

PART II

CULTURAL AND THE LITERARY DATA

## CHAPTER V

HISTORICAL - POLITICAL AND GEOGRAPHICAL DATA

## (A) HISTORICAL - POLITICAL DATA :

The work was written by the poet Soddhala in the 11th century A. D. He was born in Lāṭadēśa and was the court poet of three successive royal brothers of Konkana, named Chittarāja, Nāgārjuna and Mummunirāja, whose capital was at Sthānaka, the modern Thānā. The date of Chittarāja is 1026 A. D. and that of Mummunirāja is 1060 A. D.<sup>1</sup> as shown before.

For sometime he graced the court of Vatsarāja of Lāṭa also. We have already discussed in all historical and political details the three Konkana kings and the Lāṭa king before. Soddhala has given an account of his family in the first Uchhvāsa of his work, which contains some very interesting information.

Soddhala writes that in the past there was a king Silāditya whose capital was at Valabhi. His only younger brother was Kalāditya by name.<sup>2</sup> In the family of this Kalāditya was born Gandapati, whose son was Sollapeya, who had

1. Gazetteer of the Bombay Presidency, Vol. I, Part II,  
P. 242 ff.

2. UK : PP. 3-4.

✓ a son Sura by name, from whom, by his wife Pampavati, was born our poet Soddhala.<sup>1</sup>

Silāditya had a long struggle with Dharmapāla, a king of North India. Through the intelligence and bravery of Kalāditya, Dharmapāla was besieged in a fort and had to submit to the authority of Silāditya; but his kingdom was later on restored to him. Silāditya, now well established in his vast kingdom, thought of appointing an able minister for his extensive territory. One might have been thinking about a person for this responsible post; but as he could not come to a decision, he resigned himself to the providence of the Rāja-lakṣmī of his family and fell asleep. In the third part of the night, his Rāja-lakṣmī appeared before him and he was roused from his sleep. She told him that she had come to advise him about the question of his chief minister. She gave him a seal of gold and also endowed him with the general superintendence of his kingdom. She also told him that Kalāditya was an attendant of Śiva, and he went by the name of Kāyastha, because he was in such close proximity that he was considered to be in the body of the God. This attendant of Śiva named Kāyastha under the orders of this god incarnated himself as Kalāditya, his brother, to protect his Rāja-lakṣmī. This Kāyastha Kalāditya, was then

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1. UK : PP. 11-12.

entrusted with the protection of the kingdom.<sup>1</sup>

Kaladitya's descendants then multiplied and were divided into many branches. They spread themselves to different capitals for the triumph of the Kṣatriyas. They came to be known as Valabha Kayasthas as they hailed from Valabhī.<sup>2</sup>

Now the question arises - who are those Dharmapala and Silāditya? Both are historical names and they may be identified. According to the Khālīmpur<sup>3</sup> and the Mongyr grants<sup>4</sup> of Dharmapāla and Devapāla respectively, the first king of Pala dynasty is Gopāla, the second is his son Dharmapāla and the third is Devapāla his grand son. Thus this Dharmapala the king of Uttarāpatha could be no other than a king of Pala dynasty of Bengal. That Dharmapāla was the emperor of the Uttarāpatha finds support from his own charter i.e. the Khālīmpur copper plate grant. From this plate, we find that many kings of the Jambū-dvīpa (India) assembled at Pataliputra to pay homage to him. He should be the second king Dharmapāla of Pala dynasty of Bengal. His kingdom was extended upto Delhi in the North, upto

1. UK : PP. 9 - 11.

2. UK : P. 11.

3. EI, Vol. IV P. 243.

4. IA, XXI, PP. 254 - 257.

Jalandhar in the west and upto Vindhya in the South.<sup>1</sup> Dharmapāla was contemporary of king Indrāyudha who was reigning in Kanauj in 783 A. D. Indrāyudha was dethroned about A. D. 810 by Dharmapāla, king of Bengal and Bihar. Thus he was ruling during 800 A. D. It is said that he ruled for sixty four years.<sup>2</sup> " The origin of this dynasty is obscure; but the suffix of Pala (Protector) seems to show that they protected their part of the country from the anarchy which arose after the death of Harṣa."<sup>3</sup> The Pāla dynasty continued upto the end of the 12th century and thereafter, was reduced to insignificance of the rise of Sena kings and at the advent of Muhammadans.

Now Śilāditya mentioned by Sodḍhala can be no other than one of the Śilādityas of the Valabhī dynasty, which supplanted the Guptas in the Peninsula. We know much about them as many of their copper plate grants have been discovered. These show them to have been Hindus, worshipping Siva but favourably inclined towards Buddhism. The names

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1. Sāstrī Hariprasāda : Maitraka Kāṭina Gujarat, P. 154.
  2. Smith V. A. : Early History of India, PP. 392, 413.
  3. Rawlinson H. G. : A concise History of the Indian People, P. 82.

and the order of succession of these sovereigns is given by Dr. Buhler. The following Vamsāvalī or family-tree shows the sovereigns of the race and the order of their succession.<sup>1</sup>

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|-----------------------|--------------------|
| 1. Bhāttārka Senāpati | 11. Dhruvasena II  |
| 2. Dharasen I         | 12. Dharasena IV   |
| 3. Dronasimha         | 13. Dhruvasena III |
| 4. Dhruvasena I       | 14. Kharagraha II  |
| 5. Dharapatta         | 15. Śilāditya II   |
| 6. Guhsena            | 16. Śilāditya III  |
| 7. Dharasena II       | 17. Śilāditya IV   |
| 8. Śilāditya I        | 18. Śilāditya V    |
| 9. Kharagraha I       | 19. Śilāditya VI   |
| 10. Dharasena III     |                    |

Here we have the mention of six Siladityas but epigraphia Indica Vol. V (PP. 69 - 70) and Maitraka Kalina Gujarat refer to seven Śilādityas of the Valabhi dynasty. The ascertained dates of the last three Śilāditya are Śilāditya V. 722 A. D., Śilāditya VI. 760 A. D. and Śilāditya VII 766 A. D. So the last three reigned in the eighth century. Of these three, Śilāditya VII might be the person who came into conflict with Dharmapāla. From the Monghyr grant, it appears

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1. Gazetteer of the Bombay Presidency, Vol. VIII (Kathiawar) p. 274.

that Dharmapāla carried his conquering expedition as far as Kedāratīrtha in the north, Gaṅgā-sāgara in the East and to Gokarnatīrtha in the South. Hariprasād Shastri holds the opinion that Silāditya VII came into conflict with Dharmapāla and conjectures that the victorious camp of the former king near Ānandapur is connected with this fact.<sup>1</sup>

The copper plate grant of Silāditya VIIth is the last available grant of Valabhī dynasty. The reigning period of this dynasty is approximately from 470 A. D. to 789 A. D. No information is hitherto available about the down-fall of this dynasty and hence the question of its downfall has remained unsettled since long. According to the traditional account given in Jain Prabandhas<sup>2</sup> the expedition of Mlecchas is responsible for Silāditya's defeat and destruction of his capital Valabhī. It is said that Silāditya snatched away forcibly a golden comb from Raṅkkāku, a merchant in the city, for his daughter. In order to take revenge, the merchant invited the armies of Mlecchas for the destruction

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1. Shāstrī Hariprasād : Maitraka Kālina Gujarāt, Part I P.155.

2. Jinavijayaji : Prabandha-Cintamani, PP. 107 - 109.

: Vividha-tīrtha-kalpa, P. 29.

: Prabandha-kosa, P. 23.

: Purātana Prabandha Samgraha, PP. 82-83.

of Valabhi.

The dates of the downfall of Valabhi given in Jain Prabandhas differ from one another. The one given in Vividhatirtha-kalpa is 845 Vikrama Samvat (788- 789 A. D.). it aptly suite the reigning period of Silāditya 7th, who ascended the throne in 766 A. D.

(B) GEOGRAPHICAL DATA :

Soddhala has given geographical references in the work. The nether regions were divided into seven divisions.<sup>1</sup> In this matter he follows Vayupurāna. Rajasekhara also has referred to seven netherregions. In the Purānas<sup>2</sup> they are Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla.

Above these there is the earth, Bhūloka. It consists of seven continents, Mahādvīpas; namely, Jambūdvīpa, Sākadvīpa, Kusādvīpa, Krauncadvīpa, Sālmādvīpa, Gomēdvīpa and Puṣkaradvīpa. The list of dvīpas corresponds to that, which is given in the Matsya Purāna. Thus in this matter, Soddhala seems to follow the Matsya Purāna.<sup>3</sup> Rājasekhara

1. UK : P. 108.

2. Rājasekhara : Kavyamīmāṃsā, Ed. By Kedārnātha Sarmā, P. 220.

3. Matsya Purāna, Cha. 121 - 123.



has also given the list of seven Dvipas. Soddhala has referred to one Gomedadvipa instead of Plakṣa which is found in the list of Rājasekhara<sup>1</sup> and also in Markandeya Purāṇa<sup>2</sup>. Each of these seven Dvipas is surrounded by seven concentric oceans.

In the midst of all Dvipas there is Jambūdvipa. It is situated in the middle of the other Dvipas having three Dvipas on each side. It consists of a big tree named Jambū and also the river and the mountain of the same name and hence it is said to be Jambūdvipa. The Sākadvipa possesses the mountain named, Sāka.<sup>3</sup> The Kusadvipa possesses the cluster of Kusas. In the Krauncadvipa, there is Kraunca mountain. In the Sālmalīdvipa, there is a big Sālmalī tree, worshipped by the people. In the Gomedadvipa, there is a big mountain named Gomeda. In the Puṣkaradvipa, there is a big banyan tree in the lotus-form.

The Jambūdvipa is encircled by the salt ocean, Lavana-samudra. The remaining six dvipas are encircled by the oceans of milk, curd, ghee, wine, juice of sugar cane and

1. Rājasekhara : Kāvya-mīmāṃsā, Ed. by Kedārnāth Sarmā, P. 220.

2. Markandeya Purāṇa, Ch. 54 (6).

3. Matsya Purāṇa, Ch. 123 (1-64).

sweet water respectively.<sup>1</sup>

Soddhala has remarked that the commanders should proceed from the ocean of salt to that of sweet waters i.e. they should move to all the seven oceans.<sup>2</sup> A number of mountains in Jambūdvīpa are mentioned by Soddhala. They are as under :-

Mandara, Gandhamādana, Vipula, Supārśva, Niṣadha, Hemakūta, Himādri, Śrīgavān, Svetācala, Nīlagiri and Sumeru.

MANDARA has been identified by Nandolal Dey, on the authority of many Purāṇas, with a hill situated in the Bankā sub-division of the district of Bhāgalapur.<sup>3</sup> Kālidāsa, however, places this mountain on the Himālayas<sup>4</sup> and the Mahābhārata, unlike most of the Purāṇas mentioned by Nandolal Dey, does not recognise any other Mandara except the Mandara of the Himalaya range. In the Mahābhārata,<sup>5</sup> Mandara is placed to the east and perhaps a part of Gandhamādana and on the north of Badarikāśrama. Kālidāsa places it in the vicinity of the Kailāsa and the Gandhamādana.<sup>6</sup>

1. Markandeya Purāṇa, Ch. 54 (7).

2. UK : P. 109.

3. GDAMI, P. 124.

4. Kālidāsa : Kumārasambhava, I. 7, 11, 14.

5. Mahābhārata, Anuśāsanaparva, Ch. 19, Vanaparva Ch. 163.

6. Kālidāsa : Kumārasambhava, VIII 23, 24, 29, 59,

From the Pamir plateau in the north the greatest range of mountain is that of the Himālayas known to the poets<sup>1</sup> by phrases like Himādri or Himālaya, the abode of snow, with many of the highest peaks of the world. The great mountain wall formed by the Himalayas runs towards the east, marked frequently with its sky-kissing peaks, which have been alluded to by Soddhala with the following names, Hemakūta, Kanyācala, Gandhamādana, Mandra and Sumeru.

HEMAKUTA which is also known by another name, Kailāsa. Nandolal Dey thinks that by Hemakūta was known the Bandarpuccha range of the Himalayas in which the rivers Alakanandā, Gangā and Yamunā have got their source;<sup>2</sup> but he further observes that the Kailāsa and Bundarpuccha ranges were called by the general name of Kailāsa.<sup>3</sup> Soddhala has alluded to one Kanyācala. It may perhaps be the Gaurisikhara, which is the same as the Gaurisankar according to Varāhapurana.<sup>4</sup>

1. Kālidāsa : Raghuvarṃśa, IV 79,

Soddhala : UK, P. 108.

2. Varāha Purāṇa, Ch. 82.

3. GDAMI, P. 75.

4. Varāha Purāṇa, Ch. 75.

Gandhamādana according to the Hindu geographers is a part of the Kailasa range.<sup>1</sup>

SUMERU has received a fabulous treatment at the hands of ancient Indian writers. Kālidāsa and Soddhala call it a mountain of gold<sup>2</sup> and make it the dwelling place of supernatural beings like Vidyādhara and Kimpurusa.<sup>3</sup> Soddhala has referred to one Vipula; but according to Āpte, it is a name of the mountain Meru.<sup>4</sup> According to Rājasekhara the Meru mountain is situated in the middle of the Jambūdvīpa. It is encircled by Ilāvartavarsa.

NĪLA, ŚVETA and ŚRĠGAVĀN are three Varṣaparvatas to the north of Jambūdvīpa and they divide the three continents namely Rāmyaka, Hiraṇmaya and Uttarakuruḍesa respectively.

NIṢADHA, HEMAKŪṬA and HIMAVAT are said to be to the south of Jambūdvīpa. They divide the three continents or Varṣas namely Harivarṣa, Kimpurusa and Bhārata respectively.<sup>5</sup>

1. GDAMI, P. 60.

Kālidāsa : Vikramorvaśīyam, P. 52.

2. UK, P. 85, Kālidāsa : Raghuvamśa V - 30,  
Kumārasambhava VI - 72.

3. UK, P. 140, Kālidāsa : Kumārasambhava I - 7, 11, 14.

4. Āpte : Practical Sanskrit English Dictionary, P. 982.

5. Rājasekhara : Kāvya-mīmāṃsā Ed. By Kedārnātha Sarmā, P. 223.

Soddhala has also referred to Kulaparvatas and according to him they are eight in number.<sup>1</sup> Usually Kulaparvatas are said to be seven as is shown by Rājasekhara in the Kāvya-mīmāṃsā<sup>2</sup> and by the Purāṇas.<sup>3</sup> They are Vindhya, Pāriyātra, Suktiman, Rkṣa, Mahendra, Sahya and Malaya. Soddhala has added one more to this list, namely Kanyācala.

THE VINDHYA mountain is the famous mountain range of that name, which divides the Bharata-varṣa into two great parts, the north and the south. It is from here that the two high ways of the Uttarāpātha and Dakṣiṇāpātha started respectively to the North and the South. The Southern Rkṣa, Pāriyātra and Vindhya proper together make up what we call the Vindhya range.

PĀRIYĀTRA is one of the Kulaparvatas in the Kumāridvīpa. This may be identified with the north-western part of the Vindhya range extending right upto the gulf of Cambay.<sup>4</sup> Apte considers that Pāriyātra is probably the same as the Sewalik mountains which run parallel to the Himālaya and

1. UK : P. 108.

2. Rājasekhara : Kāvya-mīmāṃsā, (G.O.S.) P. 92.

3. Mārkaṇḍeya Purāṇa - 57, (10-11).

Vāyu Purāṇa, 45, (88).

4. Rājasekhara : Kāvya-mīmāṃsā, (G.O.S.) P. 297.

guard the Gangetic Doab on the north-east.<sup>1</sup>

SUKTIMĀN is one of the seven principal chains of mountains in India. It is the portion of the Vindhya range which connects the Pāriyatra and the Rksaparvata.<sup>2</sup>

RKSAVAN one of the Kulaparvatas, has been identified with the mountains of Gondavānā. It lies stretched to the south of the Vindhya proper and Pāriyatra, and all the rivers from the Tāpti and Venagāṅgā to the Vaitarnī in Orissa wash its foot.<sup>3</sup> In the northern part of this double range are situated the Pāriyātra in the west and Vindhya proper in the east while the entire south part is the Rksa which is separated from the Pāriyātra by the valley of Narmadā and from the Vindhya proper by that of the Sona. To day we call this whole chain formed by these three mountains by the name of the vindhya range.

MAHENDRA is the whole range of hills extending from Orissa to the District of Madurā and was known by the name of Mahendra Parvata. It included the eastern ghāts and the range extending from the northern circars to Gondawānā,<sup>4</sup>

1. Apte V. S. : Practical Sanskrit English Disctionary, P. 1195.

2. Rājasekhara : Kavyamīmāṃsā, (G.O.S.) P. 310.

3. Jayacandra : Bharatbhūmi aur uske nivāsī, P. 63, 64.

4. GDAMI, P. 119.

part of which near Ganjam is still called Mahendra Malā or the hills of Mahendra.

SAHYA is also one of the seven principal chains of mountain in India. It is still known as Sahyādri, and is the same as the northern portion of western ghāts as far as their junction with the Nīlgiri, north of Malaya.<sup>1</sup> It is situated between the river Kāveri in the South and the Godāvarī in the North.<sup>2</sup>

MALAYA is the southern part of the western ghāts, south of the river Cauveri, called the Travancore hills, including the Cardamon mountains extending from the Koimbatoor gap to cape comorin where it touches the ocean. Bhavbhūti tells us that the slopes of Malaya mountain are encircled by the river cauveri.<sup>3</sup> The Malaya abounds in sandal trees and is proverbially famous for its cool breezes<sup>4</sup>. Rajasekhara has described four peculiarities of Malaya according to its natural resources.<sup>5</sup>

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1. Apte V. S. : Practical Sanskrit-English Dictionary, P. 1196.
2. Rājasekhara : Kavyamīmāṃsā (G.O.S.) P. 331.
3. Bhavabhūti : Mahāvīracarita, V, 3.
4. Kālidāsa : Kumārasambhava, VIII 25.
5. Rājasekhara : Kavyamīmāṃsā (G.O.S.) PP. 92, 93.

Soddhala has mentioned four big forests of Jambūdvīpa namely Caitraratha, Nandana, Vaibhrāja and Dhṛti and four reservoirs of water namely Aruṇoda, Mānasa, Sitoda and Mahābhadrā.<sup>1</sup> These forests and the lakes are also mentioned in the Purāṇas.<sup>2</sup> The soldiers were asked to seek Udayasundarī in the above forests and around the above reservoirs of water.

Soddhala has alluded to four rivers of India namely the Godāvarī, the Tāpī, the Narmadā and the Yamunā.

The river Godāvarī has its source in the Brahmagiri, situated on the side of a village called Tryambaka about 20 miles away from Nāsik. The river flows eastward to the bay of Bengal. The City Pratisthāna of Kuntal country was situated on the bank of Godāvarī.<sup>3</sup> The river Tāpī has its source from the Vindhya-pādas i.e. Sātpurā range and falls into the Arabian Sea near Surat. It is said to be the daughter of the sun, (Bhānumatah suta,) still the water of the river consists of the coolness of the moon. It is at a distance of ten Yojanas from Nandāvatapura.<sup>4</sup> Narmadā

1. UK : P. 108.

2. Matsya Purāṇa, Ch. 121 (1 - 82).

Markandeya Purāṇa, Ch. 55 (2 - 3).

3. UK : P. 21.

4. UK. : P. 31.



rises from the Amarakantaka hills in the Vindhya range and flows into the gulf of Cambay. It is Revā by its second name. It is an abode of piety, says Soddhala, as a number of huts of ascetics are built on its bank. It is the Gaṅgā of the heaven that has descended directly to the earth. Bhṛgukaccha, the modern Breach is situated on its bank.<sup>1</sup> Yamunā takes its rise from Kalindagiri, a portion of the Bandarpuccha mountain, whence it is called Kalindakanyā.<sup>2</sup> It falls into the Ganges at Allahabad and a bath at the confluence is considered very meritorious.<sup>3</sup> The waters of the river had been purified by the contact of the body of Kṛṣṇa, who used to have water sports along with the multitude of Gopīs in love. It throws off foams on its bank as if it were the worn and torn pieces of the slough of Kaliyābhujāṅga.<sup>4</sup> Mathurā is situated on the bank of the river Yamunā.

Soddhala has also referred to various countries and cities in proper context of the work. They are noted as under:-

KUNTALA had been located by Rājasekhara in the Southern India and Śātavāhanas<sup>5</sup> are mentioned as the rulers of the

1. UK : P. 59.

2. Kālidāsa : Raghuvamśa, VI - 48.

3. Kālidāsa : Raghuvamśa, VI - 48, XIII 54 - 57.

4. UK : P. 55.

5. Rājasekhara : Kāvya-mīmāṃsā (G.O.S.) P. 50.

country.<sup>1</sup> Soddhala says, in the Kuntala, there was a city called Pratisthāna on the bank of the river Godāvarī. Malaya-vāhana, the hero of the tale, is said to be the ruler of this country. The tract of the country between the two rivers Godāvarī and Kṛṣṇā is the country of the Kuntalas, and sometimes portions of Karnāṭaka and Vidarbha are included in this country.

PRATISTHANA is located by Ksemendra<sup>2</sup> and Somadeva<sup>3</sup> on the river Godāvarī in the Deccan. Soddhala also follows the same tradition in his work. There is no doubt that this is the same Pratisthāna which is known to have been the capital of the Andhrabhrtyas, who bore the patronymic name of Sātavahana, Śalivāhana of which Hāla was an illustrious scion. Śalivahana Śaka is an era of the glorious king Śalivāhana. The popular belief also is that the Śaka era was founded by a king Śalivāhana reigning in A. D. 78 at Pratisthāna, which is the present Paithan on the Godāvarī in the Bombay State.

KONKANA, the term though used in the Bombay State in a mere restricted sense, denotes properly the whole strip of land lying between the western ghats and the Arabian sea.<sup>4</sup>

1. Ksemendra : Brhatkathamanjari, 1.1.71 and 1.3.17

2. Somadeva : Kathāsarit-sāgara, VI 83 and VIII 72.

3. Gazetteer of Bombay Presidency, Vol. I Part II P.283.

4. Kalidasa : Raghuvamśa, IV 58.

It is the country known as Paraśurāmakṣetra. Kālidāsa names this country as Aparānta,<sup>1</sup> Sodḍhala refers to three Śilāhara kings of Koṅkana, namely Cchittaraja, Nāgārjūna and Mummu-nirāja. Sthānaka was the capital city of Koṅkana. The Poet went there and enjoyed the patronage of the above three rulers in the assembly of great poets.<sup>2</sup>

STHĀNAKA is modern Thānā located to the north of Bombay in the Bombay State. This is Sthānakapura of Koṅkana in the Jain Āgamas. It is said to be Dronamukha, which means that it could be approached by both the paths of land and water.<sup>3</sup>

LĀTA is southern Gujarat including Khāṇḍeśa or the tract of territory situated between the river Mahī and the lower Narmadā. The limit of Lata is changed from time to time. Latamandala, a unit of the Calukya empire under Jayasimha and Kumārapāla is said to be from the Mahi or the

1. Kālidāsa : Raghuvamśa, IV 58.

2. UK : P. 12.

3. Sāṇḍesarā B. J. : Jain Āgama Sāhityamaṅ Gujarat, P. 251.

Vyavahārasūtra, Malayagiri Āvṛtti, Part 3 P. 127.

तस्य वा द्रोणमुखं जल (स्नान) निगमिष्येति ।

यथा कोंकणदेशे स्थानकं नाम नगरम् ।

Narmadā downward including the country along the coast and reaching as far as Navsārī or Purnā.<sup>1</sup> Skandapurāṇa speaks of twenty one thousand villages of Lātadeśa.<sup>2</sup> Rājasekhara had a partiality for Lāta (South Gujarat). According to him it was the crest of the earth. Its people, however hated sanskrit, but spoke elegant Prākṛita<sup>3</sup> in a beautiful way. Its women were noted for their beauty and elegance of speech. Its poets possessed distinctive literary traits; and favoured the style called Lāṭi. Humour was its speciality.<sup>4</sup> Vatsarāja of Caulukya Vamśa, who patronised Sodḍhala was the king of the Lātadeśa.<sup>5</sup>

In this Lāta, on the bank of the river Narmadā, there is a village named Kāyāvarohana, Karavaṇa. According to Saivas Pasupatācārya Lakulīśa was born in this village.

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1. Sāṅkalia H. D. : Studies in the Historical and Cultural Geography & Ethnography of Gujarat, P. 33.
  2. Skanda Purāṇa, Mahesvara-khanda - I, Kumārikā-khanda-II 39, 146.
  3. Rājasekhara : Kāvya-mīmāṃsā (G.O.S.) P. 34.
  4. Munshi : Glory that was Gurjara deśa, P. 136.
  5. UK : P 12.

This Pāśupata Sampradaya originated in the Lāṭa and from there it spread everywhere. This incident is of great importance in the cultural history of Gujarat.<sup>1</sup>

Bhṛgukaccha, the modern Broach, was the capital city of the Lāṭadesa. It is located on the river Narmadā. It is said to be an ancient port of Gujarat. In the Āgama literature it is Bharukaccha and is referred to as Droṇa-mukha.<sup>2</sup> Sodḍhala refers to it as the most excellent among cities (Prakṛṣṭam Pattaneṣu).<sup>3</sup> Jināgama defines Pattana as a city which can be approached by means of carriages, horses and boats.<sup>4</sup>

Saurāstra, which is also called Anarta, is the modern Peninsula of Kathiawar and some portion of northernmost Gujarat. Sodḍhala has referred to Prabhāsa Kṣetra, the modern Somanātha or Prabhāsa Pāttana on the coast of Kathiawara, where the demon Mayābala and Dambholi who are in search

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1. GSI, I P. 15.

2. Ācārāṅga Sūtra, Śilāṅkadeva Vṛtti, part 1-2 P. 258.

द्रोणमुखं जलस्थलनिगमिप्रवेशं यथा भरुकच्छं ताम्रलिसिन्धु ।

3. UK : P. 85.

4. Jivābhigama Sūtra, Ācārya Malayagiri Āvṛtti, P. 40.

जलस्थलं शक्यं गम्यं द्रोणं नौगिरं जलं ।

of Udayasundari meet together. Both have arrived here to offer worship to Somanātha for the fulfilment of their desired object.<sup>1</sup> Looting of Somanātha<sup>2</sup> was the object of Mahmud's sixteenth raid. Mahmud left Ghazni in December A. D. 1023, and appeared before Somanāth about March A. D. 1024. He spent about a year in Gujarat and returned through Sindh to Ghazni which he reached about April 1026.

VALABHĪ was the ancient capital city of the state of the same name. At present it is a small town called Valā, situated on the Southern bank of the river Ghelo, about twenty two miles north-west of the modern city of Bhāvanagar, and sixteen miles away on north of Songadha Station.<sup>3</sup> Valabhi was a centre of culture. The history of Maitrakas of Valabhi has been very well reconstructed on the basis of their copper plate grants since 490 A. D. to 770 A. D. We find twenty sovereigns of this dynasty. Their Vamsavalī, family tree, has been already shown in the ~~previous~~ chapter. The founder of Maitrakas of Valabhi was one named Senāpati

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1. ~~Sodhana~~ : UK, P. 143.
2. Gazetteer of the Bombay Presidency, Vol I, Part I, P. 164, note 5.
3. Gazetteer of the Bombay Presidency, Vol. VIII (Kathiawar) PP. 670 - 671.

Bhattāraka. Soddhala refers to Śilāditya VII the last emperor of Valabhī dynasty. His brother was Kalāditya from whom the poet describes his own descent. During the reign of Dharasena of this dynasty the Ravana Vadha Kāvya was written by Bhatti, as is shown in the last verse of the Kāvya.<sup>1</sup> There were four kings of the name of Dharasena, and therefore, it is not possible to say which of these Dharasenas was the patron of Bhatti. As these four kings are known to have ruled at Valabhi roughly between 495 and 641 A. D., Bhatti lived, at the earliest, in the beginning of the 6th century, and at the latest in the middle of the 7th.<sup>2</sup>

Hieum Tsang, a Chinese traveller, describes Valabhī as Fa-la-pi.<sup>3</sup> Valabhī was a centre of business and learning. The religious tolerance was observed in Valabhī is evident from the copper plates of its kings. Valabhī kings were Śaivas and yet it is clear that Vaiṣṇava-dharma was also prevalent there. Devardhi Gaṇi also convened a Jain Session at Valabhī for the systematic arrangement of the Jain scriptures about the middle of the 5th or the beginning of the 6th century A. D.<sup>4</sup> It is, the Chinese traveller, writes

1. Bhatti : Bhatti Kāvya, P. X.
2. De S. K. : History of Sanskrit literature, P. 183.
3. GSI, I P. 49.
4. Vaidya N.V. : Nāyādharmakāṇḍo, Introduction, III P.  
Gāndhi Hirālāl : Study of Ardhamāgadhi grammar, P. 9.

that there were two Vidyālayas in India, one in Nālanda in Bihar and the second in Valabhī. We find a model of the administration of Valabhī kings in their copper plate grants. For the downfall of Valabhi, it is said that a Marwādi Bania named Ranka was responsible. He called the foreigners who uprooted Śīlāditya the last king of this dynasty. According to another view, Arabs invaded through the sea and destroyed Valabhī.<sup>1</sup>

MATHURĀ was the ancient capital of Surasena Janapada. Indrapura was its another name. It was a business centre as it was located on the high way of ancient India.<sup>2</sup> The river Yamunā flows to the north of it. Soddhala says that it was encircled by ditches. It was as it were a charm of Uttarāpatha through its excellent gardens. With white-washed mansions it appeared as it were the fame of the human world. It was the residence of Kṛṣṇa in his childhood.<sup>3</sup>

NANDĀVATA is referred to by Soddhala as a city of the Ābhira country, located at a distance of ten Yojanas from the river Tāpī. Vasantaśīla, a gardener had gone there to

1. GSI, I, 52.

2. Sāṇḍesarīa B. J. : Jain Āgama Sāhityāmaṇ Gujarāt, P.119.

3. UK : PP. 54, 85.



see the gardens.<sup>1</sup>

SURPĀRAKA is indentified with Sopārā (Nālā Sopārā) in the district of Thānā 37 miles north of Bombay and 4 miles north-west of Bassein. It was a great Tīrtha in ancient times. Dr. Bhagvanlal Indraji got it excavated and he discovered an inscription of Aśoka.<sup>2</sup> Soddhala says, "Vatsaraja, the king of Lāta, coming from Śurpāraka-nagara entered and sat in the temple in the vicinity of the road. He saw there a eulogy on the wall."

Lānkā seems to be situated in the Southern-most part of the Indian Peninsula, as an island in the Indian ocean. It is identified with Ceylon.<sup>3</sup> Soddhala has referred to it as Lānkā-puri decked with gold. He says, "It is an abode of demons containing golden buildings and the fortresses. Formerly it was overcome by the tender-hearted Rāma. Vibhīṣana,

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1. UK : P. 27.

2. Umāśankara Joshi : Puraṇamān Gujarat, PP. 187, 188.

3. UK : इत्तो दक्षिणेन सिन्धुरस्ति । ततः परं पारमुत्तीर्णं  
ववलिदेतस्मिन्मनुजप्रचारिणि प्रदेशे किमपि  
सुमनसाग्रसन्धे - - - - - पृ. ५८.

ii. गन्ताहमितो दक्षिणेन सिन्धोः परकूलवर्तिनि - - - स्थानम् पृ. ८६.

iii. विभीषणस्य कीशजातमाहर्तुं हिरण्यपरिवारां लङ्कापुरीं  
प्रसाधयितुम् - - - पृ. ८७.

the successor of Rāvaṇa, had a treasury of gold amassed since the time of Kubera."<sup>1</sup> Rāmāyana describes the luxury of the people in Laṅkā. The lovely city had well-arranged high roads, and outstretched rows of the palatial buildings with its golden windows and pillars. The mansions of the demons were shining with places paved with sphatika, adorned with gold, variegated with vaidūrya and studded with the rows of pearls.<sup>2</sup>

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 1. UK : अस्त्येव शक्तलसुवर्णमयागारप्राकारपरिकरा रत्नसां  
 लगरी लङ्का । सा च पूर्वं रामेणपि साधिता । ---  
 विभीषणस्य च कुबेरकालात् संवितं केशजातम् -- पु. ५७.

2. Valmiki : Rāmāyana Sundarkāṇḍ II, 48 - 50.