

CHAP. 1 Decendants of Priyavrata

Descendants of Priyavrata, the eldest son of Swayambhuva Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwipas, or isles, of the earth. Agnidhra, king of Jambu-dwipa, divides it into nine portions, which he distributes amongst his sons. Nabhi, king of the south, succeeded by Rishabha; and he by Bharata: India named after him Bharata: his descendants reign during the Swayambhuva Manwantara.

MAITREYA. – You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world; but there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttanapada were the sons of Swayambhuva Manu, and you repeated the story of Dhruva, the son of Uttanapada: you made no mention of the descendants of Priyavrata, and it is an account of his family that I beg you will kindly communicate to me.

PARAS'ARA. – Priyavrata married Kamya, the daughter of the patriarch Kardama [*1], and had by her two daughters, Samrat and Kukshi, and ten sons, wise, valiant, modest, and dutiful, named Agnidhra, Agnibahu, Vapushmat, Dyutimat, Medha, Medhatithi, Bhavya, Savala, Putra, and the tenth was Jyotishmat [*2], illustrious by nature as by name. These were the sons of Priyavrata, famous for strength and prowess. Of these, three, or Medha, Putra, and Agnibahu, adopted a religious life: remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

Priyavrata having divided the earth into seven continents, gave them respectively to his other seven sons [*3]. To Agnidhra he gave Jambu-dwipa; to Medhatithi he gave Plaksha-dwipa: he installed Vapushmat in the sovereignty over the Dwipa of Salmali; and made Jyotishmat king of Kus'a-dwipa: he appointed Dyutimat to rule over Krauncha-dwipa; Bhavya to reign over Saka-dwipa; and Savala he nominated the monarch of the Dwipa of Pushkara.

Agnidhra, the king of Jambu-dwipa, had nine sons, equal in splendour to the patriarchs: they were named Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramya, Hiranvat, Kuru, Bhadras'wa, and Ketumala [*4], who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnidhra apportioned Jambu-dwipa amongst his nine sons. He gave to Nabhi the country called Hima, south of the Himavat, or snowy mountains. The country of Hemakuta he gave to Kimpurusha; and to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Ilavrita; and to Ramya, the countries lying between it and the Nila mountain. To Hiranvat his father gave the country lying to the north of it, called S'weta; and, on the north of the S'weta mountains, the country bounded by the S'ringavan range he gave to Kuru. The countries on the east of Meru he assigned to Bhadras'wa; and Gandhamadana, which lay west of it, he gave to Ketumala [*5]. Having installed his sons sovereigns in these several regions, the pious king Agnidhra retired to a life of penance at the holy place of pilgrimage, S'alagrama [*6].

The eight Varshas, or countries, Kimpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice, nor difference of degree as better or worse, nor any of the effects produced in this region by the revolutions of ages.

Nabhi, who had for his portion the country of Himahwa, had by his queen Meru the magnanimous Rishabha; and he had a hundred sons, the eldest of whom was Bharata. Rishabha having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya, adopted the life of an anchorite, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a collection of skin and fibres, he put a pebble in his mouth, and naked went the way of

all flesh [*7]. The country was termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods [*8].

Bharata, having religiously discharged the duties of his station, consigned the kingdom to his son Sumati, a most virtuous prince; and, engaging in devout practices, abandoned his life at the holy place, S'alagrama: he was afterwards born again as a Brahman, in a distinguished family of ascetics. I shall hereafter relate to you his history.

From the illustrious Sumati was born Indradyumna: his son was Parameshthin: his son was Pratihara, who had a celebrated son, named Pratiharta: his son was Bhava, who begot Udgitha, who begot Prastara; whose son was Prithu. The son of Prithu was Nakta: his son was Gaya: his son was Nara; whose son was Virat. The valiant son of Virat was Dhimat, who begot Mahanta; whose son was Manasyu; whose son was Twashtri: his son was Viraja: his son was Raja: his son was S'atajit, who had a hundred sons, of whom Viswagjyotish was the eldest [*9]. Under these princes, Bharata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

This was the creation of Swayambhuva Manu, by which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varaha [*10]

Footnotes

^161:1 The text reads Kanya; and the commentator has, 'he married the daughter of Kardama, whose name was Kanya.' The copies agree in the reading, and the Vayu has the same name, Kanya; but the Markandeya, which is the same in other respects as our text, has Kamya: Kamya also is the name elsewhere given by the Vayu to the daughter of Kardama (<page 83>. n.). Kamya, as has been noticed, appears in the Brahma and Hari V. (<page 53>. n.) as the mother of Priyavrata, but erroneously; and the same authorities specify a Kamya as the wife of that sovereign. So the commentator on the Hari V. states, 'another Kamya is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata.' [p. 162] The name Kanya is therefore most probably an error of the copyists. The Bhagavata calls the wife of Priyavrata, Varhishmati, the daughter of Vis'wakarman.

^162:2 These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhagavata: that has an almost entirely different series of names, or Agnidhra, Idhmajihwa, Yajrabahu, Mahavira, Hiranyaretas, Medhatithi, Ghritaprishta, Savana, Vitihotra, and Kavi; with one daughter, Urjjaswati. It also calls the Manus Uttama, Tamasa, and Raivata the sons of Priyavrata by another wife.

^162:3 According to the Bhagavata, he drove his chariot seven times round the earth, and the ruts left by the wheels became the beds of the oceans, separating it into seven Dwipas.

^162:4 Even the Bhagavata concurs with the other Puranas in this series of Priyavrata's grandsons.

^163:5 Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.

^163:6 This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is supposed to be a type of Vishnu, and of which the worship is enjoined in the Uttara Khanda of the Padma P. and in the Brahma Vaivartta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Salagrama Tirtha was probably at the source of that stream, or at its confluence with the Ganges. Its sanctity, and that of the stone, are probably of comparatively modern origin.

^163:7 'The great road,' or 'road of heroes.' The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhagavata [p. 164] adverts to the same circumstance. That work enters much more into detail on the subject of Rishabha's devotion, and particularizes circumstances

not found in any other Purana. The most interesting of these are the scene of Rishabha's wanderings, which is said to be Konka, Venkata, Kutaka, and southern Karnataka, or the western part of the Peninsula; and the adoption of the Jain belief by the people of those countries. Thus it is said, "A king of the Konkas, Venkatas, and Kutakas, named Arhat, having heard the tradition of Rishabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age, will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed also by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods; will desist from ablutions, mouth-washings, and purifications, and will pluck out the hair of the head; and will revile the world, the deity, sacrifices, Brahmans, and the Vedas." It is also said, that Sumati, the son of Bharata, will be irreligiously worshipped by some infidels, as a divinity. Besides the import of the term Arhat, or Jain, Rishabha is the name of the first, and Sumati of the fifth Tirthakara, or Jain saint of the present era. There can be no doubt, therefore, that the Bhagavata intends this sect; and as the Jain system was not matured until a comparatively modern date, this composition is determined to be also recent. The allusions to the extension of the Jain faith in the western parts of the Peninsula, may serve to fix the limit of its probable antiquity to the 11th or 12th century, when the Jains seem to have been flourishing in Guzerat and the Konkan. As. Res. XVII. 232.

^164:8 This etymology is given in other Puranas; but the Matsya and Vayu have a different one, deriving it from the Manu, called Bharata, or the cherisher, one who rears or cherishes progeny. The Vayu has, in another place, the more common explanation also: .

^165:9 The Agni, Kurma, Markandeya, Linga, and Vayu Puranas agree with the Vishnu in these genealogical details. The Bhagavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with S'atajit, and cites a stanza which would seem to make Viraja the last of the descendants of Priyavrata.

^165:10 The descendants of Priyavrata were the kings of the earth in the first or Swayambhuva Manwantara. Those of Uttanapada, his brother, are placed rather incongruously in the second or Swarochisha Manwantara: whilst, with still more palpable inconsistency, Daksha, a descendant of Uttanapada, gives his daughter to Kas'yapa in the seventh or Vaivaswata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.

CHAP. 2 Description of the earth

Description of the earth. The seven Dwipas and seven seas. Jambu-dwipa. Mount Meru: its extent and boundaries. Extent of Ilavrita. Groves, lakes, and branches of Meru. Cities of the gods. Rivers. The forms of Vishnu worshipped in different Varshas.

MAITREYA. – You have related to me, Brahman, the creation of Swayambhuva; I am now desirous to hear from you a description of the earth: how many are its oceans and islands, its kingdoms and its mountains, its forests and rivers and the cities of the gods, its dimensions, its contents, its nature, and its form.

PARAS'ARA. – You shall hear, Maitreya, a brief account of the earth from me: a full detail I could not give you in a century.

The seven great insular continents are Jambu, Plaksha, Salmali, Kus'a, Krauncha, S'aka, and Pushkara: and they are surrounded severally by seven great seas; the sea of salt water (Lavana), of sugar-cane juice (Ikshu), of wine (Sura), of clarified butter (Sarpi), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala) [*1].

Jambu-dwipa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below the surface of the earth is sixteen thousand. Its diameter at the summit is thirty-two thousand Yojanas; and at its base, sixteen thousand: so that this mountain is like the seed-cup of the lotus of the earth [*2].

The boundary mountains (of the earth) are Himavan, Hemakuta, and Nishadha, which lie south of Meru; and Nila, S'weta, and S'ringi, which are situated to the north of it. The two central ranges (those next to Meru, or Nishadha and Nila) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand Yojanas, as it lies more remote from the centre. They are two thousand Yojanas in height, and as many in breadth [*3]. The Varshas or countries between these ranges are Bharata (India), south of the Himavan mountains; next Kimpurusha, between Himavan and Hemakuta; north of the latter, and south of Nishadha, is Hariversha; north of Meru is Ramyaka, extending from the Nila or blue mountains to the S'weta (or white) mountains; Hiranmaya lies between the S'weta and S'ringi ranges; and Uttarakuru is beyond the latter, following the same direction as Bharata [*4]. Each of these is nine thousand Yojanas in extent. Ilavrita is of similar dimensions, but in the centre of it is the golden mountain Meru, and the country extends nine thousand Yojanas in each direction from the four sides of the mountain [*5]. There are four mountains in this Varsha, formed as buttresses to Meru, each ten thousand Yojanas in elevation: that on the east is called Mandara; that on the south, Gandhamadana; that on the west, Vipula; and that on the north, Supars'wa [*6]: on each of these stands severally a Kadamba-tree, a Jambu-tree, a Pipal, and a Vata [*7]; each spreading over eleven hundred Yojanas, and towering aloft like banners on the mountains. From the Jambu-tree the insular continent Jambu-dwipa derives its appellations. The apples of that tree are as large as elephants: when they are rotten, they fall upon the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jambunada, of which the ornaments of the Siddhas are fabricated.

The country of Bhadras'wa lies on the east of Meru, and Ketumala on the west; and between these two is the region of Ilavrita. On the east of the same is the forest Chaitraratha; the Gandhamadana wood is on the south; the forest of Vaibhrajā is on the west; and the grove of Indra, or Nandana, is on the north. There are also four great lakes, the waters of which are partaken of by the gods, called Arunoda, Mahabhadra, S'itoda, and Manasa [*8].

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, S'itanta, Mukunda, Kurari, Malyavan, and Vaikanka; on the south, Trikuṭa, S'is'ira, Patanga, Ruchaka, and Nishadha; on the west, S'ikhivasas, Vaidurya, Kapila, Gandhamadana, and Jarudhi; and on the north, S'ankhakuta, Rishabha, Naga, Hansa, and Kalanjara. These and others extend from between the intervals in the body, or from the heart, of Meru [*9].

On the summit of Meru is the vast city of Brahma, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres [*10]. The capital of Brahma is enclosed by the river Ganges, which, issuing from the foot of Vishnu, and washing the lunar orb, falls here from the skies [*11], and, after encircling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the S'ita, the Alakananda, the Chakshu, and the Bhadra. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadras'wa to the ocean: the Alakananda flows south, to the country of Bharata, and, dividing into seven rivers on the way, falls into the sea: the Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumala: and the Bhadra washes the country of the Uttara kurus, and empties itself into the northern ocean [*12].

Meru, then, is confined between the mountains Nila and Nishadha (on the north and south), and between Malyavan and Gandhamadana (on the west and east [*13]): it lies between them like the pericarp of a lotus. The countries of Bharata, Ketumala, Bhadras'wa, and Uttarakuru lie, like leaves of the lotus of the world, exterior to the boundary mountains. Jathara and Devakuta are two mountain ranges, running north and south, and connecting the two chains of Nishadha and Nila. Gandhamadana and Kailasa extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Pariyatra are the limitative mountains on the west, stretching, like those on the east, between the Nila and Nishadha ranges: and the mountains Tris'ringa and Jarudhi are the northern limits of Meru, extending, east and west, between the two seas [*14]. Thus I have repeated to you the mountains described by great sages as the boundary mountains, situated in pairs, on each of the four sides of Meru. Those also, which have been mentioned as the filament mountains (or spurs), S'itanta and the rest, are exceedingly delightful. The vallies embosomed amongst them are the favourite resorts of the Siddhas and Charanas: and there are situated upon them agreeable forests, and pleasant cities, embellished with the palaces of Vishnu, Lakshmi, Agni, Surya, and other deities, and peopled by celestial spirits; whilst the Yakshas, Rakshasas, Daityas, and Danavas pursue their pastimes in the vales. These, in short, are the regions of Paradise, or Swarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

In the country of Bhadras'wa, Vishnu resides as Hayasira (the horse-headed); in Ketumala, as Varaha (the boar); in Bharata, as the tortoise (Kurma); in Kuru, as the fish (Matsya); in his universal form, every where; for Hari pervades all places: he, Maitreya, is the supporter of all things; he is all things. In the eight realms of Kimpurusha and the rest (or all exclusive of Bharata) there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. Indra never sends rain upon them, for the earth abounds with water. In those places there is no distinction of Krita, Treta, or any succession of ages. In each of these Varshas there are respectively seven principal ranges of mountains, from which, oh best of Brahmans, hundreds of rivers take their rise [*15].

Footnotes

^166:1 The geography of the Puranas occurs in most of these works; and in all the main features, the seven Dwipas, seven seas, the divisions of Jambu-dwipa, the situation and extent of Meru, and the subdivisions of Bharata, is the same. The Agni and Brahma are word for word the same with our text; and the Kurma, Linga, Matsya, Markandeya, and Vayu present many passages common to them and the Vishnu, or to one another. The Vayu, as usual, enters most fully into particulars. The Bhagavata differs in its nomenclature of the subordinate details from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahabharata, Bhisma Parva, has an account essentially the same, and many of the stanzas are common to it and different Puranas. It does not follow the same order, and has some peculiarities; one of which is calling Jambu-dwipa, Sudars'ana, such being the name of the Jambu-tree: it is said also to consist of two portions, called Pippala and S'as'a, which are reflected in the lunar orb, as in a mirror.

^167:2 The shape of Meru, according to this description, is that of an inverted cone; and by the comparison to the seed-cup its form should be circular: but there seems to be some uncertainty upon this subject amongst the Pauranics. The Padma compares its form to the bell-shaped flower of the Dhatura. The Vayu represents it as having four sides of different colours; or, white on the east, yellow on the south, black on the west, and red on the north; but notices also various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhrgu, a thousand: Savarni calls it octangular; Bhaguri, quadrangular; and Varshayani says it has a thousand angles: Galava makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotus; its western, golden; and its northern, coral. The Matsya has the same colours as the Vayu, and both contain this

line: 'Four-coloured, golden, four-cornered lofty:' but the Vayu compares its summit, in one place, to a saucer; and observes that its circumference must be thrice its diameter. The Matsya also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular. According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmanda, which is the same exactly as that in the Vayu, occurs in the As. Researches, VIII. 343. There are some differences in Col. Wilford's version from that which my MSS. would authorize, but they are not in general of much importance. Some, no doubt, depend upon variations in the readings of the different copies: of others, I must question the accuracy.

^167:3 This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwipa, as the mountain ranges recede from the centre.

^168:4 These, being the two outer Varshas, are said to take the form of a bow; that is, they are exteriorly convex, being segments of the circle.

^168:5 The whole diameter of Jambu-dwipa has been said to be 100,000 Yojanas. This is thus divided from north to south: Ilavrita, in the centre, extends each way 9000, making 18000: Meru itself; at the base, is 16000: the six Varshas, at 9000 each, are equal to 54000: and the six ranges, at 2000 each, are 12000: and $18 + 16 + 54 + 12 = 100$. From east to west the Varshas are of the extent necessary to occupy the space of the circle.

^168:6 The Bhagavata and Padma call these Mandara, Merumandara, Supars'wa, and Kumuda.

^168:7 Nauclea Kadamba, Eugenia Jambu, Ficus religiosa, and F. Indica. The Bhagavata substitutes a mango-tree for the Pipal; placing it on Mandara, the Jambu on Merumandara, the Kadamba on Supars'wa, and the Vata on Kumuda.

^169:8 The Bhagavata substitutes Sarvatobhadra for the Gandhamadana forest; and calls the lakes, lakes of milk, honey, treacle, and sweet water.

^169:9 The Vayu gives these names, and many more; and describes at great length forests, lakes, and cities of gods and demigods upon these fabulous mountains, or in the valleys between them. (As. Res. VIII. 354.)

^169:10 The Lokapalas, or eight deities in that character, Indra, Yama, Varuna, Kuvera, Vivaswat, Soma, Agni, and Vayu. Other cities of the gods are placed upon the spurs, or filament mountains, by the Vayu; or that of Brahma on Hemas'ringa, of S'ankara on Kalanjara, of Garuda on Vaikanka, and of Kuvera on Kailasa. Himavat is also specified by the same work as the scene of S'iva's penance, and marriage with Uma; of his assuming the form of a Kirata, or forester: of the birth of Kartikeya, in the S'ara forest; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunderstood by Col. Wilford, is made the theme of one of his fanciful verifications. "Here, he (the author of the Vayu) says, in the forest of S'ankha, was born Shadana or Kartikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Crauncha, Germany, part of Poland, &c. to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains [p. 170] of Crauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is probably to be found." As. Res. VIII. 364. The text of which this is in part a representation is, . The legend here alluded to is told at length in the Vamana Purana. Mahishasura, flying from the battle, in which Taraka had been slain by Kartikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kartikeya and Indra, as to their respective prowess, they determined to decide the question by circumambulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra. Kartikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced at once it and the demon Mahisha. Another

division of Krauncha is ascribed to Paras'urama. Megha Duta, v.59. Krauncha is also sometimes considered to be the name of an Asura, killed by Kartikeya; but this is perhaps some misapprehension of the Pauranic legend by the grammarians, springing out of the synonymes of Kartikeya, Kraunchari, Kraunchadarana, &c., implying the foe or destroyer of Krauncha, occurring in the Amara, and other Koshas.

^170:11 The Bhagavata is more circumstantial. The river flowed over the great toe of Vishnu's left foot, which had previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Vayu merely brings it from the lunar orb, and takes no notice of Vishnu's interposition. In a different passage it describes the detention of Ganga amidst the tresses of S'iva, in order to correct her arrogance, until the divinity was moved by the penance and prayers of king Bhagiratha to set her free. The Mahabharata represents S'iva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

^171:12 Although the Vayu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this the Ganges, after escaping from S'iva, is said to have formed seven streams; the Nalini, Hladini, and Pavani going to the east; the Chakshu, S'ita, and Sindhu to the west; and the Bhagirathi to the south. The Mahabharata calls them Vaswaukasara, Nalini, Pavani, Ganga, S'ita, Sindhu, and Jambunadi. The more usual legend, however, is the first, and it offers some trace of actual geography. Mr. Faber, indeed, thinks that Meru, with the surrounding Varsha of Ilavrita, and its four rivers, is a representation of the garden of Eden. (Pagan Idolatry, I. 315.) However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himalaya, and the high lands north of that range, towards the cardinal points: the Bhadra, to the north, representing the Oby of Siberia; and the S'ita, the river of China, or Hoangho. The Alakananda is well known as a main branch of the Ganges, near its source; and the Chakshus is very possibly, as Major Wilford supposed, the Oxus. (As. Res. VIII. 309.) The printed copy of the Bhagavata, and the MS. Padma, read Bankshu; but the former is the more usual reading. It is said, in the Vayu, of Ketumala, through which this river runs, that it is peopled by various races of barbarians.

^171:13 The text applies the latter name so variously as to cause confusion: it is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsha of Ketumala: here another mountain range is intended, or a chain running north and south, upon the east of Ilavrita, connecting the Nila and Nishadha ranges. Accordingly the Vayu states it to be 34000 Yojanas in extent; that is, the diameter of Meru 16000, and the breadth of Ilavrita on each side of it, or together 18000. A similar range, that of Malyavan, bounds Ilavrita on the west. It was probably to avoid the confusion arising from similarity of nomenclature, that the author of the Bhagavata substituted different names for Gandhamadana in the other instances, calling the buttress, as we have seen, Merumandara; the southern forest, Sarvatobhadra; and the filament mountain, Hansa; restricting the term Gandhamadana to the eastern range: a correction, it may be remarked, corroborative of a subsequent date.

^172:14 These eight mountains are similarly enumerated in the Bhagavata and Vayu, but no mention is made in them of any seas, and it is clear that the eastern and western oceans cannot be intended, as the mountains Malyavat and Gandhamadana intervene. The commentator would seem to understand 'Arnava' as signifying 'mountain,' as he says between the seas means within Malyavat and Gandhamadana; The Bhagavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base of the central mountain, and being 2000 high, and as many broad: they may be understood to be the exterior barriers of Meru, separating it from Ilavrita. The names of these mountains, according to the Bhagavata, are Jathara and Devakuta on the east, Pavana and Paripatra on the west, Tris'ringa and Makara on the north, and Kailasa and Karavira on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect

acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-nun, and Himalaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindustan. (Humboldt on the mountains of Central Asia, and Ritter. Geogr. Asia.)

^173:15 More ample details of the Varshas are given in the Mahabharata, Bhagavata, Padma, Vayu, Kurma, Linga, Matsya, and Markandeya Puranas; but they are of an entirely fanciful nature. Thus of the Ketumala-varsha it is said, in the Vayu, the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness: seven Kula or main ranges of mountains in it are named, and a long list of countries and rivers is added, none of which can be identified with any actually existing, except perhaps the great river the Suchakshus, the Amu or Oxus. According to the Bhagavata, Vishnu is worshipped as Kamadeva in Ketumala. The Vayu says the object of adoration there is Is'wara, the son of Brahma. Similar circumstances are asserted of the other Varshas. See also As. Res. VIII. 352.

CHAP. 3 Description of Bharata-varsha

Description of Bharata-varsha: extent: chief mountains: nine divisions: principal rivers and mountains of Bharata proper: principal nations: superiority over other Varshas, especially as the seat of religious acts. (Topographical lists.)

THE country that lies north of the ocean, and south of the snowy mountains, is called Bharata, for there dwelt the descendants of Bharata. It is nine thousand leagues in extent [*1], and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bharata are Mahendra, Malaya, Sahya, S'uktimat, Riksha, Vindhya, and Paripatra [*2].

From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

The Varsha of Bharata is divided into nine portions, which I will name to you; they are Indradwipa, Kaserumat, Tamravarna, Gabhastimat, Naga-dwipa, Saumya, Gandharba, and Varuna; the last or ninth Dwipa is surrounded by the ocean, and is a thousand Yojanas from north to south [*3].

On the east of Bharata dwell the Kiratas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshetriyas, Vais'yas, and S'udras, occupied in their respective duties of sacrifice, arms, trade, and service [*4].

The S'atadru, Chandrabhaga, and other rivers, flow from the foot of Himalaya: the Vedasmriti and others from the Paripatra mountains: the Narmada and Surasa from the Vindhya hills: the Tapi, Payoshni, and Nirvindhya from the Riksha mountains; the Godaveri, Bhimarathi, Krishnaveni, and others, from the Sahya mountains: the Kritamala, Tamraparni, and others, from the Malaya hills: the Trisama, Rishikulya, &c. from the Mahendra: and the Rishikulya, Kumari, and others, from the S'uktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders [*5].

The principal nations of Bharata are the Kurus and Panchalas, in the middle districts: the people of Kamarupa, in the east: the Pundras, Kalingas, Magadhas, and southern nations, are in the south: in the extreme west are the Saurashtras, S'uras, Bhiras, Arbudas: the Karushas and Malavas, dwelling along the Paripatra mountains: the Sauviras, the Saindhavas, the Hunas, the Salwas, the people of

S'akala, the Madras, the Ramas, the Ambashthas, and the Parasikas, and others. These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous [*6].

In the Bharata-varsha it is that the succession of four Yugas, or ages, the Krita, the Treta, the Dwa-para, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world. In Jambu-dwipa, Vishnu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under other forms elsewhere. Bharata is therefore the best of the divisions of Jambu-dwipa, because it is the land of works: the others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bharata as men. The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bharata-varsha, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Vishnu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed [*7], where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties [*8] in Bharata-varsha."

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwipa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

Footnotes

^174:1 As Bharata-varsha means India, a nearer approach to the truth, with regard to its extent, might have been expected; and the Vayu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumari (Comorin) to the source of the Ganges.

^174:2 These are called the Kula parvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities, and their situation may be determined with some confidence by the rivers which flow from them. Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which, near Ganjam, is still called Mahindra Malei, or hills of Mahindra: Malaya is the southern portion of the western Ghats: S'uktimat is doubtful, for none of its streams can be identified with any certainty: Sahya is the northern portion of the western Ghats, the mountains of the Konkan: Riksha is the mountains of Gondwana: Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Vayu it is the part south of the Narmada, or the Sathpura range: Paripatra, as frequently written Pariyatra, is the northern and western portion of the Vindhya: the name, indeed, is still given to a range of mountains in Guzerat (see Col. Tod's map of Rajasthan), but the Chambal and other rivers of Malwa, which are said to flow from the Pariyatra mountains, do not rise in that province. All these mountains therefore belong to one system, and are connected together. The classification seems to have been known to Ptolemy, as he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindus mons: of the others, the Adisathrus and Uxentus agree nearly in position with the Pariyatra and Riksha: the Apocopi, Sardonix, Bettigo, and Orudii must be left for consideration. The Bhagavata, Vayu, Padma, and Markandeya add a list of inferior mountains to these seven.

^175:3 This last is similarly left without a name in all the works: it is the most southerly, that on the borders of the sea, and no doubt intends India proper. Wilford places Isere a division called Kumari-rika. No description is anywhere attempted of the other divisions. To these the Vayu adds six minor Dwipas, which are situated beyond sea, and are islands, Anga-dwipa, Yama-d., Matsya-d., Kumuda or Kus'a-d., Varaha-d., and Sankha-d.; peopled for the most part by Mlechchhas, but who worship Hindu divinities. The Bhagavata and Padma name eight such islands, Swarnaprastha, Chandras'ukla, Avarttana, Ramanaka, Mandahara, Panchajanya, Sinhala, and Lanka. Col. Wilford has endea-

voured to verify the first series of Upadwipas, making Varaha Europe; Kus'a, Asia Minor, &c.; S'ankha, Africa; Malaya, Malacca: Yama is undetermined; and by Anga, he says, they understand China. How all this may be is more than doubtful, for in the three Puranas in which mention is made of them, very little more is said upon the subject.

^175:4 By Kiratas, foresters and mountaineers are intended, the inhabitants to the present day of the mountains east of Hindustan. The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab – to whom there can be little doubt the term was applied by the Hindus – or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Vayu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus in India proper. The same passage, slightly varied, occurs in the Mahabharata: it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcastes had not yet descended on the plains of Hindustan.

^176:5 This is a very meagre list, compared with those given in other Puranas. That of the Vayu is translated by Col. Wilford, *As. Res.* vol. VIII; and much curious illustration of many of the places by the same writer occurs, *As. Res.* vol. XIV. The lists of the Mahabharata, Bhagavata, and Padma are given without any arrangement: those of the Vayu, Matsya, Markandeya, and Kurma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The S'atadru, 'the hundred channelled' – the Zaradrus of Ptolemy, Hesiodrus of Pliny – is the Setlej. The Chandrabhaga, Sandabalis, or Acesines, is the Chinab. The Vedas'mriti in the Vayu and Kurma is classed with the Vetravati or Betwa, the Charmanwati or Chambal, and Sipra and Para, rivers of Malwa, and may be the same with the Beos of the maps. The Narmada or Narbadda, the Namadus of Ptolemy, is well known; according to the Vayu it rises, not in the Vindhya, but in the Riksha mountains, taking its origin in fact in Gondwana. The Surasa is uncertain. The Tapi is the Tapti, rising also in Gondwana: the other two are not identified. The Godaveri preserves its name: in the other two we have the Beemah and the Krishna. For Kritamala the Kurma reads Ritumala, but neither is verified. The Tamraparni is in Tinivelly, and rises at the southern extremity of the western Ghats. The Rishikulya, that rises in the Mahendra mountain, is the Rasikulia or Rasikoila, which flows into the sea near Ganjam. The Trisama is undetermined. The text assigns another Rishikulya to the S'uktimat mountains, but in all the other authorities the word is Rishika. The Kumari might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulya river is mentioned (*Vana P.* v. 3026) as a Tirtha in the Mahabharata, in connexion apparently with the hermitage of Vas'ishtha, which in another passage (v. 4096) is said to be on mount Arbuda or Abu. In that case, and if the reading of the text be admitted for the name of the river, the S'uktimat range would be the mountains of Guzerat; but this is doubtful.

^177:6 The list of nations is as scanty as that of the rivers: it is, however, omitted altogether in the Bhagavata. The Padma has a long catalogue, but without arrangement; so has the Mahabharata. The lists of the Vayu, Matsya, and Markandeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the 8th vol. of the *As. Res.* from the Brahmanda, or, for it is the same account, the Vayu. The Markandeya has a second classification, and, comparing Bharata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of the names in the text, but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra, or the upper part of the Doab, about Delhi. The Panchalas, it appears from the Mahabharata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kulluka Bhatta, in his commentary on Manu, II. 59, places them at Kanoj. Kamarupa is the north-eastern part of Bengal, and western portion of Asam. Pundra is Bengal proper, with part of south Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Saurashtras are the people of

Surat, the Surastrene of Ptolemy. The S'uras and Bhiras, in the same direction, may be the Suri and Phauni or Phryni of Strabo. The Arbudas must be the people about mount Abu, or the natives of Mewar. The Karushas and Malavas are of course the people of Malwa. The Sauviras and Saindhavas are usually conjoined as the Sindhu-Sauviras, and must be the nations of Sindh and western Rajputana. By the Minas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The S'alwas or, as also read, S'alyas are placed by the Vayu and Matsya amongst the central nations, and seem to have occupied part of Rajasthan, a S'alwa Raja being elsewhere described as engaging in hostilities with the people of Dwaraka in Guzerat. S'akala, as I have elsewhere noticed, is a city in the Punjab (As. Res. XV. 108), the Sagala of Ptolemy (ibid. 107); the Mahabharata makes it the capital of the Madras, the Mardi of the ancients; but they are separately named in the text, and were situated something more to the south-east. [p. 178] The Ramas and Ambashthas are not named in the other Puranas, but the latter are amongst the western, or more properly north-western nations subjugated by Nakula, in his Dig-vijaya. Mahabh. Sabha P. Amba and Ambashthas are included in the list extracted by Col. Wilford from the Varaha Sanhita, and the latter are supposed by him to be the Ambastae of Arrian. The Parasikas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

^178:7 Enjoyment in Swarga, like punishment in Naraka, is only for a certain period, according to the merit or demerit of the individual. When the account is balanced, the man is born again amongst mankind.

^178:8 A crippled or mutilated person, or one whose organs are defective, cannot at once obtain liberation; his merits must first secure his being born again perfect and entire.

TOPOGRAPHICAL LISTS

as in Mahabharata, Bhishma Parva, II. 342.

MOUNTAINS AND RIVERS [*1].

SANJAYA speaks to Dhritarashtra. – Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bharata. Mahendra, Malaya, Sahya, S'uktimat [*2], Gandhamadana, Vindhya, and Paripatra are the seven mountain ranges: as subordinate portions of them are thousands of mountains; some unheard of, though lofty, extensive, and abrupt; and others better known, though of lesser elevation, and inhabited by people of low stature [*3]: there pure and degraded tribes, mixed together, drink [*4] of the following streams: the stately Ganga, the Sindhu, and the Saraswati [*5]; the Godavari, Narmada, and the great river Bahuda [*6]; the S'atadru, Chandrabhaga, and great river Yamuna; the Drishadwati [*7], Vipasa [*8], and Vipapa, with coarse sands; the Vetravati, the deep Krishnaveni, the Iravati [*9], Vitasta [*10], Pavoshni [*11], and Devika [*12]; the Vedasmrita, Vedavati [*13], Tridiva [*14], Ikshumalavi [*15], Karishini, Chitrabaha, the deep Chitrasena, the Gomati, the Dhutapapa, and the great river Gandaki [*16]; the Kaus'iki, Nis'chita [*17], Kritya, Nichita, Lohatarini [*18], Rahasya, S'atakumbha, and also the S'arayu [*19], the Charmanvati, Chandrabhaga [*20], Hastisoma, Dis, S'aravati [*21], Payoshni, Para [*22], and Bhimarathi [*23], Kaveri [*24], Chulaka [*25], Vina [*26], Satabala, Nivara, Mahita [*27], Suprayoga [*28], Pavitra [*29], Kundala, Sindhu [*30], Rajani [*31], Puramalini, Purvabhirama, Vira, Bhima [*32], Oghavati, Palas'ini [*33], Papahara, Mahendra, Patalavati [*34], Karishini, Asikni, the great river Kus'achira [*35], the Makari [*36], Pravara, Mena [*37], Hema, and Dhritavati [*38], Puravati [*39], Anushna [*40], Saivya, Kapi [*41], Sadanira [*42], Adhrishya, the great river Kus'adhara [*43], Sadakanta [*44], S'iva, Viravati, Vastu, Suvastu [*45], Gauri, Kampana [*46], Hiranvati, Vira, Virankara, Panchami, Rathachitra, Jyotiratha, Viswamitra [*47], Kapinjala, Upendra, Bahula,

Kuchira [*48], Madhuvahini [*49], Vinadi [*50], Pinjala, Vena, Tungavena [*51], Vidis'a [*52], Krishnavena, Tamra, Kapila, Selu, Suvama [*53], Vedas'wa, Haris'rava, Mahopama [*54], S'ighra, Pichchhala [*55], the deep Bharadwaji, the Kaus'iki, the Sona [*56], Bahuda, and Chandrama, Durga, Amtras'ila [*57], Brahmabodhya, Vrihadvati, Yavaksha [*58], Rohi, Jambunadi, Sunasa [*59], Tamasa [*60], Dasi, Vasa, Varana, Asi [*61], Nala, Dhritamati, Purnas'a [*62], Tamasi [*63], Vri-shabha, Brahmamedhya, Vrihadvati. These and many other large streams, as the Krishna [*64], whose waters are always salubrious, and the slow-flowing Mandavahini [*65], the Brahmani [*66], Mahagauri, Durga [*67], Chitropala [*68], Chitraratha, Manjula [*69], Mandakini [*70], Vaitarani [*71], the great river Kos'a [*72], the Muktimati [*73], Maninga [*74], Pushpaveni, Utpalavati, Lo-hitya [*75], Karatoya [*76], Vrishakahwa [*77], Kumari, Rishikulya [*78], Marisha, Saraswati, Mandakini, Punya [*79], Sarvasanga; all these, the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bharata, according to remembrance [*80].

PEOPLE AND COUNTRIES.

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries, They are the Kurus, Panchalas [*1], S'alwas, Madreyas, and dwellers in thickets (Jangalas), S'urasenas [*2], Kalingas [*3], Bodhas [*4], Malas [*5], Matsyas [*6], Sukutyas [*7], Sauvalyas [*8], Kuntalas [*9], Kas'ikosalas [*10], Chedyas [*11], Matsyas [*12], Karushas [*13], Bhojas [*14], Sindhupulindas [*15], Uttamas [*16], Das'arnas [*17], Mekalas [*18], Utkalas [*19], Panchalas [*20], Kaus'ijas [*21], Naikaprishthas [*22], Dhurandharas [*23], Sodhas [*24], Madrabhujingas [*25], Kas'is [*26], Aparakas'is, Jatharas, Kukuras, Dasarnas, Kuntis, Avantis [*27], Aparakuntis [*28], Goghnatas [*29], Mandakas, Shandas [*30], Vidarbhas [*31], Rupavahikas [*32], As'wakas [*33], Pansurashtras, Goparashtras [*34], Karitis [*35], the people of Adhivajya [*36], Kuladya [*37], Mallarashtra [*38], and Kerala [*39]; the Varapasis [*40], Apavarhas [*41], Chakras [*42], Vakratapas and S'akas [*43], Videhas [*44], Magadhas [*45], Swakshas [*46], Malayas [*47], and Vijayas [*48]; the Angas [*49], Vangas [*50], Kalingas [*51] and Yakrillomas, Mallas [*52], Sudellas [*53], Prahladas, Mahikas [*54] and S'as'ikas [*55], Bahlikas [*56], Vatadhanas [*57], Abhiras [*58] and Kalajoshakas [*59], Aparantas [*60], Parantas, Pahnavas [*61], Charmamandalas [*62], Atavis'ikharas and Merubhutas [*63], Upavrittas, Anupavrittas, Swarashtras [*64], Kekayas [*65], Kuttaparantas [*66], Maheyas [*67], Kakshas [*68], dwellers on the sea-shore, and the Andhas and many tribes residing within and without the hills; the Malajas [*69], Magadhas [*70], Manavarjjakas [*71]; those north of the Mahi (Mahyuttaras), the Pravrisheyas, Bhargavas [*72], Pundras [*73], Bhargas [*74], Kiratas, Sudeshtas; and the people on the Yamuna (Yamunas), S'akas, Nishadas [*75], Nishadhas [*76], Anarttas [*77]; and those in the south-west (Nairritas), the Durgalas, Pratimasyas [*78], Kuntalas, Kus'alas [*79], Tiragrahas, Surasenas, Ijikas [*80], Kanyakagnas, Tilabaras, Samiras, Madhumattas, Sukandakas, Kas'miras [*81], Sindhusauviras [*82], Gandharas [*83], Dars'akas [*84], Abhisaras [*85], Utulas [*86], S'aivalas [*87], and Bahlikas [*88]; the people of Darvi [*89], the Vanavas, Darvas, Vatajamarathorajas, Bahubadhas [*90], Kauravyas, Sudamas [*91], Sumallis, Badhnas, Karishakas, Kulindapatyakas, Vatayanas [*92], Das'arnas [*93], Romanas [*94], Kus'avindus, Kakshas [*95], Gopala-kakshas [*96], Jangalas [*97], Kuruvarkas [*98], Kiratas, Barbaras [*99], Siddhas, Vaidehas [*100] Tamraliptas [*101], Audras [*102], Paundras [*103], dwellers in sandy tracts (S'ais'ikatas), and in mountains (Parvatiyas). Moreover, chief of the sons of Bharata, there are the nations of the south, the Draviras [*104], Keralas [*105], Prachyas [*106], Mushikas [*107], and Vanavasakas [*108]; the Karnatakas [*109], Mahishakas [*110], Vikalyas [*111] and Mushakas [*112], Jillikas [*113], Kuntalas [*114], Saurhidas, Nalakananas [*115], Kaukuttakas [*116], Cholas [*117], Kaunkanas [*118], Malavanas [*119], Samangas, Karakas, Kukuras, Angaras [*120], Dhvajinyutsavasanketas [*121], Trigarttas [*122], S'alwasenis, S'akas [*123], Kokarakas [*124], Proshtas, Samavegavasas [*125]. There are also the Vindhychulukas [*126], Pulindas and Kalkalas [*127], Malavas [*128], Mallavas [*129], Aparavallabhas, Kulindas [*130], Kalavas [*131], Kunthakas [*132], Karatas [*133], Mushakas, Tanabalas [*134], Saniyas [*135], Ghatasrinjayas [*136], Alindayas [*137], Pas'ivatas [*138], Ta-

nayas [*139], Sunayas [*140], Das'ividarbhas [*141], Kantikas [*142], Tanganas [*143], Paratangananas, northern and other fierce barbarians (Mlechchhas), Yavanas [*144], Chinas [*145], Kambojas [*146]; ferocious and uncivilized races, S'akridgrahas [*147], Kulatthas [*148], Hunas, and Parasikas [*149]; also Ramanas [*150], Chinas, Das'amalikas [*151], those living near the Kshatriyas, and Vais'yas and S'udras [*152]; also S'udras [*153], Abhiras [*154], Daradas [*155], Kas'miras, with Pattis [*156], Khasiras [*157], Antacharas or borderers, Pahnavas [*158], and dwellers in mountain caves (Girigahvaras [*159]), Atreyas, Bharadwajas [*160], Stanayoshikas [*161], Proshakas [*162], Kalinga [*163], and tribes of Kiratas, Tomaras, Hansamargas, and Karabhanjikas [*164]. These and many other nations, dwelling in the east and in the north, can be only thus briefly noticed [*165].

Footnotes

^179:1 In attempting to verify the places or people specified in the text, various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself: states and tribes and cities have disappeared, even from recollection, and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan (Description of Eastern Hindustan), following Rennell over the same ground at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (the only series of maps of India yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification beyond names; and names have been either changed or so corrupted, as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Puranas and other works, the names given in the topographical lists recur with circumstances which fix their locality; but these means of verification have not yet been sufficiently investigated. There are also geographical treatises in Sanscrit, which there is reason to believe afford much accurate and interesting information: they are not common. Col. Wilford speaks of having received a number from Jaypur, but upon his death they disappeared. After a considerable interval some of his MSS. were purchased for the Calcutta Sanscrit College, but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal: (Calcutta Quarterly Magazine, Dec. 1824:) the details were accurate and valuable, though the compilation was modern. Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been Oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country: they have consequently put down names at [p. 180] random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanscrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Varahanagar, Dakshineswar is metamorphosed into Duckinsore, and Ulubaria is Anglicised into Willoughbruy. Going a little farther off, we have Dalkisore for Darikeswari, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kakamari. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is in some degree, perhaps, a national defect.

^180:2 The printed edition reads S'aktimat, which is also found in some MSS., but the more usual reading is that of the text. I may here add that a S'uktimat mountain occurs in Bhima's invasion of the eastern region. Mahabh. Sabha P. Gandhamadana here takes the place of Riksha.

^180:3 For additional mountains in the Vayu, see Asiatic Researches, VIII. 334 The Bhagavata, Padma, and Markandeya add the following: Mainaka, which it appears from the Ramayana is at the source of the Sone, that river being termed Mainakaprabhava. 'Kishkindhya Kanda;' Trikuta, called also in Hemachandra's vocabulary Suvela; Rishabha, Kutaka, Konwa, Devagiri (Deogur or Ellora, the mountain of the gods; the Apocopi are said by Ptolemy to be also called mountains of the gods); Rishyamuka, in the Dekhin, where the Pampa rises; S'ri-s'aila or S'ri-parvata, near the Krishna (As. Res. V. 303); Venkata, the hill of Tripati, Varidhara, Mangala-prastha, Drona, Chitrakuta (Chitrakote in Bundelkhand), Govardhana (near Mathura), Raivata, the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna; according to Hemachandra it is the Girinara range; it is the Aravali of Tod; Kakubha, Nila (the blue mountains of Orissa), Gohamukha, Indrakila, Ramagiri (Ram-tek, near Nag-pur), Valakrama, Sudhama, Tunga-prastha, Naga (the hills east of Ramghur), Bodhana, Pandara, Durjayanta, Arbuda (Abu in Guzerat), Gomanta (in the western Ghats), Kutas'aila, Kritasmara, and Chakora. Many single mountains are named in different works.

^180:4 See note 4, p. 175.

^180:5 The Sarsuti, or Caggar or Gaggar, N. W. of Tahnesar. See below, note [*6].

^181:6 The Bahuda is elsewhere said to rise in the Himalaya. Wilford considers it to be the Mahanada, which falls into the Ganges below Malda. The Mahabharata has amongst the Tirthas, or places of pilgrimage, two rivers of this name, one apparently near the Saraswati, one more to the east. Hemachandra gives as synonymes Arjuni and Saitavahini, both implying the 'white river:' a main feeder of the Mahanada is called Dhavali or Daub, which has the same meaning.

^181:7 The Drishadwati is a river of considerable importance in the history of the Hindus, although no traces of its ancient name exist. According to Manu it is one boundary of the district called Brahmavartta, in which the institution of castes, and their several duties, had for ever existed: implying that in other places they were of more recent origin. This holy land, 'made by the gods,' was of very limited extent. Its other boundary was the Saraswati. That the Drishadwati was not far off we learn from Manu, as Kurukshetra, Matsya, Panchala, and S'urasena, or the upper part of the Doab, and country to the east, were not included in Brahmavartta; they constituted Brahmarshtides'a, contiguous to it: Kulluka Bhatta explains Anantara, 'something less or inferior;' but it more probably means 'not divided from,' 'immediately contiguous.' We must look for the Drishadwati, therefore, west of the Jumna. In the Tirtha Yatra of the Mahabharata we find it forming one of the boundaries of Kurukshetra. It is there said, 'Those who dwell on the south of the Saraswati, and north of the Drishadwati, or in Kurukshetra, dwell in heaven.' In the same place, the confluence of the Drishadwati with a stream of Kurukshetra, called the Kaus'iki, is said to be of peculiar sanctity. Kurukshetra is the country about Tahnesar or Sthanes'wara, where a spot called Kurukhet still exists, and is visited in pilgrimage. The Kirin-kshetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of Delhi. According to Wilford, the Drishadwati is the Caggar; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggar now is the northern stream, and the Sursooty the southern, both rising in the Himalaya, and uniting to form one river, called Gaggar or Caggar in the maps, but more correctly Sarsuti or Saraswati; which then runs south-west, and is lost in the desert. There have no doubt been considerable changes here, both in the nomenclature and in the courses of the rivers.

^181:8 The Beyah, Hyphasis, or Bibasis.

^181:9 The Ravi or Hydraotes or Adris.

^181:10 The Jhelum, but still called in Kashmir the Vitasta, the Bidaspes or Hydaspes.

^181:11 This river, according to the Vishnu P., rises from the Riksha mountains, but the Vayu and Kurma bring it from the Vindhya or Sathpura range. There are several indications of its position in the Mahabharata, but none very precise. Its [p. 182] source appears to be near that of the Krishna: it

flows near the beginning of the Dandaka forest, which should place it rather near to the sources of the Godavari: it passes through Vidarbha or Berar, and, Yudhishtira having bathed in it, comes to the Vaidurya mountain and the Narmada river. These circumstances make it likely that the Payin Ganga is the river in question.

^182:12 The Deva, or Goggra.

^182:13 Both these are from the Paripatra range. In some MSS. the latter is read Vedasini and Vetasini. In the Ramayana occur Veda and Vedavainasika, which may be the same, as they seem to be in the direction of the Sone. One of them may be the Beos of eastern Malwa, but it rises in the Riksha mountain.

^182:14 From Paripatra, Kurma; from Mahendra, Vayu.

^182:15 One copy has Ikshumalini; two others, Ikshula and Krimi: one MS. of the Vayu has an Ikshula from Mahendra: the Matsya has Ikshuda; Wilford's list has Drakshala.

^182:16 Of these rivers, the two first are named in the Padma P., but not in the Vayu, &c. The Gomati in Oude, the Gandak, and the Kosi are well known. The Dhutapapa is said to rise in the Himalaya.

^182:17 In different MSS. read Michita and Nisrita. In the Vayu and Matsya, Nis'chira or Nirvira is said to flow from the Himalaya.

^182:18 Also Lohatarani and Lohacharini.

^182:19 The Sarayu or Sarju is commonly identified with the Deva. Wilford says it is so by the Pauranics, but we have here proof to the contrary. They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide and enter the Ganges by distinct branches.

^182:20 The recurrence of the same name in this, as in several similar subsequent instances, is possibly an error of the copyist; but it is also sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word, Chaitravati; and in another Vetravati.

^182:21 Read also S'atavari. According to Wilford, the S'aravati is the Ban-ganga.

^182:22 The Vayu has Para, which is a river in Malwa, the Parvati. MSS. read Vani and Vena.

^182:23 According to the Vayu, this rises in the Sahya m., and flows towards the south: it is therefore the Beema of Aurungabad.

^182:24 The Kaveri is well known, and has always borne the same appellation, being the Chaberis of Ptolemy.

^182:25 Read Chuluka.

^182:26 Read also Tapi; the Tapti river of the Dekhin.

^182:27 Read Ahita and Sahita.

^183:28 Rises in the Sahya mountain, and flows southwards: Vayu, &c.

^183:29 Read Vichitra.

^183:30 Several rivers are called by this name, as well as the Indus: there is one of some note, the Kali Sindh in Malwa.

^183:31 Also Vajini.

^183:32 This agrees best in name with the Beema: it is also mentioned as a tirtha in the Mahabharata.

- ^183:33 From S'uktimat: Kurma and Vayu. There is a Balasan from the eastern portion of the Himalaya, a feeder of the Mahanada, which may be the Palasini, if the mountain be in this direction.
- ^183:34 Also Pippalalavati. The Vayu has a Pippala from the Riksha mountain.
- ^183:35 Also Kus'avira.
- ^183:36 Also Mahika and Marundachi.
- ^183:37 Also S'ena.
- ^183:38 Read Kritavati and Ghritavati.
- ^183:39 Also Dhus'ulya.
- ^183:40 Also Atikrishna.
- ^183:41 In place of both Suvarthachi.
- ^183:42 From Paripatra: Vayu and Matsya.
- ^183:43 Also Kus'anara.
- ^183:44 Also S'as'ikanta.
- ^183:45 Also Vastra and Suvastra.
- ^183:46 One of the tirthas in the Mahabharata.
- ^183:47 According to the Mahabharata, this rises in the Vaidurya mountain, part of the southern Vindhya or Sathpura range.
- ^183:48 Also Kuvira.
- ^183:49 Three MSS. agree in reading this Ambuvahini.
- ^183:50 Also Vainadi.
- ^183:51 Also Kuvena: it is possibly meant for the Tungabhadra or Toombudra.
- ^183:52 A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Duta, 31. There is a 'Bess' river in the maps, which joins the Betwa at Bhilsa, and is probably the river of the text.
- ^183:53 The Varna or Suvama, 'the beautiful river,' Wilford identifies with the Ramganga.
- ^183:54 Also Mahapaga, 'the great river.'
- ^183:55 Also Kuchchila.
- ^183:56 The Sona river, rising in Mainaka or Amarakantak, and flowing east to the Ganges.
- ^184:57 This and the preceding both rise from the Vindhya mountain: the latter is also read Antassila, 'the river flowing within or amidst rocks.'
- ^184:58 Also Paroksha.
- ^184:59 We have a Surana in the Vayu, and Surasa in the Kurma and Matsya, flowing from the Riksha mountain.
- ^184:60 The Tamasa or Tonse, from Riksha.
- ^184:61 This and the preceding scarcely merit a place amongst the rivers, being two small streams which fall into the Ganges east and west of Benares, which is thence denominated Varanasi.
- ^184:62 Parnas'a or Varnas'a, from the Paripatra mountain.
- ^184:63 Also Manavi.

^184:64 The Krishna of the Dakhin is probably here intended, although its more ordinary designation seems to be that already specified, Krishnavena or Krishnaveni. The meaning is much the same; the one being the 'dark river,' the other simply the 'dark,' the Niger.

^184:65 A river from S'uktimat: Vayu.

^184:66 A river in Cuttack, according to Wilford: it is one of the tirthas of the Mahabharata, and apparently in a different direction. Buchanan (Eastern Hindustan) has a river of this name in Dinajpur.

^184:67 Both from the Vindhya: Vayu and Kurma. There is a Goaris in Ptolemy in central India.

^184:68 From Riksha: Vayu.

^184:69 Also Munja and Makaravahini.

^184:70 From Riksha: Vayu. According to the Mahabharata, it rises in the mountain Chitrakote.

^184:71 The Baitarani in Cuttack. It is named in the Mahabharata as a river of Kalinga.

^184:72 Also read Nipa and Koka.

^184:73 From Riksha, but read also S'uktimati, which is the reading of the Matsya. Wilford considers it to be the Swarnarekka of Cuttack.

^184:74 Also Anaga and Suranga; perhaps the preferable reading should be Sumanga, a river flowing from Mainaka, according to the Mahabharata.

^184:75 Part of the Brahmaputra.

^184:76 A considerable river in the east, flowing between Dinajpur and Rangpur.

^184:77 Also Vrishasahwa.

^184:78 This and the preceding flow from S'uktimat, according to the , Matsya, and Kurma. The last occurs also Rishika.

^184:79 Also Suparna. The Punya is to be the Pun-pun of Behan, but there is also a Parna river in the same province.

^185:80 It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities consulted several occur not comprehended in the text, as the Kuhu and Ikshu, from the Himalaya; Vritraghni, Chandana (Chandan of Bhagalpur), Mahi (the Mahy of western Malwa), S'ipra, and Avanti (rivers near Ujayin), from Paripatra; Mahanada in Orissa, Druma, Dasarna (Dhosaun in Bundelkhand), Chitrakuta, S'roni or S'yena, Pis'achika, Banjula, Baluvahini, and Matkuna, all from Riksha; Nirvindhya, Madra, Nishadha, S'inibahu, Kumudvati, and Toya, from Vindhya; Banjula, from Sahya; Kritamala, Tamraparni, Pushpajati, and Utpalavati, from Malaya; Langulini and Vansadhara, from Mahendra; and Mandaga and Kripa or Rupa, from S'uktimat. In the Ramayana we have, besides some already specified, the Ruchira, Pampa, eastern Saraswati, Vegavati or Vyki of Madura, and Varada or Wurda of Berar; and we have many others in the Mahabharata and different works, from which the Sanscrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

^185:1 The people of the upper part of the Doab. The two words might also be understood as denoting the Panchalas of the Kuru country, there being two divisions of the tribe: see below, note [*20].

^185:2 The S'urasenas were the inhabitants of Mathura, the Suraseni of Arrian.

^185:3 The people of the upper part of the Coromandel coast, well known in the traditions of the eastern Archipelago as Kling. Ptolemy has a city in that part called Caliga; and Pliny, Calingae proximi mari.

- ^185:4 One of the tribes of central India, according to the Vayu: it is also read Bahyas.
- ^185:5 The Malas and Malavarttis are placed, in the Vayu and Matsya, amongst the central nations. The Markandeya reads Gavavarttis. Wilford considers Mala to be the Mal-bhum of Medinipur. As noticed in the Megha Duta, I have supposed it to be situated in Chattisgarh. p. 21, note.
- ^185:6 The people of Dinajpur, Rangpur, and Cooch Behar. Calcutta Mag. Dec. 1824.
- ^185:7 Read Kus'andas, Kus'alyas, Kus'adhyas, Kisadhajas, and placed in central India.
- ^185:8 Also Saus'alyas and Saus'ulyas.
- ^185:9 Kuntala is in one place one of the central countries; in another, one of the southern: the name is applied in inscriptions [p. 186] to the province in which Curgode is situated, part of the Adoni district: (As. Res. IX. 427:) and consistently with this position it is placed amongst the dependant or allied states of Vidarbha in the Dada Kumara. Calcutta Quarterly Mag. Sept. 1827.
- ^186:10 A central nation: Vayu. The Ramayana places them in the east. The combination indicates the country between Benares and Oude.
- ^186:11 Chedi is usually considered as Chandail, on the west of the Jungle Mehals, towards Nagpur. It is known, in times subsequent to the Puranas, as Ranastambha.
- ^186:12 Some copies read Vatsa, and the other Puranas have such a name amongst the central countries; the people perhaps of Vatsa, Raja of Kausambhi, near the junction of the Jumna and the Ganges. There are, however, two Matsyas, one of which, according to the Yantra Samrat, is identifiable with Jaypur. In the Dig-vijaya of Nakula he subdues the Matsyas farther to the west, or in Guzerat.
- ^186:13 Situated on the back of the Vindhya range: Vayu and Matsya. They are generally named with the people of Malava, which confirms this locality. They are said to be the posterity of Karusha, one of the sons of Vaivaswata Manu.
- ^186:14 These are also placed along the Vindhya chain, but at different times appear to have occupied different positions. They were a kindred tribe with the Andhakas and Vrishnis, and a branch of the Yadavas. A Bhoja Raja is amongst the warriors of the Mahabharata. At a later period, Bhoja, the Raja of Dhar, preserves an indication of this people; and from him the Bhojpuris, a tribe still living in western Behar, profess to be descended: they are not improbably relics of the older tribe. Bhoja is also used sometimes as a synonyme of Bhojakata, a city near the Narmada, founded by Rukmi, brother-in-law of Krishna, and before that, prince of Kundina or Condavir.
- ^186:15 Pulinda is applied to any wild or barbarous tribe; those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across central India, the haunts of the Bhils and Gonds. So Ptolemy places the Pulindai along the banks of the Narmada to the frontiers of Larice; the Lata or Lar of the Hindus; Kandesh and part. of Guzerat.
- ^186:16 In the other three Puranas we have Uttamarnas, on the Vindhya range.
- ^186:17 The people of the 'ten forts,' subsequently multiplied to 'thirty-six,' such being the import of Chattisgerh, which seems to be in the site of Dasarna. Megha Duta, p. 30, note.
- ^186:18 A Vindhya tribe, according to the other Puranas. The locality is confirmed by mythological personations; for Mekala is said to be a Rishi, the father of the river Narmada; thence called Mekala and Mekalakanya: the mountain where it rises is also called Mekaladri. The Ramayana places the Mekalas amongst the southern tribes.
- ^186:19 Utkala is still the native name of Orissa.
- ^186:20 These may be the southern Panchalas. [p. 187] When Drona overcame Drupada, king of Panchala, as related in the Mahabharata, Adi Parva, he retained half the country, that north of the

Ganges, and restored to its former chief the other half, south of that river as far as to the Chambal. The capital of the latter became Makandi on the Ganges; and the country included also Kampilya, the Kampil of the Mohammedans, but placed by them in the Doab. The capital of the northern portion was Ahikshetra, a name traceable in the Adisathrus of Ptolemy, though the position differs: but Ahikshetra or Ahichchatra, as it is also written, seems to have been applied to more than one city.

^187:21 Perhaps the people of Tirhut, along the Kosi.

^187:22 'Having more than one back;' probable some nickname or term of derision. Thus we have, in the Ramayana and other works, enumerated amongst tribes, the Karna-pravaranas, 'those who wrap themselves up in their ears;' Ashta-karnakas, 'the eight-eared;' or Oshtha-karnakas, 'having lips extending to their ears;' Kakamukhas, 'crow-faced;' Ekapadukas, 'one-footed,' or rather 'one-slipped;' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shewn by these tribes being associated with Kiratas, 'barbarians,' and Yavanas, either Greeks or Mohammedans.

^187:23 A preferable reading seems to be Yugandhara: a city in the Punjab so called is mentioned in the Mahabharata, Karna P.

^187:24 Read Bodhas, Godhas, and Saudhas. There is a Rajput tribe called Sodha.

^187:25 This may consist of two names, and is so read in MSS., or the latter term occurs Kalingas; both terms are repeated. Besides the Machu of the north, a similar word, Madru, is applied to Madura in the south. As. Res. IX. 428. The Ramayana has Madras in the east, as well as in the north.

^187:26 The people of the Benares district, and that opposite.

^187:27 The inhabitants of Ujayin.

^187:28 These should be opposite to the Kuntis, but where either is situated does not appear.

^187:29 The best reading is Gomanta, part of the Konkan about Goa.

^187:30 The more usual reading is Khandas; one MS. has Parnas.

^187:31 A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital; but the kingdom seems to have corresponded with the great part of Berar and Kandesh. It is mentioned in the Ramayana and the Puranas amongst the countries of the south.

^187:32 Also Rupavasikas. There is a Rupa river from the S'uktimat mountain, the vicinity of which may be alluded to. We have Rupasas or Rupapas amongst the southern tribes of the Puranas.

^188:33 Read also As'malas and As'makas: the latter are enumerated amongst the people of the south in the Ramayana, and in the Vayu, Matsya, and Markandeya P. There is a prince of the same name of the solar dynasty.

^188:34 Gova or Kuva is an ancient name of the southern Konkan, and may be intended in this place by the Gopa country; or it may imply 'the district of cow-herds,' that is, of Nomadic tribes.

^188:35 Also read Kulatis and Panitakas.

^188:36 Read also Adhirajya and Adhirashtra, which mean the same, 'the over or superior kingdom.'

^188:37 Also Kus'adhya, Kus'anda, and Mukuntha.

^188:38 Also Vallirashtra. There are Mallas in the east, along the foot of the Himalaya, in Bhima's Dig-vijaya; but we should rather look for them in the north-west, in the site of the Malli of Arrian. We have in the Puranas, Maharashtra, the Mahratta country, which may be here intended.

^188:39 Two copies read Kevala; one, Kambala, The text is probably wrong, as we have Kerala below.

^188:40 Also Varayasis and Varavasis: one copy has, what is likely to be most correct, Vanarasyas, the monkey-faced people.'

^188:41 Read Upavaha and Pravaha.

^188:42 The MSS. agree in reading this Vakra.

^188:43 The S'akas occur again, more than once, which may be possibly unnecessary repetition: but these people, the Sakai and Sacae of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.

^188:44 The inhabitants of Tirhut.

^188:45 The people of South Bahar.

^188:46 Also read Mahyas and Suhmas: the latter is probably correct. The Suhmas and Prasuhas were found in the east by Bhima; and Suhma is elsewhere said to be situated east of Bengal, towards the sea, the king and the people being Mlechchhas, that is not Hindus: it would correspond therefore with Tiperah and Aracan.

^188:47 Also read Malajas, but less correctly perhaps. The Malayas are the people of the southern Ghats.

^188:48 We have Pravijayas in the east, according to the Puranas.

^188:49 Anga is the country about Bhagalpur, of which Champa was the capital.

^188:50 Eastern Bengal.

^188:51 We have had these before, but they are repeated perhaps in conformity to the usual classification, which connects them with the two preceding, being derived in the genealogical lists from a common ancestor.

^188:52 In Bhima's Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himalaya, and the other more to the south.

^188:53 Uniformly read in the MSS. Sudeshna.

^188:54 Three copies read Mahishas. We [p. 189] have Mahishakas amongst the southern people in the Puranas; and a Mahishiki in the Ramayana, also in the south: the latter may be connected with Mahishmati, which Sahadeva visits in his southern invasion, and which has been elsewhere conjectured to be in Mysur. (Calcutta Annual Register, 1822,) There is also a Mahishmati on the road to the south (Mahabh. Udyoga P.), which is commonly identified with Chuli Mahes'war, on the Narmada.

^189:55 Also Rishikas; people placed by the Ramayana both in the north and in the south. Arjuna visits the former, and exacts from them eight horses. Dig-vijaya.

^189:56 Also read Bahikas, which we may here prefer, as the Bahlikas are subsequently named: the former are described in the Mahabharata, Karna Parva, with some detail, and comprehend the different nations of the Punjab, from the Setlej to the Indus.

^189:57 These are included amongst the northern nations; Vayu, &c.; but in Nakula's Dig-vijaya they are in the west.

^189:58 The Abhiras, according to the Puranas, are also in the north: in the Ramayana and Mahabh. Sabha P. they are in the west. The fact seems to be, that the people along the Indus, from Surat to

the Himalaya, are often regarded as either western or northern nations, according to the topographical position of the writer: in either case the same tribes are intended.

^189:59 The MSS. read Kalatoyakas, a people placed by the Puranas in the north.

^189:60 The Vayu reads Aparitas, a northern nation. There are Aparytae in Herodotus, classed with a people bordering on India, the Gandari. The term in the text signifies also borderers,' and is probably correct, as opposed to the following word Parantas; the latter signifying those beyond, and the former those not beyond the borders. The latter has for Parantas, Paritas; and the Matsya, Paradas.

^189:61 Also Pahlavas, a northern or northwestern nation, often mentioned in Hindu writings, in Manu, the Ramayana, the Puranas, &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.

^189:62 Also Charmakhandikas, but the sense is the same; those living in the district Mandala or Khanda of Charma: they are a northern people: Vayu, &c. Pliny mentions a king of a people so called, "Charmarum rex."

^189:63 Read Marubhaumas; more satisfactorily, as it means the inhabitants of Marubhumi, 'the desert;' the sands of Sindh.

^189:64 Also Surashtras, which is no doubt more correct; the inhabitants of Surat.

^189:65 The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahabharata, their king being a kinsman of Krishna. The Ramayana, II. 53, specifies their position beyond, or west of, the Vipasa.

^190:66 We have in the Puranas Kuttapracharanas and Kuttapravaranas amongst the mountain tribes.

^190:67 These may be people upon the Mahi river: they are named amongst the southern nations by the Vayu, &c., but the west is evidently intended.

^190:68 Read also Kachchas: the Purana have Kachchiyas. The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

^190:69 Also read Adhya, Antya, and Andhra: the latter is the name of Telingana, the Andhri of Pliny.

^190:70 Three MSS. have Malada, a people of the east in Bhima's Dig-vijaya.

^190:71 Also Manavalakas.

^190:72 A people of the east.

^190:73 The western provinces of Bengal, or, as sometimes used in a more comprehensive sense, it includes the following districts: Rajshahi, Dinajpur, and Rangpur; Nadiya, Birbhum, Burdwan, part of Midnapur, and the Jungle Mahals; Ramgerh, Pachete, Palamow, and part of Chunar. See an account of Pundra, translated from what is said to be part of the Brahmanda section of the Bhavishyat Purana. Calcutta Quart. Mag. Dec. 1824.

^190:74 There is considerable variety in this term, Larga, Marja, Samuttara, and Samantara; probably neither is correct. Bhargas are amongst the people subdued in the east by Bhima.

^190:75 These are foresters and barbarians in general.

^190:76 Notwithstanding the celebrity of this country, as the kingdom of Nala, it does not appear exactly where it was situated: we may conclude it was not far from Vidharba (Berar) as that was the country of Damayanti. From the directions given by Nala to Damayanti, it is near the Vindhya mountain and Payoshni river, and roads lead from it across the Riksha mountain to Avanti and the south, as well as to Vidarbha and to Kos'ala. Nalopakhya, sec. 9.

^190:77 These are always placed in the west: they are fabled to be the descendants of Anartta, the son of Saryati, who founded the capital Kus'asthali afterwards Dwaraka, on the sea-shore in Guzerat.

^190:78 Also Pratimatsyas; those opposite or adjacent to the Matsyas.

^190:79 Also Kus'ajas and Kos'alas; the latter is probably correct, as the name does not occur in any other form than that of Kasikos'ala above. Kos'ala is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayu, the kingdom of Rama, of which Ayodhya was the capital. Ramayana, I. s. 5. In the Mahabharata we [p. 191] have one Kos'ala in the east, and another in the south, besides the Prak-kos'alas and Uttara-kos'alas in the east and north. The Puranas place the Kos'alas amongst the people or the back of Vindhya;' and it would appear from the Vayu that Kus'a, the son of Rama, transferred his kingdom to a more central position; he ruled over Kos'ala at his capital of Kus'asthali or Kus'avati, built upon the Vindhyan precipices: the same is alluded to in the Patala Khanda of the Padma Purana, and in the Raghu Vans'a, for the purpose of explaining the return of Kus'a to Ayodhya. Certainly in later times the country of Kos'ala lay south of Oude, for in the Ratnavali the general of Vatsa surrounds the king of Kos'ala in the Vindhya mountains: (Hindu Theatre, II. 305:) and, as noticed in the same work, (p. 267,) we have in the Puranas, Sapta Kos'alas, or seven Kos'alas. An inscription found at Ratnapur in Chattisgarh, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Mandala, having obtained the favour of Prithwideva, king of Kos'ala, was enabled to build temples, and dig tanks, &c., indicating the extension of the power of Kos'ala across the Ganges in that direction. The inscription is dated Samvat 915, or A. D. 858. The Kos'ala of the Puranas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kontakossula in the south, probably one of the Kos'alas of the Hindus.

^191:80 Also Itikas; perhaps the Ishikas or Aishikas of the Vayu, &c. a people of the south.

^191:81 The people of Kashmir.

^191:82 One of the chief tribes engaged in the war of the Mahabharata. The Ramayana places them in the west; the Puranas in the north. The term Sindhu shews their position to have been upon the Indus, apparently in the Punjab.

^191:83 These are also a people of the northwest, found both on the west of the Indus and in the Punjab, and well known to classical authors as the Gandarii and Gandaridae. As. Res. XV. 103; also Journal of the R. As. Soc.; Account of the Foe-kue-ki.

^191:84 From the context this should probably be Darvakas, the people of a district usually specified in connexion with the succeeding.

^191:85 These are the inhabitants of the country bordering on Cashmir, to the south and west; known to the Greeks as the kingdom of Abisares. It often occurs in composition with Darya, as Darvabhisara. As. Res. XV. 24.

^191:86 Also read Ulutas and Kulutas: the Ramayana has Kolukas or Kaulutas amongst the western tribes.

^191:87 Also with the short vowel, S'aivalas.

^191:88 The Vahlikas or Bahlikas are always associated with the people of the north, west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified in the Mahabh. Udyoga P. as famous for its horses, a reputation the country bordering upon it, at least Bokhara and Maimena, still preserves: and in Arjuna's Dig-vijaya it is said to be difficult of approach.

^191:89 These are probably intended for the [p. 192] neighbours of the Abhisaras: they are found in the north by Arjuna, Dig-vijaya, and are there termed also Kshatriyas.

^192:90 Also read Bahubadhya and Bahurada.

^192:91 The name occurs in the Ramayana as that of a mountain in the Punjab or in the Bahika country. II. 53.

^192:92 The MSS. agree in reading this Vanayava or Vanayus, a people in the northwest, also famous for horses.

^192:93 A better reading is Dasapars'wa, as we have had Das'arnas before.

^192:94 Also Ropanas; quere, Romans?

^192:95 Also Gachchas and Kachchas: the last is the best reading, although it has occurred before.

^192:96 Also Gopala-kachchas: they are amongst the eastern tribes in Bhima's Dig-vijaya.

^192:97 Or Langalas.

^192:98 Kurujangalas, or the people of the forests in the upper part of the Doab: it is also read Paravallabhas.

^192:99 The analogy to 'barbarians' is not in sound only, but in all the authorities these are classed with borderers and foreigners and nations not Hindu.

^192:100 Also Dahas, in which we should have a resemblance to the Scythian Dahae.

^192:101 Or Tamaliptas or Damaliptas; the people at the western mouth of the Ganges in Medinipur and Tamruk. Tamralipti was a celebrated sea-port in the fourth century, (Account of the Poekue-ki,) and retained its character in the ninth and twelfth. Das'a Kumara Charitra and Vrihat Katha; also Journ. Royal As. Soc.

^192:102 The people of Odra or Orissa.

^192:103 The inhabitants of Pundra: see note [*73].

^192:104 The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken.

^192:105 The people of Malabar proper.

^192:106 Also Prasyas. Prachyas properly means the people of the east, the Prasii of the Greeks, east of the Ganges.

^192:107 Mushika is the southernmost part of the Malabar coast, Cochin and Travancore.

^192:108 Also Vanavasinas and Vanavasikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

^192:109 The people of the centre of the Peninsula, the proper Kernata or Carnatie.

^192:110 The people of Mysore: see note [*54].

^192:111 Also Vikalpas.

^192:112 Also Pushkalas,

^192:113 Also Karnikas.

^192:114 Read Kuntikas.

^193:115 Variously read Nalakalaka, Nabhakanana, and Tilakanija.

^193:116 Kaukundaka and Kaukuntaka.

^193:117 The inhabitants of the lower part of the Coromandel coast; so called after them Cholamandala.

^193:118 People of the Konkan: according to some statements there are seven districts so named.

^193:119 Malavanara and S'alavanaka.

^193:120 These two words are sometimes compounded as Kukkurangara: it is also read Kanurajada.

^193:121 This is a questionable name, though the MSS. agree. We have in Arjuna's Dig-vijaya, Utsavamanketa; and in Nakula's, to the west, Utsavasanketa.

^193:122 These are amongst the warriors of the Mahabharata; they are included in all the lists amongst the northern tribes, and are mentioned in the Rajatarangini as not far from Kashmir: they are considered to be the people of Lahone.

^193:123 Also Vyukas and Vrikas: the latter are specified amongst the central nations: Vayu, &c.

^193:124 Kokavakas and Kokanakhas.

^193:125 S'aras and Vegasaras; also Parasancharakas.

^193:126 Vindhyapalakas and Vindhyamulikas: the latter, those at the foot of Vindhya, are named in the Pauranic lists amongst the southern tribes.

^193:127 Balwala and Valkaja.

^193:128 Also Malaka and Majava.

^193:129 Also Vallabhas, which from the succeeding word may be conjectured to be correct. A city named Vallabhi makes a great figure in the traditions of Rajputana. See Tod's Rajasthan.

^193:130 One of the tribes in the west or north-west subdued by Arjuna.

^193:131 Kalada and Dohada.

^193:132 Kundala, Karantha, and Mandaka: the latter occurs in the Ramayana amongst the eastern nations.

^193:133 Kurata, Kunaka.

^193:134 Stanabala.

^193:135 Satirtha, Satiya, Nariya.

^193:136 The S'rinjayas are a people from the north-west amongst the warriors of the Mahabharata: the reading may be incorrect. It occurs also Putisrinjaya.

^193:137 Also Aninda.

^193:138 Also Sivata, Sirala, Syuvaka.

^193:139 Tanapa, Stanapa, Sutapa.

^193:140 Pallipanjaka and Vidarbha.

^193:141 Dadhividarbha, but three copies have Rishika. Great variety, and no doubt great inaccuracy, prevails in the MSS. in several of the names [sere given: they are not found elsewhere.

^193:142 The reading of three copies is Kakas: there is a tribe so called on the banks of the Indus, as it leaves the mountains.

^193:143 These and the following are mountaineers [p. 194] in the north-west. The former are placed by the Puranas in the north, and the Vayu includes them also amongst the mountain tribes. The Ramayana has Tankanas in the north.

^194:144 The term Yavanas, although in later times applied to the Mohammedans, designated formerly the Greeks, as observed in the valuable notes on the translation of the Birth of Uma, from the

Kumara Sambhava. (Journal As. Soc. of Bengal, July 1833.) The Greeks were known throughout western Asia by the term *w ywn*, Yavan; or Ion, Iaones; the Yavana, , of the Hindus; or as it occurs in its Prakrit form, in the very curious inscription decyphered by Mr. Prinsep, (J. As. Soc. Beng. Feb. 1838,) Yona: the term Yona Raja being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenans, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kambojas, Daradas, Paradas, Bahlikas, S'akas, &c. in the Ramayana, Mahabharata, Puranas, Manu, and in various poems and plays.

^194:145 Chinas, or Chinese, or rather the people of Chinese Tartary, are named in the Ramayana and Manu, as well as in the Puranas. If the designation China was derived from the Tsin dynasty, which commenced B. C. 260, this forms a limit of antiquity for the works in question. The same word however, or Tsin, was the ancient appellation of the northern province of Shen-sy, and it may have reached the Hindus from thence at an earlier period.

^194:146 These Wilford regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, S'akas, and the like: they are also famous for their hoses; and in the Ramayana they are said to be covered with golden lotuses. What is meant is doubtful, probably some ornament or embellishment of their dress. We have part of the name, or Kambi, in the Cambistholi of Arrian: the last two syllables, no doubt, represent the Sanscrit Sthala, 'place,' 'district;' and the word denotes the dwellers in the Kamba or Kambis country: so Kamboja may be explained those born in Kamba or Kambas.

^194:147 Also S'akridvaha or S'akridguha.

^194:148 Also Kulachchas and Kuntalas: the Puranas have Kupathas amongst the mountain tribes.

^194:149 Also Parataka: the first is not a common form in the Puranas, although it is in poetical writings, denoting, no doubt, the Persians, or people of Pars or Fars: the latter, also read Paradas, may imply the same, as beyond (Para) the Indus.

^194:150 We have Ramathas in Nakula's Dig-vijaya, and in the Vayu and Matsya.

^194:151 Das'amanas and Des'amanikas, in the north: Vayu and Matsya.

^194:152 The passage occurs in the Vayu and Markandeya Puranas, as well as in the Mahabharata; but the purport is not very distinct, and the proper reading is doubtful. [p. 195] In three MSS. of the latter it occurs the latter pada is the same in all: the former, is in a fourth copy, in two copies of the Vayu it is . None of these are intelligible, and the Markandeya furnishes the reading followed, Modern geographers have supposed the Cathaei, Cathari, and Chatriaei of the ancients, in the lower parts of the Punjab, to mean a people of Kshatriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant, and it may be intended as an epithet of those which follow, or of Vais'ya (agricultural) and S'udra (servile or low) tribes, living either near to, or after the manner of Kshatriyas: in that case a better reading would be, . According to Manu, various northern tribes, the S'akas, Kambojas, Paradas, Pahlavas, Kiratas, Daradas, and Khasas, and even the Chinas and Yavanas, are degraded Kshatriyas, in consequence of neglecting religious rites. X. 43, 44. According to the Pauranic legend they were overcome in war by Sagara, and degraded from their original caste. See book IV.

^195:153 Here we have a people called S'udras by all the authorities, and placed in the west or north-west, towards the Indus. They have been ingeniously, and with probability, conjectured by Mr. Lassen to be the Oxydracae; for S'udraka is equally correct with S'udra; and in place of Oxydrakai various MSS. of Strabo, as quoted by Siebenkees, read Sidrakai and Sydrakai: the latter is precisely the Sanscrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydracae.

^195:154 These are always conjoined with the S'udras, as if conterminous. Their situation is no doubt correctly indicated by Ptolemy by the position of Abiria above Pattalene on the Indus.

^195:155 The Durds are still where they were at the date of our text, and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above the Himalaya, just before it descends to India; a position which might well be taken for its head.

^195:156 Also read Pas'us, 'brutes.' If the term might be altered to Palli, it would imply 'village or pastoral tribes.'

^195:157 Also Khasikas and Khasakas. The first of these is probably most correct, being equivalent to Khasas, barbarians named along with the S'akas and Daradas by Manu, &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Kasiyas; or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukharas, and the same occurs in the Ramayana; the Vayu has Tusharas, but the Markandeya, Tukhara: these are probably the Tochari, Tachari, or Thogari, a tribe of the S'akas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.

^195:158 Also Pahlavas and Pallavas. The form in the text is the more usual.

^196:159 The Ramayana has Gahvaras. The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

^196:160 These two, according to the Vayu, are amongst the northern nations; but they might be thought to be religious fraternities, from the sages Atri and Bharadwaja.

^196:161 The latter member of the compound occurs poshikas, payikas, and yodhikas, 'cherishers,' 'drinkers,' or 'fighters:' the first term denotes the female breast.

^196:162 Also Dronakas, 'people of vallies.'

^196:163 Also Kajingas. Kalingas would be here out of place.

^196:164 These and the preceding are included by the Vayu amongst the mountain tribes of the north.

^196:165 Many names indeed might be added to the catalogue from the lists referred to in the Vayu, Matsya, and Markandeya Puranas, as well as several capable of verification from the Ramayana, and other passages of the Mahabharata. This is not the place however to exhaust the subject, and it has been prosecuted too far perhaps already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing in a great measure to incomplete research; and a more extensive examination of the authorities would no doubt discover passages where circumstances, as well as names, are given by which the places would be recognised. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company; all very excellent copies, but manifestly erroneous in many respects in their nomenclature of places, and particularly of those which are least known. No assistance is to be had from any commentary, as the subject is one of little interest in native estimation.