CHAPTER V

GEOGRAPHICAL FEATURES

OF THE KAUMARIKA-KHANDA
CHAPTER - 5

GEOGRAPHICAL FEATURES OF THE KUMARIKA - KHANDA:

The geographical description under the title 'Bhuvana-Kosa' or 'Bhu-Samsthiti' and Loka-Samsthiti is seen in most of the Puranic literature. Among all Puranas, the Skanda-Purana gives richest account of geographical condition of 'Bhu-loka' as well as whole of the universe. The list of the Puranas containing wealthy description of Bhuvana-kosa is as follows

1. Vayu-Purana - chapter 101
2. Matsya-Purana - chapter 113 to 124
3. Brahma-Purana - chapter 70 to 175
4. Markandeya-Purana chapter 45 to 81
5. Varaha-Purana - chapter 74 to 89
6. Agni-Purana - chapter 118
7. Skanda-Purana - Generally in the all avantara-khandas and Particularly in the Mahesvara Section.
8. Padma-Purana; Linga Purana, and Mahabharata (Bhisma-Parva) are famous for the description of Bhuvana-Kosa.

The Kaumarika-khanda is supposed to give more geographical data than any other Puranic work. Therefore Dr. H.C. Ray Chaudhary writes - "Some of the Purana texts, notably the Kaumarika-khanda of the Mahesvara section of the Skanda-Purana add details about Indian topography, which are far in advance of that contained in the Bhuvana-kosa."

1. Sastri D.K. 'Purana Vivecana' (Guj.) pp.2-3, 1931
The word 'Kaumārika-khanda' itself indicates a geographical region. About the importance of such detail description of Bhūvana-kosa noted in the Kaumārika-khanda, C.V. Vaidya observes.3

"The Mahābhārata list of countries in India is important for Indian History, preceding the Christain era, Varāha Mihira's list is similarly important for the fifth century A.D., while Hiuem-Tsangs travels supply us with accurate and detailed information of the 7th century A.D. But there is a list of countries in India (not people) in the Skanda-Purāṇa Kaumārika-khanda chapter 39, which is equally important for Indian History and gives us pretty accurate information about the 9th Century A.D."

The chapters 37, 38 and 39 of the Kaumārika-khanda, deal with the description of whole universe and Bharata-varsa, with its provinces. All these three chapters give details about the creation of the Universe, its division into lokas, division of the earth into seven dvīpas; further sub-division of Jambu-dvīpa into Vārṣas, and lastly the account of Bharata-khanda along with the details of mountains, rivers, ponds etc.

Bhūvana-kosa Varnana of the Kaumārika-khanda contains the description of Sapta-Svargas, Sapta-dvipas and Sapta-patalas. So far as these descriptions (of seven dvipas - pātalas, svargas and Samudras) are concerned, all purāṇas hold the same opinion.4

In the Kaumārika-khanda, the geography covers the mountains, rivers, tīrthas, cities and villages of Bharata Varsa. Moreover, the description of Sūryamāṇḍala, Nakṣatra maṇḍala and Candra-maṇḍala are also noted. Vāyu, Mārkaṇḍeya - Liṅga and Kurma Purāṇas

4. Shastri D.K. 'Purāṇa Vivecana' (Guj.) 1931, p.5
are well known for their description of Bhuvana-kosa.

The slokas mentioned for Bhuvana-Kosa Varnana, are almost similar in all these purāṇas.

A separate description of chapters thirty-seven to thirty-nine of the Kaumārika-khanda is given for collecting the geographical data and other informations. It is as follows:

In the chapter thirty-seven along with the description of mountains and seas, septa-dvīpas are described in detail. According to that description, the area of the earth is two crore, fifty lacs and fifty three thousand yojanas.  

In the beginning, it is mentioned that 'Brahmāṇḍa' is divided into three divisions, viz. (1) Urdhava (svarga) loka (2) Bhū-loka and (3) Pātāla. The gods are residing in svargaloka the human-beings are on the earth and Nāgas and dānavas are in Pātāla. Further, Septa-dvīpas are described in detail.

The king named Priyavrata, the son of Svayambhu, Manu, had ten sons. Three of them became Sanyasi (names not mentioned) and seven established in different dvīpas of the kingdom of Priyavrata. The description of Septa-dvīpas, narrated in the slokas from 16 to 22 of the chapter thirty-seven is as follows:

5. K.K. chap. XXXVII, 22
6. K.K. chap. XXXVII, 13
7. Ibid chap. XXXVII, 14
<table>
<thead>
<tr>
<th>Name of the dvīpa</th>
<th>Area of the dvīpa</th>
<th>The Sea encircled to dvīpa</th>
<th>The king</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jambu-dvīpa</td>
<td>One lac yojanas</td>
<td>Ksāra Samudra (Ocean of Salty water)</td>
<td>Agnidhra</td>
</tr>
<tr>
<td>Saka-dvīpa</td>
<td>Two lac yojanas</td>
<td>Kṣira Samudra (Ocean of milk)</td>
<td>Meghātithi</td>
</tr>
<tr>
<td>Puskarā-dvīpa</td>
<td>Four lac yojanas</td>
<td>Sūrā Samudra (Ocean of one type of Wine)</td>
<td>Vitihotra</td>
</tr>
<tr>
<td>Kusa-dvīpa</td>
<td>Eight lac yojanas</td>
<td>Dadhi-samudra (Ocean of curd)</td>
<td>Hiranyaroma</td>
</tr>
<tr>
<td>Kraunca-dvīpa</td>
<td>Sixteen lac yojanas</td>
<td>Ghrta Samudra (Ocean of ghee)</td>
<td>Dhṛta-Pūṣṭhi</td>
</tr>
<tr>
<td>Salmali-dvīpa</td>
<td>Thirty-two lac yojanas</td>
<td>Ikṣu-samudra (Ocean of sugar-cane juice)</td>
<td>Yajñābahu</td>
</tr>
<tr>
<td>Gomeda-dvīpa</td>
<td>Sixty-four lac yojanas</td>
<td>Svāda-samudra (Ocean of tasteful water)</td>
<td>Idmajihva</td>
</tr>
</tbody>
</table>

These sapta-dvipas are divided in forty-six khandas, as the sons of Priyavrata has further divided their own dvīpa and gave it to their heir.

Apart from the description of other dvīpas and its distribution into khandas, only Jambu-dvīpa is described here in detailed because it covers almost whole of the earth, including the Bharata-Varṣa.
Jambu-dvipa is divided into nine Khandas, because Agnidhra, the eldest son of Priyavrata had nine sons. These nine khandas are known after the name of Agnidhra's sons. The same name of Agnidhra's sons are noted in Visnu-Purana.

The name of Khandas are -

1. Ilavrtta
2. Bhadrasva
3. Ketumala
4. Kuru-Khanda
5. Hari-Khanda
6. Ramyaka
7. Hiranyamaya
8. Kim-purasa-khanda
9. Labhi-khanda

Among these nine khandas, the description of Labhi-khanda is narrated further in the text. The area noted for Labhi-khanda is nine thousand yojanas and its territory begins from Himalayas to Sagara and it has the shape of bow. Whereas the description presented with the help of Puranas for the whole Bharata-Varsa, B.C. law writes - "It (Labhi khanda i.e. bharat) was separated from the Kim-purusa by the Himavata and had the shape of bow" (Matsya-113-32, Brahmanda 35; 33, and Mahabharata VI-6, 35)

He further writes -

"It lay between the Himavata to the north and the sea to the south" (Vayu-45; 76 visnu II; 3;1)

9. K.K. chap.XXXVII, 56
10. Law B.C. Geographical Essays (1937) vol.I
From the above mentioned description it can be easily traced out that the author of the Kaumarika-khanda is noting Nabhi-khanda for Bharata-varsā. According to the kaumarika-khanda, it (Bharata-khanda) is further divided into the nine divisions (Varsas) by the King named Sata-Sṛṅga, who was born in the Priyavrata's kula and was the son of well-known king Bharata. Sata-Sṛṅga had eight sons and one daughter (Kumāri). He therefore divided his kingdom into the nine khandas (varsas) and distributed among them. They are as follows (K.K. chap. XXXIX, 68)

1. Indra-dvipa  2. Kaseru  3. Tamra-dvipa

The scholars and the authors of various Purāṇas, hold different opinion about the situation and boundaries of the area of these nine khandas. But majority of them are of the same opinion about the number of khandas. According to the Markandeya Purāṇa, Bharata

11. Here in the chapter 39:49, the author of the K.K. used the word Bharata-khanda. Actually it should be Nabhi-khanda because the king Sata-Sṛṅga was born in the kula of famous king Bharata, who was the grandson of Nabhi - the king of Nabhi-khanda. In other words Nabhi-khanda means Bharata-khanda. According to the K.K. It is noted in the K.K. that Nabhi-khanda lay between Himādri and the sea (K.K. chapt. 37:50-51) The last mentioned Varsa is the same as Bharata-Varṣa, which is the best of all the nine Varṣas of Jambu-dvīpa. The eight Varṣas other than Bharata, were inhabited by the gods (Sk.IV-1,22, 54) The Varsa ruled by Nabhi was styled Nabhi-khanda situated between the Himalayas and the sea. But this name seems to have been changed during the reign of Bharata, the grand son of Nabhi (K.K. ch. 37: 57).
Varga is divided in nine divisions. The same figure is reported in Mahābhārata (VI, 6:53); Matsya (114:85) and Nilakhaṇṭha comt. on Mbh. (VI, 6:37) as Nāsavarsanī.

"These nine bhedas or Varga or Khandas of Bhārata varsa are also reported in the famous astronomical work 'The siddhānta Siromani' (III, 41) of the celebrated astronomer Bhāskaracārya as well as in the majority of purāṇas." 13

The text of the kaumarike-khanda further notes that, except the kaumarika-khanda the other eight khandas are further subdivided into the nine divisions, because each son of the king Sata-srnga had nine sons. And it is therefore described in the form of a list of seventy-two Pradesas of Bhārata Varsa.

The number of villages assigned to each of the seventy-two Pradesas is also noted in the chapter 39 of the Kaumarika-khanda. A separate description of all these pradesas is given in this chapter. The total number of villages in Bhārata Varsa is noted as ninety six crore and seventy two lacs. 14

This is an important contribution of our text, for we do not find such detailed geographical information elsewhere.

Skanda mentions Bhārata-varsa as one of the nine-varsa of Jambu dvipa. Like the other works of the class, Skanda also derives the name, Bhārata-varsa from the emperor Bhārata, son and grandson of Bṛṣabha and Nābhi respectively.

12. Markandeya Purāṇa 53: 76
14. K.K. Chapt. XXXIV, 163
The daughter of the king Sata-āruṇa has also distributed her khanḍa (Kumārika-khanḍa); among her eight brothers, but no detail has been given in the text, we find some information about the Kaumārika-khanḍa in other avāntara-khandas of skanda-purāṇa. Accordingly the Kaumārika-khanḍa, which is described as the best of all the countries, is identified with India proper (including Pakistan). Prabhāsa-khanḍa of Skanda Purāṇa suggests that, Kumārika-khanḍa the 9th division of Bharata-varṣa denotes the entire Indian Peninsula, but the Kaumārika-khanḍa, a section of the Māheśvara-khanḍa places it below Pariyātra.

As already mentioned earlier in this chapter, the king named Priyavrata had ten sons, three of them became Sanyāśī and seven are established in famous seven mythological dvīpas, narrated in many Purāṇas and Epic like Mahābhārata. Among the descriptions of these seven sons and dvīpas in which they were established, Agniḍhra, the eldest son and his Jambu-dvīpa is already described earlier in this chapter. The description further reveals that, from the remaining six sons of Priyavrata viz. Meghatiṭhi, Idmatiyhe Hiranyaroma, Dhṛtaparṣu, Vaiṣṇabāhu, and Vitihotra, the first five had seven sons each. They distributed their own dvīpas into seven Khandas. The youngest son Vitihotra divided his kingdom (dvīpa) into two division as he had only two sons. All Khandas are named after the grandsons of Priyavrata. Its description is noted in the Kaumārika-khanḍa as follows:

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15. Sāk.K.VII, I 172:10
17. K.K.chapt. XXXVII, 61 to 80
<table>
<thead>
<tr>
<th>Name of the dvīpa</th>
<th>The King</th>
<th>The division of dvīpa (Khanda)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Gomeda-dvīpa</td>
<td>Idmajivha</td>
<td>(1) Śiva (2) Suramēva (3) Subhadra (4) Śānti (5) Aśvēta (6) Amṛta</td>
</tr>
<tr>
<td>(Haksa-dvīpa)</td>
<td></td>
<td>(7) Abhaya</td>
</tr>
<tr>
<td>4. Kramācādvīpa</td>
<td>Dhrta-rūṣṭhi</td>
<td>(1) Madhurya (2) Meghārūṣṭha (3) Svadhāma (4) Lohitārṇava (5) Vana-rūṣti (6) Rūṣya (7) Āma</td>
</tr>
<tr>
<td>5. Salmali-dvīpa</td>
<td>Yaṁabahu</td>
<td>(1) Surocana (2) Saumanasya (3) Ramanaka (4) Devabarhi (5) Fārībhadra (6) Apyāvana (7) Abhijāna</td>
</tr>
<tr>
<td>6. Puṣkara-dvīpa</td>
<td>Viṭhīhota</td>
<td>(1) Ramanaka (2) Dhataka</td>
</tr>
</tbody>
</table>
Thus, in the chapter thirty-seven of the Kaumārika-khanda, we have the description of seven dvipas. Chapters 38 and 39 contain the mythological description of Urdhavaloka, Patañjas (nether world) and Naraka. Most of the Purāṇas and epics hold similar opinion for these description. It is described in the Kaumārika-khanda that after the creation of world, it was divided into regions, viz. the upper middle and lower, occupied by the gods, human-beings and the serpents (Nāgah) respectively. 18 Each region was further divided into seven divisions, giving rise to seven dvipas, seven patañjas, and seven svarlokas. 19

In the chapter thirty-eight of the Kaumārika-khanda, saptalokas are described. They are as follows:

1. Bhūloka - The land on the earth, where human beings are living. (XXXVIII, 39)
2. Bhūvarloka - The place between the earth and the sun (XXXVIII, 40)
3. Svarloka - The place between the star Dhrva and the sun (XXXVIII, 41)
4. Maharloka - The area of one crore yojanas away in the north to Dhrva (XXXVIII, 41)
5. Janaloka - The area of two crore yojana away from the Maharloka (XXXVIII, 42)
6. Tapaloka - The area of four crore yojana away from the Janaloka (XXXVIII, 43)
7. Satyaloka - The area of eight crore yojanas away from the Tapaloka. It is also known as Brahma loka (XXXVIII, 43)

18. K.K. chapt. XXXVII, 13-14
19. Ibid - XXXVII, 15
The abode of the creator of the world is very luminous and it is situated eighteen crore and eighty-five lac yojanas from Brahmaloka. (XXXVIII, 44) According to the text of the Kaumārīka-khandā 'trailokya' means the group of Bhūrloka – Bhūvarloka and Svarloka.20 Along with the description of Candra-mandala and Nakṣatra-mandala the Solar system is described in detail.21 Chapter thirty-nine of the Kaumārīka-khandā deals with the description of Pātālas and Nārakas.

The Septa-Pātālas are noted as follows:22

(1) Ātāla  (2) Vitāla  (3) Nītāla
(4) Rasātāla  (5) Talātāla  (6) Sūtāla  (7) Pātāla

It is further reported that below the surface of all these Pātālas, there is a deep water region inside and the Nārakas are situated beyond this water region. The sinners have to go deep in Nārakas.

The Nārakas are fifty-five crore in number, but only twenty-one among them are noted in the text, which are important and well known.

They are as follows:23

(1) Kaurava  (8) Lavaṇa  (15) Pāmaya
(2) Sukara  (9) Vimoheka  (16) Pītyvahe
(3) Rodha  (10) Vaītarṇi  (17) Vaḥnī-jvālā
(4) Tūla  (11) Kṛmīsā  (18) Āḍhassāra
(5) Viśasanā  (12) Asiptravana  (19) Avīcī
t
(6) Mahājvala  (13) Kṛṣṇa  (20) Samdesa
(7) Tapa Kumbha  (14) Lālabbhakṣa  (21) Apara.

20. K.K. chapt. XXXVIII, 45
21. Ibid XXXVIII, 47
22. Ibid XXXIX, 1-2
23. K.K. chapt. XXXIX, 6-7
But with all these descriptions the chapter thirty-nine
of the kaumārīka-khanda, provides very useful information
in the study of ancient geography of India. No other works,
describe such detailed study of Janapada Varnana. The details
about the mountains, rivers, cities and villages of Bhārata
varṣa are recorded.

As already mentioned earlier in this chapter, the king
named Sata-srīga divided his Khanda and distributed among
his eight sons and a daughter (Kumārī). The eight sons further
divided their own kingdoms into nine divisions as each one
of them had nine sons. Ultimately seventy-two Pradesas
(divisions) are formed and they are all noted with Villages
assigned to each of them. Though the Hirāṇa professes to have
mentioned 72 pradesas, 75 pradesas have been actually enumera-
ted.

Various opinions have been current among the scholars
regarding the list of 75 countries noted in the Kaumārīka-
khanda. Dr. A. B. L. Awasthi’s work on Skandha-hūraṇa,
provides valuable informations about the geographical features
of the kaumārīka-khanda. In his work, he describes 75 Pradesas
(countries) instead of the number 72 mentioned in the text.
The S.V. press (Bombay) and N.K. Press (Lucknow) editions of
the Skanda-hūraṇa give different figures. The former mentions
75 names, while the latter has mentioned 63 only. Dr. Awasthi
further writes - "the list is very important as it throws light
on the political condition of the post-Hārṣa India. Hiuen-
Tasang also refer to the 70 countries of India.  

24. K.K. chapt. XXXIX, 110 * Here, the word Bharatakhandha is noted.
The list of countries (Pradesas) is interesting and informative, as it mentioned the number of villages contained in each pradesa. While commenting on the Kaumārika-khaṇḍa list of the counties, Altekar writers 27 "there is no vagueness about them, though in many cases the numbers are palpably unbelievable. But some numbers are corroborated from inscriptions of the time and we must recognise the fact that countries or provinces had at this time been assigned a fixed number of villages by tradition." - Dr. D.C. Sircar, Dr. H.C. Raychaudhary and C.V. Vaidya have also discussed in their scholarly work, the valuable geographical informations of the Kaumārika-khaṇḍa.

In the following description, the 75 pradesas, mentioned in the Kaumārika-khaṇḍa are noted 28. Efforts have been made to identify and locate these pradesas in the ancient geography of India, with the help of scholarly work of writers, on the topic in general, and Dr. Awasthi's valuable work on Skanda Purāṇa in particular.

The list of seventy five Pradesas

(1) -22:- Āmala or Mala Viśaya, (XXXIX, 137) comprising one lac Villages, may be identified with the region, round Āmalaka grāma of the Nrsinha Purāṇa, 29 also called Sahya Āmalaka grāma being situated on the western ghāṭa.

(2) -41:- Āndhala (XXXIX, 128) comprising four lacs of villages, evidently stands for Āndhra, a well known territory of Dakṣinā Pātha. 30

27. Altekar - Rastrakuta pp.136
28. K.K. chapt. XXXIX, 127 to 162
29. Day N.L. G.D. F.4
30. V. F. XLV, 127
(3) -40:- *Asvamukha* (XXXIX, 146) comprising ten thousand villages, is also mentioned in the *Brhat sahita* of *Varāhamihira* 31. *Matsya Purana* placed *Asvamukha* in the Eastern Division in the valley of the river *Ravani*. 32 It is identified by *Cunnigham* with *Daundīkhera* about 104 miles north west of Allahabad situated on the northern bank of the *Ganga*. 33

(4) -24:- *Ati-Lāṅgala* (XXXIX, 138) a country of 1½ lacs of villages, seems to represent the upper part of *Lāṅgala*, probably the same as *(Long-kie-10 of Yuan-Chwang*). 34 It may also be placed in the valley of the river *Lāṅgali* mentioned in the *Mahābhārata*. 35

(5) -2:- **Balaka-desa** (XXXIX, 127) comprising 2½ crores of villages, seems to be an important province. Malik Muhammada-Jayāsi, a Hindi poet of the 16th century referred to this country several times in his *Padmāvata*. It was famous for a good breed of its horses. He has also associated *Balaka*, with *Tukhāra* i.e. the horses of *Tukhāra-desa*, identified by *Dr. Stein* with the upper *Oxus* valley including *Balkha* and *Badaksana*. 36

(6) -61:- *Balhika* (XXXIX, 155), Comprising four lacs of villages, is a famous country of *Uttarāpatha*, 37 identified with the modern Balkha region.

31. B.S. XIV, 25
32. M.P. XXI, 57-58
34. *Beal T.H.* pp.464-65
36. *Dr. Stein-An. Geo. of Kasmir* p.138
37. *Rajasekhar K.M.* chapt. XVII p.94
(7) -48:- Bhadra (XXXIX, 150), a country of ten thousand villages, can not be identified with certainty. According to Dr. V.S. Agrawala, Bhadra, situated on the bank of river Ghaggara to the north-east of Bikaner, might have been the capital of Madrakāra. 38

(8) 69- Bhavānaka, (XXXIX, 159) a country of one lac villages, may be identified with the country of Bhadānakap, conquered by Prthvirāj III and identified with the territory probably occupied by the greater part of Matya Union. 39

(9) 50:- Chata (XXXIX, 15) with 36 thousand villages may represent either chedi (Bundel khand) of Chattala. 41

(10) 10:- Dāhala (XXXIX, 131), evidently representing ancient Dabhalā, had nine lacs of villages. It lay between the Ganga and Narmadā, corresponding to modern Baghelkhand. 42

(11) 19:- Dradha-visaya (XXXIX, 136) represents a country, comprising 3½ lacs of villages, may be identified with the Drada desa situated close to Kashmir.

(12) 49:- Deva-bhadra (XXXIX, 150) with ten thousand villages cannot be identified.

(13) 41:- Ekarāda (XXXIX, 147)
Comprising ten thousand villages, is mentioned in Mahābhārata and Brhatasthāpita. Mahābhārata places it in south, somewhere between sopara and Karahāta near Vanavasi (in Maharāstra).
Ramayana places it in the Eastern Country. It is however difficult to locate it.

(14) - Ekabhū-desa (XXXIX, 148), a country of ten thousand villages, can not be identified.

(15) - Gaṇa (XXXIX, 130), a country of 72 lacs of villages is to be identified with Gaṇa, (modern Ġāznā or Gazni) a hill country, situated to the north west of India. Jayāsi also calls it as Gaṇa.  

(16) - Gaūḍa desa, (XXXIX, 130), containing 18 lacs of villages is the famous country of Prāchya desa, identified with the western Bengal, extending up to the sea. But there are many difference of opinions for the location of Ghor, Gaūḍa, and Gaṇa.

(17) - Gurasṭa, (XXXIX, 141), comprising 70 thousands villages is a reputed state of early medieval India. Dr. Sircar thinks it to be probably modern Gujarāṭa. But it is distinguished from Lāṭā, hence Vaidya rightly thinks that, Gurasṭa appears to be yet southern Mārvār.

(18) - Hariali, (XXXIX, 135) Consisting of five lacs of villages, evidently stands for Haryāṇa region of East Vāṇja.

(19) - Jālāndhara (XXXIX, 133), a country of nine lacs of villages, corresponds to the ancient Janapada of Trigarta. It owes its name to the demon named Jālāndhara, who fought

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45. Kiskindhā khaṇḍa XL, 26
46. Jayāsi - 'Iadamavata' 35.5
47. Dr. Sircar - G.A. M.I. p.202
against Śiva. It is identical with Jullundher division of the East Punjab and its capital Jālandharpura, represents the modern city of Jullundher.

(20) -31:- Jahahuti (XXXIX, 142) a Country of 42 thousand villages is the same as Jajakabhukti or Jajahuti named after the Chandella king Jeja (or Jayasakti). It represents the Khajuraho region of Bundel kanda.

(21) -3:- Khurasahanaka (XXXIX, 128) with 1½ crore of villages is evidently Khurāsāna. Khorāsāna is the north-eastern province of Persia to the west of Afghanistan.

(22) -6:- Kanyakubja (XXXIX, 129), comprising 36 lacs of villages was an extensive Empire under the sovereignty of Bhoja. The number of villages shows that Kanauja Empire was at its height, an extensive empire, covering Oudha, the Gāṅgetic Valley, part of the Punjāba and Gwaliora territory, and the Jumna valley. This number of villages of Kanauja is also mentioned in the Prabandha Cintāmani.

(23) -9:- Kamarūra (XXXIX, 131) with nine lacs of Villages, represents the Himalayan state, also known as Prāgjyotishapura, placed in Eastern India, corresponding to modern Gauhati region of Assam state. The country of kamarūra is said to have extended from Kālesvara to Śvetagiri and from

49. Sk.II-IV, 15-6
51. Dr.Sircar G.A.M.I. P.202
52. Ibid - p.77
53. Vaidya C.V. H.M.H.I. vol. II, p.39
54. K.M.Chapt. XVII, p.93
Tripura to Nila Parvata.

(24) - 11: Kāntipurā (XXXIX, 132) comprising nine lacs of villages may be identified with the region round Kāntī.56 A village in the district of Mirzapura-U. P. The country of Kānti is mentioned in the Mahābhārata list of the countries.57

(25) - 32: Kāmśīra-māndala (XXXIX, 142)

Modern Kāmśīra was a country of 68 thousand villages, which is corroborated by Kāmśīra records.58

(26) & (27) - 33 & 34: Kaunkana and Laghu Kaunkana, (XXXIX, 143)

respectively comprising 36 thousand and 1422 villages, represent the two major division of Konkana, which is known to have been constituted of seven units.59 Kaunkana with 36 thousand villages denotes the extensive Southern strip of land between the western sea and the Ghāṭa.

(28) - 37: Kaccha-Māndala. (XXXIX, 145) a country of 1422 villages, represents modern Kacch. It was so called because of its situation in the low-lying lands (Mahā-nimnese- Kaccheshu). The word 'Kaccha' means situated near the sea or land.61 Kutch is one of the areas included in Aparanta country, due to its geographic position.62

55. G.A.M.I. pp. 86-87
56. V.G.A. p.24
57. Mbh-Bhisma p.IX-40
58. Vaidya C.V. M.M.H.I. vol.II p.40
60. S.K. IV-I, 39-28
61. Dey N.L. G.D. p.82
62. Law B.C. - H.G.A.I. pp.11 to 14
(29) -46:- Kalahayanjaya (XXXIX, 149) comprising ten thousand villages is identified with Kalahaya or Kalahaia, probably corresponds to Kahala. modern Kahal which lies near Gorakhapura.

(30) -55:- Karnata, (XXXIX, 152) an other Saradalakasa country, is a well known state of the South India more or less identical with the modern state of Karnataska.

(31) -59:- Kambja (XXXIX, 154) a country of ten lacs of villages, is a well known state of north-western India, placed close to Gandhara, Dr. H. C. Ray chaudhary places it round about Rajauri in the Punjab and Jammu region.

(32) -60:- Kosala (XXXIX, 154) is a reputed country of our ancient annals, comprising ten lacs of villages. But there were two countries of this name - viz north and south Kosala. There is no indication in our text to suggest that it represents "Dr"Possibly the latter in the Raipur - Bilaspur-Sambalpur region in M.P. and Orissa. But the reference to Uttara Kosala leads us to identify this Kosala of the North - with Ayodhya as its capital.

63. C.I.I. p.382
64. J.U.P.H.S. Vol.XVI, Pt.1 pp. 26-28
65. Dr. Sircar-G.A.M.I. p.203
a country of one lac of villages, seems to be identical with Kirata-desa, situated in the Himalayan region, where Siva-Kirata got victory over Arjuna.  

Comprising 64 thousand villages is the well known country, famous in the epic which refers to it was Parikṣita-Viśaye. It was surrounded by the states of Pāncalā, chedi, Mātaya, Surasena etc. The great epic refers to its three constituent units viz. Kurū-Jāṅgla, Kurū and Kuru-kṣetra.

Lohapura (XXXIX, 134), a country of nine lacs of villages, may represent the Lahore. (West Pakistan).

Lāda (XXXIX-146) representing the Prākrit form of Lāta, comprised 26 thousand villages. It represents the 'Navasari- Broach region of Gujarat. Manjuśrī Mula-Kalpa placed in Lāda country near the Western sea with its capital at Vallabhi.

Comparing 36 thousand villages is distinguished from Sinhala-dvīpa, in our list. But separate mention in this text is no sure proofe of complete dissociation in all ages. A long controversy has enveloped the indentification

67. Ibid Adi-I. chap. 41-20
68. Ibid - Virata-I. chapt. 1-12
69. Ibid Adi-p. chap. 138-1
71. Sircar - G.A.M.I. / p.203
72. M.M.K. - Patala-53, p.624
73. Ray chaudhary H.C. - Studies in Indian Antiquities p.203
of this country. Keith doubts the identification of Lanka with Cylon. The exact location of this Praadeśa is however difficult as Skandha does not help us by giving any indication regarding its location, though ships plied from Simhala (Cylon) to Stambhatirtha (Gambay).

(38) -47:- Liṅgodbhava (XXXIX 150)

a country associated with the origin of Liṅga, comprising ten thousand villages, may be identified with Āmars, where Siva is stated to have appeared for the first time in the form of Liṅga.74

(39) -12:- Mācipura, (XXXIX, 132)

containing nine lacs of villages, may be identified with Mati-pura, generally identified with Mañđawar.75 in the Bijnore District (U.P.) Dey identified Mati-pura with the country of pralamba, mentioned in the Rāmāyana.76

(40) -25:- Malava (XXXIX, 139)

Consisting of 18 lacs, nine thousand and two villages, is the well known country of Mālwa.

(41) -27:- Mevāda (XXXIX, 140) an other Sapādalakṣa country, represents Mevāra, also known as Meḍāpāta,77 in Rajasthana

(42) -70:- Magadha (XXXIX, 152) comprising 66 thousand villages, represents an eminent state of Ancient India, Occupying Patana-Gaya and Shahābāda district of South Bihar.

74. SK. VI,1 chapt. 1:8-(Māgara khandā)
75. Dey N.L. - G.D. p. 128
76. Rāmāyana-Ayodhyā khandā- LXVIII, 12
77. Sircar D.C. - G.A.M.I p. 102
(43) -73: Mūlasthāna, (XXXIX, 161), with 25 thousand villages, represents Mulatānā which had passed now under the sway of the Arabs.

(44) -23: Narendu (XXXIX, 158), a 1/2 lacs of villages is identified by Sircar and Vaidya with Varendū which is separately mentioned in our list. It is not possible to identify Narendu correctly.

(45) -5: Hepala, (XXXIX, 129), which represents modern Nepala, comprised one lac of villages, Manjuśrī-Mula Kalpa places Nepala-Mandala in the Himalayan region of the north India. But Kāvyamimāṅga puts it in the Nyaya-deśa.

(46) -21: Nila Ṛuraka, (XXXIX, 137), a country of 21 thousand villages, cannot be identified with certainty. But Nilapura seems to be Nellore region of Madras. Mahābhārata places the Nila-country in the south near the Pandya and Kerala.

(47) -1: Nivrta-Mandala (XXXIX, 127) is mentioned as a pradesa, comprising four crores of villages. Junāgadha rock inscription of Rudradāmana I, mentions, Nivrta, along with the other countries of the western India, while Mallasārūla copper plate inscription of Vijaysēna refers to Nivrta VataKa situated in the Eastern India. Dey holds 'Nivṛtti' the eastern half of the

79. M.M.K. part III-p.621
80. K.M. chart. XVII, p.93
81. Mbh - Vana - p. XX LIV, 14-15
83. Ibid p.361
of Fūndra desā, comprising Dinajapura-Rangapura and cooch-bihar districts. Gauda was also called Nivrīti. Following Dey, Sircar also places Nivrīta to the north-west of Vanga. (East-Bengal).

(48)-13: Oddiyana-desa (XXXIX, 133), comprising nine lacs of villages, represents the Swat valley in the north-west. It was also known as Udyaṇa.

(49)-16: Pāmbipura (XXXIX, 134) a country of 7 lacs of villages can not be identified.

(50)-56: Ungala, (XXXIX, 153) a Sapādalaka region, represents Pūgala, a chief of Jaisalmer, ruled by Bhatti chiefs.

(51)-58: Pulastya Visaya, (XXXIX, 154) comprising ten lacs of villages, can not be identified.

(52)-86: Fāndu-desa (Pāndya-desa—N.K.Ed.) (XXXIX, 158), comprising 36 thousand of villages, represents modern districts of Madura and Tinnevelly.

(53)-71: Fāngu-desa, (XXXIX, 160) with 60 thousand villages, can not be identified.

(54)-75: Paksabāhu (XXXIX, 162) a country of four thousand villages can not be identified.

(55)-30: Pāndu Visaya, (XXXIX, 163)
Consisting of 70 thousand villages, may be identified with the Uttara-Pāndava-Janapada, mentioned in the Yogavasistha as the kingdom of Lavana. Hence it may be identified with the Mathura-Mandala.

84. Dey N.L. - G.D.p. 142
85. Sircar D.C. - G.A.M.I. p.93
86. C.H.I. vol. III, P.522
87. Y.V. III, 104, 2
(56) 53: Ramaka-desa (XXXIX, 152), comprising 18 crores of villages, seems to be an important state with an extensive territory. Mahâbhârata places it in the Southern India. Dr. Sircar identifies Romaka desa with the 'Salt Range' Region. Though Mahâbhârata places it in the Daksinapatha, yet Skanda does not give us any indication regarding its location.

(57) 17: Ratya rājya (XXXIX, 155), comprising 7 lac of villages, corresponds to Ratta rājya - (Râstrakûta kingdom in Mahârastra) mentioned in the Inscriptions of the Râstrakûtas. It was named after a king Ratt, of the same dynasty.

(58) 26: Sayambhara, (XXXIX, 139), a Sapadalaksa country is the famous Sakambhara-desa, corresponding to modern Sâmbhara in Rajasthana.

(59) 60) 35/36 Sindhu and Ati-Sindhu, (XXXIX, 144 & XXXIX, 146) Sindhu-desa comprising ten thousand villages, still retains old name. We know from Yuanîchwang that Sindhu was at his time divided into four principalities viz. upper Sindhu, Middle Sindhu, lower Sindhu and Kacca. Skanda also refers to one of the divisions of this country viz-Ati-Sindhu. It represents the upper Sindhu-comprising ten thousand villages.

88. Mbh–Sabha p.XXXI, 68-69
89. Sircar- G.A.M.I. p.62
90. R.G.C.W. vol.II, p.283
(61) -38: Saurastra (XXXIX, 145), comprising ten thousand villages, is modern Saurashtra in the Gujarata state.

(62) -39: Surya-mukha (XXXIX, 148), comprising ten thousand villages is a mistake for 'Surparaka' according to Dr. D.C. Sircar, according to modern gopâra in the Thana District of Maharashtra.

(63) -44: Sanjâna (XXXIX, 149) represents a country, comprising ten thousand villages, corresponding to Sanjayanti of the Mahâbhârata identified with the modern Sanjâna of Thana district in the Maharashtra.

(64) -45: Siva-desa (XXXIX, 149) Comprising ten thousand villages is identified with sibi-desa same as the country of siboi placed in the modern Pakistan.

(65) -57: Strî-raîva (XXXIX 153), a country of five lacs of villages, is identified with 'a country in the Himalaya, immediately to the north of Brahmâpura, identified with Garhwa and Kumaun.

(66) -67: Simhala-dvîpa (XXXIX, 158) comprising ten thousand villages and undoubtedly representing the island of Cylon is here stated to be a part of Kumârî-dvîpa.

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93. Mbh Sabha p.XXXI-70
94. Dr. Motichand Mbh. U.P.P. pp.60
95. Visnu Dh-I 207-213
96. E.H.I. p.97
97. G.D. p.194
Tomara-desa, (XXXIX, 152) a Sapatadalaksa country seems to be identical with the Delhi region, ruled by the Tomaras, during this epoch of Skanda Purana. Vayu Purana places it in the Udichya division of the country. 98

Vambhana Vahaka (XXXIX, 136), comprising 3½ lac of villages, represents Brahmanavaha of Kavyamadasa placed by Rajasekara in the western India along with the country of Yavanas. 99 According to Dr. A.B.L. Awasthi, it is identified with Brahmanabad in Sind (West Pakistan). But there is an ancient village named Brahmanya in north Gujarat, near Fatadia district Surendranagar. It is more likely that Vambhana-Vahaka of the Kaumarika-khanda is the place situated in Surendranagar district.

Vaguri (XXXIX, 140), comprising 80 thousand villages was also a small but important state of Rajasthan, known as Bagari, situated near Mewar and described as one of the 18 states associated with the latter (Mewar). 100 It was the ancient country of Vagada, roughly corresponding to modern Dungarpur region in Rajasthan. 101

Virata (XXXIX, 151), with 36 thousand villages, seems to be the famous country of Matsya, ruled by Virata, in the Epic Age. 102 It has been located in the Jaipur-Alwar region of Rajasthan. 103

98. V.P. XLV, 120
99. K.M. chapt. XVII, p.94
100. R.V. part I p.121-122 - Raja - Vilasa (Hindi)
102. Mbh Virata p.V-4
103. G.A.M.I. p.203
(71) - Vidarbha (XXXIX, 157)
Comprising five lacs of villages, represents modern Berar.
It was famous Janapada of Daksinapatha. 104

(72) - Vardhamāna (XXXIX, 157)
a country of 14 thousand villages, may be identified with
Vardhamāna Rukta of our epigraphic records, representing
modern Burdwanā. 105 It may also correspond to modern Wadhavān
in Kathiawār, a province ruled by the Chāpas. 106

(73) - Varendu, (XXXIX, 160)
consisting of 30 thousand villages, may be identified with
Vārendra, corresponding to Malda-Rajshahi-Bogra region. 107

(74) - Yamakoti (XXXIX, 151)
Comprising 36 thousand villages appears to be identical
with Yamakas of the Mahābhārata, 108 identified with the
Aimakas of Central-Afghanistan by Dr. Mo ticchandra. 109 though
it is not certain.

(75) - Yavana-desa (XXXIX, 161)
with 40 thousand villages, it placed by Rājasekhara in the
Western Division along with the country of Brāhmaṇavāha. 110
Visnudharmottaram also refers to Nāstikā Yavana's of Sindha
placed in the Western division. 111

104. K.M. chapt. XVII p.93
105. 5. Ins. p.369
106. A.I.K. pp.101–102
107. G.A.M.I. p.114
108. Mbh Sabha P.LII, 13
110. K.M. chapt. 17 p.94
111. V.dh.I 9:7
These are 75 pradesas of early medieval India, about 9th century A.D. with the traditional number of villages assigned to each. N.K. Edn. gives us a few new provinces viz. Jejakuti, Tāda-desa Venuḍesa, Chīryādēsa, and Laharvaṃaḷa. 112

Dr. D.C. Sircar writes: "It may be pointed out that the pradesas list of Kaumārika-khanda is not free from errors. But there is however epigraphic support in favour of some of the traditional numbers of grāmas, quoted in the list. 113

According to Rājasēkharā's work the eight divisions viz. Nivrta, Balaka, Purasāhanaka, Aṛtala, Nepal, Kāvyakubja, Gajānak and Gauḍadesa are believed to correspond to the island of South and south-east Asia, and it is quite likely that a few countries of this list of 75 pradesas, that we fail to identify, might have belonged to the Dvīpantara-region, which formed integral part of Bhārata-varṣa. The extent of Bhārata Varsa is evident from the number of the villages viz. 96, 7200000 assigned to it. It shows clearly that Bhārata-varṣa was far more extensive than modern India, before its partition."

Harsa carita of Bāna also holds the same view. 115 It however asserts repeatedly that the 18 is lands (names not mentioned constituted the Cakravarti-Ksetra." Hence we are led

112. Dr. A. B. L. Awasthi - 'Studies in SK Purana Part I p. 53
113. Sircar D. C. - G. A. M. I. p. 204
115. Cowell - H. C. of Bana p. 186
to believe that these islands formed an integral part of \emph{Bhāratavarṣa} in ancient times as is also held by \emph{Skanda},\footnote{116} and \emph{Vāyu Purāṇa}.
\footnote{117} Moreover, the description of \emph{Mahi-sāgara-Saṅgama} and the story of \emph{Kumārī's} Pre-birth are also narrated in chapter thirty-nine of of the \emph{Kaumārika-khanda}. It gives the information of local geography. The short summary of these descriptions is as follows:

- There is a city called \emph{Stambhatirtha} on the bank of the river Mahi.\footnote{118} From the city to the sea, the area is covered-up with full of vegetation. The land is decorated with small plants like \emph{lata-gulma} (\emph{Hīrna}) and many other varieties of large trees.\footnote{119} It is noted as \emph{duścara pradesa}. In support of this, the Gazetteer of Bombay Presidency vol.\textit{VI}, \textit{writes} the country is flat and open. Though in parts – especially along the Sābarmati, rather, bare of trees, during the rainy and cold seasons the whole is beautifully rich and green. Within Cambay limits, there are no forests, nor except occasional Orchards are there – any grove, or plantations. Still here and there, generally near villages, are many well grown trees – viz. tamarind, meemtree, Banyantree and pipal.\footnote{120}

The story of \emph{Kumāri}, begins with the description that, one goat, separated from the herd, came there on the Mahi-
\emph{sāgara-saṅgama} and fell down in the \emph{Jāli of lata and gulma} and died in it.\footnote{121} This, also indicates the local geography of Cambay region.

\footnotesize{\begin{itemize}
\item \textit{S.K. p.II, IV, 11:130}
\item \textit{Vayu p.I, II, 14}
\item \textit{K.K. chapt. XXXIX, 71}
\item \textit{Ibid. XXXIX, 71-72}
\item \textit{Ibid XXXIX-72}
\item \textit{K.K. chapt. XXXIX, 72 to 75}
\end{itemize}}
All these details give much information of important geographical condition of the area noted in the Kaumarika-khanda. The description of the land, where the river Mahi and the sea are meeting is noted. The herd of sheep and goats, the region reported of less rain and duscara land etc. give geographical features of the land on the west coast of Gujarat, near Cambay. The profession of keeping goats, sheep, and other domestic animals, the existence of fishermen and sea-men all draw our attention to the characteristic geographical features of the region.

At one place, it is described, how people should worship the god Siva in the days of drought. The method of worshipping Siva, there will be rain even if the clouds in the sky do not contain water. This indicates that the area is hot and dry. The cambay region, which the author of the Kaumarika-khanda wants to describe, is similar to the above mentioned geographical conditions.

There are some interesting geographical data, in connection with Stambha-tirtha region on the Mahisagar-sangama. The narration of salty water at many places in the text and descriptions of construction and repair of wells, stepwells, lakes, aundas etc. are the typical examples. Scarcity of water in Cambay region is also reported in the Gazetteer of Bombay presidency. There is a reference of Stambha-tirtha as a port.

122. K.K. chapt. XXXIX, 63
123. Ibid Chapt. III, 58, IV, 87 & XXX, 15
124. Within Cambay limits, there is no fresh water lake of any size. Still, as in Kaira, almost every village has a pond or reservoir, holding water for the greater part of the year. The soil of Cambay is so soaked with salt that water became brackish at a little distance below the surface."

Gazetter of Bombay Presidency Vol VI p 42
on the Western coast. Sataśrīga, the father of Kumāri, is noted as the King of Simhala desa (dvīpa) the modern Śrī Lanka. It is described in the Kumāri's story that she came to Stambha tīrtha from Simhala-desa, twice, by sea, with high amount of Ratnas and other wealth. This is one of the most important sea-route, described in the Kaumārika-khanda. - the route between Śrī Lanka and Stambha tīrtha. These provide a valuable informations regarding the geographical conditions of ancient Cambay.

FLORA & FAUNA:

In the study of geographical phenomena of particular area, flora and fauna play important part. From the text of the Kaumārika-khanda following lists of the flora and fauna are prepared:

A list of Flora:

1. Aśoka (XXVII, 17) - name of a tree having red flowers.
2. Bilva-Patra (VI, 41, XXVI, 27 & XXXIX, 31) a leaf of the bilva tree. Other name is Śrī-vṛksa, most useful for Siva-worship.
3. Gaṇḍa (XLI, 42), Sandal wood tree, useful for worshipping all gods and goddesses. Also useful in medicine.
5. Jāli-Gulma, (XXXIX, 71), a thicket of Pilvāṇa tree, found in wet climate region.
6. Jāmbu, (XXXVII, 35), a rose-apple the small fruits of Jāmbu vṛksa.
(7) Jiraka (XXXIV, 89), Cummin seeds. It has small plants – seeds, generally used in condiment.

(8) Kadamba (XXXVI) 35, mostly a well grown-up tree, associate with Krsnalīla.

(9) Kalhāra, (XLIII, 44) a herb, mostly found everywhere in all weather condition.

(10) Kalpa-Vṛksa, (XL, 185) – imaginary tree, of heaven, or Divine tree, which gives desired things.

(11) Karpura, (XLI, 42) Camphor used for Puja and medicine

(12) Kamala, (XXXVII, 80) Lotus – a flower found in stagnant water – very popular flowers in almost all parts of country.

(13) Karavīra, (XLIII, 44), Gujarati – a flower of Karana. A plant of Karana found in many colours.

(14) Kesara, (XLIII, 44) – Saffron used in puja – a product of one kind of tree–found in cold weather.

(15) Khādira, (XLIV, 31), Catechu – Gujarati Kātho. It has many uses, generally used in betel leaf.

(16) Kusa (XXXVII, 64) – other names – darbha, dūrvā etc. A kind of grass, considered holy and forming an essential requisite of several religious ceremonies.

(17) Mālati (VIII, 27), other name Mallika – a kind of Jasmine – a small plant – fragrant flowers founden it.

(18) Pārijāta. (XL, 98) – name of one of the five trees of heaven. The tree also found on earth, having fragrant flowers on it.
(19) **Rājamāśa** (LXII, 19) - Bengalgram, one kind of cereal-black in colour.

(20) **Rakta-Utpala**. (XLIII, 44) Lotus-red in colour.

(21) **Śīsa** (XLIII, 33) - A big tree - Gujarati Śīsama - useful timber wood.

(22) **Śrī Vṛkṣa** (VIII, 27) The bilva tree

(23) **Tila** (XL, 165) Sesamem - Oil giving seeds - seeds are found on a small plant.

(24) **Vata** (XXXVII, 35) Banyan tree - a big tree, generally exploded in all direction, with many branches.

**A LIST OF FAUNA:**

(1) **Aerāvata** (XXI, 60) The elephant of Iīdra. Its description is found in all Purānas.

(2) **Aja** (XLI, 71 & II, 26) he goat

(3) **Āśva** (V-14, XX 5) - a horse

(4) **Bāka** (VII, 32 & XII 6) a crocodile

(5) **Barkari** (XXXIX, 70) a Sanskritised gujarati word for she-goat.

(6) **Bharamara** (III, 9) a wasp

(7) **Bhūjaṅga** (XXIX, 19) a serpent, poisonous snake

(8) **Pardūra** (LI, 12) - a frog

(9) **Gaia** (VII, 7, XIX, 10) an elephant

(10) **Gau** (II, 71, XL, 192) a Cow

(11) **Gomāyu** (XIV, 79) - a fox

(12) **Graha** (I, 14) - a crocodile

(13) **Grāmasukara**. (LI, 18) - a hog of villages or jungle-(boar)
(14) Srāha (IX, 11, XII, 6) - a Vulture
(15) Huṃsa (I, 61 & VII, 68) - a swan
(16) Hayā (IV, 79 & XXXI, 43) a horse
(17) Jāmbuka (L, 71) a jackal
(18) Kāka, (I, 61 & XLII, 150) - a crow
(19) Khaḷvāta, (LI, 19) - a wild cat
(20) Khara (XVI, 23) - an ass
(21) Kārīsa (VI, 42) dung worm
(22) Kīta (XL, 242) - an insect
(23) Kokilā (XL, 100, III, 10) The Indian Cuckoo
(24) Kraunca (XXXII, 182) - a curlew-type of crane or heron
(Chakravāka)
(25) Kraṇa-hirīva (V, 27) - black serpent
(26) Kukālasaka (LI, 10) a turtle—found in water.
(27) Kunījara, (LV, 40) an elephant
(28) Kūrma (X, 4 & XII, 6) a tortoise
(29) Mahīsa (XVI, 53) he buffalo
(30) Maksīka (L, 72) a fly bee
(31) Markata (IX, 21) a monkey
(32) Mayura, (XXXI, 2) a peacock
(33) Meṣa (XIV, 77) a ram (a sheep)
(34) Musaka (XL, 242) a mouse
(35) Mrīga (LIV, 8) - a deer
(36) Nakūla (XIII, 62) - a mongoose
(37) Rṣa (LV, 76) - a bear
(38) Sārdula (LV, 40) a tiger
(39) Sarpas (XXI, 209) serpents
(40) Simha (XIV, 80) a lion
As mentioned earlier, the chapters 37, 38 & 39 of the Kaumārī-khanda, give, long and detailed description of geographical phenomenon. In other chapters also the important places like-cities, towns, villages, mountains, rivers and sarovaras of ancient India are noted. They are as follows:-

1. Important Cities, towns and Villages.

Most of the important cities and towns are already described earlier in this chapter, in the seventy five pradesas-list of Kaumāri's brothers. The remaining cities, towns and villages are noted as under:-

Cities and Towns

1. Anarta (VII,52), consisting of the area of north-Gujarat and Saurashtra, was known as Anarta. The capital was Kuśasthali modern Dwārka. In Mahābhārata and Bhāgawata, the area up to Dwārka was known as Anarta. 125

Ananda Sankara Dhrva, according to Bombay Gazetteer, writes that the region of Gujarat consists of the Anarta-Saurāstra and Lāṭa Pradesas. The territory of Anarta was -

- in north upto Abu,
- in West upto Kathiyāwāda
- in East upto Malwā

125. Mbh V.P. 14: 14 Bhāgawata - 67:8
and in South upto the area of Mahi and Narmada. Anarat-Saurāstra was a combined region in Ksatrapa period. But in Gupta's administration, Anarat was separated from Saurāstra. It is not mentioned in the inscriptions of Maitrakas.

(2) Carcita (AL, 250) not identified.

(3) Kāmpilva-nagar (VII, 22)
   (1) The reputed capital of Southern Pañchāla, is identified with Kāmpila in U.P.

(2) It also represents a town in Anarta, placed on the out skirts of Surat.

(4) Lohana-Hura (LXV, 94)
   also known as Lohana (39: 113) derived its name from the demon Lohā, who is said to have been blined there. It is placed near the Western sea-coast in the Kaumārika-khaṇḍa.

(5) Marūdesa (XIII, 100). It represents the desert region of Mārawār in Rajasthan.

(6) Ārakajyotisalura (LIX, 34)
   represents the modern town of Gauhati in Assam.

(7) Rāmesvaram (XLV, 106) situated on the Setu. It is the sacred town on the extreme south near Kanya-Kumāri.

(8) Raucaka-nagara (X, 13) seems to be placed in the country of Anarñya. Its exact location can not be identified.

127. Sastri H.G. - Baroda-sthal nāma saṁsada -
129. K.K. chapt. LXIV, 42
(9) Sambhala desa (XL, 270) the town, where Visnu is to appear in the form Kalki, may be identified with Sambhala. A town in the Moradabad district of U.P.

(10) Śrīmāla (II, 87) is described as an abode of Brāhmaṇas. It is identified with Bhimāla, Capital of Gurjjar, about 76 kilometers west of mount Abu.

(11) Vaidiśā (XLVI, 107)

Vaidiśapura or Vaidiśā, famous city of Ancient India, comprised many palaces and gardens. It is represented by modern Vidiśā or Bhilsā in the M.P.

VILLAGES:

(1) Attālajā (LXV, 109) situated in Dharmāranya (Modhera)

It is near Mahīsāgara. 130

(2) Gayatrādā (LXV, 117) identified as modern Catarādā, in Gujarat, where goddess named Gayatrādā is worshipped. 131

(3) Kalāpa-grāma (V, 32 & VI, 32)

Very sacred place, situated beyond the Himālayas. 132 The Kaumārikā-khanda also placed it in the range of Himālayas.

MOUNTAINS:

The mountains and rivers of Bhārata-varṣa are described with great detail in the Kaumārikā-khanda. The list of mountains are as follows:

(1) Arbuda, (XXIX, 71)

a very sacred hill of the Western India, extending upto Mahī-sāgara Sangama. (K.K.II, 75), represents mount Abu in Rajasthan.

130. Joshi U.J. - Purano ma Gujarat p.55
131. Ibid p.60
132. Awasthi A.B.L. - Studies in SE. P. P. 131
(2) Gandhamadana (IX, 11, & XXVI, 10)

Placed, south of Badri is intimately associated with Nara and Narayana.\(^{133}\) It was the favourite resort of the people, for the performance of penance. Gandhamadana was also a Saivite ksetra.\(^{134}\)

(3) Hemakuta (XXXVI, 41) figures as one of the Kulaparvata in Skanda, Mahabharata also refers to it in the context of Arjuna's northern Campaign.\(^{135}\) It is another name for the Kailasa mountain, which is the abode of Kuvara, the king of the Yaksa.\(^{136}\) Thus Hemakuta represents the Himavanta region.

(4) Himavanta (XXXVII, 41) forms the northern boundary of Bharata-varsa and extends from the eastern sea to western sea, representing the string of a bow. It is noted for its sanctity. It is the abode of Siva, who dwells here during the summer and autumn.\(^{137}\)

(5) Kailasa (VIII, 71) the celebrated abode of Siva, consequently known as Siva-Parvata.\(^{138}\) is a very sacred hill, situated about 38 kilometers to the north of Manasarovara.

(6) Krauncha (XXXIX, 113) a famous hill, represents, part of the Kailasa, on which the Manasarovara is situated.

(7) Mahendra (XXXIX, 112) represents the Eastern Ghāṭ. This Mahendra is Mahendrācāla in the Tinnevelly district.

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133. SK, V, III, 192-11
134. K.K. chapt. II, 67
135. Mbh. Sabha I, XXVIII, 6
136. Dey M.L. - G.D. p.75
137. SK, V, II 67:34
138. K.K. chapt. VIII, 15
(8) Malaya (XXXIX, 112) usually coupled with Mahendrap is the famous hill of Dakṣināpatha associated with Kāndiyadesa. It has been identified with the Southern parts of the Western Ghāta.

(9) Maṇḍrācala (XXXVII, 34) a mountain famous in Hindu mythology for being used as a Churning staff on the occasion of Samudramantana, appears to be an important hill comprising beautiful caves.

(10) Pāriyātra, (XV, 38 & XXXIX, 112) the source of the Veda, Śmṛti and other rivers, is described as a mountain range below which lay the Kūmarikā-khāṇḍa (XXXIX, 113). It represents the Western part of the Vīndhyā range.

(11) Rksā (XXXIX, 112) It is one of the seven Kūlaparvat. Rksapāda represents the eastern part of the Vīndhyā range, extending from Bay of Bengal to the river Narmāḍa. According to B.C. Law, Rksa and Pāriyātra are the two wings of Vīndhyā Mountain.139

(12) Sahya-Sahyādri (XXXIX, 117) a hill of the Dakṣināpatha, represents the northern portion of the Western Ghātas.

(13) Śṛngavēna (XXXVII, 42) It seems to be the same as Śṛngī a Varsha Farvata, associated with Himalaya (XXXVII,56) Its identification is not certain. It may be Śṛingeri hill of Mysore.140

(14) Śuṣṭitāma (XXXIX, 112) is described as a source of the river Rṣikulya and Kumārī (39:116) The chain of hills that extented from Sakti in Raigarh - to the Dalna hills in Manbhum.

139. Law B.C. - 'Rivers of India' - 1944 Artical-(Geographical Society-Calcutta)

140. Dey N.L. - G.D. p.192
Vindhyacala (XXIX, 49) is one of the important Kulaparvata. Rajasekhar refers to Vindhya-Daksinapatha, as the mountain of Daksinapatha. Vindhya formed the dividing line between the north and the south.

**RIVERS**

The Kaumarika-khanda gives detailed information of rivers of Bharatavarsha. The list of rivers noted in the Kaumarika-khanda is as follows:

1. **Aruna** (XIII, 48)
2. **Bhirarathi** (XXXIX, 117)
3. **Candrabhaga** (XIII, 48)
4. **Ganga** (XIII, 47)
5. **Godavari** (XIII, 48)
6. **Iravati** (XIII, 48)
7. **Kausiki** (VI, 108)
8. **Kaveri** (XIII, 48)
9. **Krtamala** (XXXIX, 118)
10. **Krsna** (XXXIX, 117)
11. **Mahi** (III, 23)
12. **Narmada** (XXXIX, 115)
13. **Nirvindhya** (XIII, 47)
14. **Pavyogni** (XXXIX, 117)
15. **Reva** (XIII, 47)
16. **Rayakula** (XXXIX, 118)
17. **Sarasvati** (II, 32)
18. **Smti** (XXXIX, 115)
19. **Surasga** (XXXIX, 115)
20. **Tamravarni** (XXXIX, 118)
21. **Tapi** (XII, 47)
22. **Trisama** (XXXIX, 118)
23. **Veda** (XXXIX, 115)
24. **Vaitarani** (XL, 70)
25. **Veni** (XXXIX, 117)
26. **Varuna** (XIII, 48)
27. **Yamuna** (II, 86)

Most of the rivers rising from different mountains are noted in chapter 39 of the Kaumarika-khanda. It is as follows:

141. Rajasekhara - K.M. chapt. XVIII, p.93
142. K.K. chapt. XXXIX, 115 to 118
The task of classifying the rivers is a very difficult one. The chapter gives valuable informations of local geography. Moverover, it gives traditional description of geographical features of ancient India as well as whole of the Universe - From this geographical description it can be noted that the local geography is accurately described and helps in identification of the localities. The other parts are probably taken from the literature current at the time of the composition of the work.