1.44; Divyavadana p. 359.
9. Ibid. v.70; x.57. of R1.106, 168; CAGI p. 118.
10. R1 i. 106.
11. Ibid. i 168.
14. CAGI p. 118.
stated to have been built by Asoka, is identified with an old site 2 miles to the south east of the Takht-i-Sulaiman called Pandrahan. The site of the new capital Pravaranapura is that of the present capital of Srinagar. Mihirakula is stated to have ruled over Kashmir sometimes after 527 A.D. after his defeat by Baladitya, the Gupta monarch. A new dynasty known as Karkota dynasty was founded by Durlabhavardhana who married the daughter of the last king of the Gotarda dynasty named Baladitya, and as the latter had no son, succeeded the throne in C. A.D. 627. The greatest king of this dynasty was Lalitaditya Muktapada (C 724-60 A.D.). Nartanda, the temple of the sun, which stands on a slope about three miles east of Islamabad was built by Lalitaditya. The country and the people are noticed by classical writers. Hsuan Tsang reached the country of K'o-sse-mi-lo (Kashmir) from Wu-la-shih, i.e. Hazara. Hemacandra refers to a variety of names such as Madhumata, Sarasvata, and Vikamika as the alternative names of the country. It is difficult to define its limits in ancient India.

Kara: Kangra in the Himachal Pradesh.

Kucika: It is Kucha or the ancient Kuca, situated on the north route of the Tarim region known as Senc-India. It was one of

1. BT i, p. 104.
2. CAO1 p. 106.
3. Ibid., p. 112.
4. McCrindle's Ancient India as described by Ptolemy (Masumdar, S.H., ed.) p. 306.
5. Watters, i, pp. 257-62.
6. Abhidana, p. 362 (Bhavangar).
7. ES xiv,29; iv,22; xxxii,19.
8. Ibid. 30. cf Mihi i. 144,2 and 11,48,2.
the important kingdom under the influence of the Buddhism.
Kucika is the same as Kicsaka (where the bamboos grow) mentioned by Kalidasa.

Kuluta: Kuluta: It is the modern Kulu valley of the Himachal Pradesh. Kuluta, Hsuan Tsang's Kun-la-to is placed by him to the north east of Jullundur.

Kunatas: Rendered as Kunahas they may be identified with the people of the region of Kunihar, a small Siala Hill state of the Himachal Pradesh.

Kulinda: Kulinda: Upper eastern Punjab and Saharanpur. They may be identified with the Kulindrine of Ptolemy. McGlinn locates them between the Hema and Mandara mountains, whereas according to Pargiter, their territory can be extended further east along the southern slopes of the Himalayas as far as Nepal. Repson gives them the territory of the Sutlej in the Siala Hills. Day, however, locates them in the Garhwal including the district of Saharanpur, north of Delhi, and Cunningham with Jullundur.

Khasas: The Khasas were Tibetans living in the Harras region of Tibet. The Cesi of Pliny are identified with

1. India and Central Asia, pp. 66 ff.
3. BS x. 11.
5. Watters ii, p. 296.
6. BS xiv. 30.
7. BEAI p. 143 fn. 11 and p. 122.
8. BS xiv. 24.
11. Ibid.
13. CHS i. p. 476.
15. CASSI p. 157; ASR vol xiv.
the Khasas who occupied the west of Tibet. Ptolemy's Kasia correspond to Kashgar. The Khasas may have left their name in Kashgar; Kaskhara; the Hindukush; Kashmir. The Mahabharata mentions them as a half civilised tribe living outside India and are described as Mlecchas in the Harivamsa. Manu regards them as a fallen warrior class.

5. Punnalas: It is supposed that they may be referred to the Gaddis, the shepherds of the Kulu valley who master large flocks of sheep and goats. The Kulu valley contains several dense grazing grounds and lofty grass summits.

7. Paurveda: See under the northern division.


9. 10. 11. 12. 13. Tanganas; Ladakh. In the Mahabharata the Tanganas are the neighbours of the Khasa. Pargiter says that they were intermixed with other mountain tribes, and inhabited a country in the middle portion of the Himalayas. They are also regarded as the same as the Ganganai of Ptolemy.

2. NI pp. 203-4.
4. x. 43-44. of Sukraniti ch. iv sec. V line 98.
5. BS xiv. 28.
6. ESAI p. 142.
7. BS xiv. 31.
8. Ibid. 29. of Day p. 172; ESAI p. 194.
9. Ibid. 29.
10. Day p. 204.
11. ii. 32. 3. 4.; 12-14.
Triinstra: Most probably Triinstra (three-eyed) people refer to the worshippers of god Siva (who has three eyes) living in and near the mountainous region of the Himalayas. Triinstra may be identified with Sunet i.e. Sunstra, in the Ludhiana district (which lies near the foot of the Himalayas) or was situated nearby. Ludhiana itself is derived from Budrayana, i.e. Siva.

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1. BC iv. 31.