

TRANSLATION

MAHĀMĀYŪRĪ

LIST OF YAKSAS

Translated by D. C. SIRCAR

1. Introduction

The *Mahāmāyūrī* (i. e. the Great *Dhāraṇī* of the Peacock Suvarṇaprabhāsa), called *Vidyārājñī* (queen of magic), is one of the five famous magical texts of Northern Buddhism, known collectively as the *Pañcarakṣā* (fivefold protection). The work, essentially a charm for protection against snakes, was translated into Chinese (no less than four times between the fourth and eighth centuries A. D.) as well as in Tibetan. Many unconnected elements came gradually to be associated with the old nucleus of the text dealing with the story of 'the Golden-ray Peacock', and the works appearing in the three early Chinese translations (including one ascribed to Kumārajīva who prepared it in 402-12 A. D.) are believed to be diverse aspects of the same text. The list of the Yakṣas worshipped in various localities is wanting in the earliest Chinese translations. Two of the translations belonging to the period of the Eastern Tsin (317-420 A. D.) are attributed to the monk Po Śrīmitra who belonged to a royal family of 'the Western countries' and came to China between 307 and 322 A. D. The first integral Chinese translation of the *Mahāmāyūrī* text is assigned to the Indo-chinese author Saṅghabhaṭa (or °bhara) who came to China from Fu-nan and completed the work in 516 A. D. The Tibetan translation is ascribed to Śilendrabodhi, Jñānasiddhi, Śākyaprabha and Bande Ye-ses-sde.

The Sanskrit text of the *Mahāmāyūrī* was printed by Serge d'Oldenburg in the *Memoirs of the Eastern Section of the Imperial Russian Society of Archaeology* (Vol. XI, 1897-1898, Petersburg, 1899, pp. 218ff. ; cf. M. Watanabe, 'A Chinese Text corresponding to Part of the Bower Ms.', in *JRAS*, 1907, pp. 261 ff. The text of the section dealing with the Yakṣas was ably edited by S. Lévi in the *Journal Asiatique*, Ser. XI, Vol. V, 1915, pp. 19-138, and Lévi's paper was translated into English by P. C. Bagchi in the *Sino-Indian Studies*, Vol. III, Parts 1-2, April-July, 1947, pp. 13-87 ; see also V. S. Agrawala in the *Journal of the U. P. Historical Society*, Vol. XV, Part ii, 1942, pp. 24-52. Bagchi does not refer to Agrawala's article.

There are many variant readings, some of which are palpably wrong. The place names are often repeated. Another source of confusion is that, in some cases, the texts are conflicting, the same name being represented as that of the Yakṣa in one or a few, but as that of his place is another or others. In the Chinese and Tibetan texts, the names are sometimes transliterated and sometimes translated. The translations of names are often inaccurate. The text has no literary merit, but is valuable to the student of early Indian geography and also to one interested in the religious life of ancient India, even though it is doubtful that the association of a certain Yakṣa with a particular locality has to be regarded as genuine in all cases.

The shorter redaction of the work begins with the Buddha introducing to Ānanda the Peacock King who lived in a locality to the south of the Snow Mountain and said how the recital of the sacred text of the formula of the Great Peacock King in the morning and in the evening made one secure during both day and night. This is followed by other details. The developed text of the *Mahāmāyūrī* begins with invocations followed by the episode of the monk Svāti who is bitten by a serpent while

chopping wood. Ānanda calls for the Buddha's help and the latter then communicates to him the Peacock Dhāranī. Thereafter comes the invocation of a chain of divinities, in groups, for assuring the effectiveness of the said Dhāranī, each group having its own Dhāranī. Here we find a mobilisation of the Buddhist pantheon together with the popular deities. There are the Bodhi trees of the seven Buddhas ; the four Mahārājas ; Kubera's son Naravāhana ; the Yakṣa protectors of cities, etc. ; the twentyeight Mahāyakṣa-senāpatis who are the Dharmabhrātṛs of Vaiśravaṇa ; the group of female divinities who guarded the Bodhisattva in his mother's womb ; twelve Mahāpiśācis with eight others and seven more ; five Mahārākṣasīs with eight others and ten and twelve more ; twelve Mātṛs ; the Mahāpiśāci Ekajaṭā (wife of the Rākṣasa Rāvaṇa residing on the sea-shore) ; and seventyseven Mahārākṣasīs. We are concerned here only with the text relating to the Yakṣa protectors of cities, etc.

The list of the Yakṣas in the *Mahāmāyūrī*, as we have said, is valuable for the geographical names mentioned in association with the divinities. Some of the names appear to be doubtful while some of them cannot be identified. It has, however, been realised that the ignorance and carelessness of the scribes have led to the modification of the proper names in some cases, but that the Chinese and Tibetan translations help us in determining, on the whole, the text as it was read in the seventh and eighth centuries and even in the sixth century A. D.

The *Pañcarakṣā* or 'the fivefold protection spell' consists of the following five texts : (1) *Mahāpratisarā* for protection against diseases and other evils, (2) *Mahāsahasrapramardīnī*, against evil spirits, (3) *Mahāmāyūrī*, against hostile planets, wild animals and poisonous insects, and (5) *Mahāmantrānusārīṇī* (*Mahārākṣāmantrānusārīṇī*), against diseases. According to Bāṇa's *Harṣacarita* (Chap. V), when king Prabhākaravardhana of Theśwar was lying in his death-bed, sacrifices and ceremonies

of various kinds were performed and the *Mahāmāyūrī* was recited. The *Māyūrī-viṣa-vidyā*, 'peacock science against poison', is mentioned in a stanza attributed to Rājaśekhara in Jalhana's *Sūktimuktāvalī*. See Winternitz, *Hist. Ind. Lit.*, Vol. II, p. 385 ; *Harṣacarita*, trans. Cowell and Thomas, p. 137.

2. Text and Translation

1. *Krakucchandaḥ Pāṭalīputre* 2. *Sthūnāyāṁ c=Āparājitaḥ* |
3. *Śailo Bhadrasure Yakṣa* 4. *uttarāyāṁ ca Mānavaḥ* || I.

I. Krukucchanda stays at Pāṭalīputra, Aparājita at Sthūnā (Sthūnā is a wrong spelling), the Yakṣa Śaila at Bhadrapura and Mānava in the northern quarter.

(1) The section is metrically defective owing to a syllable in excess. Pāṭalīputra or Pāṭaliputra stood at the junction of the Gaṅgā and the Śoṇa near modern Pāṭnā in Bihar. See Section 122 below.

Readings. Kou-liu-sun-t'o or Kiu-liu-sun-t'o (Kurusunda) ; Kie-kou-ts'un-na (*Chinese*). 'Khor-ba-'jig (circulation-to-destroy =Krukucchanda) (*Tibetan*).

Po-to-li-fu ; Po-ch'a-li-tseu (*Pāṭali-son*) (*Chinese*). Skya-nar-bu (*Pāṭali-flower-son*) (*Tibetan*).

(2) Sthūnā cannot be located satisfactorily. Lévi says that the *Udāna* (VII. 9) places it in the Malla country which lay about the present Deoria District of U. P. See also Section 109 below.

Readings. Sthālā (*Indian*). T'ou-na, Su-t'u-nu (*Chinese*). Ka-ba (pillar) (*Tibetan*).

A-po-lo-she-to, A-po-lo-ni-to (Aparānīta), A-lo-po-she-to (sic) ; Pu-cheng (no-glory=Amahāyaśāḥ) (*Chinese*). Gz'an-gyis-mi-thub (not surpassed by another) (*Tibetan*).

(3) Bhadrapura cannot be satisfactorily located. Lévi places it near Pāṭaliputra. Sometimes it seems to be located in the Aṅga or Suhma country. Cf. Section 121 below.

Readings. Saura (*Indian*). She-lo ; 'Shen hieu (good-well-

behaved=Subhadra) in the city of She-lo' (*Chinese*). Brag (rock—Yakṣa) (*Tibetan*).

[The kingdom of] Po-t'o, [the city of] Shen-hien (good-well-behaved=Subhadra), [the Yakṣa] Shen-hien (*Chinese*). Groñ-khyer-bzañ (happy city) (*Tibetan*).

(4) *Uttarā* (the northern quarter) is not usually regarded as a place name.

Readings. U-tan-yue; 'the northern region' (*Chinese*). Byañ-phyogs (northern region) (*Tibetan*).

Mo-na-p'o, Na-p'a (sic) (*Chinese*). Śid-kyi-bu (son of Manu) (*Tibetan*).

5. *Va rapāṇi Rājagṛhe Gṛdhrakūṭe kṛt-ālayaḥ |*
triṣ=kr̥tvā c= ānuparyeti sāgar-āntāṃ vasundharām ||
mahābalo mahātejāḥ sata-yojana-vikramaḥ || II.

II. Vajrapāṇi stays at Rājagṛha; he has his abode at Gṛdhrakūṭa; three times he traverses the earth as far as the ocean; he has great strength and great might and his valour spreads over (or, step covers) one hundred *yojanas*.

(5) Rājagṛha is modern Rājgir in the Patna District, Bihar, and Gṛdhrakūṭa is one of the celebrated peaks in the hills around Rājgir. The real purpose of the second line of the verse is not clear. It is interesting to note that another Yakṣa named Vakula is also located at Rājagṛha below (Section 8; cf. Section 182). This is probably because Vajrapāṇi was the Yakṣa residing particularly on the Gṛdhrakūṭa peak at Rājagṛha.

Readings. Pei-chou-lo-po-ni; Kin-kang-shou (diamond-hand), 'Diamond-hand' (*Chinese*). Lag-na-rdo-rje (thunderbolt-in-hand) (*Tibetan*).

Wang-she (house of king=Rājagṛha) (*Chinese*). Rgyal-po'i-khab (house of king=Rājagṛha) (*Tibetan*).

Ki-she-kiue; Tsiu-fong (vulture-peak) (*Chinese*). Bya-rgod-phuñ-po (vulture-peak) (*Tibetan*). *Kṛtālaya*; is not a proper name. *Triṣkr̥tvā=trikṛtvā=lang gsum*, 'three times' (*Tibetan*).

For *c* = *ānuparyeti*, *c* = *ānupayāti* (*Indian*); *bar-du-'gro-byed-pa* (going to the middle, probably *antarāyāti*) (*Tibetan*).

Hanumā-tīre Sāgaraḥ (*Indian*); *rgya mch'oi-mtha'-yi-bar-gyi-sar* (on the land between the borders of oceans). Tibetan has *bcur* (ten) for *śata* or 100. Cf. Section 58.

6. *Garuḍo Vipule Yakṣas* — 7. *Citraguptaḥ Sthitimukhe* |
8. *Rājagṛhe Vakulo Yakṣo mahāsainyo mahābalaḥ* || III.

III. The Yakṣa Garuḍa stays at Vipula, Citragupta at Sthitimukha and the Yakṣa Vakula possessing a great army and great strength stays at Rājagṛha.

(6) Vipula is one of the hills around Rājgir. For another Yakṣa staying on the Gṛdhrakūta peak at Rājagṛha, see Section 5 above. Rājagṛha is mentioned in Sections 5 and 182.

Readings. Kia-lu-t'o, Kie-lu-t'u; Kin-ch'a-niao (bird with golden wings) (*Chinese*). Mkha'-ldiñ (air-hover) (*Tibetan*).

Vipula (epithet of Garuḍa) (*Indian*). P'i-fu-lo (*Chinese*). Rgyas-pa (expanded) (*Tibetan*).

(7) Sthitimukha cannot be located satisfactorily, but is supposed by Lévi to have been a place on the slope of the Vipula hill. The name Citragupta reminds us of the homonymous Brāhmanical deity who was the scribe of the god Yama.

Readings. Che-to-lo-kieu-to, Che-to-lo-ki-to (*Chinese*). Sna-chogs-sbed-pa (divers-hidden) (*Tibetan*).

Sthirīpura, Citimukha (*Indian*). Ti-li-ti-mu-k'o, Ts'eu-ti-mu-k'ia, Che-ti-mu-k'i (*Chinese*). Gnas-sgo (site-gate) (*Tibetan*).

(8) The first half of the line is metrically defective because of a syllable in excess. Rājagṛha (modern Rājgir) is already mentioned above (Section 5); cf. Section 182 below.

Readings. Vakkula (*Indian*). Po-kou-lo, Po-kiu-lo (*Chinese*). Ba-kul (*Tibetan*).

9-10. *Kāl-Opakālakau Yakṣau vasataḥ Kapilavastuni* |
yatra jāto munir = Buddho Śākyaketur = Mahāmuniḥ || IV.

IV. The two Yakṣas, Kāla and Upakālaka (Upakāla), live at Kapilava(vā)stu where the sage Buddha called Śākyaketu (literally, the banner of the Śākyas) and Mahāmuni (literally, the Great Sage) was born.

(9-10) The correct form of the name is not *Kapilavastu*, but *Kapilavāstu*. See Sircar, *Stud. Geog.*, 2nd ed., pp. 313-14. It was a town about the border between the Nepalese Tarai and the Basti District of U. P., not far from the village of Padariya in the Tarai, where the Rumindei pillar inscription of Aśoka stands. The second foot of the stanza has one syllable in excess. For Kapilava(vā)stu, see also Section 129.

Readings. K'o-to...You-po-k'o-to (Khāta-Upakhāta), Ko-lo-siao (small *Kāla*), Ta-siao-hei (great-small-black) (*Chinese*). Nag-po-ñe-nag-po (black-near-black) (*Tibetan*).

Kia-'pi-lo [kingdom], Kie-pi-lo [city] (*Chinese*). Ser-kya-yi-gnas-na (city of the brown = Kapilavāstu) (*Tibetan*).

11. *Kalmāṣapādo Vairāyāṃ* 12. *Virāṭeṣu Maheśvaraḥ* |
13. *Bṛhaspatiś = ca Śrāvastyāṃ* 14. *Sākete Sāgara*
vaset || V.

V. Kalmāṣapāda stays at Vairā, Maheśvara in the Virāṭa country, Bṛhaspati at Śrāvasti, and Sāgara at Sāketa.

(11) Vairā, which Lévi identifies with Wer to the south-east of Bharatpur, cannot really be located satisfactorily.

Readings. Ko-mo-li(shoe)-po-t'o ; Pan-tou-tsiu (spot-peas-foot), Pan-tsiu (spot-foot) (*Chinese*). Rkan-bkra-po (spotted foot) (*Tibetan*). For Kalmāṣapāda, see *JPTS*, 1909, pp. 130ff.

Vairyā (*Indian*). P'i-lo, Pi-lo-ye, Fei-lo-ye (*Chinese*). Dgra-can (having enemy) (*Tibetan*).

(12) The Virāṭa country is the same as Matsya located in the Bharatpur-Alwar-Jaipur region. It had its capital at Virāṭanagara which is modern Bairat, 41 miles north-east of Jaipur.

Readings. P'i-lo to ; Tseu-lo-ch'a (Cīrāṭa) and Che-lo-to

(Cirāta = Kirāta)(*Chinese*). Ci-ra-ta (Cirāta = Kirāta) (*Tibetan*).

Mo-hi-tsou-lo, Mo-hi-shou ; Ta-pei (great-white=Mahāśveta), Ta-tseu-tsai (great sovereign) (*Chinese*). Dbañ-phyug (lord-master) (*Tibetan*).

(13) Śrāvasti is modern Set-Mahet on the borders of the Gonda and Bahraich Districts of U. P.

Readings. P'i-li-hai-po-ti, Pi-li-ho-po-ti, Wu-ho-so-po-ti (*Chinese*). Phur-bu (the planet Jupiter) (*Tibetan*).

Sho-wei, She-lo-fa (*Chinese*). Mñan-yod (to-hear-is) (*Tibetan*).

(14) Sāketa, also mentioned in Section 118 below, was adjacent to Ayodhyā in the Faizabad District, U. P. The word *vaset* has been used in the sense of *vasati*.

Readings. So-che-to, So-k'i-tu, So-k'i-to (*Chinese*). Gnas-bcas-pa (place-having—sic) (*Tibetan*).

So-kia-lo, So-kie-lo, So-ye-lo (*Chinese*). Rgya-mcho (ocean) (*Tibetan*).

15. *Vajrāyudhaś = ca Vaiśālyāṁ* 16. *Malleṣu Haripiṅgalaḥ |*

17. *Vārāṇasyāṁ Mahākālaś =* 18. *Campāyāṁ ca Sudarāṇaḥ || VI.*

VI. Vajrāyudha stays at Vaiśālī, Haripiṅgala in the Malla country, Mahākāla at Vārāṇasī, and Sudarāṇa at Campā.

(15) Vaiśālī is modern Basarh in the Muzaffarpur District, Bihar. It was the ancient capital of the Licchavis.

Readings. Fa-sho-lo-you-t'o ; Kin-kang-chang (diamond-arm = Vajrabāhu), Kin-k'ang-chu (diamond-pestle—sic) (*Chinese*). Rdo-rje-mchon (diamond-arm = Vajrabāhu).

P'i-sha-lo, P'i-so-lo, Pi-sho-li (*Chinese*). Yañs-pa-can (extent-having) (*Tibetan*).

(16) The Malla country is located around the present Deoria District of U. P.

Readings. Mo-lo ; Li-she (athlete) (*Chinese*). Gyad (athlete) (*Tibetan*).

Ho-li-ping-kia-lo, Ho-li-ping-kie-lo, Ho-li-ping-ye-lo ; She-tseu-ts'ing-she (lion-green) (*Chinese*). Spre'u-ltar-dmar-ser (monkey-similar-grey) (*Tibetan*).

(17) Vārāṇasī (popularly called Banāras) is the headquarters of the District of that name in U. P.

Readings. P'o-lo-na, So-lo-na (sic), P'o-lo-na-sse (*Chinese*). Bā-ra-na-se (*Tibetan*).

Mo-ho-ko-lo ; Ta-hai (great-black) (*Chinese*). Nag-po-che (great-black) (*Tibetan*). Mahākāla is Śiva worshipped at Vārāṇasī.

(18) Campā lay in the suburbs of the present town of Bhagalpur in Bihar. It was the ancient capital of Aṅga.

Readings. Chan-po (*Chinese*). Cam-pa (*Tibetan*).

Siu-t'o-li-sho-na ; Shen-hien (beautiful-to-look) ; Shen-hieu (beautiful-look) (*Chinese*). Lta-na-sdug (beautiful to see) (*Tibetan*).

19. *Viṣṇur = Yakṣo Dvārakāyāṁ* 20. *Dharaṇo Dvārapāliyāṁ*

21. *Vibhīṣaṇas = Tāmraparṇyāṁ* = 22. *Uragāyāṁ = ca Mardanaḥ* // VII.

VII. The Yakṣa Viṣṇu stays at Dvārakā, Dharaṇa at Dvārapāli, Vibhīṣaṇa in Tāmraparṇi and Mardana at Uragā.

(19) Modern Dwarka (Dvārakā) in Kāthiawar (Gujarat State) is the substitute of the ancient city of that name which was washed away by the floods of the sea. Dvārakā is also mentioned in Section 123 (cf. Section 136). The name of the Yakṣa is interesting because it was the abode of Vāsudeva Kṛṣṇa identified with Viṣṇu.

Readings. P'i-fu-niu (Vipnu) ; Fei-k'ien-nu (Vighnu), Po-k'ien-nu (sic), Fei-she-nu (*Chinese*). Khyab-'jug (penetrating) (*Tibetan*).

T'o-lo-ko, P'o-lo-kia (Bārakā) ; T'o-lo (*Chinese*). Sgo-can (having-door) (*Tibetan*).

(20) *Dvārapālyām* has been written *Dvārapāliyām* for the metre's sake. *Dvārapāli* and its variants cannot be located satisfactorily. Lévi draws our attention to *Dvārapāla* in the Punjab region, which is mentioned in the *Mahābhārata* (II. 32.14).

Readings. Dhalana, Varuṇa, Dharanya (*Indian*). T'o-lo-nai = 'to hold', To-lo-ni (*Chinese*). 'Jin-pa-po (holder) (*Tibetan*).

Dvārapāri, *Dvārapālā* (*Indian*). T'o-lo-po-pi; Hu-men (guard-gate) (*Chinese*). Sgo-druñ (door-nearness - sic) (*Tibetan*).

(21) *Tāmravarṇī* (Greek *Taprobane*; cf. *Laṅkā* below, Section 65) is an old name of Ceylon. The name of the *Yakṣa* is interesting because *Vibhīṣaṇa* was placed on *Rāvaṇa*'s throne by *Rāma* after his conquest of *Laṅkā*.

Readings. P'i-p'i-sho-na; K'o-wei (redoubtable), K'o-wei-hing (redoubtable figure) (*Chinese*). 'Jigs-byed (terrifying) (*Tibetan*).

Tāmravarṇī, *Āmravarṇā* (*Indian*). Tan-lo-po-mo; Shu-t'ong-she (colour of burnt copper), Ch'e-t'ong-che (colour of red copper), T'ong-she (copper-colour) (*Chinese*). Zañs-kyi-'dab-ma (copper leaf = *Tāmravarṇa*) (*Tibetan*).

(22) *Uragā* cannot be located with certainty, but may be the same as *Uragapura*, i. e. *Uṛaiyūr* in the suburbs of *Tiruchirapalli* in *Tamilnadu*. The correct reading may, however, be *Uraśā* or *Urasā* which is the old name of the *Hazara District* in the *North-West Frontier Province* (Ptolemy, VII. 1.45; Stein on *Rājatar.*, V. 217).

Readings. U-lo-kia; Sha-ye-cho ([*Ura**] *śāyām ca*) (*Chinese*). Prañg-gi-'gro (serpent-gait) (*Tibetan*).

Madana (*Indian*). Mo-t'o-na, Mo-ta-na (*Chinese*). 'Joms-pa-po (oppressor = *Mardana*) (*Tibetan*).

23. *Aṭavyām* = *Āṭavako Yakṣaḥ* 24. *Kapilo Bahudhānyake* |

25. *Ujjayanyām Vasutrāto* 26. *Vasubhūtir* = *Avantiṣu* || VIII.

VIII. The Yakṣa Āṭavaka lives at Aṭavī and Kapila at Bahudhānyaka ; Vasutrāta stays at Ujjayanī and Vasabhūti in the Avanti country.

(23) The section is metrically defective. Better read *Āṭava* for *Āṭavaka* for the sake of metre. There were certain forest kingdoms generally called Aṭavī, two of the groups of forest states being called 'the eighteen forest kingdoms' (*aṣṭādaś-āṭavī-rājya*), one in Orissa and another near Jabalpur. The Buddhist literature seems to locate the city or country of Aṭavī, or one of the territories or cities of this name, between Magadha and Kosala. Āṭavaka is the same as the Yakkha Āṭavaka in Pali literature.

Readings. Lin (forest), K'oang-ye (jungle), K'oang-ye-lin. (forest of jungle) (*Chinese*). 'Brog (jungle) (*Tibetan*).

A-ch'a-po-kiu (Āṭavaka), A-to-p'o (Āṭava) ; K'oang-ye (jungle) (*Chinese*). 'Brog-gnas-po (jungle-living) (*Tibetan*).

(24) Bahudhānyaka is mentioned on the coins of the Yaudheyas apparently as their capital. It was probably modern Khokhrakot near Rohtak, Rohtak District, Haryana.

Readings. Kia-p'i-lo, Kie-pi-lo (*Chinese*). Ser-skya (brown) (*Tibetan*). See Sections 52 and 97.

Vasudhānyaka (*Indian*.) To-ku (much cereal), To-tsai (much wealth=Bahudhanaka), To-tao (much rice) (*Chinese*). 'Bru-maṅs (much grain) (*Tibetan*).

(25) Ujjayanī is generally spelt *Ujjayinī* which was the capital of Avanti. It is modern Ujjain, headquarters of a District of that name in Madhya Pradesh. The name of the Yakṣa here was expected to have been Mahākāla, the famous Jyotirlinga of Śiva at Ujjayinī.

Readings. Yu-sho-ye-ni, U-she-ni (*Chinese*). 'Phags-rgyal (risen-victorious) (*Tibetan*).

P'o-siu-to-lo (Vasutāra) ; Hu-she (guard-world—sic) (*Chinese*). Nor-bsruṅ (treasure-guard) (*Tibetan*).

(26) The Avanti country (also mentioned in Section 87) was roughly the present West Malwa of which Ujjayinī, headquarters of a District of that name in Western Madhya Pradesh, was the capital.

Readings. Vasubhūmi (*Indian*). P'o-pu-ti (Va[su*]bhūti), Po-su-pu-mi (Vasubhūmi), Wa-su-pu-ti (Vasubhūti) (*Chinese*). Nor-'byor (treasure-fullness=Vasubhūti) (*Tibetan*).

P'o-lan-ti (Varanti), Ho-la-man-ti (Ravanti), A-lo-wan-ti (Arvanti) (*Chinese*). Bsrūn-byed (protection-do) (*Tibetan*).

27. *Bharuko Bharukaccheṣu* 28. *Nando Ānandapure sthitaḥ!*
29. *Agrodake Mālyadhara* 30. *Ānando Maraparpaṭe || IX.*

IX. Bharuka lives in the Bharukaccha territory and Nanda at Ānandapura; Mālyadhara stays at Agrodaka and Ānanda at Maraparpaṭa.

(27) Bharukaccha (Bhṛgukaccha) is modern Broach on the mouth of the Narmadā. The country of Bharukaccha comprised the present Broach District of Gujarat.

Readings. Po-lo-kia, K'iou-lou-ko (Guruka); Shui-t'ien (god of water = Varuṇa) (*Chinese*). Gso-ba (maintainer = Bharaka, Bharaka) (*Tibetan*).

P'o-lou-ko-ch'o, Po-lu-kie-ch'o, Po-lu-kie ts'e (*Chinese*). Gso-ba'i-mtha' (bank of maintainer = Bharakaccha) (*Tibetan*).

(28) The section is grammatically and metrically defective. Ānandapura is modern Vadnagar to the north of Ahmedabad in Gujarat.

Readings. Nan-t'o, Huan-hi (joyful) (*Chinese*). Dga'-bo (joyful) (*Tibetan*).

Nandapura (*Indian*). A-nan-t'o-fu-lo; Huan-hi (joyful) (*Chinese*). Ñe-dga'-groṅ-khyer (near-joyful city = Ānandapura) (*Tibetan*).

(29) Agrodaka (also mentioned in Section 127) in modern Agroha, thirteen miles north-west of Hissar in the Hissar District, Haryana.

Readings. A-kiu-lou-t'o-fen(ko) (Yakṣa), Shen-shui ('higher-water'—place) (*Chinese*). Chu-mchog ('excellent-water'—place) (*Tibetan*).

Mālādhara (*Indian*). Mo-li-t'o-lo; Che-hua-man (hold-flower-garland), Che-man (hold-garland) (*Chinese*). Phreñ-ba-'jin (garland-hold) (*Tibetan*).

(30) One of the variant readings for *Maraparpaṭa* is *Maraparvata*, i.e., apparently *Amaraparvata*, which seems to be correct. *Amaraparvata* may be the Amarkantak range, the source of the Narmadā. Lévi suggests that *Amaraparvata* may be located in the Punjab region on the basis of the *Mahābhārata*, II. 32 11. Cf. *Rām.*, II. 71.3.

Readings. A-nan-t'o (*Chinese*). Kun-dga' (complete-happy) (*Tibetan*).

Maraparyāṭa, Maruparvata, Maraparvata (*Amaraparvata*) (*Indian*). Po-lo-po-to (Parpata), Mo-lo-po-po-che (Marapar-pata), Mo-lo-po-ch'a (Marapaṭa) (*Chinese*). 'Chi-med-sa-z'ug (immortal-earth-grease—*Amaraparpata*) (*Tibetan*).

31. Śukladāṁśtraḥ Suvāstau ca 32. Dṛḍha-nāma(mā)

Manasviṣu |

33 Mahāgirir = Girinagare 34. Vāsavo Vaidiṣe vaset || X.

X. Śukladāṁstra lives in Suvāstu and Dṛḍhanāman in the Manasvin territory; Mahāgiri stays at Girinagara, and Vāsava at Vaidiṣa.

(31) *Suvāstu* is a better reading than *Suvastu* and *Surāṣṭra*. It is the present Swat lying in the valley of the Swat river.

Readings. Shu-ko-lo-t'ang-sho-to-lo; Pe-ya or Pe-ya-ch'e (white tooth) (*Chinese*). Mche-ba-dkar (tooth-white) (*Tibetan*).

Surāṣṭra, *Suvāstusu* (*Indian*). Sui-po-tou-nan (*Suvāstūnām*); Shen-ch'u (good-place), Sheng-miao-ch'u (excellent-place), Sheng-miao-ch'eng (excellent-city) (*Chinese*). Dños-bzañ (good-thing = *Suvastu*) (*Tibetan*).

(32) The country called Manasvin is unknown.

Readings. Ti-li-t'o-nan ; Kien-ming or Kien-ku-ming (solid-name) (*Chinese*). Mi(Miñ)-brtan-pa (name-firm) (*Tibetan*).

Mo-sseu-ti-ko (Masitika), A-pan-ti (Avanti) or A-li-ti (Arīti), Mo-so-ti (Masati) (*Chinese*). Gzi-can (shining—sic) (*Tibetan*).

(33) The name of Girinagara is preserved in that of the modern Girnar hill near Junagarh in Kathiawar (Gujarat). The section is metrically defective.

Readings. Mo-ho-ki-li ; Ta-shan (great-mountain) (*Chinese*). Ri-chen (great-mountain) (*Tibetan*).

Ki-li-na-kia-lo ; Shan-ch'eng (mountain-city = Girinagara) (*Chinese*). Ri-ldan-groñ-khyer (having mountain-city) (*Tibetan*).

(34) Vaidiśa is the same as Vidiśā, modern Besnagar on the Betwa opposite the medieval city of Bhaillasvāmin (Bhelsā) which was named after the Sun-god worshipped there.

Readings. P'o-so-p'o (*Chinese*). Nor-gyi-bu (son of treasure = *Vāsava* from *vasu*).

Pi-ti-she, Pi-che-sho (sic), Fei-ni-she (sic) (*Chinese*). Phyogs-mchams (cardinal regions = *Vaidiśa* from *vidiś*) (*Tibetan*).

35. *Rohitake Kārttikeyaḥ Kumāro loka-viśrutaḥ |*

36. *Vai(Ve)ṇvā-taṭe Śatabāhuḥ 37. Kaliṅgeṣu*

Bṛhadrathaḥ || XI.

XI. Kārttikeya, famous in the world as Kumāra, lives at Rohitaka ; Śatabāhu stays at Veṇvātata, and Bṛhadratha in the Kaliṅga country.

(35) Rohitaka is modern Rohtak in the District of that name in Haryana. Kārttikeya of Rohitaka (Rohītaka) is mentioned in the *Mahābhārata*, II. 32.4.

Readings. Lu-hi-to-ko, Lu-hi-te (Rohita), Lu-hi-to (Rohita) (*Chinese*). Skya-yod (red) (*Tibetan*).

Kie-ti-k'i (sic), Ko-ti-che (sic), Kia-li-ki (sic), T'ong-tseu (boy = Kumāra) (*Chinese*). Smin-drug-bu (son of the Kṛttikā) (*Tibetan*).

The translations of this passage runs as follows : "The Yakṣa T'ong-tseu (boy, i.e. Kumāra) is glorious in the world" ; "The divine Yakṣa T'ong-tseu resides in the kingdom of Ming-ch'eng (glory)" ; "This Yakṣa Tong-tseu, his name is heard in the great city" (*Chinese*). Cf. "famous as Boy, he has the glory of the world" (*Tibetan*).

(36) Venvātata is difficult to locate, though it stood on the Venvā river. Unfortunately there are several rivers of this name. Cf. *Mbh.*, II. 31. 12.

Readings. Ch'an-t'o-ko-lo ([kingdom of] Candrākāra), P'in-to-shan (the mountain *Vindhya* = Vindhya-giri, Vindhya-tata) (*Chinese*). 'Od-ma'i-gram (bank of bamboo = Venū-tata) (*Tibetan*).

Sha-to-p'o-hou; Pe-kien (hundred shoulders = Śataskandha), Pai-pi (hundred-hands) (*Chinese*). Lag-rgya (hundred-hands) (*Tibetan*). Kumāra and Śataskandha have also been said to live at Candrākāra.

(37) The Kaliṅga country, which is also mentioned below (Sections 80 and 137 ; cf. Sections 145-16), lay in the coastal region of Orissa and Andhra Pradesh.

Readings. Kia-ling-kia, Kie-ling-kia (*Chinese*). Ka-liñ-ga (*Tibetan*).

Pi-li-hai-lo-t'o ; Ta-cho (great-chariot), Kuang-cho (large-chariot) (*Chinese*). Śin-rta-che (great-chariot) (*Tibetan*).

38. *Duryodhanas* = ca *Śrughneṣu* 39. *Arjunas* = c = *Arjunāvane* | 40. *Mardane Maṇḍapo Yakṣo* 41. *Girikūṭas* = ca *Mālave* || XII.

XII. Duryodhana lives in the Śrughna country and Arjuna at Arjunāvana ; the Yakṣa Mandapa stays at Mardana, and Girikūṭa in the Mālava country.

(38) The headquarters of the Śrughna country lay at the site of modern Sugh to the north of Thanewar in Haryana. See Section 108 where the name is spelt *Srughna*.

Readings. T'ou-lou-yu-t'o-na ; Pu-k'o-hi (impossible to

resist), Neng-cheng-chan (capable of overcoming in fight) (*Chinese*). Thub-par-dka' (difficult to overcome) (*Tibetan*).

Su-lu-kin-na ; A-k'i-nai (Aghna) (*Chinese*), 'Gro-'joms (to go to kill—sic) (*Tibetan*).

(39) The correct reading for *Arjunā-vane* may be *Arjunā-yane*, i.e. in the land of the Arjunāyanās. Cf. Yaudheya mentioned as a geographical name elsewhere (Section 103).

Readings. A-shou-na, A-shu-na ; Hiung-meng (very brave) (*Chinese*). Srid-sgrub (white) (*Tibetan*).

A-shou-na-lin (forest of *Arjuna*), Huang-ming (kingdom of 'very-brave'), A-tsu-na-lin (forest of *Arjuna*) (*Chinese*). Srid-sgrub-nags (*Arjuna* forest) (*Tibetan*).

(40) Mardana may be Mardan in the Peshawar District of N. W. F. P., Pakistan. Some sources suggest *Mardano Maṇḍape Yakṣo* giving the name of the abode of Yakṣa Mardana at Maṇḍapa. The early medieval name of modern Maṇḍū in Madhya Pradesh was Maṇḍapa. Cf. Section 99.

Readings. Mo-t'o-nai (Yakṣa), Mo-ta-ni or Mo-ta-na (place) (*Chinese*). 'Joms-pa (oppressor—Yakṣa) (*Tibetan*).

Man-t'o-p'o (kingdom), Man-ch'a pu (Yakṣa), A-na-po (sic) (*Chinese*). 'Dun-khan (hall of parlour—place) (*Tibetan*).

(41) The original settlement of the Mālavas lay in the Western Punjab in Pakistan ; but the people, or a section of them, settled in the Uniyara region of the Tonk District, Rajasthan, and finally in the Mahī valley in Gujarat and the Malwa region first giving their name to East Malwa and then to West Malwa. It is difficult to say where exactly is the Mālava of our text to be located. For the Mālavas, see Sircar, *Stud. Geog.*, 2nd ed., pp. 205ff.

Readings. Ki-li-ku-to ; Shan-ting (mountain-summit), Shan-fong (mountain-peak) (*Chinese*). Ri-brcegs (mountain-accumulated) (*Tibetan*).

Mo-lo-p'o, Mo-la-p'o (*Chinese*). Phreñ-ba-bsruñ (garland-protect) (*Tibetan*).

42. *Bhadraś=ca Rohitāśveṣu* 43. *Sarvabhadrāś=ca Śākale* |
44. *Śauṭīraka Pālitaḥ sārthavāhaḥ Dhaneśvaraḥ* || XIII.

XIII. Bhadra lives in the country of Rohitāśva and Sarvabhadra at Śākala ; Sārthavāha-Dhaneśvara, the protector (or Sārthavāha, and Dhaneśvara the protector), stays at Śauṭīraka.

(42) The Rohitāśva country, regarded as the region around Rohtas or Rotas in the Jhelam District, West Punjab, may be really Rohtas or Rohtasgarh in the Sahabad District, Bihar.

Readings. Kadru (*Indian*). P'in-t'o-lo (Bindra—sic), Ho-lu-ta-lo (Rudra), Lu-nai-lo (Rudra) (*Chinese*). Bzañ-po (beautiful=Bhadra) (*Tibetan*).

Lou-hi-to (Rohita), Lu-hi-ta-ma (*Rohita-horse*) (*Chinese*). Rta-dmar (red horse) (*Tibetan*).

(43) Śākala is the old name of modern Sialkot in West Punjab (Pakistan). It was the ancient capital of the Madras and of the Indo-Greek king Menander who flourished about 100 B.C.

Readings. Sarvabhakṣa (*Indian*). Sa-p'o-po-t'o-lo ; Yit-sie-hien (all-wise=Sarvabhadra), Yi-tsie-she (all-eat=Sarvabhakṣa) (*Chinese*). Thams-c'ad-bzañ (all-good=Sarvabhadra) (*Tibetan*).

Śālaka (sic), Mālava (*Indian*). Sho-ko-lo, She-kie-lo, She-kie-che (Śakata) (*Chinese*). Ma-rjogs (incomplete=Śākala from *śakala*) (*Tibetan*).

(44) Śauṭīraka cannot be satisfactorily located.

Readings. Shu-ti-lo-ko, Shao-che-lo-kia, Shao-che-lo-k'i (*Chinese*). Sñems-pa-can (proud=Śauṭīraka) (*Tibetan*).

Po-li-to-ko, Po-li-to-kia, Po-li-te-kia (*Chinese*). Skyoñ-pa-po (protector, though *pālita* is 'protected') (*Tibetan*).

Sa-t'o-p'o-ho (Yakṣa) ; Shang-chu (chief-of merchants=Sārthavāha) (*Chinese*). Ded-pon (caravan-chief) (*Tibetan*).

T'o-ni-so-lo (Yakṣa) ; Fong-tsai (abundant-treasure), Ts'ai-tseu-tsai (sovereign of treasures) (*Chinese*). Nor-gyi-dbañ-phyug's (is the master of treasures) (*Tibetan*).

45. *Ajitañjaye Kūṭadaṃṣṭro* 46. *Vasubhadro Vasātiṣu* |

47. *Śivaḥ Śivapur-āhāre* 48. *Śivabhadraś-ca Bhīṣaṇe* ||XIV.

XIV. Kūṭadaṃṣṭra lives at Ajitañjaya and Vasubhadra in the Vasāti country ; Śiva stays in the Śivapura district, and Śivabhadra at Bhīṣaṇa.

(45) Ajitañjaya, also mentioned in Section 126, cannot be satisfactorily identified. The section has one syllable in excess.

Readings. A-she-tan-she-ye ; Nan-sheng (difficult to surpass), represented as the place of the Yakṣas Sārthavāha and Dhaneśvara (*Chinese*). Ma-rgyal-rgya (to conquer the unconquered) (*Tibetan*).

Kūṭastha (*Indian*). Kou-to-tang-so-tu-lo ; Fong-ya (peak-tooth) (*Chinese*). Mche-ba-gcigs (show-teeth—sic) (*Tibetan*).

(46) The Vasāti people, associated in the *Mahābhārata* (VII. 19. 11, 89. 37 ; VIII. 44. 49) often with the Śibis of the Shorkot region in the Jhang District, West Punjab (Pakistan), are the same as the Ossadioi who lived in Alexander's age above the joint course of the Punjab rivers.

Readings. P'o-siu-po-t'o-lo ; She-hien (world-happy—sic) (*Chinese*). Nor-bzañ (treasure-happy) (*Tibetan*).

Vaśāti (*Indian*). P'o-so-ti, Po-so-ti (*Chinese*). Gnas-can (having place—sic) (*Tibetan*).

(47) Śivapura, headquarters of a district (*āhāra*) of that name, is the modern Shorkot in the Jhang District, Punjab (Pakistan). For the devotion of the Śiva or Śivi (Śibi) people to the god Śiva, see Sircar, *Stud. Rel. L. Anc. Med. Ind.*, p. 10.

Readings. She-p'o (*Chinese*). Z'i-ba (pacified) (*Tibetan*).

Śivapur-ādhāna (*Indian*). She-p'o-fu-lo-ho-lo, She-she-p'o-cheng (food-Śiva-city) (*Chinese*). Z'i-ba'i groñ-len (of the pacified-city-take) (*Tibetan*). The word *āhāra* primarily means

'eating', but secondarily 'food' from which also 'a *jā'gīr* for maintenance', and finally, a geographical unit. See Sircar, *Indian Epigraphy*, p. 383, note 3.

(48) Bhīṣaṇa cannot be satisfactorily identified.

Readings. She-p'o-po-t'o-lo ; Tai-tsing-hien (peaceful-wise) (*Chinese*). Z'i-ba-bzañ-po (appeased-beautiful) (*Tibetan*).

She-sha-na (Śiṣana) ; K'o-wei (redoubtable) (*Chinese*). 'Jigs-byed (terrifying) (*Tibetan*).

49. *Indraś-c=Endrapure Yakṣaḥ* 50. *Puṣpaketuḥ Śīlāpure* |
51. *Dāruko Dārukature* 52. *Kapilo vasati Varṇuṣu* || XV.

XV. Indra stays at Indrapura and Puṣpaketu at Śīlāpura ; Dāruka lives at Dārukature and Kapila in the Varṇu country.

(49) Indrapura may be modern Indore near Dibhai in the Bulandshahr District U. P., mentioned under this name in the Indore plate of Skandagupta's time (Sircar, *Select Inscriptions*, Vol. I, 1865, p. 318) or modern Indore in Madhya Pradesh.

Readings. Yin-to'-lo (*Chinese*). Dbañ-po (master) (*Tibetan*).

Yin-to-lo-p'o-t'o (Indravadha) (*Chinese*). Dbañ-gron (master-city) (*Tibetan*).

(50) Śīlāpura cannot be satisfactorily identified.

Readings. Fu-sha-po-che-tou ; Hua-ch'uang (flower-banner) (*Chinese*). Me-tog-rtog (flower-lighting—sic) (*Tibetan*).

(51) Dārukature cannot be satisfactorily identified.

Readings. Dāraka (*Indian*). T'o-lo-ko (Dāraka), T'o-liu (Dāru), Na-lu-kia (Dāruka) (*Chinese*). Śiñ (wood=Dāru) (*Tibetan*).

Dārakature (*Indian*). T'o-lo-pu-lo (Dārapura), T'o-lu-cheng (Dāru-pura) (*Chinese*). Śiñ-gi-gron-khyer (city of wood=Dāru-pura) (*Tibetan*).

(52) The section is metrically defective. Varṇu is modern Bannu in the District of that name in N.W.F.P., Pakistan.

Lévi identifies it with Buner and with Aornos of the Greeks. Hiuen-tsang's Fa-la-na is Varṇu or Bannu. According to Pāṇini (IV. 2. 102-03, 142), Kanthā was a locality in the Varṇu country, and it was not far from Peshawar according to a Buddhist legend as pointed out by Lévi.

Readings. Ko-p'i-lo, Kie-pi-lo ; Tou-huang-she (head-yellow-colour) (*Chinese*). Ser-skya (grey) (*Tibetan*). See Sections 24 and 97.

Vallu, Varni (*Indian*). Po-na (Varṇa), P'o-nu (Varṇu), Pa-(She)-ch'eng (colour-city) (*Chinese*). Kha-dog-can (having-colour = Varṇin) (*Tibetan*).

53-54. *Mañibhadro Brahmavatyām Pūrṇabhadraś = ca bhrātarau*

55. *Pramardanaś = ca Gandhāre* 56. *Takṣasīlyām Prabhañjanaḥ*||

XVI.

XVI. The two brothers Mañibhadra and Pūrṇabhadra stay at Brahmavati ; Pramardana lives in Gandhāra and Prabhañjana at Takṣasīli (sic—Takṣasīlā).

(53-54) Brahmavati cannot be satisfactorily located.

Readings. Ma-ni-po-t'o-lo ; Pao-hien (jewel-wise) (*Chinese*). Nor-bu-bzan (precious-stone-beautiful) (*Tibetan*).

P'o-lo-mo-ti-ye, Fan-mo-fa-ti (*Chinese*). Chan-s-ba-ldan-pa (having *Brahman*) (*Tibetan*).

Fen-ni-po-t'o-lo ; Man-hien (full-wise) (*Chinese*). Gañ-ba-bzan (full-beautiful) (*Tibetan*).

(55) Gandhāra comprised the Peshawar District, having its headquarters at Puṣkalāvati, though Takṣasīlā near Rawalpindi was sometimes regarded as a secondary capital of the country.

Readings. Po-lo-mo-t'o-na ; Hiang-fu-t'a and Neng-ts'uei-t'a ('overcome-others' which is not 'Paramardana' necessarily as suggested by Lévi) (*Chinese*). 'Joms-pa po (oppressor = Pramardana) (*Tibetan*).

K'ien-t'o-lo, Kien-t'o-lo (*Chinese*). Ba-lan-'jin (cow-hold = Gām-dhāra) (*Tibetan*).

(56) Takṣaśilā (Greek *Taxila*) is modern Shahdheri not far from Rawalpindi in the West Punjab (Pakistan).

Readings. Cho-ch'a-shi-lo, Te-ch'a-shi-lo (*Chinese*). Rdo-'jog (cut-stone) (*Tibetan*).

Po-lo-p'an-sho-na ; Neng-t's'uei-t'a ('overcome-others' which is not necessarily 'Parabhañjana' as suggested by Lévi), Neng-kuai (destroyer) (*Chinese*). Rab-tu-'joms-pa (very-oppressor) (*Tibetan*). See Section 164.

57. *Kharapostā Mahāyakṣo Bhadrāsāile nivāsikaḥ |*

58. *Trigupto Hanūmā-tīre* 59. *Rauruke sa Prabhañkaraḥ ||*
XVII.

XVII. The great Yakṣa Kharapoṣṭṛ is resident at Bhadrāsāila ; Trigupta lives on the bank of Hanūmā, and Prabhañkara stays at Rauruka.

(57) Bhadrāsāila cannot be satisfactorily identified, though it reminds us of Bhadrāsīlā which is an old name of Takṣaśilā (or actually of a part of it) according to the Candraprabha story of the *Divyāvadāna* (ed. Cowell and Neil, p. 328). 'Kharaposta' is a Persian name, in which *post* means 'skin' (cf. the Sanskrit borrowing *pusta*, *pustaka*, 'manuscript' or 'book', which was written in Persia on parchment) and the name indicates 'ass-skin'.

Readings. Kharapoṣṭṛ, Kharayo(lo)man (*Indian*). K'ie-lo-pu-su-tu, K'o-lo-lu-ma (Kharaloman), Liu-p'i (ass-skin) (*Chinese*). Boñ-bsruñ-sil (ass-guard—sic) (*Tibetan*).

Daśāsāila (*Indian*). Ch'o-t'o-she-lo (Chardāsāila) ; T'u-shan (vomit-mountain) (*Chinese*). Skyugs-pa-yi-ri (mountain of vomitted) (*Tibetan*).

(58) The correct reading may be *Anūpa-tīre*, i.e. on the river bank in the Anūpa country on the lower Narmadā, of

which the capital was Māhiṣmatī, modern Māndhātā or Maheśvar in the Nīmar region. See below.

Readings. Ti-li-kiue-to ; San-hu (three-guards—sic), San-mi (three secrets) (*Chinese*). Gsum sbas (three secrets) (*Tibetan*).

A-nou-ho-ti-lo (Anūha-tīra), A-nu-po-ho-ngan (bank of the Anūpa river), A-nu-po-ho-che (by the side of the river Anūpa) (*Chinese*). 'Gram-pa-lan-nogs (bank of that which has jaw = Hanumat-tīra) (*Tibetan*). See Section 5.

(59) Rauruka is the same as Roruka, capital of the Sauvīra country in the Lower Indus valley lying to the east of the river. It is probably the same as modern Alor (old Aror, Al-Ror) in the Sukkur District of Sind (Pakistan). See *Cunningham's Ancient Geography of India*, ed. Majumdar Sastri, pp. 294ff.

Readings. Raudraka (*Indian*). Lu-lou-ko, Lu-lou-kia (*Chinese*). Ho-pu (?) (*Tibetan*).

Po-lo-p'ang-ko-lo ; Fa-kuang-ming (emit-light) (*Chinese*). 'Od-byed (light-make) (*Tibetan*).

60-61. *Nandī ca Vardhanaś = c = aiva nagare Nandivardhane |*

62. *Vāyilo Vāyibhūmiye* 63. *Lampāke Kalahapriyah || XVIII.*

XVIII. Nandin and Vardhana live at the city of Nandivardhana ; Vāyila lives at Vāyibhūmiya, and Kalaharpriya in Lampāka.

(60-61) Nandivardhana of the Buddhist literature has been located by Lévi between Jalābād and Peshāwar. It was also the name of the early capital of the Vākātakas, which was a city near Ramtek in the Nagpur District of Maharashtra. Hīngumardana (grinding of asafetida), probably another name of Nandivardhana, may suggest its location in the asafetida-producing Jāguḍa territory in Afghanistan. Asafetida is also indicated by the words *vāhlika* and *rāmaḥa*, both names being associated with territories in Afghanistan. Lévi says that

Jāgudā probably lay between Tukhāra and Ramaṭha as suggested by the *Mahābhārata*, III. 51. 1991.

Readings. Nan-t'i ; Hi (joy) (*Chinese*). Dga-'ba-can (having joy) (*Tibetan*).

. Po-t'o-na, Po-ta-na, Ch'ang (increase) (*Chinese*). 'Phel-byed (make-increase) (*Tibetan*).

Hiṅgumardana (*Indian*) ; Hing-kiu-po-t'o-na (Hiṅguvardhana) ; Hi-yu-ts'uei (grind-*hiṅgu* - Hiṅgumardana) (*Chinese*). Dga'-ba-phel-byed (make-increase-joy) (*Tibetan*).

(62) Vāyibhūmi or Vāyibhūmiya cannot be identified satisfactorily, though there is a place called Vāyigrāma which is modern Bāigrām in the Bogra District of Bangladesh. The correct reading may be *Vāyibhūmiyo* which would mean 'a resident of Vāyibhūmi'.

Readings. Vāpila, Vāṣila (*Indian*). P'o-pi-lo (Vāpila), P'o-yi-lu (Vāyila) (*Chinese*). Rluñ-ldan-pa (who-has wind or *vāyu*) (*Tibetan*).

Vāpibhūmiya, Vāyibhūtiya, Vāyubhūmiya (*Indian*). P'o-kiu-ho-pu-mi, P'o-ko-ho-pu-mi (Vāghubhūmi), P'o-yi-ti (*Vāyi-earth*) (*Chinese*). Rluñ-gi-sa (earth of wind) (*Tibetan*).

(63) Lampāka is modern Laghman in Afghanistan.

Readings. P'o-ko (Bāka for Pāka - Lampāka), Lan-po (Lampa) (*Chinese*). 'Phun-bar-gyur (fall in ruins—sic) (*Tibetan*).

Ko-lo-ho-pi-li-ye ; Ngai-tou-cheng (love-quarrel) (*Chinese*). 'Thab-dga'-ba (love-quarrel) (*Tibetan*).

64. *Mathurāyām Gardabhako* 65. *Laṅkāyām Kalaśodaraḥ* |

66. *Sūne Sūryaprabho Yakṣo* 67. *Girimaṇḍaś = ca Kośale* ||

XIX.

XIX. Gardabhaka lives at Mathurā and Kalaśodara in Laṅkā ; the Yakṣa Sūryaprabha stays at Sūna, and Girimaṇḍa in Kośala.

(64) Mathurā is the headquarters of a District of that name in Western U. P.

Readings. Mo-t'ou-lo, Mo-tu-lo, Mo-t'u-lo (*Chinese*).
Bcom-brlag (conquered-killed—sic) (*Tibetan*).

Kie-t'o-p'o-ko ; Kie-ta-p'o and Ye-ta-p'o (Gardabha)
(*Chinese*). Boñ-bu (ass) (*Tibetan*).

(65) Lan̄kā, literally 'an island', may be the same as
Ceylon. Simhala has, however, been mentioned in Section 159.

Readings. Lang-ko, Leng-kia (*Chinese*). Lan̄-ka (*Tibetan*).

Ko-lo-shu-t'o-lo ; P'ing-fu (jar-belly) (*Chinese*). Bum-p'ai-
lto (belly of jar) (*Tibetan*).

(66) Sūna cannot be satisfactorily identified. Lévi draws
our attention to the god Sūna worshipped in Tsao-kiu-ch'a
(Jāgudā) according to Hiuen-tsang. Cf. the god Zūr (Sūra,
Sūrya) of the Arabs (Ray, *DHNI*, p. 71).

Readings. Sūrya (*Indian*). Siu-na, Su-na (*Chinese*). Rab-
ñams (very deficient = *s-ūna*) (*Tibetan*).

Siu-li-ye-po-lo-p'o ; Je-kuang-ming (light of the sun) (*Chi-
nese*). Nī-'od (light of the sun) (*Tibetan*).

(67) Kośala (also spelt *Kosala*) is either North Kosala
(Oudh) or South Kosala (modern Chhattisgarh region). It is
also mentioned separately elsewhere. The variants are not
identifiable. See Sections 67 and 94 ; cf. 81.

Readings. Hirimandā (*Indian*). K'i-li-wen-t'o (Girimunḍa) ;
P'ing-t'ou-shan (plain-head-mountain = Girimunḍa), Ou-t'ou-
shan (bare-head-mountain) (*Chinese*). Ri-mgo (mountain-head)
(*Tibetan*).

Stñūlaka (*Indian*). T'ou-lo-ho (sic) ; Kiao-sa-lo (*Chinese*).
Ko-sa-la (*Tibetan*).

68-69. *Vijayo Vaijayantaś — ca vasataḥ Pāṇḍya-Māthure |*

70. *Malaye Pūrṇako Yakṣaḥ 71. Keralesu ca Kinnaraḥ || XX.*

XX. Vijaya and Vaijayanta live at Pāṇḍya-Māthura ; the
Yakṣa Pūrṇaka lives on the Malaya, and Kinnara in Kerala.

(68-69). Pāṇḍya-Māthura is no doubt the same as Dakṣiṇa-
Mathurā, the Pāṇḍya capital, modern Madurai in Tamilnadu.

Readings. P'i-sho-ye ; Sheng (victorious) (*Chinese*). Rnam-par-rgyal (much-victorious) (*Tibetan*).

Vijayanta (*Indian*). Pi-sho-yen-to ; Ta-sheng (great-victorious) (*Chinese*). Rnam-rgyal-ldan (having full victory) (*Tibetan*).

Pāṇḍa-Māthura, Pāṇḍu-Māthura (*Indian*). P'an-t'ou-mo-tou-lo (Pāṇḍu-Mathurā), Pan-ch'e (Pāṇḍa), Pan-t'o (Pāṇḍa), Pan-ni (Pāṇḍya) (*Chinese*). Dkar-po-bcom-brlag (pale-conquered-killed) (*Tibetan*).

(70) The Malaya range is identified with the Travancore hills together with the southern part of the Western Ghats.

Readings. Mo-lo-ye-shan (*Malaya-mountain*), Mo-lo-ye (*Chinese*). Ma-la-ya (*Tibetan*).

Fen-na-ko, Pu-liu-na (Pūrṇa) ; Yuan-man (all-full) (*Chinese*). Gañ-ba (full) (*Tibetan*). See Section 99.

(71) Kerala (Tamil *Cera*, Greek *Khero*) is roughly identifiable with the Kerala State of today. The variant Kailāsa is a Himalayan peak.

Readings. K'i-lo-ko (Keraka), K'i-lo (Kera), Ki-lø-to (Kirāta) (*Chinese*). Ti-se-gans (Kailāsa) (*Tibetan*).

Kin-na-lo (*Chinese*). Mi-'am-ci ('which man?'—sic) (*Tibetan*).

72. *Paṇḍreṣu Meghamālī ca* 73. *Pratiṣṭhāne ca Khaṇḍakah* |

74. *Pitaṅgalyeṣu Saṅkārī* 75. *Taraṅgavatyaṃ Sukhāvahaḥ* | XXI.

XXI. Meghamālin lives in the Paṇḍra country and Khaṇḍaka at Pratiṣṭhāna. Saṅkārīn (or Saṅkara) lives in Pitaṅgalya (Pitaṅgala, Pitaṅgali), and Sukhāvaha at Taraṅgavati. The correct form may be *Saṅkara* or *Saṅkarin*.

(72) The Paṇḍra people lived in the northern part of Bengal with their capital at Puṇḍranagara or Puṇḍravardana, modern Mahasthan in the Bogra District, Bangladesh.

Readings. Sāṅṭa (*Indian*). P'an-t'ò (Pāṇḍa), P'an-ch'a and P'an-na (Pāṇḍa) (*Chinese*). Pon-dra (*Tibetan*).

Mi-k'o_epo-ni (Meghapāṇi) ; Hu-yu (guard-cloud=Meghapāla) (*Chinese*). Sprin-gyi-phreñ-can (having garland of clouds = Meghamālin) (*Tibetan*).

(73) There were more Pratiṣṭhānas than one. A famous Pratiṣṭhāna (now called Paithan) was on the Godāvarī in the Aurangabad District of Maharashtra.

Readings. Po-ti-t'o-na, Po-ti-sho-ch'a ; Nganti (peaceful-installation) (*Chinese*). Rab-tu-gnas (excellent-position) (*Tibetan*).

K'an-to-ko, Kien-ta-kia, Kiēn-na-kia (*Chinese*). Dum-bu-ba (making-into-pieces—sic) (*Tibetan*).

(74) Pītaṅgalya and its variants cannot be satisfactorily identified ; but Lévi suggests the identification of the place with Ptolemy's Petirgala which is, in his opinion, modern Pitalkhora, eighteen miles west of Chalisgaon in Khandesh, Maharashtra.

Readings. Pi-teng-kia-lo (Pītaṅgala), Pi-teng-kie-li and Pi-teng-ye-li (Pītaṅgali or Pītaṅgalya) (*Chinese*). Pi-taṅ-ga-lya (*Tibetan*).

Seng-ko-li and Seng-kia-li (Saṅkarin), Seng-ko-lo (Saṅkāra) (*Chinese*). Yaṅ-dag-byed (completely-done) (*Tibetan*).

(75) Taraṅgavatī cannot be satisfactorily identified. The section has one syllable in excess.

Readings. To-lang-kia-ti and Tan-leng-ye-ti (Taraṅgati) ; Ta-po (big waves—sic) (*Chinese*). Rlabs-dan-Idan (which has waves) (*Tibetan*).

Su-k'o-p'o-ho ; Neng-yin-to (can bring joy), Yin-yo (bring-joy) (*Chinese*). Bde-byed (happiness-make = Sukhakara) (*Tibetan*).

76. *Nāsikye Sundaro Yakṣa* 77. *Asaṅgo Bharukacchake* |
78-79. *Nandikaś = ca Pitanandī viraś = ca Karahāṭake* || XXII.

XXII. The Yakṣa Sundara lives at Nāsikya and Asaṅga at

Bharukacchaka (Bhṛgukaccha). Nandika and the heroic Pitanandin live at Karahāṭaka.

(76) Nāsikya is modern Nasik, headquarters of a District of that name in Maharashtra. The grammatical error may be rectified by reading *Yakṣas=c=Āsaṅgo*.

Readings. Na-sseu-ko, Na-sseu-kia, Na-sseu-k'i (Nāsika, Nāsikya) (*Chinese*). Sna-nas-byuñ (come-from-nose) (*Tibetan*). Sun-t'o-lo (*Chinese*). Mjes (beautiful) (*Tibetan*).

(77) Bharukacchaka (Bhṛgukaccha) is modern Broach which stands on the mouth of the Narmadā and is the headquarters of a District of that name in Gujarat. It is separately mentioned elsewhere (see Sections 27 and 125).

Readings. A-sen-kia (*Chinese*). Ma-chags-pa (without attachment) (*Tibetan*).

Po-lou-ko-tan (i. e. Po-lou-ko-ch'a = Bharukaccha—Yakṣa), P'o-lu-kia-ch'oe (*Chinese*). Gso-ba'i-mtha' (bank of supporter = Bharakaccha) (*Tibetan*).

(78-79) Karahāṭa or Karahāṭaka is modern Karhad in the Satara District of Maharashtra. The variant Nandika cannot be identified, though it may be Nāndikata, modern Nanded in Maharashtra.

Readings. *Nandike ca* (*Indian*) which suggests that Pitanandin was the Yakṣa of Nandika and Vīra of Karahāṭaka. Nan-t'i-ko; Nan-t'i (place), Nan-ni (Yakṣa) (*Chinese*). Dga-'byed (cause-joy—Yakṣa) (*Tibetan*).

Pi-to-nan-t'i; Tseu-nan-ti (son-nandin = Putranandin) (*Chinese*). Pha-dga' (rejoice-father = Pitṛnandin) (*Tibetan*).

P'i-lo, Pi-lo; 'these two Yakṣas' (*Yakṣau* for *vīraḥ*) (*Chinese*). Dpa' (heroes = *vīrau*) (*Tibetan*).

Ko-lo-ho-to-ko, Ko-lo-ko-ki (sic), Kie-ho-ch'a-kia (sic) (*Chinese*). Gser-gyi-lag-pa (hands of gold = *kara-hāṭaka*, which really means 'gold of hand' or 'gold in hand') (*Tibetan*).

80. *Lambodaraḥ Kalīṅgeṣu* 81. *Kośalyāṁ ca Mahābhujāḥ* /
82. *Svastikaḥ Svastikaṭake* 83. *Vanavāsyāṁ ca Pālakaḥ* /XXIII.

XXIII. Lambodara stays in the Kālīṅga country and Mahābhūja at Kośali (better, Kośalā); Svastika lives at Svastikāṭaka, and Pālaka at Vanavāsī (or, Vārāṇasī).

(80) Kālīṅga comprised the coastal regions of Orissa and Andhra Pradesh and had its capital originally at Tosali, not far from Bhubaneswar, Orissa. Its later capital was at Kālīṅganagara (modern Mukhalingam in the Srikakulam District, Andhra Pradesh). Kālīṅga is already mentioned above, Section 37, and below, Section 137; cf. also Sections 145-46.

Readings. Lan-fu-t'o-lo; Ta-fu (large belly), Chong-fu (hanging belly, *Chinese*). Lto-phyañ-po (hanging belly) (*Tibetan*).

Kia-ling-kia, Kie-ling-kia (*Chinese*). Ka-liñ-ga (*Tibetan*).

(81) Kośali stands for Kośalā (see variant readings) which was the name sometimes applied to the capital of the South Kośala country in the Chhattisgarh region.

Readings. Kośalā, Kauśalyā (*Indian*). Kiu-so-lo, Kiao-so-lo (*Chinese*). Ko-sa-la (*Tibetan*).

Mo-ho-pu-sho; Ta-pi (great arm) (*Chinese*). Nag(Lag)-po-chē (great arm) (*Tibetan*).

(82) Svastikāṭaka cannot be satisfactorily identified.

Readings. Sa-ti-ko, So-si-ti-kia (*Chinese*). Dge-ba (happiness) (*Tibetan*).

Sa-ti-ko-ch'a, So-ti-kie-ch'a (Svastikāṭa) (*Chinese*). Dge-ba'i-pho-brañ (place of happiness) (*Tibetan*).

(83) Vanavāsī is modern Banavasi in the North Kanara District of Mysore. A variant reading is Vārāṇasī which is already mentioned elsewhere (Section 17).

Readings. P'o-na-p'o-sseu; Lin-chong-chu (to live in the forest) (*Chinese*). Bā-ra-na-se (Vārāṇasī) (*Tibetan*).

Po-lo-ko, Po-lo-kia, So-lo-kia (sic) (*Chinese*). Skyoñ-pa (protector) (*Tibetan*).

84. *Tatiskandhe Bhadrakarṇaḥ* 85. *Ṣatpure ca Dhanāpahaḥ* |

86. *Vairāmake Bala Yakṣa* 87. *Avantyañ Priyadarśanaḥ* ||
XXIV.

XXIV. Bhadrakarṇa lives at Taṭiskandha and Dhanāpaha at Ṣaṭpura; the Yakṣa Bala lives at Vairāmaka, and Priyadarśana in Avanti. Read *Yakṣaṣ=c=Avantyañ*.

(84) Taṭiskandha cannot be satisfactorily identified.

Readings. To-che-so-kan-t'o; Sai-kien-t'o (Skandha); Tan-che-kien (*tañi*-shoulder) (*Chinese*). 'Gram-ldan-phun-po (having side-shoulder) (*Tibetan*).

Po-t'o-lo-kan-t'o (Bhadrakanda); Hien-eul (wise-ear) (*Chinese*). Rna-ba-bzañ (ear-beautiful) (*Tibetan*).

(85) Ṣaṭpura and its variants cannot be satisfactorily identified.

Readings. So-t'o-fu-lo; Shang-man (constant-full = Saṭpūra, Sadāpūra), Liu-man (six-full = Saṭpūra) (*Chinese*). Groñ-khyer-drug (six-cities = Ṣaṭpura) (*Tibetan*).

T'o-na-ho-lo (Dhanāhara); Shou-ts'ai (receive-treasures), Sheng-ts'ai (conquer-treasures) (*Chinese*). Nor-gzan-po (treasure-other = Dhanāpara) (*Tibetan*).

(86) As Lévi points out, the *Mahābhārata* (cf. II. 51.12; 52. 13) mentions the variant forms Vairāmaka and Vaiyāmaka. The latter name is to be associated with the Vemaki clan known from coins. It may have been an area about the Kangra valley. See Sircar, *Stud. Ind. Coins*, pp. 208ff.

Readings. Pi-lo-mo-ko, Pi-lo-mo-kia, P'i-lo-mo-kia (*Chinese*). Mtha'-ma (end = Virāmaka) (*Tibetan*).

P'o-lo; Yu-li (having force = Balin), K'i-li (vigour) (*Chinese*). Stobs-can (having force) (*Tibetan*).

(87) Avanti is already mentioned above (Section 26). One is not sure that the city of Avanti (i. e. Ujjayinī) is meant here, because Ujjayanī or Ujjayinī is also mentioned in Section 25. To save the author from the charge of careless duplication, one may suggest that one of the two Avantis signified Avanti

proper of which Ujjayinī was the capital, while the other was Avanti-Dakṣiṇāpatha, the capital of which was Māhiṣmatī (not mentioned in the text). There are, however, many cases of duplication in the text ; see, e. g., Vaidīśa in Sections 34 and 89.

Readings. A-p'an-ti (*Chinese*). Sruṅ-ba-can (having protection) (*Tibetan*).

Pi-li-ye-t'o-li-sho-na ; Hi-kien (joy-view) (*Chinese*). Mthoṅ-dga'-ba (view-agreeable) (*Tibetan*).

88. Gomardane Śikhaṇḍī ca 89. Vaidīśe c=Āñjalipriyaḥ |

90. Chatrākāre Veṣṭitakas= 91. Tripuryām Makaraṁdamah ||
XXV.

XXV. Śikhaṇḍin lives at Gomardana and Āñjalipriya at Vaidīśa ; Veṣṭitaka lives at Chatrākāra and Makarandama at Tripurī.

(88) For Gomardana, the correct reading may be Gonardana or Gonarda (see variants) which was a locality in Malwa. See Sircar, *Stud. Geog. Anc. Med. Ind.*, 2nd ed., pp. 264ff.

Readings. Gonardana (*Indian*). Kiu-kie-t'o-na (Gogardana) ; Niu-hi (cow-joy = Gonanda, Gonandana), Niu-ts'uei (cow-oppress = Gomardana) (*Chinese*). Ba-laṅ-'joms (cow-crush = Gomardana) (*Tibetan*).

She-k'an-ti, She-kien-t'o, She-kien-che (Śikhaṇḍa) (*Chinese*). Gcug-phud-can (having a top-knot = Śikhaṇḍin) (*Tibetan*).

(89) Vaidīśa, mentioned also in Section 34, is modern Besnagar on the Betwa.

Readings. Fei-ni-she ; Pi-ch'e-sho (Vidīśā) ; Fang-wei (cardinal points) (*Chinese*). Phyogs-mchams (cardinal points) (*Tibetan*).

An-sho-na-pi-li-ye (Āñjanapriya) ; Ngai-ho-chang (love-join-palm) (*Chinese*). Thal-mo-dga' (palms-happy) (*Tibetan*).

(90) Chatrākāra cannot be satisfactorily identified.

Readings. Chatrāgāra (*Indian*). Ch'o-to-lo-kia-lo ; Kai-

hing (umbrella-form) (*Chinese*). Gdugs-dra (umbrella-like) (*Tibetan*).

Pa-she-ti-to-ko, Pi-sho-che-to-kia (*Chinese*). Bkris-pa-po (surrounded) (*Tibetan*).

(91) Tripurī is modern Tewar near Jabalpur in Madhya Pradesh.

Readings. Ti-li-pu-lo (Tripura); San-t'seng (three storeys) (*Chinese*). Groñ-khyer-drug (city-six—sic) (*Tibetan*).

Mo-ko-lan-t'o-mo, Mo-kia-lan-t'an-mo; T'iao-mo-kien (vanquish-makara) (*Chinese*). Chu-srin-'dul (aquatic-monster-vanquish) (*Tibetan*).

92. *Ekakakṣe Viśālākṣo* 93. *Aṇḍabhaś = ca Udumbarē* /

94. *Anābhogaś = ca Kauśāmbiyām* 95. *Śāntimatyām Virocanaḥ* ||
XXVI.

XXVI. Viśālākṣa lives at Ekakakṣa and Aṇḍabha at Udumbara; Anābhoga resides at Kauśāmbī and Virocana at Śāntimatī.

(92) Ekakakṣa, also mentioned in Section 125, may be Ptolemy's Eragassa metropolis (VII. 1.50) located near Mathurā.

Readings. Erakakṣa (*Indian*). Yi-ko-kie-ch'a; Yi-yi (sole-side) (*Chinese*). Chañ-chiñ-gcig (thicket-sole) (*Tibetan*).

P'i-sho-lo (Viśāla); Kuang-mu (large-eye = Viśālākṣa) (*Chinese*). Mig-yañs-pa (eye-vast) (*Tibetan*).

(93) Udumbara may be the land of the Audumbara kings whose coins have been discovered in the Kangra region and the neighbouring areas of the Punjab, etc.

Readings. Guḍaka (*Indian*). A-lan-p'o (Alamba); She-an-ch'a (eat-aṇḍa = Aṇḍabhakṣa); An-nan-p'o (Aṇḍabha) (*Chinese*). Sgo-ña-'i-'od (light of egg = Aṇḍabha) (*Tibetan*).

Candanāpura (*Indian*). Cho-lou-t'an-p'o-lo (Cārūdumbarā—sic); Wu-t'an-po-lo, You-t'an-po-lo (*Chinese*). U-dum-ba-ra (*Tibetan*).

(94) Kauśāmbī is modern Kosam on the Yamunā, about thirty-five miles from Allahābād. See Section 120.

Readings. Mo-ho-p'o-kia (Mahābhāga) (*Indian*). Wu-siang-fen (without reciprocal division = An-ābhāga), Wu-k'ong-yong (without-employment-artificial) (*Chinese*). Lhuñ-gyis-grub (spontaneously realised—sic.) (*Tibetan*).

Vaiśālī (modern Basarh in the Muzaffarpur District, Bihar), Kauśālī (correctly, *Kośalā*; cf. verse above) (*Indian*). Kiu-so-li (Kośalī, i. e. Kośalā); Kiao-shan-p'i and Kiao-shen-mi (Kauśāmbī) (*Chinese*). Ko'u-śam-bi (*Tibetan*).

(95) Śintimatī cannot be satisfactorily identified.

Readings. She-ko-mo-ti (Śīkamati); Tsi-tsing-yi (peaceful thought) (*Chinese*). Z'i-lan (having peace) (*Tibetan*).

P'i-lou-cho-lo (sic), Pi-lu-cho-na, Wei-lu-cho-na (*Chinese*). Rnam-par-snam-byed (specially shining) (*Tibetan*).

96. *Ahicchatre tu Ratikaḥ* 97. *Kāmpilye Kapilas = tathā |*

98. *Vakulaś = c = Ojjihānāyām* 99. *Maṇḍavyām Pūrṇakas = tathā || XXVII.*

XXVII. Ratika lives at Ahicchatra and Kapila at Kāmpilya; Vakula resides at Ujjihānā and Pūrṇaka at Maṇḍavī.

(96) Ahicchatra, capital of North Pañcāla, is modern Ramnagar in the Bareilly District, U. P.

Readings. A-hi-ch'o-to-lo; She-kai (serpent-umbrella) (*Chinese*). Sbrul-gyi-gdugs (serpent-umbrella) (*Tibetan*).

Caritaka, *ca Citraka* (*Indian*). Cho-lo-ti-ko (Caratika); Tso-yo (make-joy = Ratikara) (*Chinese*). Dga'-ba-po (happy) (*Tibetan*).

(97) Kāmpilya, capital of South Pañcāla, is modern Kampil in the Farrukhabad District, U. P.

Readings. Kan-pi-li, Kien-pi-li, Kien-pi-lo-kia (Kāmpilaka) (*Chinese*). Gyo-ba-'jin (agitation hold = Kāmpila) (*Tibetan*).

(98) Ujjihānā (*Rām.*, II. 71.12) is Ujhānī in the Budaun

District, U.P., according to Agrawala. The Ujjihānas are located about Madhyadeśa (Sircar, *Cosm. Geog.*, p. 91).

Readings. P'o-kiu-lo, Po-kiu-lo (*Chinese*). Bak-ku-la (*Tibetan*). See Section 8 above.

C = *Ājihāyanyām* (*Indian*). P'in-she-ho-no (sic) ; Wu-she-ho-na (*Chinese*). Gyen-du-gro (go rising) (*Tibetan*).

(99) Maṇḍavī is supposed to be Mandawar near Bijnor, U.P.

Readings. Maṇḍalī (*Indian*). Man-t'o-p'a (Maṇḍava regarded as a Yakṣa who lived at P'in-she-ho-na along with Vakula and Pūrṇaka), Man-ch'a-pi, Man-na-pi (*Chinese*). Sñin-po-thob-phyed (substance-obtain-half—sic) (*Tibetan*). Cf. Section 40.

Fen-na-ko, Pu-liu-na, Pu-la-na (Pūrṇa, Pūrāna) (*Chinese*). Gañ-ba (f. d. = Pūrṇaka) (*Tibetan*). See Section 70.

100. *Naigameśas = ca Pāñcālyām* 101. *Prasabho Gaja-sāhvaya* / 102. *Varuṇāyām Dṛḍhadhanur =* 103. *Yaudheya ca Purañjayaḥ* / XXVIII.

XXVIII. Naigameśa (Naigameśa) resides at Pāñcālī and Prasabha at Gaja-sāhvaya ; Dṛḍhadhanus lives at Varuṇā and Purañjaya in Yaudheya.

(100) Pāñcālī may have been a city in the Pañcāla country which had its capitals at Ahicchatra (Ramnagar in the Bareilly District) and Kāmpilya (Kampil in the Farrukhabad District), both in U. P.

Readings. Naigameya (*Indian*). Ni-kia-mi-so, Ni-kia-mi-sha, Ning-kia-mi-sha (*Chinese*). Gron-rdal-chol-ba (suburb-search = Naigameśa) (*Tibetan*). He was often regarded as Kārttikeya.

Pan-cho-li, Pan-cho-lo (Pāñcāla) (*Chinese*). Lña-mñas (? five-power) (*Tibetan*).

(101) Gaja-sāhvaya is another name of Hastināpura or Hāstinapura, also called Hasti-sāhvaya, Nāga-sāhvaya, etc. The Kuru capital Hastināpura was situated on the Ganges in the present Meerut District, U. P.

Readings. Po-lo-so (sic), Po-la-sa-p'u ; Nan-ts'uei (difficult to crush—sic) (*Chinese*). 'Du-ba-mchog (press-excellent—sic) (*Tibetan*).

Rāja-sāhvaya (mistake for *Gaja-sāhvaya*), Gatasākaya (sic) (*Indian*). Kiao-sho, Kie-sho (Gaja) ; Ye-tu-so (sic) (*Chinese*). Glañ-chen-brjod (elephant-name) (*Tibetan*).

(102) Varuṇā cannot be satisfactorily identified.

Readings. P'o-lou-na ; Po-na (sic) ; Shui-t'ien (god of water = Varuṇa) (*Chinese*). Chu-lha'i-yul (country of the god of water) (*Tibetan*).

T'o-li-t'o-ho-t'o-nou ; Kien-che (solid...), Kien-kie (solid-chin = Dṛḍhahanu) (*Chinese*). Gzu-bstan (bow-firm) (*Tibetan*)

(103) Yaudheya may be the land of the Yaudheya republic probably covering parts of the East Punjab and the adjoining region of Rajasthan. Johiabar on the Satlaj is associated by some with their name while their inscription has been found in Bharatpur.

Readings. Yodhiya, *Yo=py=eva ca* (*Indian*). Yao-t'o (yodha) ; Tou-chen (fight—sic) (*Chinese*). Gyul-'gyed-ldan (fighter) (*Tibetan*).

Pu-lan-sho-na (Purañjana), Pu-lan-she-ye (*Chinese*). Groñ-khyer-rgyal (city-conqueror = Purañjaya) (*Tibetan*).

104-06. *Kurukṣetre ca Yakṣendṛau Tarārka-Kutarārkakau |*
Yakṣi kyātā ca tatr=aiva Maholūkhalamekhalā ||

XXIX.

XXIX. The two Yaksa chiefs Tarārka and Kutarārkaka (Kutarārka) live at Kurukṣetra, and the celebrated Yakṣi Maholūkhalamekhalā also lives there.

(104-06) Kurukṣetra is the well-known holy place in the Ambala District of Haryana.

Readings. Kou-lu-ki-to-lo, Ku-lu-ch'an-tan-lo, Kiu-lu-t'u (*Kuru-earth*) (*Chinese*). Sgra-nan-zin = bad-sound(*ku-ru*)-field (*Tibetan*).

Tarakka-Kutarākkaka, Tārkika-Kutarārkika (*Indian*). Kiu-p'o-lo-ko (Kuvaraka), Tan-lo-kia (Taraka), Kiu-tan-lo-kia (Kutaraka) (*Chinese*). The Tibetan translation suggests *Tarārke Kutar-Ārkkakau*, i.e., Kutara and Arkaka were the Yakṣas at Tarārka.

The Chinese translations suggest that there were two Yakṣas at the place, viz. Ta(great)-nu-lu-kia-lo and Mi-k'o-lo, i. e., probably Maholūkhalā and Mekhalā or [Mahā]mekhalā.

107. *Vyātipātinaḥ Siddhārthā Ayāti-vana-vāsinaḥ |*

108. *Siddhayātras=tathā Sruḡhne* 109. *Sthūṇāyām Sthūṇa eva ca || XXX.*

XXX. The Siddhārthas, called Vyātipātins, live in the Ayāti forest ; 'Siddhayātra live in Sruḡhna and Sthūṇa at Sthūṇā.

(107) The forest named Ayāti, in which the Yakṣas named Siddhārtha *alias* Vyātipātin lived, is otherwise unknown.

Readings. Pa-ti-ho-ni-nai (*vyatihaniṇaḥ*), P'i-ti po-ti (*vyātipātin*), We-ti-po-ti (*Chinese*). Gnod-par-byed (make suffer) (*Tibetan*). The name *Vyātipātin* is difficult to explain.

Si-ta (sic) ; Ch'eng-tsiu-chong-she (accomplish all things), Yi-ch'eng-tsiu (object-accomplish) (*Chinese*). Don-grub (meaning-realised) (*Tibetan*). The Chinese translations speak of 'in the kingdom of A-ye-ti-po-ye', 'at Aye-ti' and 'in the forest of A-ye-ti'. The Tibetan translation has 'Byun-bar-byed-nags (to forest of taking out—sic). Cf. Section 125.

(108) Sruḡhna has been mentioned with *ś* in Section 38.

Readings. Siddhapātra (*Indian*). Si-t'o-ye-to-lo, Si-t'o-ye-tan-lo ; Wang-ch'eng-tsiu (go-accomplished = Siddhayātra) (*Chinese*). 'Gro-ba-drug(grub)-pa (going-realised) (*Tibetan*).

So-lu-k'o-na, Su-lu-kin-na (*Chinese*). 'Gro-'joms (go-kill) (*Tibetan*).

(109) Sthūṇā is mentioned above, Section 2.

Readings. Sphalā (*Indian*). So-t'ou-na, Su-t'u-na ; Su-t'u-lo (Sthūlā) (*Chinese*). Ka-ba (pillar) (*Tibetan*).

- 110-11.** *Yakṣau Sīṃhabalau yau tu Sīṃha-Vyāghra-balābalau |*
112-13. *Koṭivarṣe Mahāsenas=tathā Parapurañjayaḥ || XXXI.*

XXXI. The two Yakṣas called Sīṃhabalābala and Vyāghrabalābala live at Sīṃhabali, and at Koṭivarṣa live Mahāsena and Parapurañjaya.

(110-11) The Chinese translations suggest that two Yakṣas named Sīṃhabala and Vyāghrabala, having the strength of a lion (*sīṃha-bala*), lived at Koṭivarṣa ; but the Tibetan translation regards Sīṃhabala as the place of the two Yakṣas.

Readings. Seng-kia-po-lo (Yakṣa) ; She-tseu-li (force of lion=Sīṃhabala) and Hu-li (force of tiger=Vyāghrabala) having the strength of lion and living at Kotivarṣa (*Chinese*). Señ-ge-stag-stobs-med-byed (lion-tiger-without-force-make) dwelling at Señ-ge'i-stobs (force of lion = Sīṃhabala) (*Tibetan*).

(112-13) Koṭivarṣa is the modern Bangarh in the Dinajpur District of Bangladesh, sometimes identified with Ptolemy's Korygaza.

Readings. Kiu-ti-po-li-sha (place), Kiu-che-p'o-li-sha (Yakṣa), Kiu-che-nien (*koṭi*-year—Yakṣa) (*Chinese*). Bye-ba'dab (myriad-leaf = Koṭiparṇa - place) (*Tibetan*).

Mo-ho-sien-na, Mo-ho-si-na ; Ta-tsiang (great commander) (*Chinese*), Sde-po-che (great leader of army) (*Tibetan*).

A-mo-lo-pu-lan-sho-ye (Amarapurañjaya—locality), Pulan-she-ye (place) ; T'o-sheng-kuan (other-conquer-palace = Parapurañjaya) (*Chinese*). Gaz'n-gyi-graṅ-las-rgyal (conqueror of others' city—Yakṣa) (*Tibetan*).

- 114.** *Puṣpadantaś = ca Campāyām* **115.** *Māgadhaś = ca Girivraje |*
116. *Goyoge Parvato Yakṣaḥ* **117.** *Suṣeṇaś = c = aiva*
Nāgare || XXXII.

XXXII. Puṣpadanta lives at Campā, Māgadha at Girivraja, the Yakṣa Parvata at Goyoga and Suṣeṇa at Nāgara.

(114) Campā, capital of the Aṅga-janapada, stood in the suburbs of the modern city of Bhagalpur in Bihar. See above, Section 18.

Readings. Fu-po-t'an-to ; Hua-ch'e (flower-tooth) (*Chinese*).
Me-tog-so (flower-tooth) (*Tibetan*).

Chan-po (*Chinese*). Cam-pa (*Tibetan*).

(115) Girivraja, the old capital of Magadha, was situated about the site of modern Rājgir in the Patna District of Bihar. Rājagṛha and some peaks of the surrounding hills are separately mentioned. Cf. Sections 5, 6, 8, 182, etc.

Readings. Mo-kia-to, Mo-k'ie-t'o Mo-kie-t'o (*Chinese*).
Mñam-dga'-ba (equal-happy—sic) (*Tibetan*).

Wu-shan (five mountains [around Rājagṛha-Girivraja]) ;
Shan-hing (mountain-march = Girivraja) (*Chinese*). Ri-mñas =
(mountain = Giri) (*Tibetan*).

(116) Goyoga cannot be satisfactorily identified.

Readings. Kiu-yu-k'ru (Yakṣa), Kiu-yu-kia (place) (*Chinese*).
Ba-lañ-sbyor (Bull's yoke = Goyuga—place) (*Tibetan*).

Kiu-p'o-tu (Kuvata). Po-po-tu (*Chinese*). Ri (mountain =
Parvata) (*Tibetan*).

(117) Nāgara is difficult to identify. It is probably one of the many places called Nagara. Cf. Sircar, *Some Proplems of Kuṣāṇa and Rājput History*, pp. 81-82.

Readings. Siu-t'u-na (Sudhana), Su-she-nu, Su-shai na
(*Chinese*). Sde-bzañ (army-fine) (*Tibetan*).

Na-kia-lo, Na-kie-lo, Na-ye-lo, Na-kie (*Chinese*). Groñ-
khyer (city = Nagara) (*Tibetan*).

118. *Virabāhuṣ = ca Sākete* 119. *Kākandiyām ca Sukhā-
vahaḥ |*

120. *Kauśāmbiyām c = apy = Anāyāso* 121. *Bhadrikāyām
ca Bhadrīkaḥ || XXXIII.*

XXXIII. Virabāhu lives at Sāketa, Sukhāvaha at Kākandī,
Anāyāsa at Kauśāmbī and Bhadrīka at Bhadrīkā.

(118) Sāketa, already mentioned in Section 14 above, was a city abutting on Ayodhyā in the Faizabad District, U. P.

Readings. P'i-lo-p'o-ho, P'i-lo-p'o-hu ; Yong-pi (brave-arms=Vīrabāhu) (*Chinese*). Lags-pa-dpa (arms-brave) (*Tibetan*). For Sāketa, see Section 14 ; cf. Section 123.

(119) Kākandī is modern Kakan under the Sikandra Police Station in the Jamui Sub-Division of the Monghyr District, Bihar. See Sircar, *Stud. Geog.*, 2nd ed., pp. 308-09.

Readings. Kākati (*Indian*). Ko-ti (sic), Ko-kie-ti, Ko-k'ien-ti (*Chinese*). Kha(Khva)-la-byin (to-crow-give) (*Tibetan*).

Siu-k'o-p'o-ho ; Neng-yin-ya (can produce joy) (*Chinese*). Bde-byed (happiness-make) (*Tibetan*).

(120) Kauṣāmbī in the Allahabad District of U. P., is already mentioned in Section 94 above (cf. Tibetan spelling).

Readings. Kao-shan-p'i, Kiao-shen-p'i, Kiao-shen-mi (*Chinese*). Kau-śam-ba, Kau-śam-bhi (*Tibetan*).

A-na-ye-so ; Wu-lao-kiuen (without fatigue) (*Chinese*). Chags-med (without passion—sic) (*Tibetan*).

(121) Lévi thinks that Bhadrīka may be the same as Bhadrapura (Section 3 above) which he locates near Pāṭalīputra. Agrawala points to Bhadrī in the Partabgarh District, U. P.

Readings. Po-ṭ'o-li-ko ; Hien-shen (wise-good) (*Chinese*). Bzan-po-can (having happiness) (*Tibetan*). *Bhadrikā* and *Bhadrika* are the same in translation and transliteration.

122. *Yakṣaḥ Pāṭalīputre ca nāmnā Bhūtamukhas = tathā |*

123. *Aśokaś = c = aiva Kāncīṣu* 124. *Ambaṣṭheṣu Kaṭaṅkaṭaḥ || XXXIV.*

XXXIV. The Yakṣa named Bhūtamukha lives at Pāṭalīputra, Aśoka at Kāncī and Kaṭaṅkaṭa in the Ambaṣṭha country.

(122) Pāṭalīputra is already mentioned above, Section 1.

Readings. Po-to-li-fu-to-lo, Po-ch'a-li (Pāṭali) (*Chinese*). Skya-snar-can-gyi-bu (the son of someone who has *skya-snar* or Pāṭali flower) (*Tibetan*).

Pu-to-mu-k'o, P'u-to-mien (*Bhūta-face*) (*Chinese*). 'Byuñ-po'i-gdon (face of beings) (*Tibetan*).

(123) Kāñcī is the old capital of the Pallavas in the Chingleput District of Tamilnadu. The name of the Yakṣa is interesting because Aśoka or Aśokavarman (possibly the Maurya king Aśoka, c. 269-232 B.C.), is mentioned in the list of the mythical ancestors of the Pallava kings. See Sircar, *Maski Inscription of Aśoka*, p. 8.

Readings. A-shu-k'o ; Wu-yu (without sorrow) (*Chinese*). Mya-ñan-med (without torment—sic) (*Tibetan*).

Kāñcī, Sāketa (*Indian*). Yi-ko-choe (Ekaca), Kia-shi (Kāśī), Kia-che (Kāca) (*Chinese*). 'Chiñ-ba (glass—Kāca) (*Tibetan*).

(134) The Ambaṣṭhas (Greek *Abastanoi*, etc.) lived in the Punjab in Alexander's age, but had many settlements in later times in various parts of India, Ptolemy's Geography placing them near Mt. Bettigo or the Malaya range. See Sircar, *Stud. Soc. Adm.*, Vol. I, pp. 106 ff., 318.

Readings. An p'o-ch'a, An-p'o-sho-ch'a (*Chinese*). Ma-lagnas (in-mother-live) (*Tibetan*).

Ko-tan-ko-to, Kie-ting-kie-ch'a (sic), Kie-cheng-kie-ch'a (*Chinese*). Śa-thañ (who makes all efforts—sic) (*Tibetan*).

125. *Ekakakṣe ca Siddhārtho* 126. *Mandakas=c=Ajitañjaye |*

127. *Agrodake Muñjakeśaḥ* 128. *Saindhava Maṇikānanaḥ || XXXV.*

XXXV. Siddhārtha lives at Ekakakṣa, Mandaka at Ajitañjaya, Muñjakeśa at Agrodaka and Maṇikānana in Saindhava.

(125) Ekakakṣa, is also mentioned in Section 92 above, which please see. For the name Siddhārtha also, see above, Section 107.

Readings. Bharukaccha, Erakakṣa (*Indian*). Yi-kia-kie-ch'e (Ekakaccha), T'ien-yi (Devakakṣa), A-lo-ko (Alaka) (*Chinese*). Chañ-chin-gc'ig (thicket-unique) (*Tibetan*).

Si-ta (sic), Ch'eng-tsiu-yi (object-accomplished) (*Chinese*). Don-grub (meaning realised) (*Tibetan*).

(126) Ajitañjaya, already mentioned in Section 45 above, cannot be satisfactorily identified.

Readings. Mardana (*Indian*). Mi-li-t'ou-ko (Mṛduka); Huan-li (happy = Nandana), Man-na-kia (Mandaka) (*Chinese*). Dman-po-pa (weak) (*Tibetan*).

She-tan-sho-ye (Jitañjaya), Nan-sheng (difficult to conquer —sic) (*Chinese*). Ma-rgyal-rgyal (conquer the unconquered) (*Tibetan*).

(127) For Agrodaka, see Section 29 above.

Readings. Agodaka (*Indian*). A-kia-lou-t'o-ko; Sheng-shuei (superior water) (*Chinese*). Chu-mchog (excellent water) (*Tibetan*).

Wen-sho-che-sho, Mang-fa (shaving of hair), Kiai-fa (loosened hair = Muktakeśa) (*Chinese*). Mun-ja'i-skra (hair of *muñja*) (*Tibetan*).

(128) Saindhava is the same as Sindhu which lay in the lower valley of the Indus to the west of the river.

Readings. Sien-p'o (= dha)-p'o, Sien-t'o-p'o (*Chinese*). Sen-da-pa (*Tibetan*).

Mo-ni-ko-mo-na (Mañikāmana); Pao-lin (precious-stone-forest) (*Chinese*). Nor-bu'i-nags (forest of precious stones) (*Tibetan*).

129. *Vikaṭaṅkaṭāś — ca ye Yakṣā vasante Kapilavastuni |*

130. *Gāndhārako Vaikṛtiko* 131. *Dvārakā-nilayo Dhruvaḥ ||*
XXXVI.

XXXVI. The Yakṣas called Vikaṭaṅkaṭa live at Kapilavā(vā)stu; Vaikṛtika is an inhabitant of Gandhāra and Dhruva has his abode at Dvārakā. Read *Vikaṭaṅkaṭā ye*.

(129) Kapilavastu, which is a mistake for *Kapilavāstu*, is already mentioned in Sections 9-10 above.

Readings. P'i-ko-to-ko-to (Yakṣa), Ch'ang-kin-hu (always-keep-guard) (*Chinese*). Mi-bzan-'gro-ldan-dag (the not-beautiful and the walker—these two) (*Tibetan*).

Ko-pi-lo (who with P'i-ko-to-ko-to lives in Po-so-tou = Vāstu), Kie-pi-lo (the place where the Yakṣa is Ch'ang-kin-hu), Kia-pi-lo-wei (*Chinese*). Mi-bzan and 'Gro-ldan both living at Ser-skya-yi-gnas (place of the brown) (*Tibetan*).

(130) Gandhāra, comprising the Peshawar District, is already known from Section 55 above.

Readings. K'ien-t'o-lo-ko (Yakṣa), Kien-t'o-lo and K'ien-t'o-lo (kingdom) (*Chinese*). Ba-lañ-'jñ (cow-hold = Gāndhāra —Yakṣa) (*Tibetan*).

Naikṛtika (*Indian*). P'i-ki-li-tiko; To-hing-siang (many-form—sic.), K'ien-lin (avaricious—sic) (*Chinese*). Gz'an-brñas (hate-other—sic) (*Tibetan*).

(131) Dvārakā is already mentioned in Section 19 above.

Readings. T'o-lo-ko (Yakṣa), T'u-ho-lo (Dvāra.—residence of Yakṣa), Ni-lo-ye (Nilaya—Yakṣa), Ni-lo-ye-kien (nilaya-shoulder) (*Chinese*). Fu-lou-p'o (Bhruva); T'u-lu-p'o (*Chinese*). Rtag-pa (fixed) (*Tibetan*).

132. *Yakṣo Madhyamakīyaś = ca Saubhadreya Mahāyaśāḥ* |

133. *Vairāṭako Sārapure* 134. *Jambhako Marubhūmiṣu* ||

XXXVII.

XXXVII. The celebrated Yakṣa Saubhadreya belongs to Madhyamaka, Vairāṭaka lives at Sārapura and Jambhaka in the desert country or Maru.

(132) Madhyamaka is apparently the same as Madhyamā or Madhyamikā, modern Nagarī (the latter part of *Madhyamikā-nagarī*) near Chitorgarh in Rajasthan.

V. 1. *Madhyamako yaś = ca* (*Indian*). Mo-ch'a-mo (Maḍama) and Ki-ye-sao (Kiyasa—two Yakṣas); Ch'u-chong (place-middle) (*Chinese*). Dañ-dbu-ma-pa-yi-gnod-sbyin-dag,

i.e., two Yakṣas, viz. [Dhruva] and the Yakṣa of the middle (Madhyamaka) (*Tibetan*).

Saubhadre yo (*Indian*). Po-t'o-lo-che (Bhadraci—Yakṣa), Hien-shen (wise-well = Saubhadra—place) (*Chinese*). Bzañ-mjes (beautiful-well = Subhadra—place) (*Tibetan*).

Mahāyana (*Indian*). Mo-ho-ye-sho (Yakṣa), Ta-ming-che'ng (great-glory = Mahāyaśāh—Yakṣa), Ming-cheng (glory—in apposition with Hien-shen = Saubhadra; cf. above) (*Chinese*). Grags-pa-chen-po (glory-great = Mahāyaśāh—Yakṣa living at Bzañ-mjes = Subhadra; cf. above) (*Tibetan*).

(133) Sārapura is not known from any other source.

Readings. Vaidūryaka (*Indian*). Pi-t'ou-lo-pu-lo (Vidūrapura, regarded as the residence of the Yakṣas mentioned in the previous line), Pi-tu-li-ye (Vaidūrya—place of Mahāyaśāh and Pi-la-ch'a = (Virāṭa—Yakṣa), Fei-liu-ti (Vaidurya—Yakṣa) (*Chinese*). Dgras-dogs-pa (by-enemy-feared—sic) (*Tibetan*).

Sarāpura, Dvārakāpura (*Indian*). So-lo-ch'eng (*Sāra*-city); Kien-she-ch'eng (strong city = Sārapura) (*Chinese*). Groñ-khyer-sñiñ-bo (city-essence—Sārapura) (*Tibetan*).

(134) Marubhūmi may be Maru or the Marwar region of Rajasthan.

Readings. Yen(Shen)-p'o-ko, Jan-po-kia, Chan-po-kia ('Campaka') (*Chinese*). Rmoñs-byed-pa (obscurity-make—sic) (*Tibetan*).

Mo-lou-pa-mi; Mo-lu-ti (*Maru*-land); Sha-tsi-ti (full of sandy land) (*Chinese*). Mya-ñan-sa (desert land) (*Tibetan*).

135. *Yakṣo Vṛndakaṭe khyātas = tathā Vikāṭa ity = api |*

133-38. *Vaimāniko Devaśarmā Daradeṣu ca Mandaraḥ ||*

XXXVIII.

XXXVIII. The celebrated Yakṣa named Vikāṭa lives likewise at Vṛndakaṭa; and Vaimānika, Devaśarman and Mandara live in the Darada country.

(135) Vṛndakaṭa cannot be identified.

Readings. P'in-t'ō-ko-to, P'in-lin-t'ō-kie-ch'a to (house-many—Yakṣa) (*Chinese*). Khyus-'gro place) (*Tibetan*).

P'i-ko-to, P'i-k'ie-ch'a ; Wu-na-cho-kia (Una: two Yaksas P'iu-t'ō-ko-to and P'i-ko-to lived) (C ruṅs-pa (cannot be entertained) (*Tibetan*).

(136-38) The Darada country lies in the Kishenganga in Kashmir.

Readings. Pi-mo-ni-kio (place of Devaśarma. Pi-mo-ni-kia) (Yakṣa), P'i-mo-ni-kia (*Chinese*). (devoid of pride) (*Tibetan*).

T'i-p'ō-shan-mo, T'i-p'ō-sho-mo (*Chinese*). I ba (god-affection) (*Tibetan*).

Yu-T'ō-lo-to (U-Darada), Ta-la-t'ō, Nai-lo-na Jigs-byin (terror-give) (*Tibetan*).

Man-t'ō-lo (*Chinese*). Yid-'jigs-pa (m —sic) (*Tibetan*).

139. *Prabdhm̄karaś = ca Kāśmīre* 140. *Caṇḍa*

141. *Pāñcika iti nāmnā tu vasate Kāśmīra-s*
Pañca-putra-śatā yasya mahā-sainyā

XXXIX. Prabhaṅkara lives in Kāśmīra, Caṇḍapūra and one bearing the name Pāñcika, whose sons possess big armies and great might, lives at Vitasta of Kāśmīra. The second foot is metrically defect

(139) The Kāśmīra (Kaśmīra, etc.) country Vitasta valley is still known by its ancient name.

Readings. Po-lo-p'ang-ko-lo (cf. Section 59, etc (make-light) (*Chinese*). 'Od-byed (light-make) (Kie-pin, Kie-sho-mi-lo (*Chinese*). Kha-c'i-yul (140) Jaṭāpura is difficult to identify.

Readings. Campaka (*Indian*). Chan-po-ko, Chan-po-kia (*Chinese*). Gtum-po (furious) (*Tibetan*).

Sho-to-siu-lo (Jaṭāsura); Kie-ch'a-cheng (Kaṭā-city—Kaṭāpura) (*Chinese*). Ral-pa-can-groñ (having-treasures-city) (*Tibetan*).

(141) The 'junctions of Kāśmīra' probably means the passes leading to the land of Kashmir.

Readings. Nāmnena for nāmnā tu (*Indian*).

Pan-che-ko, Pan-che-kia (*Chinese*). Lnas-rcen (with five-play) (*Tibetan*).

Siddhu-saṁdhi (*Indian*). Kie-pin-tsi and Kie-sho-mi-lo-tsi (Kāśmīra-joint) (*Chinese*). Kha-c'e'i-yul-gyi-sa-mc'hams (confines of Kashmir) (*Tibetan*).

142-43. *Jyeṣṭha-putraḥ Pāñcikasya vasate Cīna-bhūmiṣu |*
Skandhākṣa iti nāmnena(sic) sa bhrātā Kauśike
vaset || XL.

XL. That eldest son of Pāñcika, whose name is Skandhākṣa, lives in the Cīna country. [His] brother lives at Kauśika.

Sa-bhrātā is not grammatically correct in the sense of 'together with his brother'. A variant reading of the stanza runs as follows: *Skandhākṣa iti nāmnā tu mahā-vīryo mahā-balaḥ/vijñāto = 'sau Vasutrātaḥ sa-bhrātā(sic) Kauśike vaset ||*

"Vasutrāta, who possesses great vigour and great strength and is known under the name Skandhākṣa, lives at Kauśika together with his brother." Lévi points out that *Vasutrāta* and *Sutrāta* have come from dittography of *sa-bhrāta*.

(142-43) Cīna-bhūmi is the country of China. Kauśika is identified by Lévi with Kuśika (Kucika) of the *Bṛhatsamhitā*, i.e. Kucha in Central Asia.

Readings. Che-na = the land of Chong-hia, i.e. China; Che-na-ti (Cīna-land), Ta-T'ang-ti (land of the great T'ang, i.e. China)

(*Chinese*). Kie-ling-kia (Kaliṅga) (Corean). Rgya-yul-gyi-sa (land of China) (*Tibetan*).

So-kan-t'u (Skandha), Wu-pie-t'ou-sing-kao-she (without-separation-head—sic) (*Chinese*). Phrag-pa'i-mig (eye of the shoulder) (*Tibetan*).

Siu-to-lo-ti (land of *Sutrā[ta]*)—home of Skandha ; cf. Vasu-trāta ; sometimes a portion including Kauśika is omitted, while elsewhere it is said, 'and all other brothers live at Kauśika ; Kiao-she-kia (*Chinese*). Mjod-ldan (having treasure or *kośa*) (*Tibetan*).

144. *Uṣṭrapādaḥ Kulindeṣu* 145. *Maṅḍalo Maṅḍālāsane* |

146. *Laṅkeśvaraś = ca Kāpiśyām* 147. *Mārici Rāmakakṣāyām*
// XLI.

XLI. *Uṣṭrapāda* lives in the Kulinda country, *Maṅḍala* at *Maṅḍalāsana*, *Laṅkeśvara* at *Kāpiśi* and *Mārici* at *Rāmakakṣā*.

(144) *Kulinda* is the reading suggested by Lévi from a possible *Kuḍinda* (Kiu-c'hen-t'o) in one source, though the reading suggested by the other texts is *Kaliṅga*. The *Kulindas* probably lived in the Punjab region.

Readings. Yu-to po-t'o ; Lo-to-tsu (camel-foot), Ya-tsu (tooth-foot = *Daṁṣṭrapāda*) (*Chinese*). Mcha-ba-rkañ (tooth-foot = *Daṁṣṭrapāda*) (*Tibetan*).

Kiu-ch'en-t'o (*Kuḍinda*), Kie-ling-kia (*Kaliṅga*) (*Chinese*). Ka-liñ-ga (*Tibetan*). For *Kaliṅga*, see Sections 37, 80.

(145) *Maṅḍalāsana* is not known from other sources.

Readings. Man-t'o-lo (Mandara ; cf. Sections 36-38 above), Man-ch'a-lo (*Chinese*). Dkyil-'khor (circle) (*Tibetan*).

Man-t'o-lo-so-na (Mandarāsana), Man-ch'a-lo-ch'u (place of *Maṅḍala*) (*Chinese*). Dkyil-'khor-stan (circle-seat) (*Tibetan*).

(146) *Kāpiśi*, also mentioned in Section 166, was the capital of the *Kāpiśa* country in *Kafiristan* (Afghanistan). It may be the modern *Bamiyan*.

Readings. Lang-che-so-lo ; Kien-tseu-tsai (solid-king), Leng-kia-tseu-tsai (*Lankā*-king) (*Chinese*). Lan-ka'i-bdag (king of *Lankā*) (*Tibetan*).

Kia-p'i-she, Kia-pi-she (*Chinese*). Ka-bu-ša (*Tibetan*),
(147) *Rāmakakṣā* is not known from other sources.

Readings. Mo-li-che ; Kuang-ming (light-shining) (*Chinese*).
'Od-can (having-brightness) (*Tibetan*).

Mārī Cīnakakṣāyām (*Indian*). Lo-mo-k'i-lo (*Rāmakhila*),
Lo-mo-kio-ts'o, O-lo-mo-lin (forest of *Rāma*) (*Chinese*). Dga-
ba'i-chan-chin (side of the pleasing one) (*Tibetan*).

148. *Dharmapālaś = ca Khaśesu* 149. *Bāhlyām c = aiva*
Mahābhujah |

150. *Jinaṣabho rāja-putrah Śrīmān Vaiśravaṇ-ātmajah |*
Yakṣa-koṭi-parivṛtas = Tukhāreṣu nivāstikah || LII.

LII. Dharmapāla lives in the Khaśa country and Mahābhujā at Vāhli ; Jinaṣabha (or Jinaprabha), the beautiful prince who was the son of Vaiśravaṇa, lives in the Tukhāra country, being surrounded by a crore of Yakṣas.

(148) The Khaśa or Khasa people, who lived in the Himalayas, are supposed to be the same as the Khakkas of Kashmir. The Chinese sometimes confused it with Kashgar in Central Asia.

Readings. Ta-mo-po-lo ; Ta-mo-po-mo (Dharmopama),
Shou-fa (guard-law = Dharmapāla) (*Chinese*). Chos-skyoñ (law-
protector) (*Tibetan*).

Kia-sho ; Shu-le (Kashgar) (*Chinese*). Nam-mkha'-sruñ
(sky-guard—sic) (*Tibetan*).

(149) Vāhli is Vāhlika or Bāhlika, i. e. the modern Balkh region of Northern Afghanistan.

Readings. Vāli (*Indian*). P'o-ho-li, P'o-k'o-lō, Po-k'ia-lo
(*Chinese*). Nan-pa (bad—sic) (*Tibetan*).

Mo-ho-pu-sho ; Ta-kien (great shoulder = Mahāskandha) (*Chinese*). Lag-pa-chen-po (great-arm) (*Tibetan*).

(150) The Yakṣa of the Tukhāra country is called 'a prince' because his father Vaiśravaṇa (Kubera) has the name or title *Mahārāja*. Tukhāra is Tokharistān in the Oxus valley.

Readings. Jinaprabha (*Indian*). Sho-no-li-so-p'o, Cheng (Jina)-hie-li-cha-p'o ; Wei-kuang (majesty-light = Jinaprabha) (*Chinese*), Rgyal-ba-khyu-mchog (conquer-bull) (*Tibetan*),

Yu-ki (having luck = Śrīmat) (*Chinese*),

P'i-sha-men (Vaiśravaṇa)-wang-tseu (king-son = *rāja-putra*) (*Chinese*). Rnam-thos-bu-yi-bu (son of the son of distinct-hear = Vaiśravaṇa) (*Tibetan*). See Section 184.

Śaṅkhara (*Indian*). K'o-lo (Khāra), Tu-ho-lo (*Chinese*). Tho-gar (*Tibetan*).

151-52. *Sātagiri-Haimavatau vasataḥ Sindhu-sāgare* |

153. *Trīśūlapāṇis = Tripure* 154. *Kaliṅgeṣu Pramardanaḥ* || XLIII.

XLIII. Sātagiri and Haimavata live at Sindhu-sagara ; Trīśūlapāṇi stays at Tripura and Pramardana in Kaliṅga.

Hi-mo-p'o-to ; Siue-shan (snow-mountain) (*Chinese*). Gaṅs-can (snowy) (*Tibetan*).

Sin-t'ou-so-kia-lo ; Sin-tu-ho-cho (*Sindhu* by side) Sin-tu .. (*Chinese*). Sin-du-yi-rgya-mcho (ocean of *Sindhu*) (*Tibetan*).

(151-52) Sindhusāgara is the confluence of the river Sindhu (Indus) and the sea (Arabian Sea). It was as holy as similar other *saṅgamas* like Gaṅgā-sāgara, Mahī-sāgara, etc.

Readings. So-to-k'i-li ; Sa-to-shan (*Sāta*-mountain) (*Chinese*). 'Khor-bcas-ri (circle with mountain — sic) (*Tibetan*).

(153) Tripura reminds us of Tripurī already mentioned in Section 91 above. East Indian Tripurā is not an old name.

Readings. Ti-li-shou-lo-po-ni, Che-san-ku (hold three thighs — sic), Chē-san-ki (hold three lances) (*Chinese*). Rca(Rce)-gsum-lag (point-three-hand) (*Tibetan*).

Ti-li-fu-na (sic), San-ts'eng (three-storeys ; cf. Section 91 above) (*Chinese*). Gron-khyer-gsum (city-three) (*Tibetan*).

(154) Kaliṅga is already mentioned in Sections 37 and 80 (cf. also variant in Section 144).

Readings. Ko-lin-kia, Kie-ling-kia (cf. Section 37 above) (*Chinese*). Ka-liñ-ka (*Tibetan*).

P'o-lo-mo-t'o-na ; Neng-ts'uei (*Chinese*). Rab-'joms-pa (*Tibetan*). Cf. Section 55.

155. *Pañcālaganḍo Dramiḍe* 156. *Sinhaleṣu Dhaneśvaraḥ |*

157. *Śukamukhaś = c = Aṭavyāṃ* 158. *Pātāle Kīmkaro vaset || XLIV.*

XLIV. Pañcālaganḍa lives in Dramiḍa (Draviḍa), Dhaneśvara in the Sinhala country, Śukamukha in Aṭavī and Kīmkara in Pātāla. Read *Aṭavyāṃ Śukamukhaś = ca.*

(155) *Dramiḍa* or *Draviḍa* is the same as *Tamiḷ* ; cf. *Tamiḷaka*, Greek *Damirika*, *Lymirike*. It comprised some of the southernmost districts of India.

Readings. Pan-cho-lo-chan-t'o (Pañcālacandra, Pañcālacanda), Pan-cho-lo-kien-oh'a, Pan-cho-lo-yen-na (*Chinese*). Chigs-lña-ser-po (joint-five-white—sic) (*Tibetan*).

T'o-lo-mei-to, Ta-mi-lo, Ta-mi-na (*Chinese*). 'Gro-ldin (go-float—sic) (*Tibetan*).

(155) Sinhala, also called Tāmraparṇī (cf. Section 21 above) and Laṅkā (cf. Section 65 above), is modern Ceylon.

Readings. Sseu-ho-la ; She-tseu (lion) (*Chinese*). Señ-ga-la (*Tibetan*).

T'o-li-she-lo (Dhareśvara), Ts'ai-wu-tseu-tsai (master of precious things), Ts'ai-fseu-tsai (*Chinese*). Nor-gyi-bdag (master of treasures) (*Tibetan*).

(157) Aṭavī is already mentioned in Section 23 above. The section is short by one syllable.

Readings. Ying-wa-mien (parrot-face), Ying-wu-kou (parrot-mouth), Shu-ko-lo-mu-k'o (Śūkaramukha), Po-mien

(white mouth = Śuklamukha) (*Chinese*). Ne-co'i-bz'in (face of a parrot) (*Tibetan*).

Lin (forest); K'uang-ye (jungle; cf. above, Section 23) (*Chinese*). 'Broḡ (jungle) (*Tibetan*).

(158) Pātāla is either the mythical netherworld or Greek Patalene in the Indus Delta, the headquarters of which were at Patala. *Vaset* has been used in the sense of *vasati*.

Readings. Po-lo (sic), Ti-hia (under earth) (*Chinese*). 'Og (below) (*Tibetan*).

King-ko-lo; Ho-so-tso (what to do?—sic), King-kie-so (Kimkasa) (*Chinese*). 'Gro-'am-ci (to go where?—sic) (*Tibetan*).

159. *Prabhāsvaraḥ Puṇḍarīke* 160. *Śarmilāś = ca = Mahāpure* |

161. *Prabhañjanaś = ca Darade* 162. *Piṅgalo = 'mbulime vaset* || XLV.

XLV. *Prabhāsvara* lives at *Puṇḍarīka*, *Śarmilā* at *Mahāpura*, *Prabhañjana* in *Darada* and *Piṅgala* at *Ambulima*.

(159) *Puṇḍarīka* is difficult to identify.

Readings. Po-lo-p'o-so-lo; Tsuei-kuang-ming (extreme brightness), Yu-kuang-ming (having brightness) (*Chinese*). 'Odsal (splendid) (*Tibetan*).

T'o-li (sic), Fen-t'o-li, Fen-t'o-li-hua (flower of *Puṇḍarīka*), Po-lien-hua (flower of white lotus) (*Chinese*). Pad-ma-dkar (white *padma*) (*Tibetan*).

(160) *Mahāpura* cannot be satisfactorily identified.

Readings. Śārmalā, Sanirmalā (or *sa nirmalā*), Sa-mei-lo, Sho-mi-lo (*Chinese*). Brce-ba-can (affectionate) (*Tibetan*).

Jatāpura (*Indian*), Cho-mo-lo (*Cāmara*), Ta-ch'eng (great city) (*Chinese*). Groñ-khyer-che (great city) (*Tibetan*).

(161) *Darada* has already been mentioned above, Sections 136-38.

Readings. Po-lo-peng-ko-lo (*Prabhañkara*), Tso-kuang-

ming (make-brightness = Prabhāṅkara), Neng-p'o-t'o (can destroy others = Prabhāṅjana) (*Chinese*). Rab-'jigs-pa (very frightful = Prabhayaṅkara) (*Tibetan*).

Ta-lo-t'o, Yu-lo-sho (Uraśā), Nai-lo-ni (sic) (*Chinese*). 'Jigs-pa-sbyin (fear-give = Darada) (*Tibetan*).

(162) Ambulima has been identified by Lévi with Greek Embolima, which was Alexander's base in his operations against Aornos, and with modern Amb, about sixty miles above Attock. *Vaset* has been used for *vasati*.

Readings. Ping-k'ia-lo (*Chinese*). Dmar-ser (brown = Piṅ-gala) (*Tibetan*) See Sections 170, 177.

A-mo li-mo, An-po-li, An-mo-li (*Chinese*). Chu-daṅ-ldan (water-having - siĉ) (*Tibetan*).

163. *Babbaḍo Babbaḍādhāne* 164. *Mātaliś = c = aiva*
Kāmada |

165. *Putrivaṭe Suprabuddhaḥ* 166. *Kāpiśyām Nalaku-*
varaḥ || XLVI.

XLVI. Babbāḍa lives at Babbaḍādhāna, Mātali at Kāmada, Suprabuddha at Putrivaṭa and Nalakuvara at Kāpiśī.

(163) Vavvadādhāna is unknown from any other source.

Readings. Vaccada (*Indian*) Po-po-ch'a, Po-lo sho (Bhalvaja), Mo-mo-na (sic) (*Chinese*). Ba-ba-ta (*Tibetan*).

Po-po-ch'a, P'o-lu-to (Valudva) lin (forest = vana), Mo-mo-na-ts'ang (*Mo-mo-na-receptacle*) (*Chinese*). Ba-ba-ṭa-bskyed (production of *Ba ba-ṭa*) (*Tibetan*).

(164) Kāmada is not known from any other source.

Readings. Mo-to-li, Mo-tan-li (*Chinese*). Ma daṅ-ldan (having-mother - sic) (*Tibetan*).

Ko-po-t'o (Kapada), Kia-mo-ti, Sho-yu (give-desire) (*Chinese*). 'Dod-pa-sbyin (desire-give) (*Tibetan*).

(165) Putrīvata is otherwise unknown.

Readings. Putrīvata, Putrīvadha (*Indian*), Fu-ti-li-po-che,

Pu-ti-fa-ti, Pu-ti-fo-ch'a (*Chinese*). Bu-mo-'jug (daughter installation = Putripada) (*Tibetan*).

Shu(sic)-po-lo-fo-to, Shen-kien (well-see), Miao-kio(well-awakened), Ki-kio (totally-awakened). Rab-saṅs (very pure) (*Tibetan*).

(166) Kāpiśi is mentioned in Section 146 above.

Readings. Ko-p'i-she, Kia-pi-she (cf. Section 146 above) (*Chinese*). Ka-bu-śa (*Tibetan*).

Na-lo-kiu-po-lo, Nai-lo-kiu-po-lo, Na-ch'a-kiu-wa-lo (Naṭa-kuvara) (*Chinese*). Nal-ku-bar (*Tibetan*).

167 *Pārāśaraḥ Pāratesu* 168. *Śakasthāne ca Śaṅkaraḥ* |

169. *Vemacitraś=ca Pahlave* 170. *Ketakeṣu ca Piṅgalaḥ* || XLVII.

XLVII. Pārāśara lives in the Pārata country, Śaṅkara in Śakasthāna, Vemacitra in Pahlava and Piṅgala in the Ketaka country.

(167) Lassen suggested the identification of the Pārada, apparently the same as the Pārata people of our text, with Ptolemy's Paradene situated in Gedrosia (VI. 21. 4). See *Ind. Alt.*, Vol. I, p. 1028, note. They may have been Parthians settled on the border of India and also within India itself.

Readings. Po-lo-sho-lo (*Chinese*). Pha-rol-mtha'-med (other-end-is-not—sic) (*Tibetan*).

Po-lo-to, Po-lo-ti (*Chinese*). Dñul-chu (quick silver=Pārada) (*Tibetan*):

(168) The Indian Śakasthāna (Scythia of the *Periplus*, Indo-Scythia of Ptolemy; cf. also *Harṣacarita*, NSP, p. 239) lay in the Lower Indus valley. It was named in imitation of the Iranian Sakastāna, i. e. modern Seistan. Either of the two Śakasthānas may be meant in our text.

Readings. So-ko-so-t'o-na, Sho-kia-ch'u (*Śaka*-place) (*Chinese*). Nus-pa'i-gnas (place of the powerful) (*Tibetan*).

Shang-ko-lo, Shang-kie-lo (*Chinese*). Z'i-byed-pa (calmness-make) (*Tibetan*).

(169) Pahlava seems to have originally meant the Parthian and later the Sassanian empire. Some texts suggest *Bāhlika* which is the same as *Vāhli* mentioned in Section 149.

Readings. P'i-mo-che-to-lo, Pi-mo-che-tan-lo (*Chinese*). Thag-thaṅs-ris, Thag-z'aṅs(bzaṅ)-ris (stuff-beautiful-design) (*Tibetan*).

Bāhlika, *Bāhlyaka* (*Indian*). Po-lo-p'o, Po-la-pi, Mo-li-kia (*Chinese*). Pa-hla-ba (*Tibetan*).

(170) *Ketaka* (or *Kataka*) is otherwise unknown.

Readings. Ko-to-ko, Kie-to-kia (*Chinese*). Ke-ta-ka (*Tibetan*).

Ping-kia-lo Ping-kie-lo (*Chinese*). Dmar-ser (brown) (*Tibetan*). Cf. Sections 162 and 177.

171. *Puṇḍravardhane ca Pūrṇamukhaḥ* 172. *Karālaś = c = Oḍḍiyā-nake* |

173. *Kumbhodaraḥ Kohaleṣu*. 174. *Maruṣu Makaradhvajah* ||
XLVIII.

XLVIII. *Pūrṇamukha* lives at *Puṇḍravardhana*, *Karāla* in *Uḍḍiyānaka*, *Kumbhodara* in the *Kohala* country and *Makara-dhvaja* in the *Maru* territory.

(171) The section has two syllables in excess. *Puṇḍravardhana* (modern *Mahasthan* in the *Bogra District*, *Bangladesh*) was the capital of the *Puṇḍra* or *Paṇḍra* country already mentioned in Section 72 above. We do not believe in the geographical proximity of the places mentioned close to one another in the text, so that it is not possible for us to accept *Lévi's* location of this *Puṇḍravardhana* in the north-west of the *Indian sub-continent*. We do not attach any importance to the *Jain tradition* regarding a *Puṇḍravardhana* in *Gandhāra* (cf. *Jacobi, Ausgew, Erzähl.*, p. 48 ; *Charpentier, Pacceka-buddha-geschichten*, p. 121).

Readings. Fen-na-po-t'o-na, Fen-ch'a-po-to-na, Pen-na-

wa-ta-na (*Chinese*). 'Phral-ris-'phel (present-part-increasing—sic) (*Tibetan*).

Fen-na-mu-k'o, Man-mien (full-face) (*Chinese*). Bz'in-rgyas-pa (face-full) (*Tibetan*).

(172) Uḍḍiyānaka (i. e. Oḍḍiyāna, also spelt Oḍḍiyāna, Uḍḍiyana, etc., called Wu-ch'ang-na by Hiuen-tsang) is the modern Swat territory in the valley of the Swat river. Sometimes this country is confused with Oḍra or Orissa and is also probably spelt *Udyāna*. See Sircar, *Stud. Geog.*, 2nd ed., pp. 181ff.

Readings. Karābha (*Indian*). Ko-lo-to (sic), Kie-lo-lo (*Chinese*). Ma-run-s-pa (frightful) (*Tibetan*).

Wu-ch'an, Wu-ch'ang (*Chinese*). U-rgyan (*Tibetan*).

(173) Kohala cannot be satisfactorily identified, though the variant *Kauśala* (*Kośala*) is due to a wrong correction.

Wong-fu (jar-belly), Man-t'ou-t'o-lo (Mandodara) (*Chinese*). Bum-lto (jar-belly) (*Tibetan*).

Kauśala (*Indian*). Kao-so-lo, Ku-ho-lo, Kiao-sa-lo (cf. Section 67 above) (*Chinese*). Thoñ-sol-ñan (plough-difficult) = Ku-hala) (*Tibetan*).

(174) Maru is the same as Maru-bhūmi mentioned above in Section 134.

Readings. Mo-lou ; Sha-tsi (cf. Section 134 above), 'full of sand' (*Chinese*). Mya-ñan (desert) (*Tibetan*).

Mo-ko-lo-to-sho, Yu... (...fish), Mo-kie-chan and Mo-kie-ch'uang (*Mo-kie-banner*) (*Chinese*). Chu-śrin-rgyal-mchan (aquatic-monster-banner) (*Tibetan*).

175. Citrasenaś = ca Vokkāṇe 176. Ramaṭheṣu ca Rāvaṇaḥ |

177. Piṅgalaś = c — aiva Rāśīne 178. Paṭniye Priyadarśanaḥ || XLIX.

XLIX. Citrasena lives in Vokkāṇa, Rāvaṇa in the Ramaṭha country, Piṅgala at Rāśīna and Priyadarśana at Paṭniya.

(175) Vokkāna (also spelt *Bokkāna*) is modern Wakhan in the Upper Oxus valley in Afghanistan.

Readings. Che-to-lo sien-na, Che-tan-lo-si-na; Chong-chong-kiun (all kinds of armies) (*Chinese*). Sna-chogs-sde (varried army) (*Tibetan*).

Pu-ko-na, Pu-kia-na (*Chinese*). Bo-ka-na (*Tibetan*).

(176) Lévi locates the Ramāṭha country between Ghazni (Jāguda) and Wakhan (Vokkāna) in Afghanistan.

Readings. Lo-mo-t'o, Ho-[lo]-mo-ti (*Chinese*). Dga'-dañ-dan (joyous—sic) (*Tibetan*).

Lo-p'o-na, Ho-lo-fa-na, Lo-fo-na; Pi-she (green colour = Piṅgala for which see below) (*Chinese*). Sgra-sgrogs-bu (noisy son) (*Tibetan*).

(177) Rāśina is otherwise unknown.

Readings. Ping-kia-lo (cf. Sections 162 and 170), Huang-ch'e-she (yellow-red colour); cf. Section 176 above (*Chinese*). Dmar-ser (brown) (*Tibetan*).

Lo-she-na; P'o-lo-sseu-ye (Varasīya; possibly *Piṅgalas = ca Varasīyah*), Ho-lo-she (Rāśi) (*Chinese*). Phuñ-po'i-bdag (*ina* or master of *rāśi*) (*Tibetan*).

(178) Patniya is unknown from other sources.

Readings. Po-ni-ye, Pi-ti-ye (sic) (*Chinese*). Chuñ-mo-can (wife-having) (*Tibetan*).

Pi-li-ye-ch'e-li-sho-na (cf. Section 87 above); Yo-kien (joy-see) (*Chinese*). Mthoñ-dga'-bo (see-joyous) (*Tibetan*).

179. *Kumbhira-yakṣo Rājagṛhe Vipule = 'smīn nivāstkaḥ | bhūyah śata-sahasreṇa Yakṣāṇāṃ paryupāsyaṭe || L.*

L. The Yakṣa Kumbhira, resident of the very Vipula at Rajagrha, is worshipped moreover by one hundred thousand of Yakṣas. Read *Kumbhiraś = ca Rāja°*.

(179) For Rājagṛha, see above, Sections 5 and 8, and for Mt. Vipula, see above, Section 6.

Readings. Kin-p'i-lo (*Chinese*). Chu-srin (water-monster) (*Tibetan*).

Wang-sho (king-house ; cf. Section 5 above) (*Chinese*).
Rgyal-po'i-khab (house of king) (*Tibetan*).

Pi-pu-lo (*Chinese*). Yañs-pa (extended) (*Tibetan*). See Section 6 above.

180. *Ahicchatrāyām Gopālo* 181. *Alako Alakāpure* |

182. *Nandī c = aiva Nandinagare* 183. *Grāmaghoṣe Baliḥ
sthitaḥ* || LI.

LI. Gopāla lives at Ahicchatrā, Alaka at Alakāpura, Nandin at Nandinagara and Bali at Grāmaghoṣa. Read *Gopālas*
= *c = Alakas = tv = Alakā*^o and *Nandī ca*.

(1.0) Ahicchatrā is the same as Ahicchatra mentioned in Section 96 above.

Readings. A-hi-ch'o-to-lo (cf. Section 96 above); Shekai (serpent-umbrella ; cf. *loc. cit.*) (*Chinese*). Sbrul-gdugs-can (serpent-umbrella-having) (*Tibetan*).

Kiu-po-lo (*Chinese*). Ba-lan-skyon (cow-keep) (*Tibetan*).

(181) Alakāpura may be the mythical city of this name in heaven. Lévi draws our attention to Alakāpura mentioned in the *Kathāsaritśāgara* (101.41) and *Bṛhatkathāmañjarī*, (9. 1265) as a place in the Niṣadha country which we are inclined to locate in the region of Nalapura, modern Narwar in the Shivapuri District, Madhya Pradesh.

A-lo-kia, A-lo-ko (*Chinese*). Lcañ-lo (bunch of hair) (*Tibetan*).

A-ti-ko-pu-lo (sic), A-lo-kia-ch'eng (*Alakā-city*) (*Chinese*). Lcañ-lo'i-groñ (city of a bunch of hair) (*Tibetan*).

(182) There were many localities bearing the name Nandinagara. As Lévi points out, Bühler thought that a place of this name mentioned in the Sanchi inscriptions may be modern Nandner not far from Ujjain. The section contains* one syllable in excess.

Readings. Nan-t'i (cf. Sections 60-61 above); Huang-hi (joy) (*Chinese*). Dga'-ba-can (joy-having) (*Tibetan*).

Nan-t'i (cf. Sections 60-61 above) (*Chinese*). Dga'-ba'i-groñ (city of joy) (*Tibetan*).

(183) The correct reading for *Grāmaghoṣe Baliḥ sthitaḥ* may be *Gramaghoṣo Bali-sthitaḥ*; but, as a place name, neither *Grāmaghoṣa* nor *Bali* seems to be known.

Readings. Kia-lan-kiu-sha; Ts'un-sheng (village-sound), Ts'un-hiang (village-lane—sic) (*Chinese*). Groñ-gyi-lhas (enclosure of city—sic) (*Tibetan*).

Po'-li, Mo-li (sic), Po-li-si-t'o-lo (Balisthira) (*Chinese*). Sṭobs-chen (force-great) (*Tibetan*).

184. *Devāvatāre Vaiśramaṇaḥ sva-saiṇya-paripālakaḥ |*
Yakṣa-koṭi-parivṛto Aḍakavatyāṁ nityāsikaḥ || LII.

LII. Vaiśrama(va)ṇa, who is the protector of his own forces, lives at Aḍa(la)ka(kā)vati in *Devāvatāra*.

(184) The first and last feet of the verse have each one syllable in excess while *Vaiśramaṇa* is a mistake for *Vaiśravaṇa* and *Aḍakavati* for *Alakāvati* (^ovṛto = 'ḍaka^o may be read for vṛto *Aḍaka^o*) which may be the same as the mythical *Alakāpura* (cf. Section 181 above). *Devāvatāra*, 'the place where the Buddha descended from heaven by the precious ladder', is said to be *Saṅkāśya*, modern *Sankisa*, 23 miles west of *Fatehgarh* in the *Etah District*, U. P.

Readings. T'i-p'o-p'-to-lo-na (*Devāvatarāṇa*); Ts'ong-t'ien-hia (from-heaven-descend), Fo-hia-pao-kiai-ch'u (place where the Buddha descended by the precious ladder) (*Chinese*). Lha-las-babs (descent from heaven) (*Tibetan*).

P'i-sha-men (cf. Section 150) (*Chinese*). Rnam-thos-bu (son of clearly-hear) (*Tibetan*).

A-to-p'an-to-ch'eng (*Atavanta-city*), Ho-ch'a-p'an-to-ch'eng (*Haḍavanta-city*), Hc-na-wan-to-cheng (*Aḍavanta-city*) (*Chinese*). Lcan-lo-can (buckle-having) (*Tibetan*).

3. Index of Sanskrit Names

N.B.—The letter *y.* indicates *Yakṣa* (or *Yakṣī*) and *p.* 'place', i.e., the abode of the *Yakṣa* (or *Yakṣī*). The numbers refer to the passages of the text as enumerated by us.

- Aḍaka(lakā)vati, *p.* 184
 Aḍavanta (Aḍakavati), *p.* 184
 Agodaka (Agrodaka), *p.* 124
 Agrodaka, *p.* or *y.* 29, *p.* 127
 Ahicchatra = Ahicchatrā, *p.* 96
 Ahicchatrā = Ahicchatra, *p.* 180
 Ājihāyanī (Ujjihānā), *p.* 98
 Ajitāñjaya, *p.* 45, *p.* 126
 Alaka, *y.* 181
 Alaka (Ekakakṣa), *p.* 125
 Alakāpura, *p.* 181
 Alamba (Aṇḍabha), *y.* 93
 Amahāyāśāḥ (Aparājita), *y.* 2
 Amarapurañjaya (Parapurañ-
 jaya) *y.* 112-13
 Ambaṣṭha, *p.* 124
 Ambulima, *p.* 162
 Āmravarṇā (Tāmravarṇī),
p. 21
 Anābhāga (Anābhoga), *y.* 94
 Anābhoga, *y.* 94
 Ānanda, *y.* 30
 Ānandapura, *p.* 28
 Anāyāsa, *y.* 120
 Aṇḍabha, *y.* 93
 Aṇḍabhakṣa (Aṇḍabha), *y.* 93
 Añjalipriya, *y.* 89
 Añjanapriya (Añjalipriya),
y. 89
 Anūpa-tīra (Hanūmā-tīra),
p. 58
 Aparājita, *y.* 2
 Arjuna, *y.* 39
 Arjunā-vana, *p.* 39
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