

A P P E N D I X III

GEOGRAPHICAL, ETHNIC, FLORAL, FAUNAL AND
 MYTHOLOGICAL DATA OF THE MĀRKANDEYA-PURĀNA
 =====

The information on geographical and other points (mentioned above) with reference to the proper names is collected in this Appendix in an alphabetical order for ready reference. It should, however, be noted that the floral, faunal and mythological data already discussed in the chapters concerned ~~are~~ not included here.

GEOGRAPHICAL AND ETHNIC DATA

The Purānas are a rich mine of ancient Indian

geographical and ethnic data. The MKP contains a description of Jambudvīpa (chap.51) and mentions the forests, lakes and mountains around Meru (chap.52), the nine divisions of Bhāratavarṣa, the seven mountain ranges in India, twenty-two separate hills and the famous rivers, grouping them according to the mountain ranges out of which they arise. The principal tribes in India and on its borders are also mentioned in it, arranged according to the natural regions of the country (chap.54). The majority of the names of countries and peoples found in the different Purāṇas is very much the same as we find in the geographical chapters of the MKP, but there is also quite a good lot of names that are entirely new and original. The MKP has also a section called Kūrmaniveśa containing a list of countries and peoples of India arranged according to the position of the country conceived as a Kūrma (tortoise), looking eastwards (chap.55). This arrangement is based on earlier astronomical works like ^{about} those of ~~Parasara~~ ^{and (chap.14)} Varāhamihira.¹

1 Vide Law B.C., Historical Geography of Ancient India, p.22.

The Purāṇa also describes the topography of Bhadrāśva, Ketumāla, Uttara Kuru (chap.56), Kimpurusa, Hari, Ilāvṛta, Rāmyaka and Hiraṇmaya Varṣas (chap.57).

As regards the identification of these places, it is found that there is, at times, no unanimity of opinion on this point amongst the scholars and hence the points of difference amongst them are noted at proper places.

FLORA AND FAUNA

The origin of the plant and animal-kingdoms belong to the mythological domain. The Oṣadhis bearing fruits and roots came into existence out of Brahmā's hair (45.27). Ilā and Kāśyapa begot trees (101. 9). The fourteen ^{of} types/cultivated and wild Oṣadhis, both growing on uncultivated soil and unsown, are mentioned in connection with the first manifestation of vegetation in Tretā age, but they are not enumerated. They were the main source of sustenance of the people in Tretā age. In course of time, however, those Oṣadhis perished. Hence on account of peoples' urge, Brahmā milched the earth as a result of which the cereals, seeds, seventeen types of cultivated and wild Oṣadhis sustaining upto the ripening of the fruits, and fourteen types of cultivated and wild, Yajñiya or sacrificial

Oṣadhis, came into existence. While enumerating, the seventeen types of Oṣadhis are designated as the cultivated ones only and not as both cultivated and wild as above. These seventeen types are:- Vrihi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kovidāra, Koradūṣa, Cīnaka, ^{1a} Māṣa, Mudga, Masūra, Niṣpāva, Kulatthaka, Ādhakī, Caṇaka and Śaṇa, and the fourteen types of Yajñiya Oṣadhis are:- Vrihi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kulattha, Śyāmaka, Nivāra, Yattila, (46.59ff) Gavedhuka, Kuruvinda, Markaṭaka and Veṇuyava/. Some of these are food-grains and they are already mentioned under the discussion on Food and Drink above.²

Various birds and beasts also originated out of different limbs of Brahmā's body (45.25f). Irā and Kāśyapa begot Airāvata and other elephants. Tāmra and Kāśyapa gave birth to Syenī and other female offsprings and they, in turn, begot birds like Syena (Hawk), Bhāsa (Vultures) Suka (parrot) etc. (101.7 ff.).

CLASSIFICATION OF FLORA AND FAUNA

Two versions of the classification of plant-kingdom

1a This is according to the Cal.ed.(49.68). The Bombay edition reads 'Tīnaka' by mistake.

2 Chap.II, Sec. V.

are met with in the MKP, e.g. (I) (a) Tr̥ṇa, (b) Gulma, (c) Latā, (d) Vallī, (e) Tvaksāra and (f) Taru (15.32^{cd}), and (II) (a) Vr̥kṣa, (b) Latā, (c) Gulma, (d) Tvaksāra and (e) Tr̥ṇajāti (4.19).

The animals are classified into grāmya (domesticated) and āraṇya (undomesticated), e.g. Gau, Aja, Puruṣa, Meṣa, Aśva, Aśvatara and Gardabha are included among the grāmya paśus and Śvāpada, Dvikhura (two-hoofed ones), Hastin, Vānara, Birds, Audaka Paśus and Sarīsrpa are included among the āraṇyaka paśus (45.29-30)³. It should be noted that the elephant is included in the list of wild beasts and the list of domesticated animals does not mention the dog, ^{bull} and buffalo. We have, however, other references in the Purāṇa suggesting that the bull, the buffalo and the elephant were already domesticated (47.85,92). In the śrāddha chapters the sight of a dog (29.22 etc.) and the milk of a she-buffalo (29.18) are tabooed in śrāddha which suggests that the animals were domesticated.

3 cf. VP. 9. 44-48.

Abhīrāḥ - S.V.Bhārata (I)

Abhīrāḥ - S.V.Bhārata (II)

Abhisāra - S.V.Bhārata (II)

Abhrārakāḥ - S.V.Bhārata (I)

Abilvaka - (This word is not found in the dictionary.

Bilva means Aegle Marmelos; N.O.Rutaceae⁴; the wood-apple tree commonly called Bel; its delicious fruit when unripe is used medicinally; its leaves are employed in the ceremonial of the worship of Siva⁵; Guj. Bilī⁶; Hindi Bel⁷) - This tree figures in the description of the forest visited by Baladeva (6.12).

Accalapramukhāḥ - S.V.Ketumāla (II).

Ādhakī - S.V.Food and Drink (chap. II, Sec. V).

Adhama Kairātāḥ - S.V.Bhārata (II).

Adrijā - S. V. Bhārata (I).

4 Nadkarni A.K. (Re.), Indian Materia Medica, Vol.I, Third edition, p. 45.

5 Monier Williams, A Sanskrit-English Dictionary, p.732, Vide also Pargiter F.E., The Mārkaṇḍeya Purāṇa, E.Tr., p.25, note.

6 For details vide Vaidya B.G., Sanskrit Sahityamā Vanaspati, pp. 347-349.

7 Mishra K.S., The Mārkaṇḍeya Purāṇa, H.Tr., p. 16.

Agni - A sage under Manu Tāmāsa (71.59).

Agnibāhu - Priyavrata's son. He had no inclination for rule and was given to Yoga (50.16).

Agnibāhu - A sage under Manu Bhautya (97.31).

A(Ā)gnīdhra (I) - Priyavrata's son; the lord of Jambu-dvīpa (50.15,33). He had nine sons viz. Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Vāśya, Hiranya, Kuru, Bhadrāsva and Ketumāla. The nine Varṣas in Jambudvīpa came to be called after their names (50.36).

Āgnīdhra (II) - A sage under Manu Bhautya (97.31).

Agnījyāh - S.V.Bhārata (II).

Agnitejas - A sage under Manu Dharmaputra Sāvarṇi (91.20).

Ailīkāh - S.V.Bhārata (II).

Aja - The goat is said to have been born out of Brāhmā's mouth, and ^{it} is included in the list of grāmya pasus (45.25,29).

Aja - Auttama Manu's son (70.10).

Ajita - A sage under Manu Bhautya (97.31).

Akārīṇah - S.V.Bhārata (II).

Akhu - The rat is referred to in MKP 2.61.

Ali - The clusters of bees settled on the boughs of the trees are mentioned in MKP 2.64.

Ali - A sage under Manu Svārociṣa (64.4)

Amalaka (Emblīc Myrobalan, *Phyllanthus emblica*, the modern Amla. *Emblīca officinalis* is an earlier name; N. O. Euphorbiaceae; ^{crj. Ambala; Amla;} Hindi Amla⁸) - This tree figures in the description of the forest visited by Baladeva (6.14).

Ambasthāh - S. V. Bhārata (II).

Abja - Abja (8.185) as well as Ambuja (lotus)

Ambuja⁹ - (1.11; 4.17) and its leaves (2.4) are

Kahlāra¹⁰ - mentioned in similes. The conception of lord Brahmā born out of the lotus

8 Nadkarni A. K. (Re.), Op.Cit., pp. 480-481; Pargiter F. E., Op.Cit., p. 26, note.

9 The Lotus, *Nymphaea nelumbo*; Monier Williams, Op.Cit., p. 83.

10 Monier Williams says that this is the white esculent water-lily, *Nymphaea Lotus* (Op.cit., p.266), but Roxburgh assigns it to *Nymphaea Cyanea* (vide Pargiter F.E., Op.Cit., p.30 note), and Pargiter thinks it to be the rose-coloured variety of the *Nymphaea Lotus* or *Stellata* (Op.Cit., pp.29-30 notes). For the detailed description of the Lotus and its different varieties vide Vaidya B.G., Op.Cit., pp. 108 ff.

- Kamala¹¹ - (kamala, 101.2; Padma, 42.19; 100.14;
 Kumuda¹² - Pañkaja, 47.97) which arose out of the
 Nilotpala¹³ - navel of lord Viṣṇu is found in the
 Padma¹⁴ - MKP (78.51). The groves of Padma
 Pañkaja¹⁵ - (6.9), Kumuda, Pundarīka, Nilotpala,
 Pundarīka¹⁶ - Kahlāra and Kamala (aquatic flowers) are
 mentioned in the description of a forest
 visited by Baladeva (6.20 cd - 21 ab). Kamala
 (21.59; 78.75), Nilotpala (19.17) and the leaf of
 Padma (102.17) also occur in similes.

Amikatah - S.V.Bhārata (I).

Amitābhāh - A group of fourteen gods under Manu Raivata
 (72.71).

-
- 11 The Lotus, *Nelumbium speciosum*; Pargiter F.E., Op.Cit., p.30, note.
 12 The esculent white water-lily, *Nymphaea esculenta*; the red lotus, *Nymphaea rubra*; Monier Williams, Op.Cit., p.292; For details vide Pargiter F.E., Op.Cit., pp.30-31, notes.
 13 The Blue water-lily, *Nymphaea Stellata*; Pargiter F.E., Op.Cit., pp.29-30, notes. Monier Williams calls it *Nymphaea Cyanea* Op.Cit., p. 567.
 14 A lotus especially the flower of the lotus-plant *Nelumbium speciosum* which closes towards the evening; it is often confounded with the water-lily or *Nymphaea Alba*; Monier Williams, Op.Cit., p.584.
 15 A species of lotus, *Nelumbium speciosum* whose flower closes in the evening; Monier Williams, Op.Cit., p.574.
 16 The lotus or sacred lotus, *Nelumbium speciosum*. For its description vide Pargiter F.E., Op.Cit., pp.29-30, notes.

Amitāh (or Amitābhāh) - A group of twenty gods viz. Prabhu,
Vibhu, Vibhāsa and others under Manu Sāvarṇi
(77.5, 7 cd).

Amla-vetasa - (Rumex Crispus; N.O. Polygonaceae; Yellow
dock; Sour dock; Hindi chukkah;¹⁷ Amalaveta¹⁸) - This
tree figures in the description of the forest
visited by Baladeva (6.13).

Amoghā - S.V.Ketumāla (II).

Āmra - (Mangifera Indica; N. O. Anacardiaceae¹⁹; Guj.
Āmbo²⁰; Hindi Āma²¹) - This tree also figures
in the description of the forest visited by
Baladeva (6.12).

Āmrātaka - (The Hog-plum, Spondias Mangifera; N. O.
Anacardiaceae²²; Guj. Ambādo²³; Hindi Amara²⁴)
- This tree also figures in the description of
the forest visited by Baladeva (6.12).

17 Nadkarni A.K. (Re.), Op.Cit., p.1079. Following Monier
Williams, Pargiter calls it both Dock i.e. Rumex Vesicarius
and Sorrel i.e. Oxalis Corniculata, but (Op.Cit., p.25 note)
Nadkarni calls it only yellow dock; and he applies the
name Rumex Vesicarius to Bladder-dock (Op.Cit., p.1080).

18 Mishra K.S., Op.Cit., p.16.

19 Nadkarni A.K. (Re.), Op.Cit., p.764.

20 Vaidya B.G., Op.Cit., p.

21 Mishra K.S., Op.Cit., p. 16.

22 Nadkarni A.S. (Re.), Op.Cit., p.1166.

23 Vaidya B.G., Op.Cit., pp.68-69.

24 Mishra K.S., Op.Cit., p.16.

Āmra-vana - Name of a forest.

Anamitra - Brahmaputra Manu's son (91.15).

Ānanda - S. V. Medhātithi.

Ānartāḥ - S. V. Bhārata (II).

Āndhrāḥ - S. V. Bhārata (I).

Āndhrāḥ - S. V. Bhārata (II).

Āṅgalaukikāḥ - S. V. Bhārata (I).

Āṅgatakāḥ - S. V. Bhārata (II).

Ānimadrāḥ - S. V. Bhārata (I).

Āñjana - S. V. Meru.

Āñjana - S. V. Bhārata (II).

Annadārakāḥ - S. V. Bhārata (II).

Annajāḥ - S. V. Bhārata (I).

Antahśivā - S. V. Bhārata (I).

Antargiri - S. V. Bhārata (I).

Antardvīpāḥ - S. V. Bhārata (II).

Anu - S. V. Food and Drink (Chap. II, Sec. V).

Anugraha - Bhautya Manu's son (97.32).

Apagā - S. V. Bhārata (I).

Aparāntāh - S. V. Bhārata (I).

Aparāntikāh - S. V. Bhārata (II).

Āpomūrti - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Apratima - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Āpyāh - A group of eight gods under Manu Cākṣuṣa (73.50).

Arbuda - S. V. Bhārata (I).

Arbudāh - S. V. Bhārata (I).

Arciṣmat - Dattaputra Sāvarṇi Manu's son (91.9).

Ariṣṭanemi - The bird Garuḍa's father (2.1).

Arkalingāh - S. V. Bhārata (I).

Arthakāraka - Dyutimat's son and Priyavrata's grandson
(50.23).

Arunāspada - Name of a city situated on the bank of river
Varuṇā (58.5).

Arunoda - S. V. Meru.

Arūni - A sage under Manu Dattaputra Sāvarni (91.19).

Arvavira - Sāvarni Manu's Son (77.11).

Arvavira - A sage under Manu Svārociṣa (64.4).

Asmakāḥ - S. V. Bhārata (I).

Asmakāḥ - S. V. Bhārata (II).

Asoka (The tree *Jonesia Asoka*; *Saraca Indica*; N. O. ²⁵ *Caesalpiniaceae*) - This tree figures in the description of the forest visited by Baladeva (6.15).

Astagiri - S. V. Bhārata (II).

Asva - The horse is said to have been born of Brahmā's feet (45.26), and is included in the list of the grāmya pasus (45.29). It was also used in battle (121.17).

Asva - S. V. Meru.

Asvakālanadāḥ - S. V. Bhārata (II).

25 Nadkarni A. K. (Re.), Op.Cit., pp. 709, 1104.

Asvakesāḥ - S. V. Bhārata (II).

Asvakutāḥ - S. V. Bhārata (I).

Asvamukhāḥ - S. V. Bhārata (II).

Asvatara - It is born of Brahmā's feet and is included in the list of the grāmya pasus (45.27-29).

Asvattha - (the holy fig tree, *Ficus Religiosa*; N.O. Urticaceae²⁶; Guj. Pīpalo²⁷; Hindi Pippala) - The trembling due to fear is compared to that of the leaf of Asvattha tree (7.15). It is also mentioned as being situated on the summit of the Vipula mountain (51.21).

Atasī - (Flax; *Linum Usitatissimum*; N. O. Linaceae; Guj. Alshi; Hindi Tīsī; Alsī^{27a}) - It is referred to in MKP 15.7.

Āṭavyāḥ - S. V. Bhārata (I).

Atināma - A sage under Manu Cāksuṣa (73.55).

Ātreyaḥ - S. V. Bhārata (I).

Atri - A sage under Manu Vaivasvata (76.9).

26 Nadkarni A. K. (Re.), Op.Cit., p.552.

27 Vaidya B.G., Op.Cit., pp. 49-52.

27a Nadkarni A.K.(Re.), Op.Cit., p.743.

- 585
- Audaka Paśus (Aquatic animals) - Included in the list of wild beasts (45.30).
- Aupanadāḥ - S. V. Bhārata (I).
- Avantī - S. V. Bhārata (I).
- Avantayāḥ - S. V. Bhārata (I).
- Avantayāḥ - S. V. Bhārata (II).
- Avantyaḥ - S. V. Bhārata (I).
- Avarāḥ - S. V. Bhārata (II).
- Avi - The sheep is born of Brahmā's chest (45.25).
- Avyaya - A sage under Manu Raucya (91.30).
- Ayodhyā - Viśvāmitra consecrated King Hariscandra's son Rohitāśya in the beautiful city (pūra) named Ayodhyā after that King's ascent to the heaven (8.273).
- Badara - (the jujube tree, Zizyphus Jujuba; N.O.Rhamnaceae; Hindi Baer; Ber; Guj. Bora²⁸) - This tree figures in the description of the forest visited by Baladeva (6.16).

28 Nadkarni A.K. (Re.), Op.Cit., p.1316; Vide Pargiter F.E., Op.Cit., p.27, note.

Bahirgirāḥ - S. V. Bhārata (I).

Bāhlikāḥ - S. V. Bhārata (I).

Bahubhadrāḥ - S. V. Bhārata (I).

Bahudā - S. V. Bhārata (I).

Bāhyatodarāḥ - S. V. Bhārata (I).

Baka - One who outrages other's wife is born as a horrible wolf (Vṛka), a dog (śvā), a jackal (Sṛgāla), a heron (Baka), a vulture (Gr̥dhra), a snake (Vyāla) and a bird of prey (Kaṅka) in order (15.10); and one who steals fire is born as a heron and an ass (Khara) (15.28).

Bakāḥ - S. V. Bhārata (II).

Bakula - (a kind of tree, Mimosa Elengi; N.O.Sapotaceae; Hindi Mulsarī; Bakul; Guj. Bolasarī. It is said to put forth blossoms when sprinkled with nectar from the mouth of lovely woman; the modern Bakul.²⁹) - This tree figures in the description of the forest visited by Baladeva (6.15).

Balabandhu - Raivata Manu's son (72.75).

²⁹ Nadkarni A.K.(Re.), Op.Cit., pp.800-801; Monier Williams, Op.Cit., p.719; Pargiter F.E., Op.Cit., p.26, note.

Balākā - One who steals milk is born as a hen-heron after one's release from hell (15.22).

Balāvasthāh - S. V. Bhārata (II).

Bālikāh - S. V. Bhārata (II).

Barbarāh - S. V. Bhārata (I).

Barhaketu - Dattaputra Sāvarṇi Manu's son (91.9).

Bhadra - S. V. Bhadrāsva (II).

Bhadrāgaura - S. V. Bhārata (II).

Bhadrāsva (I) - S. V. A(Ā)gnīdhra.

Bhadrāsva (II) - It is situated to the east of the eastern Devakūṭa mountain. There are five Kula mountains in it, viz. Svetaparna, Nīla, Saivāla, Kaurāṇja and Parnaśālāgra. There are many small mountains which are the offshoots of these Kula mountains. The countries there are distinguished by them, they are of various shapes and occur in thousands. Moreover, they are like white water-lilies and are auspicious with their pure summits. Such like and diverse also are hills

by hundreds and thousands. Sītā, Śāṅkhavatī, Bhadrā, Cakrāvartī etc. are its rivers extremely wide and bearing down volumes of cold water. Here men are lustrous like shells and pure gold. They associate with divine beings, are holy and live for a thousand years. Neither inferior nor superior exist among them. They are all of equal insight. They are endowed with eight gunas viz. patience and others. Lord Viṣṇu resides there in the form of Asvasīras(56.3 cd.-11).

Bhallātaka - (The Acajou or Cashew-nut; the Marking-nut tree, Semecarpus Anacardium; N. O. Anacardiaceae. An acid juice is extracted from it for medicinal purposes, and also the black liquid which is used for marking linen; Hindi Bhela; Bhilāwā; Guj. Bhilāmu³⁰) - This tree figures in the description of the forest visited by Baladeva (6.14)

Bharadvāja - A sage of the Vaivasvata manvantara (76.9).

Bharadvājāh - S. V. Bhārata (I).

30 Nadkarni A.K.(Re.), Op.Cit., p.1119; Monier Williams, Op.Cit., p. 748; For details vide Pargiter F.E., Op. Cit., pp.25-26, note.

Bharadvājāh - S. V. Bhārata (II)

Bhārata (I) - One of the hundred sons of Rṣabha, Nābhi's son (50.39 cd - 40 ab).

Bharata (II) - Bhautya Manu's son (97.32).

Bhārata (I) - The southern varṣa called Himāhva was assigned to Bharata by his father Rṣabha and hence it is known as Bhārata-varṣa (50.41 cd - 42 ab). It is called Karma-bhūmi; nowhere else is merit and sin acquired. There man acquires svarga, apavarga, mānasya, naraka and tiryaktva. It is the chief varṣa wherein everything is established (52.20 cd - 23). The svarga, mokṣa, middle and end are known there; indeed nowhere else do mortals know Karma (54.2 cd - 3 ab).

It is divided into nine parts, separated by seas and inaccessible to each other. These parts are:- Indradvīpa, Keserūmat, Tāmravarṇa,³¹ Gabhastimat, Nāgadvīpa, Saumya, Gāndharva, Vārūna,

31 Ceylon; Pargiter F.E., Op.Cit., p. 284, note.

and amongst them this is the ninth dvīpa surrounded by sea. It is a thousand yojanas from south to north. At its east end are the Kirātas³² and at the west, the Yavanas.³³ The Brahmins, Kṣatriyas, Vaiśyas and Śūdras live in the centre and follow their avocations viz. the sacrifice, study, trade etc.

There are seven Kula mountains in it viz.

Mahendra,³⁴ Malaya,³⁵ Sahya,³⁶ Suktimat,³⁷

32 The races with the Burmese type of features along the eastern limits of India; Pargiter F.E., Op.Cit., p.284, note.

33 The Greeks originally, and afterwards the Mohammedans; Pargiter F.E., Op.Cit., p.284, note.

34 The hills between the Mahānadi, Godāvarī, and Wain-Gangā, and may perhaps comprise the portion of the Eastern Ghats north of the Godāvarī; Pargiter F.E., Op.Cit., p. 305, note.

35 The southern portion of the Western Ghats from the Nilgiris to Cape Comorin; Pargiter F.E., Op.Cit., p.285, note.

36 The northern portion of the Western Ghats from the river Tapti to the Nilgiris; Pargiter F.E., Op.Cit., p.285, note.

37 It is identified by Cunningham with the hills south of Sehoa and Kanker separating Chattisgarh from Baster (ASR, Vol.XVII, pp.24,26). Beglar places this range in the north of the Hazaribagh district (Ibid, Vol.VIII, pp.124-125). Pargiter identifies it with Garo, Khasi and Tippera hills (Op.Cit., pp.285,306, notes). C.V.Vaidya locates it in Western India and identifies it with Kāthiawād range (Epic India, p.276). Others have identified the Suktimat with the Sulaiman range (ZDMG, 1922, p.281, note). Some have applied the name to the chain of hills extending from Sakti in Raigarh, C.P., to the Dalma hills in Manbhum drained by the Kumārī river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bāblā (Rauchaudhari H.C., Studies in Indian Antiquities, pp.113-120).

Rkṣa,³⁸ Vindhya³⁹ and Pāriyātra⁴⁰ which have their own innumerable branches e.g. Kolāhala,⁴¹ Vaibhrāja,⁴² Mandara,⁴³ Dardurācala,⁴⁴ Vātasvana, Vaidyuta,⁴⁵ Maināka,⁴⁶ Svasara,⁴⁷

-
- 38 The Satapura hills and the hills extending through the middle of Berar and the south of Chutia Nagpur nearly into West Bengal; Pargiter F.E., Op.Cit., p.286, note.
- 39 The portion of the modern Vindhya range, east of Bhopal and also the water-shed hills which extend from it into Behar; Pargiter F.E., Op.Cit., p.286, note.
- 40 The cal.ed. reads Pāriyātra (57.11). It is the Western portion of the modern Vindhya range, West of Bhopal in Central India together with the Aravalli mountains; Pargiter F.E., Op.Cit., p.286, note.
- 41 The range of hills near Chanderi, which separates Malwa from Bundelkhanda; Dey N.L., Op.Cit., p.42.
- 42 The Vaibhrāja-giri of Rājagṛha; Law B.C., Op.Cit., p.265; Pargiter F.E., Op.Cit., pp.286-287, notes.
- 43 It is situated in the Bānkā sub-division of the district of Bhāgalpur, thirty miles to the south of Bhāgalpur, and three miles to the north of Bansi (Law B.C., Op.Cit., p.235). According to Fleet it is situated about thirty-five miles to the south of Bhāgalpur in Behar (CII, p.211; ASR, Vol.VIII, p.130).
- 44 ~~The cal.ed. reads here Dardurācala instead (57.13).~~ Pargiter identifies it with the Nilgiris; JRAS, April, 1894, p.262.
- 45 Pargiter prefers the reading to be Vindhya which is the Satapura Range (Op.Cit., p.287, note).
- 46 Maināka is probably a mistake for Mekala (Pargiter F.E., Op.Cit., pp.287-288). It appears to be the mountain in which the river Sone takes its rise (Cunningham. ASR, Vol.VIII, p.124); but some placed it between the southern point of the Indian peninsular and Laṅkā (Ceylon) (Monier Williams, Op.Cit., p.834).
- 47 The cal.ed. reads Svarasa instead (57.13).

Tungapraṣṭha, Nāgagiri, Rocana, Pāṇḍurācala,⁴⁸
 Puṣpagiri,⁴⁹ Durjayanta, Raivata,⁵⁰ Arbuda,⁵¹
 R̥ṣyamūka,⁵² Gomanta,⁵³ Kūṭasaila, Kṛtasmaya,⁵⁴
 Śrīparvata,⁵⁵ Kora and hundreds of other mountains.

Mixed with them are the various Ārya and Mlechha
 janapadas drinking the water of the rivers viz.

-
- 48 The cal.ed.reads Pāṇḍarācala (57.13).Pargiter suggests Pāṇḍava instead.There are two hills now which are called Pāṇḍua Hill or the Pāṇḍus' Hill,one found by Mr.Carlleyle, north-west of Bairāt (or Vairāta) in Alwar (ASR,Vol.VI, pp.95-101); and the other by Mr.Beglar,north of Hatta and near the river Ken in Bundelkhandā (Ibid,Vol.VII, p.56).
- 49 Puṣpagiri (cal.ed.57.14). It lay eight miles to the north of Cuddapah (EI, Vol.III, p.24).
- 50 Raivata or Raivataka was near Dvārakā.Pargiter is inclined to identify it with the Barada hills in Halar (Op. Cit., p.289, note).
- 51 The modern Mount Abu situated in the Aravalli range in the Sirohi State of Rajputana; Pargiter F.E.,Op.Cit.,p. 288,note.
- 52 Pargiter has identified it with the range of hills stretching from Ahmednagar to beyond Naldrug and Kalyāṇī dividing the Mañjira and the Bhima rivers (JRAS, April, 1894, p.253).
- 53 The hills south of south-east of Nasik; Pargiter F.E., Op.Cit., p.289, note.
- 54 ~~Is-this-to-be-connected-with~~ ^{Probably} Kārmār hill, in Gāndhāra? (ASR, Vol.II, pp.92,106 and map at p.87; Vol.XIX, p.126).
- 55 This lofty rock overhangs the river Kṛṣṇā in the Kurnool district. It is usually identified with Siritana of the Nasik Prāsasti. It is the site of a famous temple called Mallikārjuna, one of the twelve linga-shrines (Sewell R., ASSI, Vol. I, p. 90; Burgess J., ASWI, p.223).

Gaṅgā, Sarasvatī,⁵⁶ Sindhu,⁵⁷ Candrabhāgā,⁵⁸
 Yamunā, Satadru,⁵⁹ Vitastā,⁶⁰ Iravatī,⁶¹
 Kuhu,⁶² Gomatī,⁶³ Dhūtapāpā,⁶⁴ Bahudā,⁶⁵

-
- 56 The modern Sursooty, between the Jumna and Sultej; Pargiter F.E., Op.Cit., p.290, note.
- 57 The Indus; Pargiter F.E., Op.Cit., p.291, note.
- 58 The Chenab in the Panjab; It is the same river as the R̥gvedic Asikni, the Greek Akesines and Sandabaga or Sandabal of Ptolemy; Pargiter F.E., Op.Cit., p.291, note; Law B.C., Op.Cit., p.73,
- 59 The Suttlej, a tributary of the Ganges, The Greek Hyphasis; Pargiter F.E., Op.Cit., p.291, note. Law B.C., Op. cit., p.121.
- 60 The Jhelum in the Panjab; the Greek Hydaspes; Pargiter F.E., Op.Cit., p.291, note.
- 61 The Rāvi in the Panjab; the Greek Hydraotes or Adris or Rhonadis; Pargiter F.E., Op.Cit., p.291, note; Law B.C., Op.Cit., p.86.
- 62 The Kubhā (Rv.10.75.6). The Greek Kophen; (Pargiter F.E., Op.Cit., p.291, note). The modern Kabul river (Cunningham A., Ancient Geography of India, Vol.I, p.37).
- 63 The modern Gumtī, which joins the Ganges on the left bank below Benaras (Pargiter F.E., Op.Cit., p.291, note). There was, however, another and older Gomatī (Rv.10.75.6), which is probably the modern river Gomāl, a western tributary of the Indus (Muir, Sansk. Texts, Vol.II, p.357; Law B.C., Op.Cit., p.80).
- 64 A name of the Gomatī (Cunningham, ASR, Vol.I, p.315). The text is Gomatī Dhūtapāpā's'ca' (MKP 54.17). Dhūtapāpā then either means the Gomatī, and the translation would be, "and the sin-cleansing Gomatī"; or it denotes some tributary of that river; (Pargiter F.E., Op.Cit., p.291, note; Law B.C., Op.Cit., p.32).
- 65 Probably the modern Rāmgāṅgā, which joins the Ganges on the left, near Kanauj; Pargiter F.E., Op.Cit., pp.291-292, notes.

Dr̥ṣadvatī,⁶⁶ Vipāsā,⁶⁷ Devikā,⁶⁸ Rāṅkṣu,⁶⁹
 Nīscīrā, Gaṇḍakī,⁷⁰ and Kauśikī,⁷¹ which
 flow from the Himavat. Those flowing from the
 Pāriyātra are Vedasmṛti, Vedavatī, Vṛtraghnī,

-
- 66 The famous river between the Sarasvatī and Jumna; the southern and eastern boundary of Brahmavarta (MS.2.17). Identified with the modern Citrang which runs parallel to the Sarasvatī (Rapson, *Ancient India*, p.51; *Imperial Gazetteer of India*, p.26). The origin of this river may be traced to the hills of Sirmur. Elphinstone and Todd sought to identify it with the Ghagar flowing through Ambala and Sind but now lost in the desert sands of Rajputana (JASB, Vol.VI, p.181), while Cunningham found in it the river Rakṣi that flows by the south-east of Thāneswar (ASR, Vol.XIV). Some have identified this river with the modern Chitang or Chitrung (JRAS, 25,28).
- 67 The cal.ed.reads Vipāsā (57.18). Pargiter prefers the reading Vipāsā. It is the modern river Bias in the Panjab; the Greek Vipasis, Hypasis or Hyphasis; now a tributary of the Sutlej, but was probably altogether separate in ancient times; for the Sutlej then had an independent course considerably to the south-east; Pargiter F.E., *Op.Cit.*, p.292, note; Law B.C., *Op.Cit.*, pp.134-135.
- 68 The northern Devikā near Kashmir. It may probably be identified with the modern river Deeg, a tributary of the Rāvi on its right bank; Pargiter F.E., *Op.Cit.*, p.292, note.
- 69 Pargiter suggests the reading Vaksu or Vankṣu which is the Oxus; *Op.Cit.*, p.292, note.
- 70 The river Gaṇḍak, which flows into the Ganges on its north bank near Patna. It has shifted its course considerably; and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhāṅgā; Pargiter F.E., *Op.Cit.*, p.292, note.
- 71 The modern river Kuśī, which flows into the Ganges on its north bank, through the district of Purīnā in Behar. It has shifted its course very remarkably. Formerly it flowed east of its present position; Pargiter F.E., *Op.Cit.*, p.292, note; Law B.C., *Op.Cit.*, p.91.

Sindhu,⁷² Venā,⁷³ Sānandana,⁷⁴ Sadānīrā,⁷⁵
 Mahī,⁷⁶ Pārā,⁷⁷ Carmanvatī,⁷⁸ Nupī,
 Vidisā,⁷⁹ Vetravatī,⁸⁰ Kṣiprā⁸¹ and

-
- 72 Most probably the modern Kālī Sindh, a tributary of the river Chambal, though, it may also be the Sindh, which is a tributary of the Jumna, between the Chambal and Betwa. The former is the more probable, because it is a large river and rises well up in the Pāripātra range; Pargiter F.E., Op.Cit., p.293, note.
- 73 The Cal.ed.reads Venvā (57.19), which is a variation of Venā. The Vp (45.97) and the Kp(47.29) read Varṇāśā instead; and the Kp offers Parnā and Parnāśā in a note (loc.Cit). The Varṇāśā or Parnāśā is the modern Banas, and there are two rivers of this name; one a tributary of the Chambal, rising near Udayapur (Cunningham, ASR., Vol.VI, plate i), and the other, a stream rising near Mt.Abu and flowing into the Rann of Kachh; the former is the larger, and is probably the river meant in the text (Pargiter F.E., Op.Cit., p.294, note).
- 74 The cal.ed.reads Sānandini instead (57.19).The word may also be read as Anandana.
- 75 Identified with the Gandak by Eggling (Introduction to the Satapatha Brāhmaṇa, S.B.E., Vol.XII, p.104) and Muir (Sansk.Texts, II, 419-422), and with the Tapti by others (Vide Law B.C., Op.Cit., p.32).Śāyana has identified it with the Karatoyā, the modern Kurattee. Pargiter identifies it with the river Rapti (Op.Cit., p.294, note).
- 76 The river Mahī which rises in Malwa and falls into the Bay of Cambay; Pargiter F.E., Op.Cit., pp.294-295, notes; Vide Law B.C., Op.Cit., p.288, note.
- 77 The modern river Pārvatī which rises in Bhopal and falls into the Chambal; Pargiter F.E., Op.Cit., p.295, note, Cunningham, ASR., Vol.II, p. 308.
- 78 The Cal.ed.reads Carmanvatī (57.20) but Pargiter prefers Carmanvatī, which is the river Chambal, the largest tributary of the Jumna; Pargiter F.E., Op.Cit., p.295, note.
- 79 Probably the small tributary which joins the Betwa on its left bank at Bhilsa; Pargiter F.E., Op.Cit., p.295, note.
- 80 The modern river Betwa which rises near Bhopal and flows into the Jumna; Pargiter F.E., Op.Cit., p.295, note.
- 81 The cal.ed.reads Śiprā (57.20) on which the city of Ujjayinī, the modern-Ujjain, stands; Pargiter F.E., Op.Cit., p.295, note.

Avantī,⁸² From the Rkṣa⁸³ flow the Sōṇo,⁸⁴
 Mahānada,⁸⁵ Narmadā,⁸⁶ Surathā, Adrijā,
 Mandākinī,⁸⁷ Daśārṇa,⁸⁸ Citrakūṭā,⁸⁹

-
- 82 The cal.ed.reads Avarnī(57.19). Avantī is the river of the Avantī country and is probably the river which rises near Mhow and flows into the Chambal; Pargiter F.E., Op.Cit., p.295, note.
- 83 The cal.ed. reads Skandha (57.23) which is clearly wrong. Pargiter says that the proper reading here should be Vindhya; Op.Cit., p.298, note.
- 84 The cal.ed.reads Sona (57.21), which rises near the source of the Narmadā and flows into the Ganges above Patna. It was also called Hiranya-bāhu and Hiranyā-vāha; the Greek Erannoboas; Pargiter F.E., Op.Cit., p.295, note; vide Law B.C., Op.Cit., p.128.
- 85 Or Mahānadī. It flows through Orissa into the Bay of Bengal; (Pargiter F.E., Op.Cit., p.295, note; Law B.C., Op.Cit., pp.22,37,234). The Mahānada here must designate the branch now called the Hasdu or Hestho, which rises near the source of the Sone; Cunningham, ASR., Vol. XVII, plate 1).
- 86 The modern Narmadā which rises near the Sone and flows into the Gulf of Cambay; Pargiter F.E., Op.Cit., p.296, note; Law B.C., Op.Cit., pp.28,36,305,324.
- 87 Cunningham identifies this river with the modern Mandākin which flows near Mount Citrakūṭa into the river Paisundi (Paisuni), a tributary of the Jumna between the Ken and the Tons; ASR., Vol.XXI, p.11.
- 88 The river of the country Daśārṇa, the modern river Dhasan between the Betwa and the Ken; Pargiter F.E., Op.Cit., p.296, note; Law B.C., Op.Cit., p.337.
- 89 Probably the stream which flows round the south and east of the modern Mount Chitrakūṭ, past Karwī into the Jumna; Pargiter F.E., Op.Cit., p.296, note; Law B.C., Op.Cit., p.214.

Citrotpalā,⁹⁰ Tamasā,⁹¹ Karamodā,⁹²
 Pisācīkā,⁹³ Pippalāsronī,⁹⁴ Vipāsā,⁹⁵
 Vāñjulā,⁹⁶ Sumerujā, Suktimatī,⁹⁷ Sakulī,⁹⁸

-
- 90 The modern main stream of the Mahānadī below its junction with the Pairi (Cunningham, ASR., Vol.VII, p.155, and Vol.XVII, p.70); but that river would belong to a different water-shed (Pargiter F.E., Op.Cit., p.296, note).
- 91 The river Tons which flows into the Ganges on the right bank below Allahabad; Pargiter F.E., Op.Cit., p.296, note; Law B.C., Op.Cit., p.131.
- 92 Pargiter thinks the reading to be Karmanodā as a synonym of Karmānāsā, and identifies the river with the modern Karmānāsā, which flows into the Ganges on the right bank just above the Sone; Pargiter F.E., Op.Cit., pp.296-297, note.
- 93 Probably one of the southern tributaries of the Sone, such as the Rer or Kenhar; Pargiter F.E., Op.Cit., p.297, note.
- 94 The modern river Paisuni or Parsaroni, a tributary of the Jumna between the Ken and the Tons (Cunningham, ASR., Vol.XXI, p.11) and these words may well be corruptions of Pippalāsronī (which is the reading of the cal.ed.) (Pargiter F.E., Op.Cit., p.297, note).
- 95 Probably the modern Bias which flows past Saugor and joins the river Ken, a tributary on the right bank of the Jumna; Cunningham, ASR., Vol.XXI, p.157 and plate XXXiv.
- 96 Probably that river on which Gayā stands; its eastern source is called the Mohana, its middle portion the Phalgu, and the eastern branch, into which it divides, the Jumna; Pargiter F.E., Op.Cit., p.297, note.
- 97 It was the river on which stood Suktimatī, the capital of Cedi; Pargiter F.E., Op.Cit., pp.297-298, note.
- 98 The cal.ed. reads Sakulī (57.23), which is probably the river Sakri flowing into the Ganges on the south, about half-way between Patna and Monghyr; Cunningham, ASR., Vol.VIII, plate 1; and Vol.XV, plate iv.

Tridivā,⁹⁹ in regular order, and Vegavāhinī.

Those flowing from the Vindhya¹⁰⁰ have holy waters and are auspicious. They are: Kṣiprā,¹⁰¹ Payoṣṇī,¹⁰² Nirvindhya,¹⁰³ Tāpī,¹⁰⁴

99 The text Tridivā-kramu seems wrong. The Vp.(45.101) reads Tridivā Kramāt which is preferable. Pargiter F.E., Op.Cit., p.298, note. 1.2.11

100 The proper reading must be Rkṣa as the Viṣṇu L says; Pargiter F. E., Op.Cit., p.302, note.

101 The cal.ed. reads Śiprā (57.24). ^{In it} One Śiprā has been mentioned already (in 57.20), and the Hv says there is a Śiprā in the southern region (168.9509), Pargiter F.E., op. cit., p.299, note.

102 The modern river Pūrṇā (the tributary of the Tapti) together with the lower part of the Tapti into which the Pūrṇā continues; Pargiter F.E., Op.Cit., p.299, note). Cunningham identifies this river with the Pahoj, a tributary of the Jumna between the Sindh and Betwa (ASR, Vol.VII, plate XXII), but Law remarks that this identification seems to be untenable (Op.Cit., p.326).

103 The Pengāṅgā, a tributary of the Warda (Pargiter F.E., Op.Cit., p.299, note). According to Kālidāsa (Meghadūta, 1.28-29), this river is between Vidisā and Ujjayinī, that is to say between the Daśārnā (Dhasan) and the Śiprā. It is identified with the modern Kālīsindh which forms a tributary to the Chambal (JBRS, Vol.V, p.46). The Kālīsindh flows north from the Vindhya range to join the Chambal on the right. As the Kālīsindh is probably the Sindhu of Kālidāsa's Meghadūta, the identification of the Nirvindhya with the Newaj, another tributary of the Chambal, seems to be more reasonable (Thornton's Gazetteer, Gwalior, Bhupal).

104 The upper part of the modern Tapti before it joins the Pūrṇā. This branch was hardly known in early times; it does not appear to be named in the epics. The reason was, no doubt, it was hidden amid hills and forests; Pargiter F.E., Op.Cit., pp.299-300, note.

Niṣadhāvātī, ¹⁰⁵	Venya, ¹⁰⁶	Vaitaranī, ¹⁰⁷
Sinīvalī, ¹⁰⁸	Kumudvatī, ¹⁰⁹	Karatoyā, ¹¹⁰
Mahāgaṇḍī, ¹¹¹	Durgā ¹¹² and	Antahsivā. ¹¹³

-
- 105 One of the small tributaries of the Narmadā on the Tapti, which rises in the middle part of the Satpura Range; Pargiter F.E., Op.Cit., p.300, note.
- 106 Pargiter thinks the Venya as the proper term here. It is the modern Wain-gangā and its continuation the Pranhita; Op.Cit., p.300, note.
- 107 The modern Bytarni which flows through the north of Orissa; Pargiter F.E., Op.Cit., p.300, note.
- 108 Pargiter thinks the Śīlyatī or Śilāvātī which seems to have been the ancient name of the modern river Selye. This after uniting with the Rupnarain is the river on which Tamluk, the ancient Tāmralīptaka is situated; Op.Cit., pp.300-301, notes.
- 109 The Subarna-rekhā or one of the small rivers in the north of Orissa; Pargiter thinks it to be Damudāvātī and identifies it with the river Damudā in West Bengal; Op.Cit., p.301, note.
- 110 Pargiter thinks the Karabhāva as the proper reading. Karabhā or Kapiśā is the name of a river on the confines of Utkala and Kaliṅga. The name Kapiśā suggests identification with the modern (Cossye or Kangai (the chief river in the Midnapur district) which is said to be modified from Kamsavātī, but may well be a corruption of Kapiśāvātī; Op.Cit., p.301, note.
- 111 The modern river Brahmani in Orissa; Pargiter F.E., Op.Cit., p.301, note.
- 112 A synonym of the small river Brahmani which flows through the Moorshedabad district into the right bank of the Bhāgirathī branch of the Ganges; Pargiter F.E., Op.Cit., p.301, note.
- 113 The cal.ed. reads Antahsivā (57.25). Pargiter thinks Antahsivā (VP.44-103 etc.) as the proper reading. This river is probably one of the northern tributaries of the Mahanadā; all of which are encompassed with hills; Op.Cit., p.301, note.

Those that flow from the Sahya¹¹⁴ are:-

Godāvarī,¹¹⁵ Bhīmarathī,¹¹⁶ Kṛṣṇā,¹¹⁷ Venyā,¹¹⁸
Tūṅgabhadrā,¹¹⁹ Suprayogā,¹²⁰ Vāhyā and Kāverī.¹²¹

Those flowing from the Malaya have cool waters.

They are:- Kṛtamālā,¹²² Tāmraparnī,¹²³ Puṣpajā¹²⁴

-
- 114 The cal.ed.reads Vindhya here, but offers Sahya as a variant in a note (p.321).
- 115 The modern Godāvarī. It was famous from the earliest times; Pargiter F.E., Op.Cit., p.302, note.
(57.26).
- 116 The cal.ed. reads Bhīmarathā/ Bhīmarathī is the modern Bhīmā, a tributary of the Krishna rising near Poona; Pargiter F.E., Op.Cit., p.302, note.
- 117 The modern Kistna; Pargiter F.E., Op.Cit., p.302, note.
- 118 The proper name here is Venā. This is the third river of this name mentioned here (See 54.19 and 24). Sewell thinks it to be the river Penner which is between the Kistna and Kāverī; though the Sanskrit name of the Penner is said to be Pināka (ASSI, Vol.I, pp.123,129).
- 119 The modern Tumbhūdra, the large southern tributary of the Kistna, consisting of the combined streams of the Tūṅga and Bhadrā; Pargiter F.E., Op.Cit., p.303, note.
- 120 Probably one of the larger western tributaries of the Kistna; Pargiter F.E., Op.Cit., p.303, note.
- 121 The modern Caverry of Coleroon in the South India; Pargiter F.E., Op.Cit., p.303, note.
- 122 Pargiter thinks it to be Vedamali which flows out north of Cochin; Op.Cit., p.303, note.
- 123 The modern Chittar, the river of Tinnevely; Sewell R., ASSI, Vol.I, pp.302-303.
- 124 The Mbh mentions the river Puṣpavēṇī which is joined with a river Utpalāvatī and therefore is probably the same as the river in the text; Pargiter F.E., Op.Cit., p.304, note.

and Sūtpalāvati.¹²⁵ Those flowing from the
 Mahendra are:- Pitṛsomā,¹²⁶ Ṛsikulyā,¹²⁷
 Iksukā,¹²⁸ Tridivā,¹²⁹ Lāṅgūlinī¹³⁰ and
 Vamsakarā.¹³¹ Those flowing from the
 Sucimat are:- Ṛsikulyā,¹³² Kumārī, Mandagā,
 Mandavāhini, Kuśā,¹³³ and Palāsini. All

-
- 125 This is the same as the Utpalāvati mentioned in the note 124 above.
- 126 The VP (45.106), ~~and~~ BGP (5.9.17) ^{etc.} read Trisāmā which is probably one of the small rivers on the Eastern coast; Pargiter F.E., Op.Cit., p.304, note.
- 127 The river in which Ganjam stands and it bears the same name still; Pargiter F.E., Op.Cit., p.304, note.
- 128 The river Iksu is mentioned in the Mbh. Not in the dictionary. It is probably one of the small streams on the Eastern coast; Pargiter F.E., Op.Cit., p.304, note.
- 129 This is the second Tridivā, see 54.23.
- 130 The modern Lāṅgūliya, on which Chicacole stands, between Vizianagram and Calingapatam. The Lāṅgali mentioned in the Mbh is probably this river; Pargiter F.E., Op.Cit., p.305, note.
- 131 The correct name is Vamsadharā (VP.44.106), which is the modern Bansdharā, the river on which Calingapatam stands; Pargiter F.E., Op.Cit., p.305, note.
- 132 This is the second Ṛsikulyā; see 54.28.
- 133 The cal.ed. reads Krpa instead (57.30).

the rivers¹³⁴ are holy and all flow towards the sea. All are like mothers to the world, all purge away sins. There are hundreds of other tributaries, some flowing during the rainy season and others flowing in all the seasons.

The Janapadas of Madhyadesa¹³⁵ are:- Matsyāh,¹³⁶

-
- 134 Sarāsvatyāh. Pargiter opines that this may also mean only the rivers called Sarasvatī. There were seven rivers specially distinguished by this name, viz. (1) the Suprabhā near Ajmir; (2) the Kañcanākṣī in the Naimiṣa forest which was on the Gomatī; (3) the Viśālā at Gayā; (4) the Manoramā, the swift stream flowing from Himavat in the north part of Kosala; (5) the Oghavatī, which seems to be in Kurukṣetra; (6) the Sureṇu, which seems to be in Kurukṣetra or near Gaṅgādvāra; and (7) the Vimalodā or Vimalodakā at Haimantagiri; Op.Cit., p.306, note.
- 135 The whole of the Ganges basin from the Panjab as far east as the confines of Behar; (Pargiter F.E., Op. Cit., pp.309-310, note); but the MS (2.21) restricts it and defines its limits thus:- north, the Himalayas; south, the Vindhya Range; west, Vināśana which is where the river Sarasvatī perishes in the desert; and east, Prayāga or Allahabad.
- 136 The name Matsya denoted the people and their country both. It comprised the modern Alwar State and the land around that, and appears to have extended upto Kurukṣetra. Its capital was Upaplavya or Upaplava which was 1½ or 2 days journey by chariot from Hastinapur (Pargiter F.E., Op.Cit., p.307, note). Cunningham says that Matsya was the country west of Agra and north of the river Chambal, i.e. the whole of Alwar with portions of Jaypur and Bharatpur; and its capital was Vairāṭa, the modern Bairat (ASR, Vol.II, p.242 and Vol.XX, p.2 and plate 1).

Asvakūṭāḥ,¹³⁷ Kulyāḥ,¹³⁸ Kuntalāḥ,¹³⁹ the 603
 people of Kāśī,¹⁴⁰ Kosalāḥ,¹⁴¹ Arbudāḥ,¹⁴²
 Arkalingāḥ,¹⁴³ Malakāḥ,¹⁴⁴ and Vṛkāḥ.¹⁴⁵

-
- 137 The text reads Matsyāsvakūṭāḥ Kūlyās' ca (54.32). Pargiter suggests the reading to be Matsyās' ca Kānyakubjās' ca instead. Kānyakubjā or Kanyakubja is the modern Kānauj on the Ganges about 50 miles above Cawnpore; Op.Cit., p.307, note.
- 138 See the above note.
- 139 They occupied the country near Chunar (south of Benaras) (Pargiter F.E., Op.Cit., p.308, note), which Cunningham calls Kuntala (ASR, Vol. XI, p.123).
- 140 Benaras, the ancient Vārāṇasī; Pargiter F.E., Op.Cit., p.308, note.
- 141 The Kosala, Kosala or Uttara Kosala, with its capital Ayodhyā, is the modern Oudh (Pargiter F.E., Op.Cit., p.308, note). Cunningham says that it meant more particularly the country north and east of the river Rapti (ASR, Vol. I, p.327; and Vol. XVII, p.68); but Pargiter remarks that it rather denoted the country stretching from the Rapti on the east to the confines of the Kuru and Pāṇcāla kingdoms on the west. Northward it was bounded by the tribes that inhabited the slopes of the Himalayas, and southward by the kingdom of Benares (Op.Cit., p.308, note).
- 142 The cal.ed. reads Atharvāḥ (57.33). Pargiter thinks it to be a mistake (Op.Cit., p.308, note). There is a low group of brahmins in Behar called Atharvas. Risely H., Tribes and Castes of Bengal, Vol. I, p.21.
- 143 Pargiter considered this reading to be erroneous; Op.Cit., p.308, note.
- 144 Pargiter suggests the reading Malajāḥ instead. They were the neighbours of Kārūṣāḥ and occupied the district of Sāhabād, west of the Sone; Op.Cit., pp.308-309, notes.
- 145 Pargiter suggests the reading Vrajāḥ, the people of Vraja (or Vṛjī), the modern Braj, the country north-west of Mathurā or Muttra; Op.Cit., p.309, note.

The place to the northern half of the Sahya mountain¹⁴⁶ whence the Godāvarī flows is a delightful site compared to the whole earth.

Govarddhanapura is a charming city of the high-souled Bhārgava.¹⁴⁷

The northern desas are:- Bāhlikāh,¹⁴⁸ Vāṭadhānāh,¹⁴⁹

146 The text 'Sahyasya coffare yās tu' seems incorrect, and can-not well go with the preceding verse, for no people north of the Sahya mountains and south of the Pāripātra mountains could be within Madhya deśa. The reading 'Sahyasya coffarāddhe tu' (Vp.45.112), is preferable; Pargiter F.E., Op.Cit., p.310.

147 These people are here placed on the east side of the Sahya mountains among the sources of the Godāvarī. This region and the country west of it on the other side of these mountains and the tract northwards to the Narmadā are connected in the Mbh with Bhrgu, his son Cyavana and his descendants Rcika, Jamadāgni and Paraśu-Rāma. The Bhārgavas were, however, a numerous race and spread into other regions; they are also mentioned as one of the eastern people in verse 43 below; Pargiter F.E., Op.Cit., p.310, note.

148 There were two Bāhlikās, one Bāhlika was situated in the plains of the Panjab along side Madra-deśa and very possibly south of it; i.e. between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayas, very possibly between the Chenab and Bias; Pargiter F.E., Op.Cit., p.311, note.

149 They probably inhabited the country on the east side of the Sutlej, southward from Ferozpur; Pargiter F.E., Op.Cit., p.312, note.

Ābhirāh,¹⁵⁰ Kālatoyakāh,¹⁵¹ Aparāntāh,¹⁵²

- 150 They were an aboriginal tribe and are called mlechhas and dasyus in the Mbh. They were scattered over various tracts and gained their livelihood in various ways. Three divisions of them are mentioned in the Mbh; viz. (1) those who dwelt along the river Sarasvatī, (2) those who lived by fishing, and (3) those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Vināśan on that river, for it is said that the river perished there because of her hatred of them. The second group means those who lived by the sea and not simply on rivers, hence it would have inhabited the coast along the Rann of Kachh and the delta of the Indus. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north or west of the Panjab. The descendants of all these Ābhirāh are the modern Ahirs who are scattered widely over Hindustan proper. Another body of Ābhirāh was found in Dekhan (see MKP 54.47). The Ābhirāh are said in the HV to have been the chief inhabitants of the country from the Jumna to the peninsula of Gujarat; Pargiter F.E., Op.Cit., pp.312-313, notes.
- 151 Pargiter suggests the reading Bālāh and Kāthayāh (Op.Cit., p.313, note). The former occupied the northern portion of Sindh and were ousted from there about the middle of the seventh century A.D. and moved south-east; and the latter (the Kathaei of the Greek writers) occupied the Rechna Doab between the Chenab and Rāvi rivers and also probably the northern portion of Sindh; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D., and settled in the peninsula of Gujarat where they have given the name Kāthiāwāḍ to a district; Cunningham, ASR, Vol.II, pp.33-37.
- 152 Aparāntā means "living at the western border". A people of this name is mentioned in the Mbh; but the word, though it designates a people living in the extreme west, yet seems to have a general meaning in most passages (see MKP 54.52), and those passages which use it in a restricted sense do not agree - thus Aparāntā is stated to be a country in the middle of sea (Raghu-Vamśa 4.58), yet the Aparāntāh in MKP 55.34 are placed in the Kūrma's tail, i.e. north of Sindhu and Sauvira which are placed in MKP 55.30 in the right hind foot; (Pargiter F.E., Op.Cit., p.313, note), Cunningham was inclined to locate them in Northern Sindh and parts of West Rajputana (ASR, Vol.XIV, pp.136,137) which will satisfy MKP 55.34.

Sūdrāh, 153 Pahlavāh, 154 Carmakhandikāh, 155

Gandharāh, 156 Yavanāh, 157 Sindhu-Sauvīrāh, 158

- 153 Often linked together with the Abhirāh, and considered as dasyus and mlechhas, yet their women are alluded to in rather favourable terms. They were divided into the same three groups as the Abhirāh, viz. (1) men of the plains, (2) of the sea-coast, and (3) of the hills, inhabiting much the same regions (see note to Abhirāh above). One group of Sūdrāh was known to the Greeks as Sūdrakaś (Pargiter F.E., Op.Cit., pp.313-314, note) and is placed by Cunningham in the middle of the triangle of the Panjab (Ancient Geography of India, Vol.I, pp.214-218).

Opinions differ as to the exact location of their territory. For further details vide Law B.C., Indological Studies, pt.I, p.34.

- 154 The cal.ed.reads Pallavāh mistakenly. The Pahlavāh are understood to be the Pehlavi or ancient Persians; Pargiter F.E., Op.Cit., p.314, note.
- 155 The name suggests identification with Samarkand; Pargiter F.E., Op.Cit., p.314, note.
- 156 The whole of the lower basin of the Kabul river; Cunningham, ASR, Vol.II, p.15 and map to p.87.
- 157 The cal.ed.reads Gabalāh. The word Yavanāh is supposed to have denoted the Greeks originally, but they appear to have been known in India long before Alexander's time; Pargiter F.E., Op.Cit., pp.314-315, note.
- 158 Pargiter writes the two words separately (Sindhus and Sauvīras). Sindhu meant the country along the Indus but it has generally denoted the lower portion of that country, i.e. the modern Sindh more or less closely. In MKP 55-30, it is placed in the Tortoise's right hind foot, and it stretched down to the peninsula of Kathiawād, which is called the territory of Sindhu-Rāja in the HV. Sauvīra was closely connected with Sindhu, for the two are often coupled together. He supposes that Sauvīra was rather the name of the people while Sindhu more properly denoted the territory. The Sauvīrāh might then have inhabited the northern part of Sindhu, and Sauvīra would have been that portion only of the larger area; Pargiter F.E., Op.Cit., p.315, note; vide also Law B.C., Op.Cit., p.296.

Madrakāh,¹⁵⁹ Satadrujah,¹⁶⁰ Kalingāh,¹⁶¹
 Paradah,¹⁶² Harabhūśikāh,¹⁶³ Mātharah,¹⁶⁴

-
- 159 Madra was the country around Sangala with the tracts on either side watered by the Chenab and Rāvī; Pargiter F.E., Op.Cit., pp.315-316, note.
- 160 Pargiter thinks that the Sākāh are one of the people meant here (see note to 159 Sākāh below) for the VP (45.116) reads Sākāh and Hradāh; and the MP (113.41) reads Sākāh and Druhyāh. He also says that Hrada seems erroneous and that Druhyāh may be connected with Yayāti's son Druhyu who was the King of the West; Op. Cit., p.316, note.
- 161 Pargiter suggests the reading Kulindāh (VP 45.116)(Op. Cit.,p.316,note). According to Cunningham, the Kulindāh or Kunindāh are the modern Kunets who occupy Kullu and the Simla hills and the slopes below along both sides of the Sutlej (ASR, Vol.XIV, pp.116,125-130).
- 162 A hill tribe dwelling in the western portion of the Himalayas; Pargiter F.E., Op.Cit., p.317, note.
- 163 Pargiter suggests the reading Harahūnakāh, a people placed outside India on the West; Op. Cit., p. 317, note.
- 164 Pargiter thinks the reading to be Ramatāh, Ramathāh, or Rāmāthāh, who were a western people, and the Ramanāh to be the same people as these; Op.Cit., p.317, note.

Bahubhadrāḥ, Kaikeyāḥ,¹⁶⁵ Dasamālikāḥ,¹⁶⁶
 Settlements¹⁶⁷ of the Kṣatriyas, families of
 the Vaiśyas and Śūdras,¹⁶⁸ Kambojāḥ,¹⁶⁹
 Daradāḥ,¹⁷⁰ Barbarāḥ,¹⁷¹ Aṅgalaukikāḥ,¹⁷²

-
- 165 These people were called Kekayāḥ, Kaikayāḥ and Kaikeyāḥ. They inhabited the Panjab and appear to have joined the Madrāḥ, for the two are sometimes coupled together and MKP 55.42, 45 place them both in the tortoise's left side. Their capital was Rāja-grha or Giri-vraja Lassen places the Kaikeyāḥ between the Rāvī and Bias rivers (vide Pargiter F.E., Op.Cit., p.318, note). Cunningham, however, dissents and places them on the line of the Jhelum west of the Bāhikāḥ and identifies Giri-vraja with Girjak, which was the ancient name of Jalalpur on that river (ASR, Vol.II, p.14).
- 166 The word means the ten tribes of Mālikāḥ (Pargiter F.E., Op.Cit., p.318, note), who may perhaps be identified with the Mallī (Cunningham, ASR, Vol.II, p.37).
- 167 A military colony or settlement in a foreign country; Pargiter F.E., Op.Cit., p.318, note.
- 168 The Śūdra caste and not race; Pargiter F.E., Op.Cit., pp.318-319, notes.
- 169 In the extreme north of the Panjab beyond the Indus; Pargiter F.E., Op.Cit., p.318, note.
- 170 The modern Dardistan, the country north of Gandhāra and north-west of Kāśmīr; Pargiter F.E., Op.Cit., pp.318-319, note.
- 171 Any barbarous race; mainly a western or north-western race; but also found in the east or north-east of India; and seemingly also in the south; Pargiter F.E., Op.Cit., p.319, note.
- 172 The cal.ed.reads Harṣa-varddhanāḥ (57.38). Pargiter is inclined to read here Utsava-saṅketāḥ, a people mentioned in the Mbh in the north among the hills and west; also in the south; and the Raghu-vamśa places them in the Himalayas (4.78); Op.Cit., p.319, note.

Cīnāh, 173 Tusārāh, 174 Pahlavāh, 175
 Bāhyatodarāh, 176 Ātreyaḥ, 177 Bharadvājāh, 178
 Puṣkalāh, 179 Kaserukāh, 180 Lampākāh, 181

-
- 173 The Chinese; but Cina comprised the country of Thibet along the whole range of the Himalayas; Pargiter F.E., Op.Cit., p.319, note.
- 174 The cal.ed.reads Tukhārāh (57.39). Tusārāh and Tukhārāh seem to mean the same people. They were an outside northern race ~~here~~ bordering on the Himalayas (Pargiter F.E., Op.Cit., p.320, note). Lassen identifies them with the Tochari, and places them on the north side of the Hindu-Kush (Ind.Alt., Map.).
- 175 The cal.ed. reads 'Bahulāh' (57.39) which means 'populous' here. Pargiter thinks the reading Pahlavāh to be probably erroneous. They have been mentioned in MKP 54. 36; Op.Cit., p.320, note.
- 176 The cal.ed.reads Vāhyatonarāh (i.e.races of men outside) instead (57.39). Pargiter considers the reading 'Bāhyto-darāh' as erroneous; Op.Cit., p.320, note.
- 177 Probably the Ātreya gotra of Brahmins formerly living perhaps in Sirmour or Garhwal; Pargiter F.E., Op.Cit., p.320, note.
- 178 Bharadvāja is often mentioned in the Mbh in connection with the upper part of the Ganges near the hills. The Bharadvājāh were his descendants, living in Garhwal or Kumaon; Pargiter F.E., Op.Cit., p.320, note.
- 179 Puṣkala suggests Puṣkalāvati or Puskarāvati, the ancient capital of Gāndhāra (Cunningham, Ancient Geography of India, Vol.I, p.49).
- 180 The cal.ed. reads Kuserukāh (57.39).
- 181 Cunningham says that Lampāka is the modern Lamghan, north-east of Kabul (Cunningham, Ancient Geography of India, Vol.I, pp.17,27).

Sūlakarāḥ, 182 Culikāḥ, 183 Jāgudāḥ, 184
 Aupadhāḥ, 185 Animadrāḥ, the races of the
 Kirātās, 186 Tamasāḥ, 187 Hamsamārgāḥ,

-
- 182 Probably the Sunuwars, a cultivated tribe of Nepal, forming part of the highest class; Pargiter F.E., Op.Cit., p.321, note; Risley H., Castes and Tribes of Bengal, Vol.II, p.281.
- 183 In MKP 55.37, Culikāḥ are placed in the Tortoise's tail at the westernmost part of India.
- 184 They appear to be north or east of Kāśmīr; Pargiter F.E., Op.Cit., p.322, note.
- 185 Pargiter thinks the reading to be Āpavāḥ, the descendants of Vasistha; Pargiter F.E., Op.Cit., p.322, note.
- 186 The word Kirāta is the same as the modern names Kirāṭī and Kirāntī which means "a native of the Kirānta-deśa or mountainous country lying between the Dudkosi and the Karki rivers in Nepal. The term includes the Khambu, Limbu and Yakha tribes; and the Danuar, Hayu and Thami also claim to be Kirāntī," but their claim is disputed by the first three tribes which are superior. But formerly they had a much larger range and were spread along the greater part of the southern side of the Himalayas. They formed a group of closely allied yet distinct tribes or clans for in the Mbh two separate Kirāta Kings are named, seven Kings are alluded to, "all the Kirātāḥ" are spoken of and they are mentioned thrice in the Bhīṣma-parva list. Their chief territory was among the mountains Kailāsa, Mandara and Haima, i.e., the region around Lake Mānasa. They were allied to the Tānganāḥ and Pulindāḥ; Pargiter F.E., Op.Cit., pp.322-323, note.
- 187 Not found in the dictionary. The VP(45.120) reads Tomarāḥ and the Mbh agrees. The MP (120.57-59) places the Tomarāḥ and the Hamsamārgāḥ in the east of Thibet; Pargiter F.E., Op.Cit., p.323, notes.

Kāsmīrah,¹⁸⁸ Tumaṇāh,¹⁸⁹ Śulīkāh,¹⁹⁰
 Kuhakāh,¹⁹¹ Urnāh¹⁹² and Dārvāh.¹⁹³

The eastern deśas (or janapadas) are:-

-
- 188 The people of Kāsmīr; Pargiter F.E., Op.Cit., p.323, note.
- 189 The cal. ed. reads Tungaṇāh (57.41). Pargiter prefers Taṅgaṇāh (VP 45.120). They are said to have occupied the upper part of the valley of the river Sarayū; Pargiter F.E., Op.Cit., p.323, note.
- 190 The people on the Oxus in Turkestan; Pargiter F.E., Op.Cit., pp.323-324, notes.
- 191 Pargiter suggests Kuhūkāh here, and says that Kuhūka would be the same as Kuhū (Op.Cit., p.324, note). The Kuhūs are mentioned in the MP (120.46-48) as a people on the line of the Indus.
- 192 A country Urṇa-deśa is placed by Lassen on the Sutlej north of Garhwal (Ind. Alt., Map). The whole of the upper Sutlej valley is now called Nari-Khorsum or Hūṇa-deśa (Pargiter F. E., Op. Cit., p.324, note).
- 193 The cal. ed. reads Darvāh (57.42). They were a northern people and are generally associated with the Trigartāh, Daradāh and other tribes in the north of Panjab. A river or town called Darvī is mentioned in the Mbh and therein a tīrtha Darvī-Sankramaṇa is placed between the sources of the Jumna and Indus; and this tract perhaps was their territory (Pargiter F.E., Op.Cit., p.324). But Lassen places the Dārvāh between the Indus and Jhelum in the north-west of Kāsmīr (Ind. Alt., Map.).

Abhrarakāḥ, 194 Mudgarakāḥ, 195 Antargiri, 196
 Bahirgirāḥ, 197 Plavaṅgāḥ, 198 Raṅgeyāḥ, 199

-
- 194 The cal.ed. reads Adhrarakāḥ (57.42). Pargiter prefers Aṅgāḥ and Vaṅgāḥ instead (113.44); Op.Cit., p.324, note. See note to Plavaṅgāḥ below.
- 195 The cal.ed. reads Mudakarāḥ (57.42), these names do not occur elsewhere, except Madgurāḥ, "divers" are mentioned in a totally different connection in the HV. Seemingly the word should be connected with Modagiri in the Eastern region where a kingdom once existed; Pargiter thinks it to be the modern Mungir (commonly Monghyr) on the Ganges in Behar, where there is a small out-crop of hills; for details vide Op.Cit., pp.324, 325, notes.
- 196 The cal.ed. reads Antargiriyāḥ (57.42). The Antargiri is identified with the Rajmahall hill (in the modern district of Santhal Parganas) which form a marked natural division between Aṅga and Vaṅga; Pargiter F.E., Op.Cit., p.325, note.
- 197 "Those who dwell outside the hills"; It may probably refer to the southern portions of the Bhāgalpur and Monghyr districts and the lands bordering thereon to the south in the Santhal Paraganas and Hazaribagh; Pargiter F.E., Op.Cit., p.325, note.
- 198 The cal.ed. reads Pravaṅgāḥ (57.43) i.e. "those who are in front of Vaṅgāḥ", i.e. Aṅgāḥ. The MP reads Aṅgāḥ and Vaṅgāḥ (113.44). Aṅga comprised the modern districts of Bhāgalpur and Monghyr, excluding the extreme north and south portions; the ancient name Aṅga dropped out of use and Bihar (of Buddhist origin) has usurped its place; Pargiter F.E., Op.Cit., p.325, note.
- 199 A mistake for Vaṅgeyāḥ (VP 45.122), the people of Vaṅga or Baṅga, the original of the modern Bengal. Vaṅga comprised the northern portion of Western and Central Bengal, i.e. the modern districts of Birbhum, Moorshedabad, Bardwan and Nuddea. In later times the name was extended over the whole of Central Bengal; Pargiter F.E., Op.Cit., p.326, note.

Mā^āldāh,²⁰⁰ Mālavartikāh,²⁰¹ Brāhmottarāh,²⁰²
 Pravijayāh,²⁰³ Bhārgavāh,²⁰⁴ Geyamallakāh,²⁰⁵

-
- 200 The cal.ed. reads Mānadāh instead (57.43). Pargiter prefers the reading Māladāh (VP.45.122). (Op.Cit., p.326, note), the people of the modern district of Maldah, in which the old cities of Gaur and Pandua are situated, while the town Maldah itself is old. (Cunningham, ASR, Vol.XV, p.77).
- 201 The cal.ed. reads Mānavartikāh (57.43). According to Pargiter Mānavrajakāh are meant here. It means either "people who live decorously" or "people who are devoid of decorum". It refers probably to a wild tribe in a state of nature; or Mānavartika (Mānavartin) may mean Manbhum (Manbhūmi) a district in West Bengal; Op.Cit., p.326, note.
- 202 Brāhmottarāh (57.43) according to the cal.ed. Pargiter prefers here Suhmotkalāh, "the Suhmas and Utkalas". Suhma corresponds with the modern districts of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal. The Utkalas were a rude tribe of very early origin. Utkala comprised the southern portion of Chutia Nagpur, the northern tributary states of Orissa and the Balasore district; Op.Cit., p.327, note.
- 203 Pargiter thinks them to be the same as the Prāvṛseyāh; Op.Cit., p.327, note.
- 204 Perhaps an off-lying branch of the Bhārgava race in the East; Pargiter F.E., Op.Cit., p.310, note.
- 205 Jñeyamallakāh, according to the cal.ed. 57.44.

Prāgjyotiṣāḥ,²⁰⁶ Madrah,²⁰⁷ Videhāḥ,²⁰⁸
 Tāmraliptakāḥ,²⁰⁹ Mallāḥ,²¹⁰ Magadhāḥ,²¹¹
 and Gomedah.²¹²

-
- 206 The whole of North Bengal proper; Pargiter F.E., Op. Cit., pp.328-329, notes.
- 207 Their territory corresponds to the modern Chutia Nagpur with the exception of its southern portions; Pargiter F.E., Op.Cit., p.329, note.
- 208 Videha comprised the northern portions of North Behar from the river Gandak to the river Kauśikī or Kōśī (Cunningham, ASR, Vol.XVI, p.34 and Map), but its western boundary was the Sadānirā, and Videha seems to have extended from the Rapti to the Kōśī; and northwards it extended close to the Himalayas, and on the south it was bounded by a kingdom, the capital of which was Vaiśālī, or the modern Besarh which is about 27 miles north of Patna (Pargiter F.E., Op.Cit., pp. 329-330, notes).
- 209 The country Tāmralimptaka corresponds to the eastern part of the present district of Midnapur; Pargiter F.E., Op.Cit., p.330; note.
- 210 They appear to be the Māles (properly Māls) and Māl Pahāriyas, two dravidian tribes which now inhabit the Rajmahall and Ramgarh hills in Western Bengal; Pargiter F.E., Op.Cit.,p.330, note.
- 211 Magadha comprised the present districts of Gaya and Patna; Pargiter F.E., Op.Cit., pp.330-331, note.
- 212 Gomantah (57.44), according to the cal.ed.

The janapadas (or desas) of the dakṣiṇāpatha²¹³
 are:- Pāṇḍyāḥ,²¹⁴ Keralāḥ,²¹⁵ Colāḥ,²¹⁶
 Kunṭyāḥ, Sāilūṣāḥ,²¹⁷ Mūṣikāḥ,²¹⁸

-
- 213 Dakṣiṇāpatha generally means South India below the Vindhya Range, and a line from Amarakantaka to the north of Orissa; Pargiter F.E., Op.Cit., p.331, note.
- 214 Pundrāḥ (57.45), according to the cal.ed. Pargiter prefers Pāṇḍyāḥ here. Pāṇḍya comprised the modern districts of Mādurā and Tinnevely. The capital was Mathurā, the modern Mādurā. The Pāṇḍyāḥ belong to the Dravidian family, but the HV makes them, or more probably the royal house, descendants of the Paurava race; it says Pāṇḍya, Kerala, Kula and Cola were four brothers and gave origin to the four peoples of those name; Op.Cit., p.331, note.
- 215 The cal.ed. reads Kevalāḥ (57.45) mistakenly. Keralāḥ were a forest tribe, and appear to have occupied the whole of the west coast from Calicut to Cape Comorin; Pargiter F.E., Op.Cit., p.331, note.
- 216 Instead of Colāḥ and Kunṭyāḥ, the cal.ed. reads Golāṅgulāḥ (57.45). The proper reading is Colāḥ and Kolāḥ. Cola comprised the modern districts of Tanjore, Trichinopoly, Pudukota and South Arcot. The position of the Kolāḥ is uncertain. They are probably the Koravas or Kurus, vagrant tribe in Madras; Pargiter F.E., Op.Cit., pp.331-332, notes.
- 217 The MKP 55.20 mentions the Sāilikāḥ. The name Sāila occurs in the Vana-parva of the Mbh, perhaps as the name of a country near Pāṇḍya in the extreme south, so that Sāilikāḥ might mean its people; Pargiter F.E., Op.Cit., p.332, note.
- 218 The Bhīṣma-parva list mentions these people in the same connection, and another Southern people called Mūṣakāḥ twice. The MKP mentions instead of them the Rśikāḥ in the South (55.27) and the Mṛṣikāḥ in the South-east (55.27). The former appear to have been well-known, there being one people of that name in the North in the Epics and the MP 120.53; and another in the South in the Ram. and the HV; Pargiter F.E., Op.Cit., p.332, note.

Kumārāḥ, 219	Vanavāsakāḥ, 220	Maharāṣṭrāḥ, 221
Māhiśikāḥ, 222	Kaliṅgāḥ, 223	Ābhīrāḥ, 224

-
- 219 The cal.ed.reads Kusumāḥ instead (57.46). Pargiter suggests the reading Kurumbāḥ or Kurubāḥ. The ancient Kurumbāḥ or Pallavāḥ occupied a territory which comprised the modern districts of Madras, Chingleput, North and South Arcot, Salem and South-east portion of Mysore, with Kāñcī, the modern Conjeveram, for their capital, and their power attained its zenith about the 7th century or two later. After their overthrow they were scattered far and wide and are numerous now in most of the districts south of the river Kitsna in the middle and eastern parts of the Madras Presidency and in Mysore; Pargiter F.E., Op.Cit., p.332, note.
- 220 The cal.ed.reads Nānavāsakāḥ (57.46). Pargiter prefers Vanavāsakāḥ, i.e. "Forest-dwellers", which may include several races who inhabited the great southern forests; or it may denote the people of the kingdom called Vanavāsin in the Dekhan. Perhaps they may be identified with the Banjaris or Lambadis, the great travelling traders of South India, and supposed to be the descendants of Bālin and Sugrīva, the Vānara Kings in the Rām.; Op. Cit., p.333, note.
- 221 The people of Maharāṣṭra, the modern Marāṭhās in the south. (Pargiter F.E., Op.Cit., p.333, note). It comprised nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kalyan; (Cunningham, Ancient Geography of India, Vol.I, p.553).
- 222 Māhiśakāḥ (cal.ed.57.46); same as the Māhiśmakāḥ, i.e. the people of Māhiśmatī, situated on Narmadā at a place where the Vindhya and the Rkṣa mountains (the Satpura range) contract the valley. It is identified with the Māndhātā; Pargiter F.E., Op.Cit., pp.333-334, notes.
- 223 Kaliṅga comprised the modern province of Orissa and the district of Ganjam and probably also that of Vizagapatam; Pargiter F.E., Op.Cit., p.334, note.
- 224 An off-lying branch of this aboriginal race; Pargiter F.E., Op.Cit., p.334, note.

Vaiśikyāḥ, 225 Atavyāḥ, 226 Sabarāḥ, 227
 Pulindāḥ, 228 Vindhyaṃaleyāḥ, 229 Vaidarbhāḥ, 230

- 225 Or Saha Vaiśikyāḥ (54.47).
- 226 The cal.ed. reads Ādhakyāḥ (57.47).
- 227 The Sabarāḥ are an aboriginal tribe, according to some Dravidian, and according to others Kolarian. They are mentioned rarely in the Epics where they are represented as dwelling in Central India and the Dekhan, as being wicked Dasyus, and as practising evil customs. They are still found scattered in those parts and also towards Orissa, under the names Sabar, Saur, Suir, etc. In the Madras Presidency they are found chiefly in the Ganjam and Vizagapatam districts; Pargiter F.E., Op. Cit., p.335, note.
- 228 These people are mentioned in MKP 54.50 as being also in the West, and there appears to have been a Northern branch of them in the Himalayas. This Southern branch seems from the Mbh to have occupied the middle portion of the Dekhan and extended eastward where they had a great city. They were an aboriginal tribe, for they were mlechhas; Pargiter F.E., Op.Cit., p.335, note.
- 229 The cal.ed. reads Vindhyaṃauleyāḥ (57.47). This may be read as an adjective to "Pulindāḥ"; Pargiter F.E., Op.Cit., p.335, note.
- 230 Vidarbha was one of the most ancient and renowned kingdoms in the Dekhan. It comprised the valley of the Payoṣṇī, the modern Pūrṇā and the middle portion of the Tapti and corresponded to the western part of the modern Berar and the valley-country west of that. For details vide Pargiter F. E., Op. Cit., pp. 335 f., note.

Dandakāḥ,²³¹ Paurikāḥ,²³² Maulikāḥ,
 Āsmakāḥ,²³³ Bhogavarddhanāḥ,²³⁴ Naisikāḥ,
 Kuntalāḥ,²³⁵ Āndhrāḥ,²³⁶ Udbhidāḥ and
 Vanadārakāḥ.

-
- 231 They were the inhabitants of the forest region called Dandakā-ṛaṇya. Dandaka originally was the name of the immense forest, where Rāma went in banishment, and which is described in the Rām. as covering the whole of Central India from Bundelkhand on the north to Southward of the Godāvarī (JRAS, 1894, p. 241); but as this forest was gradually cleared away by the spread of the Aryan colonies, its limits diminished till at least Dandaka denoted only the country around the sources of the Godāvarī and lower part of the Tapti. It could have been only at this stage that its inhabitants could well have been described by the name Dandakāḥ, and it is no doubt the people of that moderate area who are meant here; Pargiter F.E., Op.Cit., p. 336, note.
- 232 The people of Purika, situated on the northern slope of the Rkṣa mountains in Mahiṣmatī; Pargiter F.E., Op.Cit., p. 336, note.
- 233 These people are mentioned in the Epics; and are placed in the MKP 55.7 in the middle of India. They may have been the descendants of Āsmaka, who was the son of King Kalmāṣa-pāda Saudāsa's queen Madayantī by Vasiṣṭha, and who found the town Paudanya; Pargiter F.E., Op.Cit., p. 337, note.
- 234 Perhaps it may be connected with the southern Utsava-Sanketāḥ; Pargiter F.E., Op.Cit., p. 337, note.
- 235 The people of the Dekhan (Pargiter F.E., Op.Cit., p. 337, note). It appears that Kuntala lay in the region between Belgaum and Bellary (Fleet J.F., ASWI, No. 5, p. 6; and No. 10 by Burgess J., p. 72, note).
- 236 The cal.ed. reads Andhāḥ (57.48) mistakenly. The Āndhrāḥ or Andhrāḥ were a rude race in early times; but they established a kingdom in the third and second centuries B.C. (Pargiter F.E., Op.Cit., p. 337, note). In the seventh century A.D., it comprised the eastern portion of the Nizam's territory with its capital at Warangal (Cunningham, Ancient Geography of India, Vol. I, p. 736). Another capital was Dhenukākata which is Dharanikota near Amarāvati on the Kistna (Burgess J. ASWI, No. 10). For details vide Pargiter F.E., Op.Cit., p. 337, note; Law B.C., op. cit., pp. 140-141.

The aparānta (deśas) are:- Sūryarakāḥ,²³⁷
 Kālibalāḥ,²³⁸ Durgāḥ,²³⁹ Amikataḥ,²⁴⁰
 Pulindāḥ,²⁴¹ Sumināḥ, Rūpapāḥ, Svāpadāḥ,²⁴²
 Kurumināḥ, all the Kathāksarāḥ, (Kāraskarāḥ,²⁴³

-
- 237 Sūrpārakāḥ (VP 45.128) is the correct reading. Sūrpāraka or Sūrpāraka was the country in the West where Rāma Jāmadagneya dwelt. Dr.Burgess has identified it with the small modern town Supārā near Bassein, north of Bombay. The country Sūrpāraka comprised the littoral tract from about Bassein to about the river Narmadā (ASWI, No.10, p.31).
- 238 Perhaps this is to be connected with Kalwan, a town about 37 miles north of Nasik; Pargiter F.E., Op.Cit., p.338, note.
- 239 Perhaps this is to be connected with Dūngarpur, a town and State about 90 miles north-east of Ahmedabad; Pargiter F.E., Op.Cit., p.338, note.
- 240 Anikataḥ (ca.ed., 57.50).
- 241 This branch would be among the hills south-west of Malwa or the southern portion of the Aravalli hills probably; Pargiter F.E., Op.Cit., p.338, note.
- 242 This, as the name of the people, is not in the dictionary, but Svapaca, "dog-cooking" (=Svapāka) occurs as the name of a degraded tribe in MS 10.19,51.
- 243 The names from Kāraskarāḥ to Karaskarāḥ do not occur in the cal.ed.

Lohajāṅghāḥ, Vājeyāḥ, Rājābhadrakāḥ), Tosalāḥ,
 Kosalāḥ, Traipurāḥ, Vidisāḥ, (Tuṣārāḥ, Tumburāḥ,
 all the Karaskarāḥ), Nāsikyāvāḥ,²⁴⁴ those on
 the north of Narmadā, Bhīrukachhāḥ,²⁴⁵ Maheyāḥ,²⁴⁶
 Sarasvatāḥ,²⁴⁷ Kāsmīrāḥ,²⁴⁸ Surāṣṭrāḥ,²⁴⁹

-
- 244 This is not in the dictionary. The VP (45.130) reads "Nāsikyāḥ and others"; this agrees with the Nāsikyāḥ of MKP 55.24 except that the latter are placed in the south. The Nāsikyāḥ are the people of Nasik, which is an ancient and sacred city north-east of Bombay; Pargiter F.E., Op.Cit., p.339, note.
- 245 Same as Bhīrukachhāḥ (55.21) (Pargiter F.E., Op.Cit., p.339, note). Greek Barugaza, the modern Bharuch or Broach, a large town near the mouth of Narmadā (Cunningham, Ancient Geography of India, Vol.I, p.699).
- 246 They dwelt along the river Mahī, north of Baroda; Pargiter F.E., Op.Cit., pp. 339-340, notes.
- 247 "The people who dwell along the river Sarasvatī", which is the small river flowing into the sea at Prabhāsa, the modern Somanāth in the peninsula of Kāthiāwād; Pargiter F. E., Op. Cit., p. 340, note.
- 248 This name is altogether out of place here and the Kāsmīrāḥ have been mentioned in their proper position in MKP 54.41. The VP (45.131) and the MP (131.51) read Kachhviyāḥ which indicates the correct reading. They are the people of Kachha, the modern Kachh or Kutch; Pargiter F. E., Op.Cit., p.340. note.
- 249 Surāṣṭra is the country frequently mentioned in the Mbh. It included the peninsula of Kāthiāwād and the country around the Gulf of Cambay - i.e. not quite all the modern territory called Gujarat. The old name survives in the town Surat near the mouth of the Tapti; Pargiter F.E., Op.Cit., p.340, note.

Avantya²⁵⁰ and Arbuda^h.

The inhabitants of the Vindhya²⁵¹ are:- Saraja^h,²⁵²
 Karusa^h,²⁵³ Kerala^h,²⁵⁴ Utkala^h,²⁵⁵

250 Pargiter prefers Anarta^h (VP 131 and MP 113.51) as they are placed by the MKP 55.30 in the Tortoise's right hind foot. Anarta was the country which had for its capital Dvaraka or Dvaravati or Kusa-sthali, the modern Dvarka on the sea-shore at the extreme west of the peninsula of Kathiawad; Pargiter F.E., Op.Cit., p.340, note.

251 The cal.ed. reads Vindhyanivasin^h (57.53) mistakenly. Vindhya here denotes the whole mountain chain from Gujarat eastwards; Pargiter F.E., Op.Cit., pp.340-341, note.

252 Malava^h (VP 45.132; MP 113.52) is the correct reading. Malava denoted the upper portion of Malwa bordering on the Vindhyas, west of Avanti; Pargiter F.E., Op.Cit., p.341, note.

253 Karusa was a hilly country, south of Kasi and Vatsa, between Cedi and Magadha; i.e. it comprised the hilly country of which Rewa is the centre, from about the river Ken on the west as far as the confines of Behar on the east; Pargiter F.E., Op.Cit., p.341, note.

254 This must be incorrect, for the Kerala^h were a well-known people in the South; Pargiter F.E., Op.Cit., p.341, note. See also note to the Kerala^h above.

255 See note to Brahmottara^h above.

Uttamarnāh, 256 Daśarnāh, 257 Bhojyāh, 258
 Kiśkindhakāh, 259 Tumbārāh, 260 Tumbulāh, 261

-
- 256 The Uttamāh are mentioned in the Bhīṣma-parva list and are no doubt the same people; Pargiter F.E., Op.Cit., p.342, note.
- 257 They formed a well-known kingdom in early times, and inhabited the country watered by the river Daśarnā, the modern Dasan, a tributary of the Jumna; Pargiter F.E., Op.Cit., p.342, note.
- 258 Or better, Bhojāh, (VP 45.132; MP 113.52), which had more than one application. As a Yādava tribe they dwelt in Kṛṣṇa's kingdom in Surāṣṭra; Bhojāh inhabited Mṛttikāvātī, which seem to have situated somewhere on the north-eastern limits of the modern Gujarat. These may be the Bhojāh mentioned in the text, inhabiting the extreme western end of the Vindhya range; Pargiter F.E., Op.Cit., p.342, note.
- 259 The cal.ed. reads Kiśkindhakāh (57.53) but Pargiter prefers Kiśkindhakāh who are the same as the Kaiśkindhyāh (55.18), The Kiśkindhakāh mentioned in the HV may be the people intended here; Pargiter F.E., Op.Cit., p.342, note.
- 260 The cal.ed. reads Tumburāh (57.54). In the HV (V.310-311), they are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhya mountains.
- 261 A tribe closely allied to the last; Pargiter F.E., Op.Cit., p.343, note.

Patavī,²⁶² Naiṣadhāḥ,²⁶³ Annajāḥ,²⁶⁴
 Tuṣṭikārāḥ,²⁶⁵ Vīrahetrāḥ,²⁶⁶ and Avantī²⁶⁷

- all those janapadas occupy the plateau of the
 Vindhya.

The desas sheltered by the mountains are:-

-
- 262 They seem to be the same as the Paṭaccarāḥ mentioned several times in the Mbh; Pargiter F.E., p.309, note and p.343, note.
- 263 Niṣadhāḥ (VP.45.133), the people of Niṣadha, which comprised the country both of the Vindhya between longitude 74° and 75°, with Avanti to the north-east and Vidarbha to the south-east; its capital was probably in the Tapti valley; Pargiter F.E., Op.Cit., pp.343-344, notes.
- 264 Anūpāḥ (VP. 45.134) is the correct reading. Anūpa country rests on the Vindhya and borders on the sea and is the tract on the east of the Gulf of Cambay, north of the Narmadā. It lay beyond and south of Surāṣṭra; Pargiter F.E., p.344, note.
- 265 The correct reading is Tuṇḍikerāḥ (VP. 45.134). These people occupied a little north of the Narmadā at nearly long. 79°E; Pargiter F.E., Op.Cit., p.344, note.
- 266 Vitihotrāḥ (VP. 45.134; MP. 113.54) is the correct reading. They probably occupied a part of the upper Narmadā valley; Pargiter F.E., Op.Cit., p.344, note.
- 267 Avanti comprised the region of the sources of the Chambal and the country south-westward as far as the Satapura range; Pargiter F.E., Op.Cit., pp.344-345, note.

Nihārāḥ,²⁶⁸ Hamsamārgāḥ,²⁶⁹ Kurus,²⁷⁰
 Gurganāḥ,²⁷¹ Khasāḥ,²⁷² Kuntaprāvarṇāḥ,²⁷³

-
- 268 The modern Newars who inhabit the great valley of Nepal and its vicinity, and who were the owners of the country prior to the Gurkha invasion; Pargiter F.E., JBAS, Vol. LXiii, pt. I, pp. 213, 214, 217.
- 269 See note to Tāmasāḥ above.
- 270 They are probably the Uttara Kurus. They seem to have been the stock from which the Kurus of Madhya-deśa separated off. They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailāsa lying beyond; and fervid imagination also placed them close to Mount Meru on its north side or in the region of Hari-varṣa, and declared that men could not enter their sacred land; Pargiter F.E., Op.Cit., p.345, note.
- 271 The modern Gurungāḥ, an important tribe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Chandrung and Silkis, west of the great valley of Nepal; Pargiter F.E., JBAS, Vol. LXiii, pt. I, pp. 213, 217 and 223-229.
- 272 Mentioned generally as a half-civilized tribe outside India. The Khasāḥ in the text may be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through inter-marriages with Brahmins; Pargiter F.E., Ibid., pp. 217-223.
- 273 The proper reading is Karnaprāvaraṇāḥ, "those who cover themselves with their ears", a people mentioned several times in the Mbh. They are identified with the Ulukāḥ who dwelt in the Himalayas, and formed a kingdom in the time of the Pāṇḍavas, but it seems impossible to fix their position more definitely than somewhere in Nepal; Pargiter F.E., Op.Cit., p.346, note.

Urñāḥ,²⁷⁴ Dārvāḥ,²⁷⁵ Krtrakāḥ,²⁷⁶ Trigart-
tāḥ,²⁷⁷ Gālavāḥ,²⁷⁸ Kirātāḥ,²⁷⁹ and
Tāmasāḥ.²⁸⁰

And here (in the Bhārata-varṣa) is established
the law of the four ages, the kr̥ta, tretā and
others. It is constituted with a four-fold

274 See note to ~~the~~ Urñāḥ above.

275 Same as Dārvāḥ (54.42); Pargiter F.E., Op.Cit., p.346, note.

276 Same as Sakṛdgrāhāḥ or Sakṛdgrāhāḥ, a terrible mlechha tribe in the North. There appear to be no data to fix their position unless they may be connected with the Sakṛnnandā which seems to be a river in the east of Nepal. The text might be read as "and the Krtrakāḥ"; Pargiter F.E., Op.Cit., pp.346-347, note.

277 Trigarta must have comprised the country from Amballa and Pattiala to the river Bias, i.e. the Jalandhar doab and the country south-east of that (Pargiter F.E., Op.Cit., p.347, note). Cunningham includes Kangra also (ASR, Vol.II, p.16 and Vol. XIV, pp.116, 117).

278 The descendants of sage Gālava; Viśvāmitra's son, or they took their name from him; Pargiter F. E., Op. Cit., p.347, note.

279 See note to ~~the~~ Kirātāḥ above.

280 See note to ~~the~~ Tāmasāḥ above.

conformation. On its south, west and east is the great ocean, and the Himavat is on its north like the string of the bow. This Bhārata-varṣa is filled with every kind of seed. It has the Brahmatva, Amaratva, Devatva and Martyatva. It has various kinds of wild animals, cattle and aquatic animals and all creeping things. From it are produced all immovable things together with good or bad things. No other land of actions exists among the worlds. Even the gods wish to become men on the earth after their fall from their divine condition, since a man does actions which the gods and the demons cannot do. Those who are involved in the fatters of such action, who are eager to proclaim their own deeds and who are possessed of a small portion of happiness perform no action at all (54.5-64).

Bhārata (II) - The lord Viṣṇu in the form of Kūrma resides in the Bhārata-varṣa which is divided into nine parts, facing eastwards. The different nakṣatras, countries (viṣayāḥ) and rāsīs contained in the different limbs of Kūrma's body are as follows:-

The people called Vedimadrāh,²⁸¹ Rimāṇḍavyāh,²⁸²
 Sālvaḥ,²⁸³ Nīpāh,²⁸⁴ Śakāh,²⁸⁵ Ujjāh-
 hānāh,²⁸⁶ Ghōṣa-saṁkhyāh,²⁸⁷ Khasāh,²⁸⁸

- 281 The cal.ed.reads Vedamantrāh (58.6) referring perhaps to Brahmāvarta; Pargiter F.E., Op.Cit., p.349, note.
- 282 The cal.ed. reads Vimāṇḍavyāh (58.6).
- 283 Sālva was the country along the western side of Arvalli hills, and it seems to have contained another city called Marttikāvata (or Mrttikāvati ?), which is probably the same as the Mrttikāvati under Bhojyāh above; Pargiter F.E., Op.Cit., pp.349-350, note.
- 284 They began with King Nīpa of the Paurava race, who established his dynasty in Kāmpilya, the capital of southern Pāñcāla, about 12 or 15 generations anterior to the Pāṇḍavās (Pargiter F.E., Op.Cit., p.350, note) Kāmpilya is the modern Kampil on the old Ganges between Budaon and Farokhabad (Cunningham, ASR, Vol.I, p. 255).
- 285 Originally an outside race; often mentioned in the Mbh, their home lay to the north-west, and they are generally identified with the Seythians (Latin Sacae). They penetrated into India by invasions, and a branch is mentioned in the eastern region, apparantly in Behar; Pargiter F.E., Op.Cit., p.350, note.
- 286 Perhaps the town Urjihāna situated south-east of Varanāsthala, which is the same as Hastinapura, or near it; and in that direction there is a town called Ujhani about 11 miles south-west of Budaon; Pargiter F.E., Op.Cit., p.351, note.

After Ujjihānāh, the Purāna reads Vatsa(55.6). Pargiter suggests here Vatsāh. Vatsa or Kausamha comprised the lower part of the Ganges and Jumna Doab and also probably the tract south of that, on the other side of Jumna; Pargiter F.E., Op.Cit., p.307, note, and p.351, note.

- 287 An adjective to Khasāh; Pargiter F.E., Op.Cit., p.351, note.
- 288 Or Khasāh. They were an outside people on north as already mentioned above. In the Mbh they are placed between Meru and Mandara near the river Sailodā, i.e. somewhere in Western Thibet. According to the MP (120.19-23) the river Sailodakā rises at Mount Aruna which is west of Kailāsa ~~has been~~ and flows into the western sea. Khasā has been connected with Kashgar. The Khasāh made inroads into India for they are classed among the Pāñjab nations in Mbh, and they are mentioned in the text here as settled in Madhyadesa; Pargiter F.E., Op.Cit., p.351, note.

Sarasvatāḥ,²⁸⁹ Matsyāḥ,²⁹⁰ Śūrasenāḥ,²⁹¹
 Māthurāḥ,²⁹² Dharmāranyāḥ,²⁹³ Jyotiṣi-
 kāḥ,²⁹⁴ Gaura-grīvāḥ,²⁹⁵ Guḍāḥ,²⁹⁶

-
- 289 "Those who live along the Sarasvatī" i.e. the sacred river north of Kuru-kṣetra; Pargiter F.E., Op.Cit., p.351, note.
- 290 See note to Matsyāḥ above.
- 291 Śūrasena lay immediately south of Indraprastha or Delhi, and comprised the country around Mathurā, the modern Muttra to the east of Matsya; and it extended apparently from the Chambal to about 50 miles north of Muttra; Cunningham, ASR, Vol.XX, p.2; Pargiter F.E., Op.Cit., pp.351-352, note.
- 292 Mathurā, the modern Muttra on the river Jumna; Pargiter F.E., Op.Cit., p.352, note.
- 293 Dharmāranya was the name of a wood near Gayā; Pargiter F.E., Op.Cit., p.352, note.
- 294 Buchanan Hamilton says that there was a class of brahmins in Behar, called Jausi, the vulgar pronunciation of Jyotiṣa; vide Pargiter F.E., Op.Cit., p.352, note.
- 295 An adjective qualifying the Guḍāḥ and Asmakāḥ.
- 296 Probably connected with the country Gauḍa (Pargiter F.E., Op.Cit., p.352, note), which was formerly the southern part of North Kosala, i.e. the southern portion of the tract between the Ghogra and Rapti rivers (Cunningham, ASR, Vol.I, p.327). The town Gaur in the Maldah district in Behar, which was once the capital of the Bengal kingdom, is too far to be admissible here (Pargiter F.E., Op.Cit., p.352, note).

Āsmakāḥ,²⁹⁷ Videhakāḥ,²⁹⁸ Pāñcalāḥ,²⁹⁹
 Saṅketāḥ,³⁰⁰ Kaṅka,³⁰¹ Mārutāḥ,³⁰²
 Kālakotīḥ,³⁰³ Pāṣaṇḍāḥ,³⁰⁴ the inhabi-
 tants of the Pāriyātra,³⁰⁵ Kāpiṅjalāḥ,³⁰⁶

-
- 297 See note to Āsmakāḥ above.
- 298 The people of Videha; See note to Videhāḥ above.
- 299 Pāñcāla or Pāñcāla was a large country comprising the territory on both the banks of the Ganges, and bounded on the north by sub-Himalayan tribes, on the east by the same tribes and Kosala on the south by Sūrasena, the junction of the Jumna and Chambal, and Kānya-kubja, and on the west by the Kurus and Sūrasenāḥ; for details vide Pargiter F.E., Op.Cit., p.353, note.
- 300 Pargiter suggests Śāketa, i.e. Ayodhyā and its people. Op.Cit., p.353, note.
- 301 An outside race. They must have invaded and settled in the middle of India; Pargiter F.E., Op.Cit., p.353.
- 302 Perhaps the reading should be Mālavāḥ, the people of Malwa; Pargiter F.E., Op.Cit., pp.353-354, notes.
- 303 The people of Kālakotī which is between the Ganges and Bahudā (the Ram-gaṅgā or perhaps the Gurra, east of it); Pargiter F.E., Op.Cit., p.354, note.
- 304 "Heretics"; applied to Jains and Buddhists; Pargiter F.E., Op.Cit., p.354, note.
- 305 See note to Pāriyātra above.
- 306 Kapiṅgalāḥ (cal.ed. 58.9). Pargiter suggests two readings:- (1) Kalingakāḥ, i.e. Kalingāḥ; or (2) Kālāñjarāḥ, the inhabitants of Kālīñjar, an ancient and celebrated hill and fort 33 miles south of Banda in Bundelkhand; Op.Cit., p.354, note.

Kurorbāhyāh,³⁰⁷ Udumbara people³⁰⁸ and
 Gajāhvayāh,³⁰⁹ three nakṣatras viz. Kṛttikā,
 Rohiṇī and Saumya (Mṛgasīrṣa or Āgrāhayānī)
 (55.6-10); and the Aries, Taurus and Gemini
 (55.75) are placed in the middle of Kūrma.

Vṛṣadhvaja,³¹⁰ Ānjana, Jambvākhyā,
 Mānavācala, Śūrpakarna, ~~Śūrpakarna~~, ~~Śūrpakarna~~

-
- 307 Pargiter thinks this reading to be wrong, and the Kurus to be one of the races meant here. The Bāhyāh are said to be a people in the dictionary. The Kurus occupied the country from the Sibis and sub-Himalayan tribes on the north to Matsya, Sūrasena and south Pāñcāla on the south, and between North Pāñcāla on the east and Maru-bhūmi (the Rajputana desert) on the west. Their territory appears to have been divided into three parts, Kuru-kṣetra, the Kurus and Kuru-jāngala. Kuru-kṣetra comprised the whole tract on the west of the Jumna and included the sacred region between the Sarasvatī and Dṛṣadvatī. Kuru-jāngala was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Pāñcāla. The middle region between the Ganges and Jumna seems to have been called simply the Kuru's country. The capital was Hastinapura, and Khāṇḍava-prastha or Indraprastha, the modern Delhi, was a second capital founded by the Pāṇḍavas. Kuru was the eleventh ancestor of the Pāṇḍavas; Pargiter F.E., Op.Cit., p.355, note.
- 308 Audumbarajānāh (cal.ed., 58.9). Udumbara is Kachh or Kutch (Cunningham. ASR, Vol. XIV, pp. 115, 135); but the Udumbara here are placed in the Madhyadesa. Certain descendants of Viśvāmitra were called Audumbaras; and there was a river Udumbarāvatī in the South (Pargiter F.E., Op.Cit., p.355, note).
- 309 The people of Ha(ā)stinā(a)pura, the capital of the Kurus situated on the old bed of the Ganges, 22 miles north-east of Meerut; lat. 29°9' N. long. 78°3' E.; Pargiter F.E., Op.Cit., p.355, note.
- 310 Pargiter is inclined to identify it with Baidyanātha, near Deogarh in the Santal Paraganas; Pargiter F.E., Op.Cit., p.356, note.

Vyāghramukha,³¹¹ Murvara,³¹² Karvatāśana,³¹³
 (mountains), Candres'varāḥ, Khasāḥ,³¹⁴
 Magadhāḥ,³¹⁵ Śibayah,³¹⁶ Maithilāḥ,³¹⁷
 Subhrāḥ,³¹⁸ Vadana-danturāḥ, Prāgjyotiśāḥ,³¹⁹

-
- 311 On the hill Udaya-giri near Bhuvaneśvar, about twenty miles south of Cuttack, are a number of rock-cut caves, and one is sculptured in the form of a tiger's open mouth, and is known by the name Vyāghra-mukha, can this be the hill intended here? It would be somewhat out of place here, but the grouping in this canto is far from perfect; Pargiter F.E., Op.Cit., p.356, note.
- 312 The cal.ed.reads Kharmaka (58.12). Pargiter thinks it to be the Kharakpur hills in the south of the Monghyr District in Behar; Op.Cit., p.356, note.
- 313 This is to be connected with the country or town Karvata in the west of Bengal; Pargiter F.E., Op.Cit., p.356; note.
- 314 See note to Khasāḥ above.
- 315 See note to Magadhāḥ above.
- 316 The cal.ed. omits śibayah.
- 317 For Mithilā, see note to Videhāḥ above but the people of Videha have been mentioned already in MKP 55.8 as situated in Madhya-deśa,
- 318 Pargiter suggests the reading Suhmāḥ who are the same as Sumbhas mentioned in the Ram., Op.Cit., p.356, note.
- 319 See note to Prāgjyotiśāḥ above.

Lauhityāh,³²⁰ the cannibals who dwell on
 the sea-coast (Sāmudrāh Puruṣādakāh),³²¹
 Pūrnotkata, Bhadragaura and Udayagiri³²²
 (mountains), Kāsayah,³²³ Mekhalā, Muṣṭāh,³²⁴
 Tāmraliptāh,³²⁵ Ekapādapāh,³²⁶

-
- 320 The people of Lauhitya, the country situated on the banks of river Lohita, or Lauhitya, ~~or Lauhitya~~, and probably also Lohita-gangā, the modern Brahmaputrā; Pargiter F.E., Op.Cit., p. 357, note.
- 321 Sāmudrāh Puruṣādakāh, i.e. on the coast of the Bay of Bengal which was the Eastern Ocean; Pargiter F.E., Op.Cit., p.357, note.
- 322 The hill near Rajagrha, or Rajgir. (Pargiter F.E., Op. Cit., p.357, note). Its ancient name was Rsigiri (Cunningham, ASR, Vol.I, p.25 and plate iii).
- 323 ^{The cal. ed. reads Kas'āyāh (58.14)} The proper reading is probably Kāsayah, "the Kāsīs", the people of Benares. They are a little out of place here, and should fall within the former group (i.e. MKP 55.6-9); Pargiter F.E., Op.Cit., p.357, note.
- 324 The first part of the word is a mistake for Mekala or Mekalā, and the second part of it is suggested to be Pundrāh (Pargiter F.E., Op.Cit., pp.357-358, note); or Mekhalāmūṣṭāh may be an adjective qualifying Kāsayah ~~and mean~~ (Pargiter F.E., Op.Cit., pp.357-358, notes).
- 325 Or Tāmraliptakāh. See note to Tāmraliptakāh above.
- 326 Pargiter suggests Eka-pādakāh, "the people who have only one foot". It was and is a common belief that such people existed in the south; Pargiter F.E., Op. Cit., p.358, note.

Vardhamānāḥ,³²⁷ and Kosalāḥ,³²⁸ Raudra
(Ardra), Punarvasu and Puṣya (55.11-15), and
Gemini and Cancer (55.75) are located in the
face of Kūrma.

The desas in the Pūrva-dakṣiṇa pāda (right for
foot) of Kūrma are:- Kalingāḥ,³²⁹ Vahgāḥ,³³⁰
Jātharāḥ, Kosalāḥ,³³¹ Mūṣikāḥ,³³² Cedayāḥ,³³³
Urdhvakarnāḥ,³³⁴ Matsyāḥ,³³⁵ Āndhrāḥ,³³⁶

-
- 327 The people of Vardhamān; the modern Bardhwan (commonly Burdwan) in West Bengal; Pargiter F.E., Op.Cit., p.358, note.
- 328 Kosalāḥ (cal.ed.58.14), Kosala means here Dakṣiṇa Kosala lying on the slopes of the Vindhya mountains, and especially the north and east portions of it; Pargiter F.E., Op.Cit., p.358, note.
- 329 See note to Kalingāḥ above.
- 330 See note to Raṅgeyāḥ above.
- 331 The people of Dakṣiṇa or Southern Kosala; the south portion is especially meant (Pargiter F.E., Op.Cit., p.359, note). See note to Kosalāḥ above.
- 332 The cal.ed. reads Mūṣikāḥ (58.16) see note to Mūṣikāḥ above.
- 333 No mention of Cedis in the Eastern region in the older poems; Cunningham repeatedly places a Cedi race in Chhattisgarh (ASR, Vol.IX, pp.54-57; Vol.XVII, p.24). Pargiter opines that Cedi comprised the country south of the Jumna from the river Chambal on the north-west to near Citrakūta on the south-east, and it was on the south it was bounded by the plateau of Malwa and the hills of Bundelkhand; Op.Cit., pp.359-360, notes.
- 334 It is not probably the name of any people; Pargiter F.E., Op.Cit., p.360, note.
- 335 Out of place here; Pargiter F.E., Op.Cit., p.360, note.
- 336 Āndhrāḥ are not mentioned in the cal.ed.

dwellers of Vindhya mountains,³³⁷ Vidarbha^h,³³⁸
 Nārikelāḥ, Dharmadvīpāḥ, Ailikāḥ,³³⁹ Vyāghra-
 grīvāḥ,³⁴⁰ Mahāgrīvāḥ,³⁴¹ the bearded Traipu-
 rāḥ,³⁴² Kaiśkindhyāḥ,³⁴³ Haimakūṭāḥ, Niṣadhāḥ,³⁴⁴

-
- 337 Out of place here; they die away in Behar, i.e. in the region occupied by the Tortoise's head; Pargiter F.E., Op.Cit., p.360, note.
 338 Out of place here; Pargiter F.E., Op.Cit., p.360, note. See note to Vaidarbhaḥ above.
 339 The cal.ed. reads Elikāḥ (58.17).
 340 Perhaps an epithet to Traipurāḥ; Pargiter F.E., Op.Cit., p.360, note.
 341 Perhaps also an epithet to Traipurāḥ; Pargiter F.E., Op.Cit., p.360, note.
 342 The people of Traipura, see note to Traipurāḥ above; but they are quite out of place here; Pargiter F.E., Op.Cit., p.360, note.
 343 Same as the Kaiśkindhakāḥ; Pargiter F.E., Op.Cit., p.360, note.
 344 They were an aboriginal race, specially a forest people, and were scattered all over Northern and Central India. The earliest references show that they occupied the forest tracts throughout North India. In Rāma's time they held the country all around Prayāga and apparently southwards also (JRAS, 1895, p.237); but in Pāṇḍava's time they occupied the high lands of Malwa and Central India and still formed a kingdom. It would seem that, as the Aryans extended their conquests, the Niṣadhā were partly driven back into the hills and forests of Central India, and were partly subjugated and absorbed among the lowest classes of the population. They are also mentioned in the HV as being pearl-divers and seamen in an island which seems to be on the west coast; Pargiter F.E., Op.Cit., p.361, note.

Katakasthalāḥ,³⁴⁵ Daśārnāḥ,³⁴⁶ the naked
 Hārikāḥ, Niśadhāḥ,³⁴⁷ Kākulālakāḥ,³⁴⁸ and
 Parnasabarāḥ,³⁴⁹ The three nakṣatras viz.
 Āśleṣā, Paitrya (Māghā) and Purvāphālgunī
 (55.16-20) and Cancer and Leo (55.76) are also
 situated there.

Lankā,³⁵⁰ Kālājinaḥ, Sailikāḥ,³⁵¹ Nikatāḥ

-
- 345 The people of Kāṭaka, the modern Cuttack in Orissa. This is a modern name and is mentioned in the Daśa-kumāracarita (Story of Somadatta). The name given it by the Brahmins was Varāṇasī in emulation with Benares; Pargiter F.E., Op.Cit., p.360, note.
- 346 Altogether out of place here; Pargiter F.E., Op.Cit., p.360, note.
- 347 An aboriginal race, specially a forest people scattered all over Northern and Central India; Pargiter F.E., Op.Cit., pp.360-361, notes.
- 348 Perhaps it is to be connected with Srikakula, the modern Sreevacolum, a town 19 miles west of Masulipatam; Sewell R., ASSI, Vol.I, p.55; and Report on Amaravati, pp.3,4.
- 349 Pargiter thinks it to mean "the Śavaras who wear leaves" the modern Pans, a very low aboriginal caste, common in Orissa and the Eastern Circars; Pargiter F.E., Op.Cit., p.361, note.
- 350 Ravana's capital in Ceylon; Pargiter F.E., Op.Cit., p.362, note.
- 351 Perhaps the same as Sailūṣaḥ (54.46); Pargiter F.E., Op.Cit., p.362, note.

those who inhabit the Mahendra,³⁵² Malaya,³⁵³
 and Dardura³⁵⁴ (mountains) and those in the
 Karkotaka forest,³⁵⁵ Bhrgukachhah,³⁵⁶
 Monkanah,³⁵⁷ Sarvah,³⁵⁸ Abhirah,³⁵⁹ who

-
- 352 See note to Mahendra above yet these may be the mountains at Cape Comorin; JRAS, 1894, p.261.
- 353 See note to Malaya above.
- 354 See note to Dardurācala above.
- 355 Perhaps this word may be connected with the modern Karād, a town in the Satara District, near which are many Buddhist caves. Its ancient name was Karahākada or Karahākata according to inscriptions (Burgess J., ASWI, Memo.No.10, p.16; and Cunningham's Stupa of Bharhut, pp.131,135,136), and it seems to be the same as Karahātaka, mentioned in the Mbh and spoken of there as heretical, Pāsanda, because it was a Buddhist sanctuary as evidenced by its caves (Pargiter F.E., Op.Cit., p.362, note).
- 356 See note to Bhīrukachhah above.
- 357 Konkanah (cal.ed., 58.22), the inhabitants of the modern Konkan, the Marathi-speaking low-land strip between the western ghats and the sea, from about Bombay southward to Goa; Pargiter F.E., Op.Cit., p.362, note.
- 358 Pargiter suggests two readings instead viz. (1) Sarpah, i.e. "the Nāgas"; or (2) the Sarvarah who are named in the Mbh; Op.Cit., p.362, note.
- 359 See note to Abhirah above.

dwell on the banks of the river Venyā, 360

Avantayāh, 361 Dāsapurāh, 362 people called
 Ākarināh, 363 Mahārāstrāh, 364 Karnātāh, 365
 Gonarddhāh, 366 Citrakūtākāh, 367 Colāh, 368

360 Venī (cal.ed.58.22), which is the same as Venyā, the two rivers in the Dekhan (54.24,26). Either river is admissible here, but the wain-gangā is meant more probably, because it flows through the territory occupied by aboriginal tribes; Pargiter F.E., Op.Cit., pp.362-363, note.

361 See notes to Avantī above.

362 Or better, Dāsapurāh, the people of Dāsapura situated on or near the river Chambal in its lower portion; Pargiter F.E., Op.Cit., p.363, note.

363 The cal.ed.reads Akanināh or Ākanināh (58.22).

364 See note to Mahārāstrāh above.

365 The Canarese. Karnāta properly comprises the south-west portion of the Nizam's Dominions, and all the country west of that as far as the Western Ghats, and south of that as far as the Nilgiris. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English. The name is probably derived from two Dravidian words meaning "black country", because of the "black cotton-soil" of the plateau of the southern Dekhan; Pargiter F.E., Op.Cit., p.363, note.

366 Gonarddhāh (cal.ed. 58.23).

367 The people of Citrakūta, the range of hills (comprising the modern mount Chitrakut) extending south of Allahabad to about Panna near the river Ken (See JRAS, 1894, p.238); but these people are out of place here (Pargiter F.E., Op.Cit., p.363, note).

368 See note to Colāh above.

Kaulagirāḥ,³⁶⁹ the people who wear matted hair in Krauñcadvīpa,³⁷⁰ the people who dwell by the Kāverī and on the R̥syamūka³⁷¹ (mountain), people called Nāṣikyāḥ,³⁷² those wandering by the borders of Śaṅkha and Sukti and other hills

369 Kolagirāḥ (cal.ed.58.23); same as the Kolvagiṛeyāḥ of South India, and presumably the inhabitants of Kolagiri in South India. The name Kolagira somewhat resembles the Golāṅgulāḥ (MKP 54.45), which might be a corruption of Kodungalūr, the modern town Cranganore, eighteen miles north of Cochin; Pargiter F.E., Op.Cit., pp.363-364, notes.

370 The name of a country of which Krauñca-pura was the capital, for dvīpa appears to have had the meaning of "land enclosed between two rivers", the modern doab. The HV says that Sarasa, one of Yadu's sons, founded Krauñca-pura in the South region, and his country was known as Vana-vāsi or Vana-vāsin; and also that the town was near the Sahya mountains, and was situated apparently south of a river Khatvāṅgī and north of Gomanta hill. If Gomanta was the modern Goa, these indications agree fairly well with the Krauñcālaya forest mentioned in the Rām. which appears to have been situated between the Godāvarī and Bhīmā rivers (JRAS, 1894, p.250). But the town Bana-vāsi or Banawāsi, which was a city of note in early times, is in the North Kanara district, on the river Warda (tributary of the Tūṅgabhadrā), fourteen miles from Sirsi, in lat. 14° 33' N., long. 75° 5' E., and this is south of Goa. This was the country of Vana-vāsakāḥ; Pargiter F.E., Op.Cit., p.364, note.

371 See note to R̥syamūka above.

372 The people of Nasik; see note to Nāṣikyāvāḥ above.

and Vaidūryasaila,³⁷³ Vāricarāḥ, Kolāḥ,³⁷⁴
 those who inhabit Carmapaṭṭa,³⁷⁵ Gaṇabāhyāḥ,³⁷⁶
 Purāḥ,³⁷⁷ who have their dwellings in Kṛṣṇā-
 dvīpa,³⁷⁸ those people who live by the Sūryādri
 and Kumudādāri,³⁷⁹ Raudrasvanāḥ,³⁸⁰ Pisikāḥ,³⁸¹

373 The Satpura range; Pargiter F.E., Op.Cit., p.365, note.

374 The Kols are a collection of aboriginal tribes, who are said to have dwelt in Behar in ancient times, but who now inhabit the mountainous districts and plateaux of Chutia Nagpur and are to be found to a smaller extent in the Tributary States of Orissa and in some districts of the Central Provinces; Pargiter F.E., Op.Cit., p.365, note.

375 Pargiter thinks it to be Salem in Madras; Op.Cit., p.365, note.

376 It refers to the Ganapati dynasty which flourished on the eastern coast during the 13th century A.D., Pargiter F.E., Op.Cit., p.365, note.

377 Parāḥ (cal.ed. 58.25).

378 This refers to the river Kṛṣṇā or Kistna, and probably means one of the doabs beside that river, either between the Kistna and Bhīmā or between Kistna and Tungabhadra; Pargiter F.E., Op.Cit., p.365, note.

379 This seems to have some connection with the Kusumāḥ (54.66); Pargiter F.E., Op.Cit., pp.365-366, notes.

380 Aukhavanāḥ (cal.ed. 58.26), which is perhaps to be connected with the Okhalakiyāḥ mentioned in ASWI, No.14, pp.34-35; Pargiter F.E., Op.Cit., p.366, note.

381 Or Sapisikāḥ.

Karmanāyakāh,³⁸² Southern Kauruṣāh,³⁸³
 Rṣikāh, Tāpasāśramāh,³⁸⁴ Rṣabhāh,³⁸⁵
 Simhalāh,³⁸⁶ inhabitants of Kāñcī,³⁸⁷
 Trilaṅgāh,³⁸⁸ people dwelling in Kuñjaradarī,³⁸⁹

-
- 382 Perhaps the reading should be Kambunāyakāh or Kombunāyakāh, meaning the people of Coorg; Pargiter F.E., Op.Cit., p.366, note.
- 383 Perhaps it should be Kārusāh, and the people intended are a southern branch of that nation; Pargiter F.E., Op.Cit., p.366, note.
- 384 Perhaps the descendants of ascetics; Pargiter F.E., Op.Cit., p.366, note.
- 385 The inhabitants of the Rṣabhaparvatā situated between Sriparvata and the Kaverī. Sriparvata is on the Kistna in the Karnul district. The Rṣabha hills are therefore probably the southern portion of the Eastern Ghats, but none of the ranges there appears to have any name resembling this; Pargiter F.E., Op.Cit., p.366, note.
- 386 The people of Ceylon; Pargiter F.E., Op.Cit., pp.366-367, notes.
- 387 The modern Conjevaram, about 37 miles south-east of Madras; Pargiter F.E., Op.Cit., p.367, note.
- 388 Tilāṅgāh (cal.ed.58.28), which is the same as Tailāṅga or Trilīṅga, i.e.Telīṅga, the modern Telugu country. It coincides more or less with the ancient Andhra kingdom; Pargiter F.E., Op.Cit., p.367, note.
- 389 Probably "the valleys of the Kuñjara hills", and the reference may be to mount Kuñjara in the south. As this place is joined with Kachha in one compound (see next note) it may mean part of the Trāvaṅcore hills; Pargiter F.E., Op.Cit., p.367, note.

Kachha,³⁹⁰ and Tāmrāparṇī,³⁹¹ Uttarāphālgunī,
Hasta and Citrā (55.20-29), and Leo Virgo and
Libra (55.76) are located in the dakṣiṇa Kuksi
(right flank) of Kūrma.

The following janapadas are on the other southern
foot (right hind foot) of Kūrma:- Kāmbojāḥ,³⁹²

Pāhlavāḥ,³⁹³ Vadvāmukhāḥ,³⁹⁴ Sindhu-Sauvīrāḥ,³⁹⁵

-
- 390 Kochchi, the modern Cochin, in Trāvaṇcore; Pargiter F.E., Op.Cit., p.367, note.
- 391 The modern river Chittar in the extreme south, and also the district near it; moreover the name of a hill in the extreme south; also the name of a town in Ceylon, after which the name was extended to the whole island; Pargiter F.E., Op.Cit., p.367, note.
- 392 See note to Kāmbojāḥ above; out of place here; Pargiter F.E., Op.Cit., p.368, note.
- 393 Out of place here; Pargiter F.E., Op.Cit., p.368, note. See note to Pāhlavāḥ above.
- 394 Perhaps to be connected with Baḍavā, a tīrtha apparantly in Kashmir. Baḍavāmukha ('Submarine fire') may also mean having faces like mares; and a people called Asva-mukhāḥ are mentioned in MP (120.58) as dwelling north of the Himalayas; Pargiter F.E., Op.Cit., p.368, note.
- 395 See note to Sindhu-Sauvīrāḥ above.

Ānartāh,³⁹⁶ Vanitāmukhāh, Drāvaṇāh, Sārgigāh,³⁹⁷
 Śūdrāh,³⁹⁸ Karnaprādheyāh,³⁹⁹ Barbarāh,⁴⁰⁰
 Kirātāh,⁴⁰¹ Pāradāh,⁴⁰² Pāṇḍyāh,⁴⁰³
 Pārasavāh,⁴⁰⁴ Kalāh,⁴⁰⁵ Dhūrtākāh,⁴⁰⁶

396 See note to Avantyāh above.

397 The text may be read as Argigāh or Ārgigāh. Perhaps the correct reading should be (1) Saryātāh who were in the west in Gujarat, or (2) Bhārgavāh who were in the west; Pargiter F.E., Op.Cit., p.368, note.

398 See note to Śūdrāh above.

399 This name suggests comparison with Karna-prāvara which would be the same as Karna-prāvaranaṁ; Pargiter F.E., Op.Cit., pp.368-369, notes.

400 Out of place here; Pargiter F.E., p.369, note, See note to Barbarāh above.

401 Out of place here; Pargiter F.E., Op.Cit., p.369, note; see note to Kirātāh above.

402 Out of place here; Pargiter F.E., Op.Cit., p.369, note; see note to Pāradāh above.

403 They should be properly in the right flank; Pargiter F.E., Op.Cit., p.369, note.

404 The descendants of Parasu-Rāma living on the western coast between Bombay and the Narmadā; Pargiter F.E., Op.Cit., p.369, note.

405 It suggests a connection with the Kalibālāh (MKP 54.49); but Kala also means, "emitting a low or inarticulate sound, "and it was an old fable that a people existed, who could not speak articulately, but hissed like ~~see~~ serpents; Pargiter F.E., Op.Cit., p.369, note.

406 It means "a rogue" and may be an adjective to Haimagiri-kāh; Pargiter F.E., Op.Cit., p.369, note.

Haimagirikāh,⁴⁰⁷ Sindhu - Kālaka-vairatāh,⁴⁰⁸
 Saurāstrāh,⁴⁰⁹ Daradāh,⁴¹⁰ Drāvidāh⁴¹¹
 and Maharnavāh.⁴¹² Svāti, Visakhā and Maitra
 (Anurādha), and Libra and Scorpio (55.77) are
 also situated there.

-
- 407 The people of Hema-giri, which may be a synonym for Hema-kūta or Hema-Sṛṅga. It is said in the Mbh that the latter is the portion of Himavat from which the Ganges issued formerly, and Hiranya-Sṛṅga is probably the same. Hema-kūta was near the rivers Nandā and Aparananda and between the sources of the Ganges and Kauśiki; and the Guhyakāh dwelt on it. The MP says that Hema-Sṛṅga is the south-east of Kailāsa, and the river Lauhitya, or Brahmaputrā, rises at its foot (120.10-12); and that two rivers rise in Hema-kūta which flow into the eastern and western seas (Ibid., 64-65); Pargiter F.E., Op.Cit., pp.369-370, notes.
- 408 This seems to be erroneous. The first part refers to the river Sindhu and the Sindhu people but the latter part appears unintelligible. Perhaps the reading should be Sindhu-Kula-Suvīrakāh or Sindhavas' ca Suvīrakāh meaning the Sindhus and the Suvīras mentioned already in MKP 55.30; Pargiter F.E., Op.Cit., p.370, note.
- 409 The people of Surāstra; see note to Surāstrāh above.
- 410 Out of place here; Pargiter F.E., Op.Cit., p.370, note; see note to Daradāh above.
- 411 They are often alluded to in the Mbh. They are closely connected with the Pāṇḍyāh, but the name was applied in a general way to denote the southern branches of the races now classed as Dravidian, and it is the same as Tamil. Their territory included the sea coast in early times; Pargiter F.E., Op.Cit., p.370, note.
- 412 Probably an epithet of Drāvidāh who bordered on the sea; Pargiter F.E., Op.Cit., p.370, note.

Manimegha, 413 Kṣurādri, Khañjaya,
 Astagiri, 414 (mountains), Aparāntikāh, 415
 Nohayāh, 416 Śāntikāh, 417 Viprasastakāh,
 Konkanāh, 418 Pañcanadakāh, 419

-
- 413 It may be the same as mount Manimat and denote the range of hills enclosing Kashmir on the south. It may also be the same as the jewelled mountain Sumegha; Pargiter F.E., Op.Cit., p.370, note.
- 414 It denotes in a vague way mountains in the west behind which the Sun sets; Pargiter F.E., Op.Cit., p.371, note.
- 415 See note to Aparantāh above.
- 416 Haihayāh (cal.ed.58.34). The Haihaya race dominated nearly all the region south of the Jumna and Aravalli hills as far as the valley of the Tapti inclusive of Gujarat in Ancient times (Pargiter F.E., Op.Cit., p.371, note). The two great Haihaya states in later times had their capitals at Mañipur in Mahā Kosala (or Chhattisgarh) and at Tripura (or Tewar) on the Narmadā (Cunningham; ASR, Vol.IX, pp.54-57).
- 417 It may be the same as (1) Śasikāh or (2) Śakalāh, the people of Śakala, the capital of Madra; Pargiter F.E., Op.Cit., p.372, note.
- 418 Perhaps the reading should be (1) Kokanadāh, a people in the north-west or (2) Kokarakāh who seem to be the same; Pargiter F.E., Op.Cit., p.372, note.
- 419 Perhaps a better reading would be Pañcodakāh or Pañcana-dāh, "the people living beside the river Pañcanada", which appears to be the single stream formed by the confluence of the five rivers of the Panjab; but this name seems to be also applied to the five rivers collectively, and to the country watered by those five rivers, and to the inhabitants of it; Pargiter F.E., Op.Cit., p.372, note.

Vamanāh, 420 Avarāh, 421 Tārakṣurāh, 422
 Angatakāh, 423 Sarkarāh, 424 Salma-veśmakāh, 425
 Gurusvarāh, 426 Phalgunakāh, 427 the people

-
- 420 Perhaps a better reading would be Vanavāh or Vanāyavāh. There was a district called Vanāya or Vānāya situated in the north-west. It appears to be the modern Bunu in the north-west of the Panjab; Pargiter F.E., Op.Cit., p.372, note.
- 421 Or Hyavarāh. Pargiter suggests Barbarāh; Pargiter F.E., Op.Cit., p.372, note. See notes to Barbarāh above.
- 422 Not found elsewhere. Pargiter says that Tārakṣati and Taraksiti are given as the name of a district to the west of Madhya-desa. There was also a King called Turuṣka in later times (ASWI, Memo. No.10, p.7). The Turuṣkāh are the Turks, and their country Turkestan. A people * called Tārksyāh are mentioned in the Mbh; Op.Cit. p.372, note.
- 423 Not found elsewhere. Pargiter says that Anga-loka is assigned to the west in the Rām., and Angāh and Anga-lokyāh are mentioned to the north of India in the MP (122.44,45); Op.Cit., p.373, note.
- 424 Perhaps the reading may be Śākalāh, the people of Śākala, the capital of Madra; Pargiter F.E., Op.Cit., p.373, note.
- 425 This suggests Śālaveśmakāh "those who live in houses with spacious rooms". and it may be an adjective to Sarkarāh; Pargiter F.E., Op.Cit., p.373, note.
- 426 May be an adjective, "deep-voiced", describing the Phalgunakāh. Perhaps the reading should be (1) Gurjarāh who settled in the Panjab or upper Sindh and were driven out by the Balāh about 500 A.D., and pushed gradually southward, till at length they occupied the country around the peninsula of Kāthiāwad, thence called Gujarat after them (Pargiter F.E., Op.Cit., p.373 note, note; (Cunningham, ASR, Vol.II, pp.64-72); or (2) Gurusthala; a river Gurunadī is mentioned in the west region, but without any data to identify it (Pargiter F.E., Op.Cit., p.373, note).
- 427 Or better Phalgunakāh; Pargiter F.E., Op.Cit., p.373, note.

who dwell by the river Venumatī,⁴²⁸ Phalgulukāh,⁴²⁹
 Ghorāh,⁴³⁰ Guruhāh,⁴³¹ Kālāh,⁴³² Ekeksanāh,⁴³³
 Vajikesāh, Dīrghagrīvāh, Cūlikāh⁴³⁴ and Asvake-
 sāh - these people, Aindra (Jyesthā), Mūla and
 Pūrvāsādhā nakṣatras (55.30-38) and Scorpio
 Sagittarius (55.77) are situated on the puchā
 (tail) of Kūrma.

-
- 428 Not found elsewhere. Pargiter says that a people called Venikāh are mentioned in the Mbh; Op.Cit., p.373, note.
- 429 Not found elsewhere. Pargiter says that a mountain called Phena-giri or Phala-giri is mentioned in the Rām. as situated in the west near the north of the Indus; Op. Cit., p.373, note.
- 430 Same as the Ghorakāh mentioned in the Mbh; Pargiter F.E., Op.Cit., p.373, note.
- 431 The people in Madhya-desa; the word is also written as Guḍuḥa, Gulaha and Guluha; Pargiter F.E., Op.Cit., p.373, note.
- 432 This has before occurred in 55.31.
- 433 "The one-eyed". It was an old belief that such people existed; Pargiter F.E., Op.Cit., p.374, note.
- 434 Same as Cūlikāh (54.40), but the position does not quite agree. These are in the west and others in the north. A people Vindhacūlikāh are named in Bhīṣma-parva list and appears to be in north; Pargiter F.E., Op.Cit., p.374., note.

Māṇḍavyāḥ,⁴³⁵ Candakhārāḥ,⁴³⁶ Asvakālanadāḥ,⁴³⁷
 Kunyātā-ladāḥāḥ,⁴³⁸ Strībāhyāḥ,⁴³⁹ Bālīkāḥ,⁴⁴⁰
 Nṛsimhāḥ, (those dwelling on the bank of Venumatī,
 those who dwell in Balāva (Balāvasthāḥ),⁴⁴¹

-
- 435 May be a tribe descended from sage Māṇḍavya whose hermitage was situated somewhere perhaps between Oudh and North Behar; but Māṇḍavyapura is said to be situated on river Godāvarī. A people called Māṇḍikāḥ are mentioned in the Mbh; Pargiter F.E., Op.Cit., p.374, note.
- 436 It suggests Kandahar; Pargiter F.E., Op.Cit., p.374, note.
- 437 Asvakālanatāḥ (cal.ed.58.38). This seems to be a compound. The first part appears to be Asvakāḥ in the north-west and identified with the Aspasii and Assakani by Lassen (Ind. Alt., Map.). The latter part, however, is very doubtful. A people Lalitthāḥ are mentioned in the Mbh and appear to have been a north-western race; Pargiter F.E., Op.Cit., p.374, note.
- 438 This appears to mean the same people as Kanyakāgunāḥ of the Mbh. It seems to be a compound, but the component names are very uncertain. The latter part may be Ladākāḥ mentioned in the Mbh, though there are no data to identify them; but Ladāḥa is given in the dictionary as the name of a people. As regards the first part Kuṇapa or Kuṇaha are given in the dictionary as the name of a people; and Kulatthāḥ are mentioned in the Mbh and the MP (120.44) as a people to the north of India. A country Kolūka is placed in the west in the Rām., and Kolūta seems to be another name for it. A country Kolūta is mentioned in the Mbh; Pargiter F.E., Op.Cit., p.375, note.
- 439 The reading is more probably Strīrājya situated apparently north of the Himalayas. Striloka is mentioned in the north-west of India in Rām., Pargiter F.E., Op.Cit., p.375, note.
- 440 Pargiter prefers the reading Bāhlikāḥ or Vāhlikāḥ; Op. Cit., p.375, note. See note to Bāhlikāḥ above.
- 441 People who dwell in Balāva. A town or river Balākā is mentioned as situated in north India; Pargiter F.E., Op. Cit., p.375, note.

Dharmabaddhāh, Ulūkāh,⁴⁴² the people who occupy Urukarma,⁴⁴³ (Palgulakāh, Ghorāh, Ghuralāh, Hematāarakāh, Ekeksanāh, Vajikosāh, and Dīrgha-pādāh) - these people, the three nakṣatras viz. Uttarāsādhā Śravaṇa and Dhanīsthā and Sagittarius (55.38-41), Aquarius and Pisces (55.78) are located on the left hind foot of Kūrma.

Kailāsa,⁴⁴⁴ Himavat, Dhanuṣmat,⁴⁴⁵
 Vasumat,⁴⁴⁶ (mountains), Krauñcāh,⁴⁴⁷
 Dharmabaddhāh =

-
- 442 Alūkāh (cal.ed. 58.40). ["Those who are firmly attached to the Law"; or perhaps Dharmabuddha, "those who are enlightened in Law". It seems to be an adjective qualifying Alūkāh. It is not found elsewhere as a proper name, and the Madhumattāh & nearest resemblance to it is Bāhubādha of the Mbh; and the Madhumattāh of the Mbh are probably the same people; Pargiter F.E., Op.Cit., p.375, note.
- 443 Not found elsewhere. Perhaps to be connected with the Urnāh. A people called Urdamarus are placed in the north in the MP (120.48); Pargiter F.E., Op.Cit., p.376, note.
- 444 It was on the north of the middle portion of the Himalaya range. In modern maps the name is given to the range of mountains situated immediately north of the Mānasa lake and in which the Indus rises; Pargiter F.E., Op.Cit., p.376, note.
- 445 It may perhaps refer to Himavat. In MKP 54.59, the range is compared to a bow in shape; Pargiter F.E., Op.Cit., p.376, note.
- 446 It may perhaps mean "abounding in wealth" and qualify Himavat; Pargiter F.E., Op.Cit., p.376, note.
- 447 The people who dwelt near the Krauñca mountains, the portion of the Himalaya chain bounding Nepal at the extreme north-west; Pargiter F.E., Op.Cit., p.376, note.

Kurus,⁴⁴⁸ Bakāh,⁴⁴⁹ people called Kṣudra-
 vīnāh,⁴⁵⁰ Rasālayāh,⁴⁵¹ Kaikeyāh,⁴⁵²
 Bhogaprasthāh,⁴⁵³ Yāmūnāh,⁴⁵⁴ Antardvipāh,⁴⁵⁵

-
- 448 The Uttara-kurus; Pargiter F.E., Op.Cit., p.376, note.
- 449 Not found elsewhere. A people called Varvāh are alluded to in the MP (120.47); Pargiter F.E., Op.Cit., p.376, note.
- 450 "Those who have small lutes". Not found elsewhere. A people called Kṣudrakāh are mentioned in the Mbh as living in north India and are generally named in conjunction with the Malavāh; and are said to be the Greek Oxydraci; Pargiter F.E., Op.Cit., p.377, note.
- 451 Not found elsewhere. It may mean "those who dwell near the river Rasā" which is mentioned in the RV (10.75.6) (Pargiter F.E., Op.Cit., p.377, note). Dr. Muir thinks it to be an affluent of the Indus probably (Sanskrit Texts, Vol. II, pp.356.357).
- 452 See note to Kaikeyāh above.
- 453 Perhaps the reading should be Bhojapras̥tha as a synonym of Bhoja-nagara, the capital of King Uśīnara or Uśīnara, King Śīvis father. Various Panjab races claimed descent from Uśīnara, but the name Uśīnara was especially appropriated to the descendants of Śīvi. The Śīvis were grouped with the Trigartāh, Madrāh, and other Panjab nations on one side and with the Kuru, Sūrasenas and Matsyas on the other, i.e., with all the nations which surrounded Brahmāvarta; and their territory was near the Jumna and close to Triviṣṭapa or Tripiṣṭapa which was part of Brahmāvarta; Pargiter F.E., Op.Cit., p.377, note.
- 454 The people who inhabited the Yamunā hills, the portion of the Himalayas in which the Jumna has its sources and which separate it from the Sutlej; Pargiter F.E., Op.Cit., pp.377-378, note.
- 455 "Those who dwell within the doabs". This is probably an adjective to Trigartāh; Pargiter F.E., Op.Cit., p.378, note.

Trigartāḥ,⁴⁵⁶ Agñijyāḥ,⁴⁵⁷ people called
 Sārdanāḥ,⁴⁵⁸ Asvaṃukhāḥ,⁴⁵⁹ Prāptāḥ,⁴⁶⁰ the
 long-haired Uibidāḥ, Dāserakāḥ, Vāṭadhānāḥ,⁴⁶¹
 Savadhanāḥ, Puṣpalāḥ,⁴⁶² Adhama Kairātāḥ,⁴⁶³
 those who are settled in Takṣasīlā,⁴⁶⁴

456 See note to Trigartāḥ above.

457 The proper reading should be Agñeyāḥ who were a small tribe inhabiting the northern part of Kurukṣetra; Pargiter F.E., Op.Cit., p.378, note.

458 Or perhaps Ārdanāḥ.

459 Also mentioned in the MP (120.58). The synonymous name Badavāṃukhāḥ occurs in MKP 55-30. It may be noted here that it was an old belief that there were people who had heads like dogs, Cynocephali; Pargiter F.E., Op.Cit., p.378, note.

460 It may perhaps mean the people called Vadhrāḥ or Badhnāḥ; Pargiter F.E., Op.Cit., p.378, note.

461 See note to Vāṭadhānāḥ above.

462 Puṣkalāḥ (cal.ed. 58.54).

463 The rudest races of Kirātāḥ.

464 The Greek Taxila. It appears to have been named from the Takkas, whose capital it was (Pargiter F.E., Op.Cit., p.379, note). Identified near the modern Shahdheri or Dheri Shahan in the Panjab (Cunningham, ASR, Vol.II, pp. 6, 111, 112; Vol. XIV, p.8).

Ambaṣṭhāḥ,⁴⁶⁵ Mālavāḥ,⁴⁶⁶ Madrāḥ,⁴⁶⁷
 Venukāḥ,⁴⁶⁸ Vadantikāḥ Pīṅgalāḥ,⁴⁶⁹
 Gānakalahāḥ,⁴⁷⁰ Hūṇāḥ,⁴⁷¹ Kohalakāḥ,⁴⁷²
 Māṇḍavyāḥ,⁴⁷³ Bhūtiyuvakāḥ,⁴⁷⁴

-
- 465 Ambālāḥ (cal.ed. 58.48), the people of Ambālā which is a late name, and may probably be from the old Ambaṣṭha, the name of people often mentioned in the Mbh. They occupied the country between Ambālā and the Sūtlej; Pargiter F.E., Op.Cit., p.379, note.
- 466 Out of place here; Pargiter F.E., Op.Cit., p.379, note. See note to Sarajāḥ above.
- 467 See note to Madrāḥ above.
- 468 Not found elsewhere. Pargiter notes that Venikāḥ are mentioned in the Mbh; Op.Cit., p.379, note.
- 469 Perhaps an adjective, "light brown" qualifying Hūṇāḥ; Pargiter F.E., Op.Cit., p.379, note.
- 470 Mānakalahāḥ (cal.ed.58.46), i.e."quarrelsome through pride", which may also qualify the Hūṇāḥ.
- 471 The Huns. In the Mbh they are mentioned as an outside people to the north along with Cīṇāḥ. In the Raghuvaṃśa (4.67-68) they are placed on the northernmost part of the Indus, and the commentator calls them Muḥjanapadākhyāḥ Kṣatriyāḥ. All the valley of the upper Sūtlej is called Hūṇḍes. A people called Hāra-hūṇāḥ are alluded to in the Mbh as an outside people to the north-west; Pargiter F.E., Op.Cit., pp.379, note. 379-380, note.
- 472 Perhaps the same as the Kokarakāḥ and Kokanadāḥ, both of whom appear to have been a tribe to the north of the Panjab; Pargiter F.E., Op.Cit., p.380, note.
- 473 See note to Māṇḍavyāḥ above.
- 474 Perhaps it should be connected with Bhūtilaya, a place in the north of the Panjab; Pargiter F.E., Op.Cit., p.380, note.

Sātakāh, Hematārakāh, Yaśomatyāh,⁴⁷⁵
 Gandhārāh,⁴⁷⁶ Khara-sāgara-rāsayaḥ,
 Yaudheyāh,⁴⁷⁷ Dāsameyāh,⁴⁷⁸ Rājanyāh,
 Syāmakāh,⁴⁷⁹ and Kṣemadhūrtī⁴⁸⁰
 Vārūṇa (Satabhiṣā), Pūrvabhādrapada and
 Uttarabhādrapada (55.41/-48), and Pisces and
 Aries (55.78) are situated on the Vāma Kuksi
 (left flank) of Kūrma.

475 It seems to mean a people who live on a river Yaśomatī; Pargiter F.E., Op.Cit., p.380, note.

476 See note to Gandhārāh above.

477 They may perhaps be placed north of Madras near Lahore; Pargiter F.E., Op.Cit., p.380, note.

478 A people in the Panjab; Pargiter F. E., Op.Cit., p.380, note.

479 Syāmakāh (cal.ed. 58.47).

480 Not found elsewhere. Pargiter notes that a King of Kulūta named Ksemadhūrti is mentioned in the Mbh; Op.Cit., p.381, note.

The kingdom of Yenāh,⁴⁸¹ and Kinnarāh,⁴⁸²
 Paśupāla,⁴⁸³ Kīcaka,⁴⁸⁴ Kāśmīraka-rāṣṭra,⁴⁸⁵

-
- 481 The word Yena must be a mistake, and the name meant should be joined with Kinnara-rājya. The proper reading may be either Yauna-Kinnara-rājyam, or better perhaps Cina-Kinnara-rājyam. Yauna appears to be an abbreviated form of Yavana and is rarely met with in the Mbh. The Yavanas were in the north-west, yet they are mentioned again in MKP 55.52; Pargiter F.E., Op.Cit., p.381, note.
- 482 They were placed on Mount Gandhamādana, on Mount Mandara (in Mbh), and generally, in the central region of the Himalayas (in Raghu-vamsa 4.78); and are probably meant by the Kinkarāh in Rām. The Kinnarāh were to some extent identified with the Kimpurūṣāh, though both are mentioned separated in the MP (120.48-49). In the dictionary it is stated that this occurred in later times, but the chief of the kimpurūṣa is said in the Mbh to have dwelt at Gandha-mādana which was Kinnarās' territory. The kimpurūṣāh are described as forming a kingdom in the Pāṇḍava's time and owning the country beyond Sveta-parvata. In the ABr (2.1.8) they are alluded to as being men of an inferior type and in the Mbh as being forest-men, and also as skilled in the use of the bow; Pargiter F.E., Op.Cit., p.381, note.
- 483 The cal.ed. reads Prasupāla (58.48) mistakenly. Paśupāla is the country and people to the north-east of Madhya-deśa. In the Rām. they are placed among the lower Himalayan ranges; Pargiter F.E., Op.Cit., p.381, note.
- 484 This seems to be the region of the reeds or bamboos called Kīcakāh. They are said to line the banks of the river Sailodā in the north in the Epics, and Raghu-vamsa. It is not clear where this country was. The river Sailodā is placed between Meru and Mandara in the passage from the Mbh, and the Khasāh, Paradāh and Tanganāh dwelt near it. In the MP (120.22-23) the river Sailodakā is said to rise at the foot of Mount Aruna, west of Kailāsa.
- 8 A people called Kīcakāh are mentioned in the Mbh, as being near the Matsyāh, Trigartāh and Pāñcalāh, i.e. in Madhya-deśa, and Kīcakā was the name of the general of Virāṭa King of Matsya. The dictionary states that they were a tribe of the Kekayāh and that Eka-cakrā was one of their towns; but Eka-cakrā seems rather to have been in Madhya-deśa, and Arrah in Behar claims to be that town. Perhaps there may be some confusion with Kikata, the old name of Behar, in this; Pargiter F.E., Op.Cit., pp.381-382, notes.
- 485 Out of place here; Pargiter F.E., Op.Cit., p.382, note. See note to Kāśmīrah above.

the people of Abhisāra,⁴⁸⁶ Daradāh,⁴⁸⁷
 Tvaṅgaṇāh,⁴⁸⁸ Kulatāh,⁴⁸⁹ Vanarāṣṭrakāh,⁴⁹⁰
 Sairiṣṭhāh, Brahmapurakāh, Tanabāhyakāh,⁴⁹¹
 Kirātāh,⁴⁹² Kausikāh,⁴⁹³ people called
 Nandāh,⁴⁹⁴ Pahlavāh,⁴⁹⁵ Lolanāh,

486 A country in the north of the Panjab. Its capital was Abhisārī. It is quite out of place here in the north-eastern region; Pargiter F.E., Op.Cit., p.382, note.

487 Davadāh (cal.ed. 58.49). The Daradāh are out of place here; Pargiter F.E., Op.Cit., p.382, note. See note to Daradāh above.

488 A mistake for Tvaṅgaṇāh; Pargiter F.E., Op.Cit., p.382, note. See note to above.

489 The word resembles Kulūta, Kolūta and Kulūka, which seem to be the modern Kulu near the source of the river Bias, but it is out of place here; Pargiter F.E., Op.Cit., p.382, note.

490 Vanarāstra, as "the country of forests", would apply well to the densely wooded tracts of Assam; Pargiter F.E., Op.Cit., p.382, note.

491 Vana-vāhyakāh (cal.ed. 58.50).

492 See note to Kirātāh above.

493 People dwelling on the banks of the river Kausikī or Kośī; Pargiter F.E., Op.Cit., p.383, note. See note to Kausikī above.

494 Those living on the banks of the rivers Nandā and Aparanandā situated in the North between the Ganges and Kausikī or Kośī, and near the river Bāhudā and Mount Hemakūṭa; Pargiter F.E., Op.Cit., p.383, note.

495 Out of place here; Pargiter F.E., Op.Cit., p.383, note. See note to Pahlavāh above.

Dārvāḥ,⁴⁹⁶ Dāmarakāḥ, Kuratāḥ,⁴⁹⁷
 Annadārakāḥ, Ekapādāḥ,⁴⁹⁸ Khasāḥ,⁴⁹⁹
 Ghosāḥ, Svarga-bhaumāḥ, Anavadyakāḥ,
 Yavanāḥ,⁵⁰⁰ Hingāḥ, Cīraprāvaranāḥ, Trinetrāḥ,⁵⁰¹

496 See note to Dārvāḥ above.

497 It is to be connected with the river Karatoyā, the modern Kuratee? Pargiter F.E., Op.Cit., p.383, note. See note to Karatoyā above.

498 "The men with only one foot"; See note to Ekapādapāḥ above.

499 See note to Khasāḥ above.

500 They were in the north-west; but they seem to have spread widely and here they are mentioned in the north-east; Pargiter F. E., Op. Cit., p. 384, note.

501 "The three-eyed people". It was believed that there were such people; Pargiter F. E., Op. Cit., p.384, note.

Pauravāh⁵⁰² and Gandharvāh,⁵⁰³ and Revatī,
 Asvādaivatya (Asvinī) and Yāmya (Bharanī)
 nakṣatras (55.48-55), and Aries and Taurus
 (55.79) are situated on the purvottara pāda
 (north-east foot) of Kūrma.

502 The Paurava race was descended from Puru, one of Yayāti's sons, who is said to have got Madhyadesa, and Pauravāh spread in various directions. In the Mbh a Paurava kingdom is placed in the North region in the account of Arjuna's conquests there and that may be the nation intended here. There were also Pauravāh elsewhere; Pargiter F. E., Op. Cit., p.384, note.

503 Fabled to be heavenly musicians, but also spoken of as a people dwelling beyond lake Mānasa; Pargiter F.E., Op.Cit., p.384, note.

Bhāsa - Tāmra, Kāśyapa's wife, begot Syenī and other female offsprings who, in turn, gave birth to the birds viz. Syena (hawks), Bhāsa (Vultures), Suka (parrots) and other birds (101.8).

Bhavācala - S.V.Meru.

Bhavya (I) - (Dillenia Indica, N.O.Dilleniaceae; ^{Guj.} Karambala; Hindi Chatta) - This tree figures in the description of the forest visited by Baladeva (6.12).

Bhavya (II) - Priyavrata's son (50.15); the lord of Śakadvīpa (50.19). He had seven sons viz. Jalada, Kumāra, Sukumāra, Maṇivaka, Kuśottara, Medhāvī and Mahādruma. The Varṣas in Śakadvīpa came to be called after the names of these seven sons (50.21 cd - 23 ab).

Bijapūraka - Citron, Citrus Medica, N.O.Rutaceae; ^{Guj.} Balank; Bijoura; Turanj; Hindi Maphal ⁵⁰⁴) - This tree figures in the description of the forest visited by Baladeva (6.12).

Bhīmarathī - S.V.Bhārata (I).

Bhirukachāh - S. V. Bhārata (I).

Bhogaprasthāh - S. V. Bhārata (II).

Bhogavardhanāh - S. V. Bhārata (I).

Bhojyāh - S. V. Bhārata (I).

Bhrājirāh - One of the five groups of gods under Manu
Bhautya (97.29).

Bhrgavah - One of the eight groups of gods under Manu
Vaivasvata (76.1), and Bhrgu's son (76.3).

Bhrgukachāh - S. V. Bhārata (II).

Bhr̥nga - The black colour of bee is referred to in a
simile (79.5).

Bhr̥ngarāja (Shrike)⁵⁰⁵ - This bird figures in the description
of the forest visited by Baladeva (6.19).

Bhūridyumna - Dattaputra Sāvarni Manu's son (91.9).

Bhūridyumna - Brahmaputra Sāvarni Manu's son (91.16).

Bhūriṣena - Brahmaputra Sāvarni Manu's son (91.15).

Bhūtanayāh - A group of fourteen gods under Manu Raivata
(72.71).

Bhūtiyuvakāh - S. V. Bhārata (II).

Bradhna - Bhautya Manu's son (97.32).

Brahmapūrakāh - S. V. Bhārata (II).

Bṛhadbhaya - Dattaputra Sāvarni Manu's son (91.9).

505 Pargiter F.E., Op.Cit., p.28, note.

Brāhmottarāḥ - S. V. Bhārata (I).

Caitra - One of the sons of Svārociṣa Manu (64.5).

Caitra - A sage under Manu Tāmasa (71.59).

Caitraratha - S. V. Meru.

Caitya - Circumambulating round the fig-tree situated on the sacred spot is recommended (31.42).

Cakora (Caccabis chukor⁵⁰⁶) - This bird figures in the description of the forest visited by Baladeva (6.18).

Cakora - S. V. Bhārata (I).

Cakravāka (Ruddy sheldrakes⁵⁰⁷) - An aquatic bird (6.21). Female Cakravāka bird is also referred to (62.7 etc.).

Cakramūṇja - S. V. Meru.

Cakrāvartya - S. V. Bhadrās'va (II).

506 Pargiter F. E., Op.Cit., p.28, note.

507 Pargiter F. E., Op.Cit., p.30, note.

Campaka - (*Michelia Champaka*; N. O. Magnoliaceae; Golden or yellow Champa; Guj. Rae Champac; Pilo Champo; Hindi Champa⁵⁰⁸) - This tree figures in the description of the forest visited by Baladeva (6.16).

Canā (ka) - S. V. Food and Drink (Chap.II, Sec. V).

Candakhārāḥ - S. V. Bhārata (II).

Candrabhāgā - S. V. Bhārata (I).

Candresvarāḥ - S. V. Bhārata (II).

Carmanvatī - S. V. Bhārata (I).

Cātaka - (The Pied-crested Cuckoo⁵⁰⁹) - This bird figures in the description of the forest visited by Baladeva (6.19).

Cedayah - S. V. Bhārata (II).

Cibidāḥ - S. V. Bhārata (II).

Cīnāḥ - S. V. Bhārata (I).

Cīnaka - S. V. Food and Drink (Chap.II, Sec.V).

⁵⁰⁸ Nadkarni A. K. (Re.), Op.Cit., pp.794-795; Pargiter F.E., Op.Cit., p. 26, note.

⁵⁰⁹ Pargiter F. E., Op.Cit., p.29, note.

Cīraprāvaraṇāḥ - S. V. Bhārata (II).

Cirivāka - The man who steals salt is born as a bird called
Cricket⁵¹⁰ after death (15.22).

Citrakūṭa - S. V. Bhārata (I).

Citrakūṭāḥ - S. V. Bhārata (I).

Citrasena - Raucya Manu's Son (91.31).

Citrotpalā - S. V. Bhārata (I).

Colāḥ - S. V. Bhārata (I).

Colāḥ - S. V. Bhārata (II).

Cūlikāḥ - S. V. Bhārata (I).

Cūlikāḥ - S. V. Bhārata (II).

Dādima - (Punica Granatum; N. O. Lythraceae; Guj. Dādama;
Hindī Anār; Dhalim⁵¹¹) - This tree figures in
the description of the forest visited by Baladeva
(6.12).

510 Monier Williams, Op.Cit., p. 399; The cal.ed. reads here
Vicikaka (15.122) which is not found in Monier Williams
dictionary. Pargiter suggests that it is most probably the
Black bellied Tern, Sterna Javanick, which has a black and
grey plumage and is found in every river in India; Op.
Cit., p.86, note.

511 Nadkarni A.K.(Re.), Op.Cit., pp.1031-1032; Pargiter F.E.,
Op.Cit., p.29, note.

Dama - A Mukhya god (77.8).

Dāmalāh - S. V. Bhārata (I).

Dāmarakāh - S. V. Bhārata (II).

Damsa - For stealing honey (madhu) a man is born as a gad-fly (15.23).

Dandakāh - S. V. Bhārata (II).

Dānta - A Mukhya god (77.8).

Dānta - One of the sons of Tāmasa Manu (71.60).

Daradāh - S. V. Bhārata (I).

Daradāh - S. V. Bhārata (II).

Dardura - S. V. Bhārata (II).

Dardurācala - S. V. Bhārata (I).

Dārvāh - S. V. Bhārata (I).

Dārvāh - S. V. Bhārata (II).

Dasamālikāh - S. V. Bhārata (I).

Dāsameyāh - S. V. Bhārata (II).

Dāsapurāḥ - S. V. Bhārata (II).

Daśārnā - S. V. Bhārata (I).

Daśārnāḥ - S. V. Bhārata (I).

Daśārnāḥ - S. V. Bhārata (II).

Dāserakāḥ - S. V. Bhārata (II).

Datta - A sage under Manu Svārocīsa (64.4).

Dayita - A Sutapa god (77.6).

Devadāru - (Cedrus Deodara, N. O. Coniferae; Pinus Deodara;
Hindi Deodara; Guj. Devadāra⁵¹²) - This tree
figures in the description of a forest visited
by Baladeva.

Devakūṭa - S. V. Meru.

Devakūṭa - S. V. Bhadrāsva (II).

Devasaila - S. V. Meru.

Devasreṣṭha - Rudraputra Savārṇi Manu's son (91.26).

Devāṇika - Dharmaputra Savārṇi Manu's son (91.21).

⁵¹² Nadakarni A.K.(Re.), Op.Cit.,p.295; Vaidya B.G.,Op.
Cit., pp. 284-289

Devavat - Rudraputra Sāvarṇi Manu's Son (91.26).

Devikā - S. V. Bhārata (I).

Dharāvṛkāḥ - One of the five groups of gods under Manu
Bhautya (97.29).

Dhanuṣmat - S. V. Bhārata (II).

Dharma - A Sutapa god (77.6).

Dharmabaddhāḥ - S. V. Bhārata (II).

Dharmadvīpāḥ - S. V. Bhārata (II).

Dharmāranyāḥ - S. V. Bhārata (II).

Dhātaki - S. V. Savana.

Dhr̥sta - Vaivasvata Manu's Son (76.11).

Dhr̥staketu - Dattaputra Sāvarṇi Manu's son (91.9).

Dhrtimat - A sage under Manu Raucya (91.30).

Dhrtimat - S. V. Jyotiṣmat (II).

Dhruva - S. V. Medhātithi (I).

Dhūtapāpā - S. V. Bhārata (I).

Dīrghagrīvaḥ - S. V. Bhārata (II).

Dīrghapādāḥ - S. V. Bhārata (II).

Dīptimat - A sage under Manu Sāvarṇi (77.4).

Distā - Vaivasvata Manu's son (76.11).

Divaspati - Indra under Manu Raucya (91.29).

Divya - Auttama Manu's Son (70.10).

Dradhā - Raucya Manu's son (91.31).

Dradhāyū - Dharmaputra^{sāvarṇi} Manu's son (91.21).

Dānvanāḥ - S. V. Bhārata (II).

Drāvidāḥ - S. V. Bhārata (II).

Droṇa - A sage under Manu Sāvarṇi (77.4).

Dr̥śadvatī - S. V. Bhārata (I).

Dundubhi - S. V. Dyutimat (II).

Durgā - S. V. Bhārata (I).

Durgāḥ - S. V. Bhārata (I).

Durjayanta - S. V. Bhārata (I).

Dvārakā - Saurī (Baladeva) went to Dvārakā accompanied by his army (6.5).

Dvāravatī (= Dvārakā = Jain Baravai) - It is also called Kūśasthālī. It was originally situated near the mountain Girnar, but in later times it has been recognised as Dvārakā on the sea-shore on the extreme west coast of Kāthiāwād. It is the 'Barake' of the periplus (p.389).^{512a}

Dvikhura - Included among the wild beasts (45.30).

Dyuti - A sage under Manu Rudraputra Sāvarni (91.25).

Dyutimat (I) - A sage under Manu Dattaputra Sāvarni (91.8).

Dyutimat (II) - Priyavrata's son (50.15). He was appointed as the lord of Krauñcadvīpa by his father (50.19). He had seven sons viz. Kuśala, Manuga, Uṣṇa, Prākara, Arthakāraka, Muni and Dundubhi. The different varṣas in Krauñcadvīpa came to be known after their names (50.23^{cd} - 25^{ab}).

Ekapādāh - S. V. Bhārata (II).

Ekapādapāh - S. V. Bhārata (II).

Ekaśṛṅga - S. V. Meru.

Ekeṣaṇāh - S. V. Bhārata (II).

Gabhastimat - S. V. Bhārata (I).

^{512a} For details vide Law B.C., Op.Cit., p.282.

Gabhira - Bhautya Manu's Son (97.32).

Gajāhvayāh - S. V. Bhārata (II).

Gālava - A sage under Manu Sāvarṇi (77.4).

Gālavāh - S. V. Bhārata (I).

Ganabāhyāh - S. V. Bhārata (II).

Gandakī - S. V. Bhārata (I).

Gāndhārāh - S. V. Bhārata (I).

Gāndhārāh - S. V. Bhārata (II).

Gāndharvāh - S. V. Bhārata (I).

Gāndharvāh - S. V. Bhārata (II).

Gānakalahāh - S. V. Bhārata (II).

Gandhamādāna - S. V. Jambudvīpa.

Gāngā - S. V. Bhārata (I).

Ganarāsāyāh - S. V. Bhārata (II).

Gardabha- The brahmin, who accepts gifts from an outcaste,

Khara - is born as an ass (Khara) after death (15.1).

The man, who scorns his parents, is also born

as an ass (Gardabha) after death (15.3). The man, who kills an armless man (asastram puruṣam), is also born as an ass (Khara) after death (15.18).

Garuda - The fight between the bird Garuda and Indra is mentioned in a simile (2.23).

Garuda - Kāśyapa Mārīca's son by Vinatā (101.6).

Gauragrīvāḥ - S. V. Bhārata (II).

Gautama - A sage under Manu Vaivasvata (76.9).

Gautamī - A holy river (21.93).

Geyamallakāḥ - S. V. Bhārata (I).

Ghorāḥ - S. V. Bhārata (II).

Ghoṣāḥ - S. V. Bhārata (II).

Ghoṣa-samkhyāḥ - S. V. Bhārata (II).

Ghuralāḥ - S. V. Bhārata (II).

Go - There are many reference to the cow in the MKP. One of them is noted here, e.g. the milk of the cow is said to satisfy the manes for one year (29.6).

Godāvarī - S. V. Bhārata (I).

Godhūma - S. V. Food and Drink (Chap.II, Sec.V).

Gomanta - S. V. Bhārata (I).

Gomati - S. V. Bhārata (I).

Gomedāḥ - S. V. Bhārata (I).

Gonardāḥ - S. V. Bhārata (II).

Govardhanapura - S. V. Bhārata (I).

Grdhra - S. V. Baka.

Grhagodhikā - One who steals haviṣyāṇna is born as a
house-lizard (15.24).

Grhakukkuṭa - The domestic fowl is mentioned in a simile
(35.4).

Grñjana - S. V. Food and Drink (Chap.II, Sec.V).

Gudāḥ - S. V. Bhārata (II).

Gulma (shrub) - A class of plants (4.19; 15.32).

Gurganāḥ - S. V. Bhārata (I).

Guru - Bhautya Manu's son (97.32).

Guruhāḥ - S. V. Bhārata (II).

Gurusvarāḥ - S. V. Bhārata (II).

Haimagirikāḥ - S. V. Bhārata (II).

Haimakūṭāḥ - S. V. Bhārata (II).

Hamsa - The swan is an aquatic animal (6.22).

Hamsamārgāḥ - S. V. Bhārata (II).

Hamsanābha - S. V. Meru.

Hārabhūṣikāḥ - S. V. Bhārata (I).

Hari-parvata - S. V. Ketumāla (II).

Hārikāḥ - S. V. Bhārata (II).

Hārīna - The flesh of deer satisfies the manes for three months (29.3).

Harita - S. V. Vapuṣmat .

Hārīta - One who steals a bronze-vessel is born as a Green Pigeon (probably *Crocopus Phoenicopterus* or *Osmoteron Bicincta*⁵¹³ (15.29).

Harītaka - (The yellow Myrobalam tree, *Terminalia Chebula*; No. O. Combretaceae, a large forest tree; twenty-eight

513 Pargiter F.E., Op.Cit., p.28, note.

synonyms and seven varieties are enumerated; the fruit is used for dyeing yellow and a laxative; Hindi Harara; Guj. Himaja; Pīl^hharade; Kābulī - har^aḍe⁵¹⁴) - This tree figures in the description of the forest visited by Baladeva (6.14).

Harivarṣa - S. V. A(A)gnīdhra.

Harivarṣa - There men are born of the appearance of silver. They descend from the world of the gods, and are like the gods in all respects. They relish the sugarcane juice. Neither oldage afflicts them nor do they suffer from decay at all. They live for the whole of their life free from sickness (57.4-6).

Hastin - It is included in the list of wild animals (45.30). The gait of an elephant is mentioned in a simile (59.16). We have it in a simile that when a Simha, Śārdūla or Kuñjara is captured and made to serve, it becomes tamed (mrdu) (36.17). Mātāṅga is born of Brahmā's feet (45.26).

514 Nadkarni A.K.(Re.); Op.Cit.,p.1205; Monier Williams, Op.Cit.,p.1292; Pargiter F.E., Op.Cit.,p.26, note.

Haviṣmat - A sage under Manu Cākṣuṣa (73.55).

Haviṣmat - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Haviṣmat - A sage under Manu Dharmaputra Sāvarṇi (91.8).

Havyavāhana - A sage under Manu Dattaputra Sāvarṇi (91.8).

Hemadhanvan - Dharmaputra Sāvarṇi Manu's Son (91.21).

Hemakūta - S. V. Jambudvīpa.

Hematārakāh - S. V. Bhārata (II).

Himāhva - S. V. Bhārata (I).

Himavat - S. V. Jambudvīpa.

Himavat - S. V. Meru.

Himavat - S. V. Bhārata (I).

Himavat - S. V. Bhārata (II).

Hingāh - S. V. Bhārata (II).

^(I)
Hiraṇmaya - S. V. A(Ā)gnīdhra.

^(II) - In this varṣa
Hiraṇmaya there is a river named Hiraṇvatī with abundant
lotuses. Men are born there with great strength,

full of vigour, with large bodies, eminently good, wealthy and benign of look (57.14-15).

Hiraṇvati - S. V. Hiraṇmaya.(II).

Hiraṇya - S. V. A(Ā)gnīdhra.

Hiraṇyaloman- A sage under Manu Raivata (72.73).

Iksukā - S. V. Bhārata (I).

Ilāvṛta - S. V. A(Ā)gnīdhra.

Ilāvṛta - S. V. Jambudvīpa.

Ilāvṛta - It is also called Meru-varṣa. The Sun does not shine there nor do men suffer from decay, at all. The rays of the Moon and the Sun, of the nakṣatras, and the grahas do not shine of their own but are the sublime lustre of Meru. Men are born there as bright and fragrant as the lotus. They feed on the juice of Jambu fruit and their eyes are as wide as lotus leaf. They live for thirteen thousand years. In the middle of the Ilāvṛta there is Meru (mountain) having the expanse.

Indradvīpa - S. V. Bhārata (I).

Inguda - (Terminalia Catappa; N. O. Combretaceae; Indian Almond; Hindi Jāṅgalī Badām⁵¹⁵) - This tree figures in the description of the forest visited by Baladeva (6.14).

Irāvati - S. V. Bhārata (I).

Jāgudāh - S. V. Bhārata (I).

Jalada - S. V. Bhavya (II).

Jalakukkūta - ^{An} Aquatic animal (6.21).

Jamadagni - Rciika's son and the sage of the Vaivasvata manvantara (76.10).

Jambu (Eugenia Jambolana; N. O. Myrtaceae; Black Plum; Hindi Jam; Guj. Jāmbud⁵¹⁶) - S. V. Meru

Jambu - S. V. Bhārata (II).

Jambudvīpa - Priyavrata consecrated A(Ā)gnīdhra as the lord of Jambudvīpa (50.33). It is one lakh yojanas in breadth and length. It has seven

515 Nadakarni A. K. (Re.), Op.Cit., p. 1205.

516 Nadakarni A. K. (Re.), Op.Cit., p. 516.

varṣa mountains viz. Himavat, Hemakūṭa, Niṣadha, Meru, Nīla, Śveta and Śrṅgi. Two of these great mountains are two lakh yojanas in extent and are situated in the centre of Jambudvīpa. There are two mountains to the south of those two, and two mountains to the north. They are severally less by ten thousand yojanas in length. They are two thousand yojanas in height and breadth. The six varṣa mountains extend into the sea. They are low on the south and north and high in the middle like the earth. On the southern half of the Vēdī are three varṣas and on the north are three varṣas. In between them is situated the Ilāvṛta (varṣa) situated like the half Moon. To the east of it is Bhadrāsva (varṣa) and to the west is Ketumāla (varṣa) (51.8-14^{ab}). Thus this (Jambudvīpa) is like a lotus with Bhadrāsva, Bhārata etc. as its petals on four sides (52.20^{cd}-21^{ab}).

Jānujaṅgha - Tāmasa Manu's son (71.60).

Japā-Puṣpa - China-rose, Hibiscus Rosasinensis, N.O. Hibiscus Mutabilis. The flower is very large and of a brilliant crimson-scarlet colour, very conspicuous. 516a It is mentioned in a simile, (99.2).

Jārudhi - S. V. Méru.

~~Jambudvīpa~~ S. V. Bhārata (11).

516a For details vide Vaidya B.C., Op.Cit., pp.255-256; Pargiter F.E., Op.Cit., p.553, note.

Jathara - S. V. ~~Mera~~ Jambu-dvīpa

Jatharāḥ - S. V. Bhārata (II).

Jayadratha - Brahmaputra Sāvarṇi Manu's son (91.15).

Jayanta - S. V. Ketumāla (II)

Jīmūta - S. V. Vapusmat.

Jīra - (Cumin seed, Cuminum Cyminum; N.O. Umbelliferae;
Guj. safed Jīraḥ; ~~Sere~~; Hindi Safed Jeera⁵¹⁷)
- This tree figures in the description of the
forest visited by Baladeva (6.13).

Jīvamjīvaka - S. V. Dress and Decoration (Chap. II, Sec.V).

Jyoti - The Sutapa god (77.6).

Jyotirdharman - A sage under Manu Tāmasa (71.59).

Jyotisikāḥ - S. V. Bhārata (II).

Jyotismat (I) - Priyavrata's son (50.15); the lord of
Kusadvīpa (50.19). He had seven sons viz.
Udbhid, Vainava, Suratha. Lambana, Dhṛtimat,
Prākara and Kapila. The seven varṣas in the

517 Nadkarni A. K. (Re.), Op.Cit., p.408; Pargiter F. E.,
Op.Cit., p.25, note.

Kuśadvīpa are called after the names of these
sons of Jyotiṣmat. (50.25 cd - 27 ab).

Jyotiṣmat (II) - A sage of the Dattaputra Śāvarṇi manavan-
tara (91.8).

Kackha - S. V. Bhārata (II).

Kackhapa - The man, who injures his brother's wife, becomes
a tortoise after his release from hell (15.4)-
The contraction of its limbs is mentioned in a
simile (36.33 cd). S. V. Kurma.

Kadamba - S. V. Meru.

^{An}
Kādamba - aquatic animal (6.21)

Kaikeyāḥ - S. V. Bhārata (I).

Kaikeyāḥ - S. V. Bhārata (II).

Kailāsa - S. V. Meru.

Kailāsa - S. V. Bhārata (II).

Kairātāḥ - S. V. Bhārata (II).

Kaiṣkindhyāḥ - S. V. Bhārata (II).

Kāka - One who eats food without offering it to the
 Vāyasa - gods, manes and brahmins (15.13-14), and who
 eats goat's flesh; is born as a crow after death
 (15.21).

Kakulālakah - S. V. Bhārata (II).

Kālājinaḥ - S. V. Bhārata (II).

~~Kālājinaḥ - S. V. Bhārata (II).~~

Kālakotayah - S. V. Bhārata (II).

Kālāḥ - S. V. Bhārata (II).

Kalama - S. V. Food and Drink (Chap.II, Sec.V).

Kālasāka - S. V. Food and Drink (Chap.II, Sec.V).

Kālatoyakah - S. V. Bhārata (I).

Kalavinka - The sparrow figures in the description of
 the forest visited by Baladeva (6.18).

Kālāya - S. V. Food and Drink (Chap.II, Sec.V).

Kālibalāḥ - S. V. Bhārata (I).

Kalinga - S. V. Meru.

Kalingāḥ - S. V. Bhārata (I).

Kamagāḥ - A group of thirty gods under Manu Dharmaputra
Sāvarṇi (91.17).

Kambala - S. V. Ketumāla (II).

Kambojāḥ - S. V. Bhārata (I).

Kambojāḥ - S. V. Bhārata (II).

Kamini - S. V. Ketumāla (II).

Kana - S. V. Food and Drink (Chap.II, Sec.V).

Kāncī - S. V. Bhārata (II).

Kaṅgavat - S. V. Bhārata (I).

Kaniṣṭhāḥ - A group of gods under Manu Bhautya (97.29).

Kanka - S. V. Baka.

Kankamārutāḥ - S. V. Bhārata (II).

Kaṅkola - (Not found in the dictionary. Pargiter suggests
here Kankella,⁵¹⁸ which is *Saraca Indica*; N. O.
Caesalpiniaceae; Asoka tree; Guj. ~~Asupala~~; Asho-
palava; Hindi Anganāpriya⁵¹⁹ but this occurs

⁵¹⁸ Pargiter F.E., Op.Cit., p.25, note.

⁵¹⁹ Nadkarni A.K.(Re.), Op.Cit., p.1104.

in MKP 6.15) - This tree figures in the description of the forest visited by Baladeva (6.13).

Kapila - S. V. Meru.

Kāpila - S. V. Jyotiṣmat (I).

Kapilendra - S. V. Meru.

~~Kapilendra~~ -

Kapīñjalāḥ - S. V. Bhārata (II).

Kapota - The man, who scorns his brother's wife, becomes pigeon after his release from hell (15.4).

Karamarda - (Capparis Corundas or Carissa Carandas; N. O. Apocyanaceae; Bengal Currants; Hindi and Guj. Karwando; Karando; Timukhia⁵²⁰) - This tree figures in the description of the forest visited by Baladeva (6.14).

Karamodā - S. V. Bhārata (I).

520 Nadkarni A. K. (Re.), Op.Cit., p.266; Vide Pargiter F.E., Op.Cit., p.26, note.

Karambha - S. V. Food and Drink (Chap.II, Sec.V).

Karambhakāḥ - (or Rambhakāḥ) - S. V. Ketumāla (II).

Karandava (a kind of duck; also called Karanda. Pargiter suggests that this is the Common Teal, Querquedula Crecca, which is now called Kerra in N.W.Provinces, and Kardo in Sindh⁵²¹) - An aquatic ^{animal} ~~bird~~ (6.22).

Karnikāra - (Pterospermum Acerifolium; N. O. Sterculiaceae; Hindi Kanjar⁵²²) - This tree figures in the description of the forest visited by Baladeva (6.16).

Karaskarāḥ - S. V. Bhārata (I).

Karaskarāḥ - S. V. Bhārata (I.).

Karatoyā - S. V. Bhārata (I).

Karkoṭaka - S. V. Bhārata (II).

Karmanāyakāḥ - S. V. Bhārata (II).

Karnapradheyāḥ - S. V. Bhārata

Karṇaṭāḥ - S. V. Bhārata (II).

521 Op.Cit., p.30, note.

522 Nadkarni A.K.(Re.), Op.Cit.,p.1026; Vide Pargiter F.E., Op.Cit., p.27, note.

Karūsa - Vaivasvata Manu's son (76.12).

Kārusāḥ - S. V. Bhārata (I).

Karvatāṣana - S. V. Bhārata (II).

Kāserūkāḥ - S. V. Bhārata (I).

Kāserumat - S. V. Bhārata (I).

Kāśī - S. V. Bhārata (I).

Kāśīs - S. V. Bhārata (II).

Kāśmīraka - rāṣṭra - S. V. Bhārata (II).

Kāśmīrāḥ - S. V. Bhārata (I).

Kāśyapa - A sage under Manu Vaivasvata (76.9).

Katakasthalāḥ - S. V. Bhārata (II).

Kathākṣarāḥ - S. V. Bhārata (I).

Kaulagirāḥ - S. V. Bhārata (II).

Kaurāṇja - S. V. Bhadrāsva (II).

Kaurūṣāḥ - S. V. Bhārata (II).

Kausika - A sage under Manu Vaivasvata (76.9).

Kausikāh - S. V. Bhārata (II).

Kausikī - S. V. Bhārata (I).

Kāveri - S. V. Bhārata (I).

Kāverī - S. V. Bhārata (II).

Kavya - A sage under Manu Tāmasa (71.59).

Keralah - S. V. Bhārata (I).

~~Kesadhārīnah - S. V. Bhārata (II).~~

Ketaki - (Pandanus Odoratissimus; N.Ø. Pandanaceae; Guj.

Kevado; Hindi Keora⁵²³) - The leaf of Ketakī is referred to in a simile (2.15). The tree figures in the description of the forest visited by Baladeva (6.15).

Ketumāla (I) - S. V. A(Ā)gnīdhra.

Ketumāla (II) - It is situated on the west of Ilāvṛta-varṣa 57.14^{ab}). There are seven kula mountains in it viz. Viśāla, Kambala, Kṛṣṇa, Jayanta, Hariparvata, Viśoka and Vardhamāna. There are other hills by

523 Nadkarni A. K. (Re.), Op.Cit., p.894, Paṇḍita B. L., Op.Cit., p. note.

thousands among which a multitude of people dwell. The Mauleyāh, huge in structure, the Śākāh, Potāh, Karambhakāh (or Rambhakāh), the Accalapramukhah⁵²⁴ and hundreds of people dwell there, and drink the water of the rivers viz. Vamksu, Śyāmā, Svakambalā, Amoghā, Kāminī, Śyāmā^{524a} (→) and thousands of others. Lord Hari dwells there in the form of Varāha (boar) (57.12-17).

Ketumat - S. V. Vapusmat.

Khadgahasta (or Pañcahasta) - Dattaputra Sāvarṇi Manu's son (91.9).

Khaga - S. V. Grdhra.

Khāñja - The man who steals the stock of ^{the sorghum, Indian Millet} (Palāla) is born as a bird called Khāñja (15.30).^{524b}

Khāñjaya - S. V. Bhārata (II).

Kharasāh - S. V. Bhārata (II).

Khaśāh - S. V. Bhārata (I).

⁵²⁴ The cal.ed. reads Angulapramukhah (59.15).
^{524a} This name is repeated here.
^{524b} Monier Williams, op.cit., p. 609.

Khāśāḥ - S. V. Bhārata (II).

Kīcaka - S. V. Bhārata (II).

Kimpuruṣa (I) - S. V. A(Ā)gnīdhra.

Kimpuruṣa (II) - In this Varṣa men live for ten thousand years, and men and women are free from sickness and sorrow. There is a great Plakṣa-khaṇḍa like the Nandana. There men drink the juice of its fruits, and women are born there with lasting youthfulness and are as fragrant as lotus (57.1-3).

Kimśuka - (Butea Frondosa; N. O. Papilionaceae; Bastard Teak; Guj. Khākhar^h; Hindi Palās⁵²⁵) - This tree figures in the description of the forest visited by Baladeva (6.18).

Kinnara - rājya - S. V. Bhārata (II).

Kirātāḥ - S. V. Bhārata (I).

Kirātāḥ - S. V. Bhārata (II).

Kiṣkindhakāḥ - S. V. Bhārata (II).

525 Nadkarni A. K. (Re.), Op.Cit., p.222; Vide Pargiter F.E., Op.Cit., p.28, note.

Kodrava - S. V. Food and Drink (Chap.II, Sec.V).

Kohalakāh - S. V. Bhārata (II).

Kokila - The bird Cuckoo figures in the description of the forest visited by Baladeva (6.18). The sweet voice of Pumskokila is often mentioned in similes (1.46 etc.).

Kolāhala - S. V. Bhārata (I).

Kolāh - S. V. Bhārata (II).

Konkanāh - S. V. Bhārata (II).

Koradūṣa - S. V. Food and Drink (Chap.II, Sec.V).

Kos(s)alāh - S. V. Bhārata (I).

Kos(s)alāh - S. V. Bhārata (II).

Kovidāra - (Bauhinia Variegata; N.O. Caesalpinaceae; Guj. Kovidara; Hindi Kachanar⁵²⁶) - This tree figures in the description of the forest visited by Baladeva (6.16).

526 Nadkarni A.K.(Re.), Op.Cit., p.184; Vide Pargiter F.E. Op.Cit., p.27,note; and Vaidya D.S., Op.Cit.,pp.

Kratu - A Sutapa god (77.6).

Krauñca - The man who scorns his brother, who is like a father, is born as a Curlew after his release from hell (15.14^{cd} - 15^{ab}).

Krauñcadvīpa - S. V. Dyutimat.

Krauñcadvīpa - S. V. Bhārata (II).

Krauñcaḥ - S. V. Bhārata (II).

Kravyāda - S. V. Ērdhra.

Kṛpa - A sage under Manu Śavarni (77.4).

Kṛṣṇa - S. V. Meru.

Kṛṣṇa - S. V. Ketumāla (II).

Kṛṣṇa - S. V. Bhārata (I).

Kṛṣṇadvīpa - S. V. Bhārata (II).

Kṛtamālā - S. V. Bhārata (I).

Kṛtasmara - S. V. Bhārata (I).

Kṛtrakah - S. V. Bhārata (I).

Kṣānti - Tāmāsa Manu's son (71.60).

Kṣatrabuddhi - Raucya Manu's son (91.31).

Kṣemadhūrtyaḥ - S. V. Bhārata (II).

Kṣemaka - S. V. Medhātithi.

Kṣiprā - S. V. Bhārata (I).

Kṣurādri - S. V. Bhārata (II).

Kṣudravinaḥ - S. V. Bhārata (II).

Kūhakāḥ - S. V. Bhārata (I).

Kūhū - S. V. Bhārata (I).

Kukkuta - S. V. Meru.

Kulatāḥ - S. V. Bhārata (II).

Kulattha(ka) - S. V. Food and Drink (Chap.II, Sec. V).

Kulīna - S. V. Meru.

Kulyāḥ - S. V. Bhārata (I).

Kumāra - S. V. Bhavya(II)

Kumārāḥ - S. V. Bhārata (I).

Kuraṇṭa - (The plant Marsilea quadrifolia) - Vide Superstitions, Belief and Taboos, Chap.II, Sec.V.

526a Monier Williams, Op.Cit., p.293.

Kumārī - S. V. Bhārata (I).

Kumudādri - S. V. Bhārata (II).

Kumudasankāsāh - S. V. Bhadrās'va (II).

Kumudvatī - S. V. Bhārata (I).

Kuñjaradarīs - S. V. Bhārata (II).

Kuntalāh - S. V. Bhārata (I).

Kuntaprāvaranāh - S. V. Bhārata (I).

Kuntyāh - S. V. Bhārata (I).

Kunyatāh - S. V. Bhārata (II).

Kuratah - S. V. Bhārata (II).

Kūrma - An aquatic animal (6.22). There is also a reference
to the Kūrma (Tortoise) incarnation of Brahmā
(44.7). S. V. Bhārata (II).

Kuru - S. V. Bhārata (II).

Kurus - S. V. Bhārata (I).

- Kurubakāh - S. V. Bhārata (II).

Kurumīṇāḥ - S. V. Bhārata (I).

Kuruvinda - S. V. Food and Drink (Chap.II, Sec.V).

Kuśa - The Kuśa grass is used in worship of the gods (2.65)
and in śrāddha rites (28.41 etc.).

Kuśa - S. V. Bhārata (I).

Kuśadvīpa - In Kuśadvīpa of Jyotiṣmat, Priyavrata's son,
(there are seven varsas) called after the names
of his seven son viz. Udbhid, Vainava, Suratha,
Lambana, Dhṛtimat, Prākara and Kapila (50.25^{cd}-27ab).

Kuśala - S. V. Dyutimat.

Kusottara - S. V. Bhavya (II).

Kūtasaila - S. V. Bhārata (I).

Ladahāḥ - S. V. Bhārata (II).

Lakuca - (Artocarpus Lakoocha; N.O.Urticaceae; Hindi
Dahua⁵²⁷) - This tree figures in the description
of the forest visited by Baladeva (6.13).

527 Nadkarni A.K.(Re.), Op.Cit.,p.147; Vide Pargiter F.E.,
Op.Cit., p.25, note.

- Lambana - S. V. Jyotiṣmaṇ.
- Lampākāḥ - S. V. Bhārata (I).
- Lāṅgulinī - S. V. Bhārata (I).
- Laṅkāḥ - S. V. Bhārata (II).
- Lasūna - S. V. Food and Drink (Chap.II, Sec.V).
- Latā - (Creeper) - A class of plants (4.19; 15.32^{cd}).
- Lauhityāḥ - S. V. Bhārata (II).
- Lekhā - A group of gods under Manu Cakṣusa (73.53).
- Lohajāṅghāḥ - S. V. Bhārata (I).
- Madgu - a king of diving bird, probably the Little Grebe, Podiceps Philippensis, commonly called dub-dubi from its inveterate diving. But it may be the Bald Coot, Fulica Atra, which is also a ready diver^{527a}) - An aquatic ^{animal} bird (6.22).
- Mādhava - A sage of the Bhautya manvantara (97.31).
- Madhu - S. V. Meru.
- Madrakāḥ - S. V. Bhārata (I).
- Madrāḥ - S. V. Bhārata (I).
- Madrāḥ - S. V. Bhārata (II).
- Magadhāḥ - S. V. Bhārata (I).

527a Pargiter F.E., Op.Cit., p.31, note.

Magadhāh - S. V. Bhārata (II).

Mahābhadra - S. V. Meru.

Mahādruma - S. V. Bhavya (II)

Mahāgaurī - S. V. Bhārata (I).

Mahānada - S. V. Bhārata (I).

Mahānīlī - S. V. Meru.

Mahārāstrāh - S. V. Bhārata (I).

Mahārāstrāh - S. V. Bhārata (II).

Mahānavah - S. V. Bhārata (II).

Mahāsaila - S. V. Meru.

Mahāvīrya - A sage under Manu Raucya (91.29).

Mahāvīta - S. V. Savana.

Mahendra - S. V. Bhārata (I).

Mahī - S. V. Bhārata (I).

Mahīśikāh - S. V. Bhārata (II).

Maināka - S. V. Bhārata (I).

Maithilāh - S. V. Bhārata (II).

Maksikā - The man, who steals eatables, is born as a fly after death (15.19).

Maladāh - S. V. Bhārata (I).

Malakāh - S. V. Bhārata (I).

Mālāh - S. V. Bhārata (I).

Mālātī - (Jasminum Grandiflorum; N.O.Oleaceae; Hindi Jati; Guj. Chameli⁵²⁸) - This tree figures in the description of the forest visited by Baladeva(6.16).

Malavāh - S. V. Bhārata (I).

Mala-vartikāh - S. V. Bhārata (I).

Malaya - S. V. Bhārata (I).

Malaya - S. V. Bhārata (II).

Mallāh - S. V. Bhārata (I).

Mānasa - S. V. Meru.

⁵²⁸ Nadkarni A.K.(Re.), Op.Cit.,p.701; Vide Pargiter F.E., Op.Cit.,p.27, note.

Mandagā - S. V. Bhārata (I).

Mandākinī - S. V. Bhārata (I).

Mandara - S. V. Meru.

Mandara - S. V. Bhārata (I).

Mandara - (Pargiter thinks it to be *Erythrina Stricta*; N.O. Papilionaceae⁵²⁹) - This tree figures in the description of the forest visited by Baladeva (6.16).

Mandavāhinī - S. V. Bhārata (I).

Māṇḍavyāḥ - S. V. Bhārata (II).

Maṇimegha - S. V. Bhārata (I).

Maṇisaila - S. V. Meru.

Maṇivaka - S. V. Bhavya (II).

Manojava - Indra under Cākṣuṣa Manu (73.54).

529 Op.Cit., p.27, note.

Manuga - S. V. Dyutimat.

Marīcibhargāḥ - A group of gods under Manu Dattaputra Sāvarṇi
(91.5).

Markāṭaka - S. V. Food and Drink (Chap.II, Sec.V).

Māsa - S. V. Food and Drink (Chap.II, Sec.V).

Masūra - S. V. Food and Drink (Chap.II, Sec.V).

Mātharāḥ - S. V. Bhārata (I).

Māthurāḥ - S. V. Bhārata (II).

Matsya - The Matsya (fish) incarnation of Brahmā is referred
to (44.7).

Matsyāḥ - S. V. Bhārata (I).

Matsyāḥ - S. V. Bhārata (II).

Maulāyāḥ - S. V. Ketumāla (II).

Maulikāḥ - S. V. Bhārata (I).

Mayūra - The man who steals varṇakas⁵³⁰ is born as a Peacock
(15.29).

530 For Varnaka S.V.Dress and Decoration (Chap.II, Sec.V).

Mayūra - S. V. Meru.

Medhā - Priyavrata's son. He had no inclination for rule and was given to Yoga (50.16).

Medhātithi (I) - Priyavrata's son (50.16); lord of the Plakṣa-dvīpa (50.18^{ab}). He had seven sons and the names of the varṣas in the Plakṣadvīpa came to be known after their names. These varṣas are:- Śākabhava, Śīsira, Sukhodaya, Ānanda, Śiva, Ksemaka and Dhruva (50.29^{ab}-31^{ab}).

Medhātithi (II) - A sage of the Dattaputra Śavarni manvantara (21.8).

Medhāvī - S. V. Bhavya (II).

Megha - S. V. Meru.

Mekhalamustāh - S. V. Bhārata (II).

Meru - The golden mountain Meru is in the middle of Ilāvṛta.

It is eighty-four thousand yojanas in height. It penetrates downwards sixty thousand yojanas and is sixty thousand yojanas broad. Being of the shape of Śarāva, it is thirty-two thousand yojanas broad at the summit. It is white, yellow, black and

red on the east and other sides consecutively and a Vipra, a Vaisya, a Śūdra and a Ksatriya stay there according to their varṇa. On it there are divine sabhās, of the lokapālās viz. Indra etc., on the east and other sides consecutively, and in the centre of it is the sabhā of Brahmā. It is fourteen thousand yojanas in height. Below it is the Viṣkambhaka mountain, ten thousand yojanas in height. The Mandara, Gandhamādana, Vipula and Supārśva mountains are in the east and other sides consecutively. There is a Kadamba tree on the Mandara mountain, Jambu tree on the Gandhamādana mountain. Asvattha tree on the Vipula mountain, and Vata tree on the Supārśva mountain. These mountains are eleven hundred yojanas in extent. To the east are the mountains Jathara and Devakūta extending upto Nīla and Niṣadha. Niṣadha and Pāriyātra are to the west of Meru. These two mountains also extend upto Nīla and Niṣadha. Kailāsa and Himavatī are to the south extending east-west. They extend into the ocean. The mountains Śṛṅgavatī and Jārudhī are to the north. They, like the two on the south, extend

into the ocean. These eight mountains are called the Maryādā mountains. Himavat, Hemakūta and other mountains comprise, one with another, nine thousand yojanas, eastward, westward, southward and northward, and are situated around Meru in the middle of Ilāvṛta. On the summit of the Gandhamādana mountain fall the fruits of Jambu tree which are as large as the body of an elephant. The river Jambu flows thence and the gold named Jāmbunada is produced in it. The (Jambu) river flowing around Meru again enters the river of Jambu tree and its water is drunk by the people (51.14cd - 30).

Around Mandara etc. there are four forests viz. Caitraratha in the east, Nandana in the south, Vaibhrāja in the west and Sāvitra in the north; and there are four lakes viz. Arunoda in the east, Mānasa in the south, Śītoda in the west and Mahābhadrā in the north. On the east of Mandara are the following mountains:- Śītārta, Cakramūṇja, Kulīna, Aśva, Kangavaṇṇ, Maṇisāila, Vṛṣavaṇṇ, Mahānīlī, Bhavācala, Subindu, Mandara, Venu, Tāmasa, Nisadha and Devasāila.

To the south of Meru are the following mountains:-
 Trikūṭa, Śikharādri, Kalinga, Patāṅgaka, R̥caka,
 Sānumaṭṭ, Tāmraka, Viśākhavaṭṭ, Svetodara, Samūla,
 Vasudhāra, Ratnavatṭ, Ekaśṛṅga, Mahāśaila, Rājāśaila,
 Pipāthaka, Pañcaśaila, Kailāsa and Himavatṭ.

To the west of Meru are the following mountains:-
 Surakṣa, Śisirākṣa, Vaidūrya, Piṅgala, Piñjara,
 Mahābhādra, Surakṣa, Kapila, Madhu, Āñjana, Kukkuṭa,
 Kṛṣṇa, Pāṇḍura, Sahasrāśikhara, Pāriyātra and
 Śṛṅgavatṭ.

To the north of Meru are the following mountains:-
 Sāṅkhakūṭa, Vṛṣabha, Hamsanābha, Kapilendra, Sānumaṭṭ,
 Nīla, Svarnāśṛṅga, Sātasṛṅga, Puṣpaka, Megha,
 Virajākṣa, Varāhādri, Mayūra and Jārudhi.

The valleys among these mountains are exceedingly
 charming. They are decorated with forests and
 lakes containing clear water. In them meritorious
 men are born. These are terrestrial svargas.
 They surpass svarga with their excellences. In
 them no merit or sin accrues. Even the gods are
 said to enjoy merit there. On the Śītānta and
 other mountains are the great and resplendant abodes

of the Vidyādhara, Yaksas, Nāgas, Rākṣasas, Gods and Gandharvas which possess great merit and are studded with charming grooves. The lakes are charming and the breeze is pleasant in every season. Nowhere on these mountains do men have any kind of mental agitation (52.2- 20ab9).

Meṣa - Included in the list of the grāmya pasus (45.29).

Mina - The man, who breaks faith of others, is born as a fish after death (15.7).

Mitravat - Rudraputra Sāvarni Manu's son (91.26).

Mitravinda - Rudraputra Sāvarni Manu's son (91.26).

Mudga - S. V. Food and Drink (Chap.II, Sec.V).

Mudgarakāḥ - S. V. Bhārata (I).

Mūla - It is used in the worship of the Gods

Mukhyas - A group of gods under Sāvarni Manu epoch (77.5).

Mukta - Bhautya Manu's son (97.31).

Muni - S. V. Dyutimat.

Muñjavat - The golden mountain Muñjavat⁵³¹ is referred to in MKP 126.12 f.

Murvara - S. V. Bhārata (II).

Muṣa(i)ka - For carrying off through folly paddy, barely etc., a man is born as a large-mouthed rat resembling an ichneumon (15.7-9).

Musikah - S. V. Bhārata (I).

Nabhaga - Vaivasvata Manu's son (76.11; 108.4).

Nabhāga - Vaivasvata Manu's son (76.11; 108.5).

Nabhāga - Brahmaputra Sāvarni Manu's son (91.14).

Nabhi - S. V. A(A)gnidhra.

Nagadvīpa - S. V. Bhārata (I).

Nāgagiri - S. V. Bhārata (I).

Nagah - S. V. Bhārata (II).

⁵³¹ The cal.ed. reads Yuñjavat (129.12). Pargiter takes it to be Muñjavat. It is a mountain on the ridge of Himavat. It seems to have been also called Muñjavata, and the summit Muñjaprastha. This may be meant by Muñjavat in AV 1.25.2.8. There was another place of pilgrimage called Muñjavat which was apparently in or near Kurukṣetra; Pargiter F.E., Op.Cit., p.655, note. Vide Law B.C., Op.Cit., p.112.

Naiṣadhāṇ - S. V. Bhārata (I).

Naiṣikāṇ - S. V. Bhārata (I).

Nalina - (Dr. Banerjea translates this as the Indigo plant⁵³², but Monier Williams says that Nalina, neuter, is the Indigo shrub, Indigofera Tinctoria; while Nalina masculine as here, is the Carissa Carandas,⁵³³ but the latter occurs in MKP 6) - This tree figures in the description of the forest visited by Baladeva (6.13).

Nandana - A pleasure-garden of Indra (1.27).

Nandana - S. V. Meru.

Nandāṇ - S. V. Bhārata (II).

Nara - Tāmasa Manu's son (71.60).

Nārikela - The cocoanut tree figures in the description of the forest visited by Baladeva (6.12).

Nārikelaṇ - S. V. Bhārata (II).

Nariṣyanta - Vaivasvata Manu's son (76.11; 108.5).

⁵³² Pargiter F. E., Op.Cit., p.25, note.

⁵³³ Op.Cit., p. 530

Narmadā - S. V. Bhārata (I).

Nasikyāh - S. V. Bhārata (II).

Nasikyāvāh - S. V. Bhārata (I).

Nihārāh - S. V. Bhārata (I).

Nikatah - S. V. Bhārata (II).

Nīla - S. V. Jambudvīpa.

Nīla - S. V. Meru.

Nīla - S. V. Bhadrāsva (II).

Nīpa - (Anthocephalus Cadamba; N.O. Rubiaceae; wild Cinchona;
Guj. and Hindi Kadamba⁵³⁴) - This tree figures in
the description of the forest visited by Baladeva
(6.13).

Nīpāh - S. V. Bhārata (II).

Nirāmaya - Dattaputra Sāvarṇi Manu's son (91.9).

Nirbhaya - Raucya Manu's son (91.30).

Nirmānar(p)atis - A group of gods under Manu Dharmaputra
Sāvarṇi (91.17).

534 Nadkarni A.K.(Re.), Op.Cit., p.118; Vide Pargiter F.E.,
Op.Cit., p.25, note.

- Nirmoha - Sāvarṇi Manu's son (77.11).
- Nirmoha - A sage under Manu Raucya (91.30).
- Niruddhāḥ - A group of gods under Manu Brahmaputra Sāvarṇi (91.11).
- Nirutsuka - A sage under Manu Raucya (91.30).
- Nirvindhya - S. V. Bhārata (I).
- Niryāsa - S. V. Food and Drink (Chap.II, Sec.V).
- Niṣadha - S. V. Jambudvīpa.
- Niṣadha - S. V. Meru.
- Niṣadhāḥ - S. V. Bhārata (II).
- Niṣadhavātī - S. V. Bhārata (I).
- Niscara - Dharmaputra Sāvarṇi ^{Manu's son} (91.20).
- Niscira - A sage under Manu Svārocīṣa (64.4).
- Niscirā - S. V. Bhārata (I).
- Niṣpāva - S. V. Food and Drink (Chap.II, Sec.V).
- Niṣprakampa - A sage under Manu Raucya (91.30).

- Nivāra - S. V. Food and Drink (Chap.II, Sec.V).
- Niyati - Raucya Manu's son (91.30).
- Nohayāh - S. V. Bhārata (II).
- Nrsimhāh - S. V. Bhārata (II).
- Nūpī - S. V. Bhārata (I).
- Nyagrodha - (Ficus Indica; Indian Fig-tree) - S. V. Ramyaka.
- Pahlavāh - S. V. Bhārata (I).
- Pahlavāh - S. V. Bhārata (II).
- ~~Palala - S. V. Food and Drink (Chap.II, Sec.V).~~
- Palāndu - S. V. Food and Drink (Chap.II, Sec.V).
- Palāsini - S. V. Bhārata (I).
- Palgulakāh - S. V. Bhārata (II).
- Palgulakāh - S. V. Bhārata (II).
- Panasa - (Artocarpus Integrifolia; N.O.Urticaceae; Indian
Jack tree; Guj. Phanas; Hindi Katiahar; Kanthal⁵³⁵)
- This tree figures in the description of the

535 Nadkarni A.K.(Re.), Op.Cit., p.146; Vide Pargiter F.E.,
Op.Cit., p.25, note.

forest visited by Baladeva (6.13).

Pāñcālāḥ - S. V. Bhārata (II).

Pañcanadakāḥ - S. V. Bhārata (II).

Pañcasaila - S. V. Meru.

Pāndura - S. V. Meru.

Pāndurācala - S. V. Bhārata (I).

Pāndyāḥ - S. V. Bhārata (I).

Pāndyāḥ - S. V. Bhārata (II).

Pārā - S. V. Bhārata (I).

Paradāḥ - S. V. Bhārata (I).

Paradāḥ - S. V. Bhārata (II).

Pārāḥ - A group of twelve gods under Manu Dattaputra
Sāvarṇi (91.5-6^{ab}).

Pārasavāḥ - S. V. Bhārata (II).

Parasūci - Auttama Manu's son (70.10).

Pārāvata - (The Dictionary says this is Diospyros

Embryopteris, which is the modern gab;⁵³⁶ but this tree is also Tinduka which occurs in MKP 6.12,14) - This tree figures in the description of the forest visited by Baladeva (6.13).

Pāravatāh - Name of a class of deities under Manu Svārociṣa (64.3).

Pāriyātra - S. V. Jambudvīpa.

Pāriyātra - S. V. Meru.

Pāriyātra - S. V. Bhārata (I).

Pāriyātra - S. V. Bhārata (II).

Parjanya - A sage under Manu Raivata (72.73).

Parnasabarāh - S. V. Bhārata (II).

Parnasālāgra - S. V. Bhadrāsva (II).

Pāṣaṇḍāh - S. V. Bhārata (II).

Pasupāla - S. V. Bhārata (II).

Pataṅgaka - S. V. Meru.

⁵³⁶ Monier Williams, Op.Cit., p.620; Vide Pargiter F.E., Op.Cit., p.25, note.

Pataviś - S. V. Bhārata (I).

Pauravañ - S. V. Bhārata (II).

Paurikāñ - S. V. Bhārata (I).

Pauṣkara - S. V. Food and Drink (Chap.II, Sec.V).

Pavitrah - One of the five ^{groups} of gods under Manu Bhautya
(97.29).

Payoṣṇī - S. V. Bhārata (I).

Phalgulukāñ - S. V. Bhārata (II).

Phālgunakāñ - S. V. Bhārata (II).

Piṇḍamūlaka - S. V. Food and Drink (Chap.II, Sec.V).

Piṅgala - S. V. Meru.

Piṅgalāñ - S. V. Bhārata (II).

Piñjara - S. V. Meru.

Pipāṭhaka - S. V. Meru.

Pipīlikā - S. V. Food and Drink (Chap.II, Sec.V).

Pippalasronī - S. V. Bhārata (I).

Piśācīkā - S. V. Bhārata (I).

Piśīkāḥ - S. V. Bhārata (II).

Pitr̥soma - S. V. Bhārata (I).

Pīvara - A sage under Manu Tāmāsa (71.59).

Plakṣa - (Ficus Infectoria; N. O. Urticaceae; Hindi Pilkhan)

- S. V. Kimpuruṣa.

Plakṣāvatarana - A tīrtha situated on the Himavat mountain.

Here the river Sarasvatī takes its rise.⁵³⁷

Plava - (May be Grey Pelican, Pelecanus Philippensis⁵³⁸) -

An aquatic animal (6.22).

Plavaṅgāḥ - S. V. Bhārata (I).

Potāḥ (or Potakāḥ) - S. V. Ketumāla (II).

Prabhākara - A Sutapa god (77.6).

Prabhāsa - A Sutapa god (77.6).

Prabhu - An Amitābha (Amita) god (77.7).

537 Pargiter F.E., Op.Cit., p.127, note.

538 Pargiter F. E., Op.Cit., p.30, note.

~~Pracanda~~ -

Prāgjyotiṣaḥ - S. V. Bhārata (I).

Prāgjyotiṣaḥ - S. V. Bhārata (II).

Prākara - S. V. Jyotiṣmat (I).

Prākara - S. V. Dyutiṣmat.

Prāleyādri - A synonym ~~name~~ of the Himālayas (1.45).

Prāna - A sage under Manu Svārociṣa (64.4).

Prāptāḥ - S. V. Bhārata (II).

Prasātikā - S. V. Food and Drink (Chap.II, Sec.V).

Prasūta - A group of eight gods under Manu Cākṣuṣa (73.51).

Pratardana - The group of gods under Manu Auttama (70.4).

Pratīra - Bhautya Manu's son (97.32).

Praviṣṭāḥ - S. V. Bhārata (I).

Prayāga - It is modern Allahabad. It is a Kṣetra according to the BGP (7.14.30; 10.79.10).⁵³⁹ It is referred

539 For details vide Law B.C., Op.Cit., pp. 117 f.

to in MKP 8.280.

Priyāṅgu - S. V. Food and Drink (Chap.II, Sec.V).

Priyaputra - This bird figures in the description of the forest visited by Baladeva (6.19).

Prṣadhra - Vaivasvata Manu's son (76.12; 108.5).

Prthu - A sage under Manu Tāmasa (71.59).

Prthusravas - Dattaputra Sāvarṇi Manu's son (91.9).

Pulindāh - S. V. Bhārata (I).

Punnāga - (Rottlera Tinctoria⁵⁴⁰) - This tree appears in the description of the forest visited by Baladeva (6.15).

Purāh - S. V. Bhārata (II).

Purnotkata - S. V. Bhārata (II).

Puru - Cākṣuṣa Manu's son (73.56).

Purudvaha - Dharmaputra Sāvarṇi Manu's son (91.21).

540 Pargiter F. E., Op.Cit., p.26, note.

(mankind)-

Puruṣa - /Included among the grāmya pasus (45.29).

Puṣkalāḥ - S. V. Bhārata (I).

Puṣkara - The Puṣkara forest is situated at a distance of six miles from Ajmere.⁵⁴¹ It is referred to in MKP 134.16.

Puṣpajā - S. V. Bhārata (I).

Puṣpaka - S. V. Meru.

Puṣpalāḥ - S. V. Bhārata (II).

Puṣpogiri - S. V. Bhārata (I).

Raivata - A park of Raivata mountain⁵⁴² is referred to in MKP 6.7.

Raivata - S. V. Bhārata (I).

Rājabhadrakāḥ - S. V. Bhārata (I).

Rājamāṣa - S. V. Food and Drink (Chap.II, Sec.V).

⁵⁴¹ For details vide Law B.C., Op.Cit., pp.41f.

⁵⁴² A mountain near Dvārakā in Gujarat; Pargiter F.E., Op.Cit., p.24, note.

Rājanyāh - S. V. Bhārata (II).

Rājasaila - S. V. Meru.

Rājasyāmāka - S. V. Food and Drink (Chap.II, Sec, V).

Rāma - A sage under Manu Sāvarṇi (77.4).

Ramkṣu - S. V. Bhārata (I)

Ramyaka - In this varṣa there is a lofty Nyagrodha tree having green leaves; and the people there live on the juice of its fruits, and live for ten thousand years. They are pre-eminent for sexual pleasures and are pure. They are free from oldage and ill-odorous (57.12-13).

Raṅgeyāh - S. V. Bhārata (I).

Ramkṣu - S. V. Bhārata (I).

Rasālayāh - S. V. Bhārata (II).

Ratnavat - S. V. Meru.

Raudrasvanāh - S. V. Bhārata (II).

Rcaka - S. V. Meru.

Rcika - A sage under Vaivasvata Manu (76.10).

Rimāṇḍavyāḥ - S. V. Bhārata (II).

Riṣṭa - Vaivasvata Manu's son (108.4).

Rkṣa - S. V. Bhārata (I).

Rocana - S. V. Bhārata (I).

Rohita - S. V. Vapuṣmat (I).

Rohita - A group of ten gods under Manu Rudraputra Sāvarṇi
(91.23).

Rṣabha - S. V. Bhārata (I).

Rṣabha - S. V. Bhārata (II).

Rṣabha - A sage under Manu Svārociṣa (64.4).

Rṣabhāḥ - S. V. Bhārata (II).

Rṣikāḥ - S. V. Bhārata (II).

Rṣikulyā - S. V. Bhārata (I).

Rṣikulyāḥ - S. V. Bhārata

Rṣti - A sage under Dharmaputra Sāvarṇi Manu (91.19).

Rṣyamūka - S. V. Bhārata (I).

R̥syamūka - S. V. Bhārata (II).

R̥syasr̥nga - A sage under Manu Sāvarṇi (77.4).

Rta - A Mukhya god (77.8).

R̥tadhāman - Indra under Manu Rudraputra Sāvarṇi (91.24).

Rudrāḥ - Kāśyapa's sons and a group of gods under Manu
Vaivasvata (76.1).

R̥upapāḥ - S. V. Bhārata (I).

Sabala - A sage under Manu Dattaputra Sāvarṇi (91.8).

Sabarāḥ - S. V. Bhārata (I).

Sadānīrā - S. V. Bhārata (I).

Sādhyāḥ - Dharma's sons; and the gods under Manu Vaivasvata
(76.1-2).

Sahasrasīkhara - S. V. Meru.

Sahiṣṇu - A sage under Manu Cākṣuṣa (73.55).

Sahya - S. V. Bhārata (I).

Sailikāḥ - S. V. Bhārata (II).

Śailūṣāḥ - S. V. Bhārata (I).

Sairiṣṭhāḥ - S. V. Bhārata (II).

Saivāla - S. V. Bhadrāsva (II).

Śākabhava - S. V. Medhātithi.

Śākāḥ - S. V. Bhārata (II).

Śākāḥ - S. V. Ketumāla (II)

Śākhamrga ('Branch-animal', a monkey or a squirrel⁵⁴³) -

Referred to in MKP 6.9.

Śakra - A Sutapa god (77.6).

Sakulī - S. V. Bhārata (I).

Śāla - (Shorea Robusta; N.O.Dipterocarpaceae; Sal tree;
Hindi Sāl⁵⁴⁴) - This tree figures in the
description of the forest visited by Baladeva
(6.17).

Śālmali - (There are two varieties of Śālmali viz. (1) Rakta
Śālmali which is Bombax Malabari^{cum} or Bombax

543 Monier Williams, Op.Cit., pp.1062-1063.

544 Nadkarni A.K.(Re.), Op.Cit., p.1132; Vide Pargiter F.E.,
Op.Cit., p.27, note.

Heptaphylla; N. O. Malvaceae; Silk-Cotton tree;
 Guj. Rato Shemalo; Hindi Shimal, and (2) Sveta
 Shalmali which is Eriodendron Anfractuosum or
 Bombax Pentanctrum; N.O. Bombacaceae; Capok or
 Kapok tree; white Silk-Cotton tree; Guj. Dholo
 Shemalo; Hindi Safed Simul⁵⁴⁵ - The ^{scattering of the} Cotton of
 Sālmali tree is referred to in a simile (35.7).

Salmavesmakāh - S. V. Bhārata (II).

Sālvah - S. V. Bhārata (II).

Samidh (Grass) - It is used in the worship of the gods
 and in marriage rites

Samūla - S. V. Meru.

Sana - A kind of Hemp, Crotalaria Juncea, Sunn Hemp or
 Sann Hemp; Bombay Hemp, or Benval Hemp; Hindi Masina;
 Mustanpat; San; Guj. Sana.^{545a}
 Sanandanā - S. V. Bhārata (I).

Sāṅketāh - S. V. Bhārata (II).

Sāṅkha - S. V. Bhārata (II).

545 Nadkarni A.K.(Re.), Op.Cit., pp.207, 208, 505, 127.

545a Nadkarni A.K.(Re.), Op.Cit., p.392.

Sankhakūta - S. V. Meru.

Sankhavatī - S. V. Bhadrāsva (II).

Sankrandana - Bhautya Manu's son (97.32).

Sānta - Tāmasa Manu's son (71.60).

Sānti - Indra under Manu Brahmaputra Sāvarṇi (91.13).

Sāntikāḥ - S. V. Bhārata (II).

Sānumat - S. V. Meru.

Saptaparna - (Alstonia Scholaris; N.O. Apocynaceae; Hindi
Datyuni; Chhatīun⁵⁴⁶) - This tree figures in the
description of the forest visited by Baladeva
(6.16).

Sarajāḥ - S. V. Bhārata (I).

Sārasvatāḥ - S. V. Bhārata (I).

Sārasvatāḥ - S. V. Bhārata (II).

Sarasvatī - S. V. Bhārata (I).

546 Nadkarni A.K.(Re.), Op.Cit., p.80; Vide Pargiter F.E.,
Op.Cit., p.27, note.

Sārdanāḥ - S. V. Bhārata (II).

Sārdāla - Mentioned in a simile (1.23, 4.22) - S. V.
Hastin.

Sārgigāḥ - S. V. Bhārata (II).

Sārikā - A man who reviles his parents is born as a maina
after his release from hell (15.3^{cd}).

Sārkārāḥ - S. V. Bhārata (II).

Sarṣapa - S. V. Food and Drink (Chap.II, Sec.V).

Sarvāḥ - S. V. Bhārata (II).

Sarvatraga - Dharmaputra Savarni Manu's son (91.21).

Sāryati - Vaivasvata Manu's son (76.11).

Sasa(ka) - The hare is said to have been born out of
Brahmā's feet (45.26). The moon is called
"Sasālāñchāṇaḥ" (60.8).

Satadru - S. V. Bhārata (I).

Satadrujāḥ - S. V. Bhārata (I).

Satadyumna - Cakṣuṣa Manu's son (73.56).

¹Satakāh - S. V. Bhārata (II).

¹Satānīka - Brahmaputra Sāvarṇi Manu's son (91.15).

¹Sātapatra - The bird Woodpecker figures in the description
of the forest visited by Baladeva (6.18).

Sātasṛṅga - S. V. Meru.

Satya - A group of gods under Manu Auttama (70.2).

Satya - A sage under Manu Dattaputra Sāvarṇi (91.8).

Satya - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Satyaka - Raivata Manu's son (72.75).

Satyāh - A group of twenty-seven gods under Manu Tāmasa
(71.57).

Satyavāc - Sāvarṇi Manu's son (77.11).

Saumya - S. V. Bhārata (I).

Saurāstrāh - S. V. Bhārata (II).

¹Savadhānāh - S. V. Bhārata (II).

Savana - Priyavrata's son (50.15); the lord of Puṣkara-
dvīpa, which he divided among his two sons viz.
Mahāvīta and Dhātaki (50.21^{ab}).

Sāvarṇāḥ - A group of gods under Manu Rudraputra Sāvarṇi
(91.22).

Sāvitra - S. V. Meru.

Sibayah - S. V. Bhārata (II).

Sikharādri - S. V. Meru.

Sikhi - Indra under Manu Tāmasa (71.58).

Simha - S. V. Hastin.

Simhalāḥ - S. V. Bhārata (II).

Sindhu - S. V. Bhārata (I).

Sindhu - Sauvirāḥ - S. V. Bhārata (I).

Sindhu - Sauvirāḥ - S. V. Bhārata (II).

Sinivālī - S. V. Bhārata (I).

Sisira - S. V. Medhātithi.

Śisirākṣa - S. V. Meru.

Śītā - S. V. Bhadrāsva (II).

Śītāṛta - S. V. Meru.

Śītoda - S. V. Meru.

Śiva - S. V. Medhātithi.

Sivah - A group of gods under Manu Auttama (70.3).

~~Śrīmadbhārata~~ - S. V. Bhārata (II).

Soma - A Mukhya god (77.8).

Sono - S. V. Bhārata (I).

Sṛgāla - S. V. Baka.

Śrīmānī - Bhautya Manu's son (97.32).

Śrīparvata - S. V. Bhārata (I).

Śrīphala - (The name of the fruit of the bel or bilva tree, Aegle Marmelos; N.O. Rutaceae; and also the tree itself; Guj. Bilvaphal; Bilinūphal; Hindi Bel; Bael; Śrīpal⁵⁴⁷) - This fruit is referred to in the MKP 67.2.

547 Nadkarni A.K.(Re.), Op.Cit., p.45; For its description vide Pargiter F.E., Op.Cit., p.425, note.

Śṛṅgavat - S. V. Jambudvīpa.

Śṛṅgavat - S. V. Meru.

Strībāhyāḥ - S. V. Bhārata (II).

Subala - Bhautya Manu's son (97.33).

Subhrah - S. V. Bhārata (II).

Subindu - S. V. Meru.

Suci - Indra under Manu Bhautya (97.30).

Suci - A sage under Manu Bhautya (97.31).

Sudhāman - A sage under Manu Raivata (72.73).

Sudharmāḥ - A group pf twelve gods under Manu Dattaputra
Sāvarṇi (91.5-6^{ab}).

Sudha(ka)rmāḥ - A group of ten gods under Manu Rudraputra
Sāvarṇi (91.23).

Sudharmāḥ - The gods under Manu Raucya.

Sudhīyāḥ - A group of twenty-seven gods under Manu Tāmasa
(71.57).

Śudrāḥ - S. V. Bhārata (I).

Śudrāḥ - S. V. Bhārata (II).

Śuka - The parrot figures in the description of the forest visited by Baladeva (6.18).

Śukara - The man, who violates his friend's wife, teacher's wife and the King's wife, is born as a hog (15.12).

Sukarmāḥ - A group of gods under Manu Raucya (91.28).

Sukhāsināḥ - One of the two groups of gods under Manu Brahmaputra Śāvarṇi (91.11).

Sukhodaya - S. V. Medhātithi.

Śukra - A sage under Manu Bhautya (97.31).

Sukṛti - A sage under Manu Brahmaputra Śāvarṇi (91.14).

Suksetra - Brahmaputra Śāvarṇi Manu's son (91.15).

Sukṛti - S. V. Bhārata (II).

Suktimat - S. V. Bhārata (I).

Suktimatī - S. V. Bhārata (I).

Sukumāra - S. V. Bhavya (II).

Sūlakārāḥ - S. V. Bhārata (I).

Sumanāḥ - A group of gods under Manu Rudraputra Sāvarni
(91.23).

Sumaṅgalāḥ - S. V. Bhadrāsva (II).

Sumedhas - A sage under Manu Cākṣuṣa (73.55).

Sumedhasāḥ - A group of fourteen gods under Manu Raivata
(72.71).

Sumerujā - S. V. Bhārata (I).

Sumināḥ - S. V. Bhārata (I).

Sunetra - Raucya Manu's son (91.31).

Supārsva - S. V. Jambudvīpa.

Suparvan - ^{Sāvarni} Brahmaputra, Manu's son (91.16).

Suprayogā - S. V. Bhārata (I).

Surakṣa - S. V. Meru.

Surasā - S. V. Meru.

Sūrasenāh - S. V. Bhārata (II).

Surāstrāh - S. V. Bhārata (I).

Suratha - S. V. Jyotismat (I).

Suratha - S. V. Bhārata (I).

Sūrpakarna - S.V.Bhārata (II).

Surūpāh - A group of twenty-seven gods under Manu Tāmasa
(71.57).

Suryārakah - S. V. Bhārata (I).

Susānti - Indra under Manu Auttama (70.7).

Susarman - Dharmaputra Sāvarni Manu's son (91.21).

Susarmāh - A group of gods under Manu Raucya (91.28).

Sutapās - A sage under Manu Raucya (91.30).

Sutapas - A sage under Manu Rudraputra^{Sāvarni} (91.25).

Sutapāh - A group of twenty gods under Manu Sāvarni (77.5).

Sūtpalāvati - S. V. Bhārata (I).

Suprayogā - S. V. Bhārata (I).

Suvarṇāḥ - A group of ten gods under Manu Rudraputra
Sāvarṇi (91.23).

Suvrata - Raucya Manu's son (91.31).

Suyasṭavya - Raivata Manu's son (72.75).

Śvā - S. V. Baka.

Svadhāmāḥ - A group of gods under Manu Auttama (70.2).

Svakambalā - S. V. Ketumālā (II).

Svarga-bhaumānavadyakāḥ - S. V. Bhārata (II).

Svarṇasrṅga - S. V. Meru.

Śvāpada - Included in the list of wild animals (45.30).

Śvāpadāḥ - S. V. Bhārata (I).

Svasara - S. V. Bhārata (I).

Śvāvit - S. V. Food and Drink (Chap.II, Sec.V).

Śveta - S. V. Vapuṣmat (I).

Śvetaparnā - S. V. Bhadrāsva (II).

Śvetodara - S. V. Meru.

Syāmā - S. V. Ketumāla (II).

Syāmāka - S. V. Food and Drink (Chap.II, Sec.V).

Syāmākāh - S. V. Bhārata (II).

Syena - He, who carries away venison, is born as a Hawk
after death (15.22).

Taila - S. V. Food and Drink (Chap.II, Sec.V).

Takṣasilā - S. V. Bhārata (II).

Tāla - (Borassus Flabellifer; N.O.Palmae; Palmyra palm;
Guj. Tāda; Hindi Tāl⁵⁴⁸) - This tree figures in
the description of the forest visited by Baladeva
(6.17).

Tamāla - Monier Williams says this is *Garcinia Xanthochymus*⁵⁴⁹
(*Xanthochymus Pictorius*; Roxburgh), but Roxburgh
says the Tamāla is *Diospyros Cordifolia*, which
Hooker unites with *Diospyros Montana*⁵⁵⁰) - This
tree figures in the description of the forest
visited by Baladeva (6.17).

548 Nadkarni A.K.(Re.), Op.Cit., p.209, Vide Pargiter F.E.,
Op.Cit., p.27, note.

549 Op.Cit., p.438.

550 Pargiter F.E., Op.Cit., p.28, note.

Tāmasa - S. V. Meru.

Tāmasa - S. V. Bhārata (I).

Tāmasāḥ - S. V. Bhārata (I).

Tāmra - S. V. Meru.

Tāmrāliptāḥ - S. V. Bhārata (II).

Tāmrāliptakāḥ - S. V. Bhārata (I).

Tāmrāparṇī - S. V. Bhārata (I).

Tāmrāparṇī - S. V. Bhārata (II).

Tāmravarṇa - S. V. Bhārata (I).

Tanabāhyakāḥ - S. V. Bhārata (II).

Tāpasāsramāḥ - S. V. Bhārata (II).

Tapastapa - A Sutapa god (77.6).

Tapasvin - A sage under Manu Rudraputra Sāvarṇi (91.25).

Tāpī - S. V. Bhārata (I).

Tapodhṛti - A sage under Manu Rudraputra Sāvarṇi (91.25).

Tapomurti - A sage under Manu Rudraputra Sāvarṇi (91.25).

Taponidhi - A sage under Manu Rudraputra Sāvarṇi (91.25).

Taporati - A sage under Manu Rudraputra Sāvarṇi (91.25).

Tāraksurāḥ - S. V. Bhārata (II).

Tatvadarsin - A sage under Manu Raucya (91.30).

Tejasvin - Bhautya Manu's son (97.33).

Tejorasmin - A Sutapa god (77.6).

~~Tinaka - S. V. Food and Drink (Chap.II, Sec.V).~~

Tinduka - (Diospyros Embryopteris; N.O.Ebenaceae; Guj.

Temru; Hindi Taindu⁵⁵¹) - This tree figures in the description of the forest visited by Baladeva (6,12,14).

Tosalāḥ - S. V. Bhārata (I).

Traipurāḥ - S. V. Bhārata (I).

Traipurāḥ - S. V. Bhārata (II).

551 Nadkarni A.K.(Re.), Op.Cit.,p.452; Vide Pargiter F.E., Op.Cit., p.24, note.

Tridivā - S. V. Bhārata (I).

Trigart~~ā~~h - S. V. Bhārata (Iṽ).

Trigart~~ā~~h - S. V. Bhārata (II).

Trikūṭa - S. V. Meru.

Trilāṅgāh - S. V. Bhārata (II).

Trinetrah - S. V. Bhārata (II).

Trṇajāti (Grass) - A class of plants (4.19).

Tumahāh - S. V. Bhārata (I).

Tumbarāh - S. V. Bhārata (I).

Tumburāh - S. V. Bhārata (Iṽ).

Tumbulāh - S. V. Bhārata (I).

Tuṅgabhadra - S. V. Bhārata (I).

Tuṅgaprastha - S. V. Bhārata (I).

Tuṣārāh - S. V. Bhārata (I).

Tuṣitāh - The gods under Manu Svārociṣa (64.3).

- Tuṣṭikārāḥ - S. V. Bhārata (I).
- Tvaksāra - (Reeds) - A class of plants (4.20;
- Tvaṅganāḥ - S. V. Bhārata (II).
- Udayagiri - S. V. Bhārata (II).
- Udbhid - S. V. Jyotiṣmat (I).
- Udbhidāḥ - S. V. Bhārata (I).
- Udumbarāḥ - S. V. Bhārata (II).
- Ujjihānāḥ - S. V. Bhārata (II).
- Ulukāḥ - S. V. Bhārata (II).
- Unnata - A sage under Manu Cākṣuṣa (73.55).
- Upadeva - Rudraputra Sāvarṇi Manu's son (91.26).
- Urdhvakarnāḥ - S. V. Bhārata (II).
- Urdhvaḥ - A sage under Manu Raivata (72.73).
- Urjastamba - A sage under Manu Svārocīṣa (64.4).
- Urjasvin - Indra under Manu Vaivasvata (76.4).
- Urḥāḥ - S. V. Bhārata (I).

Uru - Cākṣuṣa Manu's Son (73.56).

Urukarma - S. V. Bhārata (II).

Uṣṇa - S. V. Dyutimat.

Uṣtra - The camel is born out of Brahmā's feet (45.27).

Utkalāḥ - S. V. Bhārata (I).

~~Utpalāvataka~~ - The name of a ~~forest~~.

Uttamarnāḥ - S. V. Bhārata (I).

Uttara Kuru - In this varṣa the trees always bear blossoms and sweet fruits, and also produce garments and ornaments. They bestow all their desires and yield them fruits according to their desire. Here the ground abounds with precious stones; the air is fragrant and always delightful. Mankind are born there, when they quit the world of the gods.

They are born in pairs; the pair live in an equal life, and love mutually as Cakravākas do. They live for fourteen and a half thousands of years. There are two kula mountains in it, viz. Candrakānta and Sūryakānta. In the midst thereof flows the great river Bhādrasomā with a volume of sacred and pure water. There are also other rivers by thousands, some flowing with milk and others with ghee. There are also lakes of curdled milk in it. And fruits of various kinds, as sweet as nectar, are produced by hundreds and thousands in the woods in this varṣa. Lord Viṣṇu abides here under the form of a fish with its head turned to the east. Here in the ocean there are islands called Candra-dvīpa and Pūnya (56.18-28).

Uttamañjas - Brahmaputra Sāvāṇi Manu's Son (91.15).

Vedanadanturāḥ - S. V. Bhārata (II).

Vadantikāḥ - S. V. Bhārata (II).

Vadavāmukhāḥ - S. V. Bhārata (II).

Vāhyā - S. V. Bhārata (I).

Vaibhrāja - S. V. Meru.

Vaibhrāja - S. V. Bhārata (I).

- Vaidarbhāḥ - S. V. Bhārata
- Vaidehakāḥ - S. V. Bhārata (II).
- Vaidūrya - S. V. Meru.
- Vaidyuta - S. V. Vapuṣmat (I).
- Vaidyuta - S. V. Bhārata (I).
- Vainava - S. V. Jyotiṣmat (I).
- Vaikunthāḥ - A group of fourteen gods under Rāivata Manu
(72.71).
- Vairocani Bali - A sage under Manu Sāvarni (77.10).
- Vaiśikyāḥ - S. V. Bhārata (I).
- Vaitaranī - S. V. Bhārata (I).
- Vājeyāḥ - S. V. Bhārata (I).
- Vājikeśāḥ - S. V. Bhārata (II).
- Vājikośāḥ - S. V. Bhārata (II).
- Valaka - A sage under Manu Tāmasa (71.59).
- Vamanāḥ - S. V. Bhārata (II).

Vamkṣu - S. V. Ketumāla (II).

Vamśakarā - S. V. Bhārata (I).

Vanadārakāḥ - S. V. Bhārata (I).

Vānara - He, who, while eating his brother's pinda; does
not pursue his brother's welfare is born as a
monkey after death (15.5). Included among
the ~~whi~~ wild beasts (45.30). S. V. Śākhāmrga.

Vanarāstrakāḥ - S. V. Bhārata (I).

Vanarāstrakāḥ - S. V. Bhārata (II).

Vamāvāsakāḥ - S. V. Bhārata (I).

Vaṅgāḥ - S. V. Bhārata (I).

Vaṅgāḥ - S. V. Bhārata (II).

Vanitāmukhāḥ - S. V. Bhārata (II).

Vañjula - (The name of various trees and other plants;
Dalbergia Ougeinensis; Jonesia Asoka; Calamus
Rotang or Hibiscus Mutabilis⁵⁵²) - This tree

552 Monier Williams, Op.Cit., p.914; Vide Pargiter F.E.,
Op.Cit., p.28, note.

figures in the description of the forest visited by Balādeva (6.17).

Vañjulā - S. V. Bhārata (I).

Vapuṣmat - Priyavrata's son (50.15); lord of Śālmalidvīpa (50.19). He had seven sons viz. Sveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and Ketumat. The names of the seven varṣas in Śālmalidvīpa came to be called after these seven sons (50.27^{cd} - 29^{ab}).

Varāha - The Boar incarnation of Brahmā is referred to in MKP 44.7.

Varāhādri - S. V. Meru.

Vārānasī - The capital of the people of Kāśī. It is said to have been situated on the bank of the river Varanā.⁵⁵³ It is mentioned in the MKP as a divine city (8.4).

Vardāhamāna - S. V. Ketumāla (II).

⁵⁵³ For details vide Law B.C., Op.Cit., p.46,

Vardhamānāḥ - S. V. Bhārata (II).

Vāricarāḥ - S. V. Bhārata

Variṣṭha - A sage under Dharmaputra Sāvarṇi Manu (91.19).

Varuṇā - S. V. Bhārata (I).

Varuṇā - S. V. Aruṇāspada.

Vasiṣṭha - A sage under Manu Raivata (72.74).

Vasiṣṭha - A sage under Vaivasvata Manu (76.9).

Vasiṣṭha - A sage under Manu Brahmaputra Sāvarṇi (91.14).

Vasavartināḥ - A group of gods under Manu Auttama (70.5).

Vasus - Dharma's sons and a group of gods under Manu
Vaivasvata (76.1-2).

Vasu - A sage under Manu Dattaputra Sāvarṇi (91.8).

Vasudhāra - S. V. Meru.

Vasumat - S. V. Bhārata (II).

Vasya - S. V. A(Ā)gnīdhra.

Vata - S. V. Supārśva.

Vatadhānāḥ - S. V. Bhārata (I).

Vatadhānāḥ - S. V. Bhārata (II).

Vatasvana - S. V. Bhārata (I).

Vatsāḥ - S. V. note to Ujjihānāḥ above (p. 627).

Vedabāhu - A sage under Manu Raivata (72.73).

Vedasmṛti - S. V. Bhārata (I).

Vedaśrī - A sage under Manu Raivata (72.73).

Vedavatī - S. V. Bhārata (I).

Vedimadrāḥ - S. V. Bhārata (II).

Venā - S. V. Bhārata (I).

Venu - S. V. Meru.

Venukāḥ - S. V. Bhārata (II).

Venumatī - S. V. Bhārata (I).

Venumatī - S. V. Bhārata (II).

Venyā - S. V. Bhārata (I).

Venya - S. V. Bhārata (II).

Vetravati - S. V. Bhārata (I).

Vibhāsa - An Amita (or Amitābha) god

Vibhītaka - (Beleric Myrobalan, Terminalia belerica, the modern bahera; a large forest tree⁵⁵⁴) - This tree appears in the description of the forest visited by Baladeva (6.14).

Vibhu - Indra under Manu Raivata (72.72).

Vibhu - An Amita (pr Amitābha) god

Vicitra - Raucya Manu's son (91.31).

Vidarbhāḥ - S. V. Bhārata (I).

Vidarbhāḥ - S. V. Bhārata (II).

Videhāḥ - S. V. Bhārata (I).

Vidiśā - S. V. Bhārata (I).

Vidiśāḥ - S. V. Bhārata (I).

554 Pargiter F. E., Op.Cit., p.26, note.

Vidūratha - Rudraputra Sāvarṇi Manu's son (91.26).

Vihāṅgamāḥ - A group of gods under Manu Dharmaputra Sāvarṇi (91.17f).

Vikhyāta - Vaivasvata Manu's son (76.11).

Vindhya - S. V. Bhārata (I).

Vindhya - S. V. Bhārata (II).

Vindhyamāleyāḥ - S. V. Bhārata (I).

Vindhyavāsinaḥ - S. V. Bhārata (II).

Vinta - A Mukhya god (77.8).

Vipāsā - S. V. Bhārata (I).

Vipascit - Indra under Manu Svārociṣa (64.3).

Viprasastakāḥ - S. V. Bhārata (II).

~~Viprasika===S.V.=Food-and-Drink=(Chap.II,=Sec.V)=~~

Vipula - S. V. Jambudvīpa.

Vipula - S. V. Meru.

Virajas - Sāvarṇi Manu's son (77.11).

Vīrahotrāḥ - S. V. Bhārata (I).

Virajākṣa - S. V. Meru.

Vīryavat - Brahmaputra Sāvarṇi Manu's son (91.15).

Viśākhavat - S. V. Meru.

Viśāla - S. V. Ketumāla (II).

Viṣṇu - Sāvarṇi Manu's son (77.11).

Viṣṇu - Bhautya Manu's son (97.32).

Viśoka - S. V. Ketumāla (II).

Viṣṭi - A sage under Manu Dharmaputra Sāvarṇi (91.20).

Viśva - Dharma's sons and gods under Manu Vaivasvata (76.1-2).

Vitastā - S. V. Bhārata (I).

Vrihi - S. V. Food and Drink (Chap.II, Sec.V).

Vṛka - The man, who improperly touches another's wife, is
born as a horrible wolf after death (15.9).

Vṛkāḥ - S. V. Bhārata (I).

Vṛṣa - Indra under Dharmaputra Sāvarṇi Manu (91.19).

Vṛṣabha - Brahmaputra Sāvarṇi Manu's son (91.15).

Vṛṣabha - S. V. Meru.

Vṛṣadhvaṇa - S. V. Bhārata (II).

Vṛṣavat - S. V. Meru.

Vṛtraghñī - S. V. Bhārata (I).

Vyāghragrīvāḥ - S. V. Bhārata (II).

Vyāghramukha - S. V. Bhārata (II).

Vyāla - S. V. Baka.

Vyāsa - A sage under Manu Sāvarṇi (77.4).

Yamunā - S. V. Bhārata (I).

Yamunāḥ - S. V. Bhārata (II).

Yasomatyaḥ - S. V. Bhārata (II).

Yattila - S. V. Food and Drink (Chap.II, Sec.V).

Yaudheyāḥ - S. V. Bhārata (II).

Yava - S. V. Food and Drink (Chap.II, Sec.V).

Yavanāḥ - S. V. Bhārata (I).

Yavanāḥ - S. V. Bhārata (II).

Yena - S. V. Bhārata (II).

Yūthagāḥ - A group of eight gods under Cākṣuṣa Manu
(73.52).