

THE GEOGRAPHICAL DATA OF THE KĀŚYAPA SAMĪHITĀ

JYOTIR MITRA *

ABSTRACT

One of the parameters in ascertaining the date of the Kashyapa Samhita is the data of geography referred to there in. Geography abounds various spheres like country, province, city, river, mountain and sea. The whole geographical material is mentioned in the chapter "Bhojana Kalpa" of the Kalpasthana, 22nd and 25th chapters of the Khilasthana.

The present paper deals with the data of geography referred to in the *Kāśyapa Samhita*. This attempt is one of the parameters in ascertaining the date of the above compendium. Despite the two strata varying from 2000 B.C. to 1st century A.D. by *Kāśyapa (Mārica)*, *Vṛddha Jīvaka* and *Vātsya* as expounder, compiler and redactor respectively, it gives the glimpse of these periods. Geography abounds various spheres like country (*deśa*), province (*janapada*), city (*nagara*), river, mountain and sea.

In spite of incompleteness of the above *samhita*, we come across an abundant material provided by *Vātsya*, the redactor while *Vṛddha Jīvaka*, the compiler does not give less material than the former. The whole geographical material is mentioned in the chapter entitled "*Bhojanakalpa*" of the *Kalpasthana*, 22nd and 25th chapters of the *Khila sthāna*.

COUNTY AND ITS TRADITIONAL DIVISIONS

Ancient India has five traditional divisions and probably our *Kāśyapa*

Samhita had followed it but it is subject of great regret that the description pertaining to east (*pūrva*), south (*dakṣiṇa*) and central (*madhya*) is explicitly available to us and about the rest two divisions, i.e. north and west, seems to be lost. *Vātsya* refers, first of all, to the *Madhya deśa*, i.e. central zone of the country, with its capital *Kurukṣetra* having the boundary of hundred *yojanas* (one *yojana* is equal to 14 Kms.). Its inhabitants are depicted as homologous to all the six tastes and fond of all sorts of food with repeated frequency (*Khil.*, XXV. 5,6). Under the eastern zone (*pūrva deśa*) are mentioned the *janapadas* like *Kumāravartinī*, *Kaṭivarṣa*, *Magadha*, *Rṣṣabha dvīpa*, *Paunḍravardhanaka*, *Mṛtikāvardhamānaka*, *Karvata*, *Mātaṅga*, *Tāmralipta*, *Cīra*, *Priyangu*, *Kośala*, *Kalinga* and *Prṣṭhapūraka*. We shall geographically identify them while dealing the *janapadas*. *Vātsya* informs that the subject of the aforesaid regions are seen usually suffered from spleenomagaly and goitre. Its inhabitants are said to be habituated to treacle (*guda*), *Sāli* rice and

* Formerly Prof. & Head of Dept. Basic Principles Institute of Medical Sciences, B.H.U., 19, Gandhinagar, Naria, Varanasi (India).

fish. They prefer to sweet taste and accordingly belong to the *prakṛiti* of *Vāta* and *śleṣman* (Kḥi., XXV. 7-9). The *janapadas* coming under the south zone (*dakṣiṇa dik*) are *Kāñcipada*, *Navadhvāna*, *Kavira*, *Vārāṇasi*, *Kumudā rājya*, *Cīripālī*, *Cīra rājya*, *Co (r) la*, *Pulinda*, *Karaghāta*, *Videha*, *Kāntāra*, *Varāha* and *Abhira* (Kḥil. XXV. 12-14). Here nothing is traceable regarding the homologation and fondness of the people belonging to these regions as the further portion is lost. We shall also discuss its identity in that context where the former would be dealt with.

FOREIGN COUNTRIES

Cīna & Aparā Cīna

Cīna and *Aparā Cīna* both the names occur together in the *Bhojanakalpa* chapter of *Kalpa sthāna* of the present *Samhitā*. People, belonging to it, are advised to take an alkaline free food due to homologation as it quenches the thirst and increases strength, gives nourishment and makes food relishable. It alleviates *vāta* and regulates the functions of all the organs including those of the excreta and urine and ultimately they feel themselves as nourished.

The name of *Cīna* came historically into vogue after *Chin* dynasty (221-207 B.C.) and its earliest reference occurs in the *Mahābhārata* (*Sabhā*, L1.23). *Aparā Cīna* seem to be modern Tibet as it adjoins to China.

Bāhlika

Its inhabitants are described like that of *Cīna* and *Aparā Cīna* (Ibid). Its antiquity can be dated back to the period of *Atharvaveda* (V. 22.5,7,9) and *Pāṇini* (V.3.117). Geographers are confused about

the identification of *Bāhlika*. There are two schools, among them, one opines on the basis of epics, that it was located between the rivers Beas and Satluj of Punjab and the others place it outside India. Prof. Majumdar, discussing all the views, concludes that it can be identified with *Bactria* (district round *Balakh* in northern *Afghanistan* beyond the *Hindukush* Mountain.

JANAPADAS

The term *janapada*, signifying the small independent states, does not appear at all in the *Kāśyapa Samhitā*. It occurs in *Caraka* and *Suśruta*.

Madhya Deśa

As stated above, the *Kāśyapa Samhitā* mentions *Madhya deśa*, at the outset of geographical description. This region was bounded by the river *Saraswatī* in *Kuruksetra*, *Allahabad*, the *Himālaya* and the *Vindhya*. The *Antraveda* (doab of *Gaṅgā* and *Yamunā* rivers) was included in. The *janapadas* of *Pāñcāla*, *Kuru*, *Matsya*, *Yaudheya*, *Paṭacchara*, *Kuntī* and *Śaurasena* were included in *Madhyadeśa* as suggests *Garuḍa Purāṇa* (1, Ch.55). Except *Paṭacchara* and *Kuntī*, all the *janapadas* are mentioned in the *Kāśyapa Samhitā*.

Anga

It is one of the sixteen *janapadas* of ancient India and referred to by *Pāṇini* under eastern *janapadas*. It comprised *Bhagalpur* including *Monghyr*. Its capital was *Champa*. It first appears in the *Atharva veda* (V.14). *Kāśyapa* mentions it with other eastern regions like *Baṅga* etc. whose inhabitants are regarded as fond of fish, *Śālī* rice, oil, meat and acrid substances and its

constant use liquifies the accumulated śleṣman and makes man emaciated (*Kalpa.*, *Bhoj.*, 49, 50).

Anupaka

It also occurs with *Aṅga* in the Kāśyapa Saṁhitā. According to ancient geographers, this has been identified with south Malwa. It was located about Nimar on *Narmadā* river. Its capital was Mahismati.

Ābhīra

It is included under southern zone. The south-eastern portion of Gujrat about the mouths of Narmadā was called *Ābhīra* the *Abaria* of the Greeks. Mc Crindle states that the country of the *Ābhīras* lay to the east of the Indus where it bifurcates to form the delta (Ptolemy, p. 140). The *Brahmaṇḍa Purāṇa* also says that the Indus flowed through the country of *Ābhīras*. According to the *Mahābhārata* (*Sabha.*, 31), the *Ābhīras* lived near the seashore and on the bank of the Saraswatī, a river near *Somanāth* in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the *Tāptī* to *Devgarh* is called *Ābhīra*. (Supplemental Glossary, Vol. I, pp.2,3). Mr. W.H. Schoff is of opinion that it is the southern part of Gujarat which contains Surat (Periplus of the Erythroen Sea, pp. 39). The *Taratantra* says that the country of *Ābhīra* extended from Konkana southward to the western bank of the river Tapti (Ward's History, literature and Religion of the Hindus, Vol. I, p.559).

Ṛṣabha Dvipa

It is mentioned under the eastern zone (Khil., XXV. 7-9). But geographers locate it in south. It is neighbouring place near

the Plini hills in madura which form the northern portion of the Malay mountain and its local name is Baraha.

Kaṭivarṣa

It is also mentioned under the eastern zone and has been identified with Katawa region under the Bardaman district of Bengal.

Karaghāta

It is mentioned under the southern zone and has been identified with modern Karada in the district of Satara in Maharashtra on the confluence of the Krishna and Koina about 70 Kms. north of Kolhapur.

Karvata

It is mentioned under the eastern zone but has not been so far identified. According to *Mahābhārata* (*Sabha*, XXX.24) it was one of the eastern janapadas won by Bhimasena.

Kalinga

It is one of the eastern janapadas mentioned by Kaśyapa has been identified with modern Orissa province. Actually it is a region lying to the south of Odra or Orissa and extending to the mouths of the Godavari.

Kāsmira

Kaśyapa (*Kalpa.*) mentions it with other janapadas and countries like Khasa and China respectively and its inhabitants are depicted like those of China and *Apara China*.

It is said to have been originally colonised by Kaśyapa whose hermitage is still pointed out in the Hari mountain near Srinagar. He gave his name to Kasgar and Kāsmir, and to the people originally called

Kassias or Kāsas. Viṣṇu is said to have incarnated in Kasmira as the fish (Matsya-avatāra) and bound the ship (nau) (into which form Durga had covered herself to save the creatures from destruction in the great deluge) to the westernmost and highest of the three snowy peaks situated to the west of Banihal pass in the eastern portion of the Pir Panchal range; hence this peak is called Naubandhana tirtha. It is the Navaprabhamsana of the Atharvaveda and the Manoravasarpana of the Śatapatha Brāhmaṇa. At the foot of this peak is the Kramasara lake (now called Konsarang) which marks a foot step of Viṣṇu (Satapatha and Mahabharata). Viṣṇu is also said to have incarnated as the boar (Varāha-avatāra) at Baramula, 50 Kms from Srinagara on the right bank of Jhelum river. Kāsmir once formed a part of Kingdom of Gandhara (Jataka).

Kancipada

It is mentioned under the south zone. Kanjivaram, the modern city of Tamilnadu has been identified with it.

Kāntāra

It is mentioned under the southern zone. It is now comprised a great part of Aurangabad and southern Konkana. Its capital was Tagara modern Daulatabad.

Kāvira

Mentioned under the southern region, it seems to be the adjoining region of river Kaveri. Rajasekhara has mentioned it in his work.

Kāśī

Kāśī is also mentioned herewith Pundra, Anga and Banga (Kalp.). The first reference to Kāśī is in the Atharvaveda

(Paippalada recension, XIII. I. 12), where a magician directs the fever of his patient to Kāśī, Gandhara and Nagadha. In vedic period, Kāśī was already known as an established janapada. At the time of Atharvaveda, it formed the south-east extrimity of the then Aryan settlements. The Brahmanic texts such as Satapatha (XIII.5.4. 19-22) and Samkhyayana (XVI .29.5) reveal indirectly vedic culture as having pervaded Kāśī and the adjoining territories. The Bṛhadaranyaka Upaniṣad (II.I.I.) also refers to Kāśī. Kāśī was the name of the Kingdom of which Vāraṇāsi was the capital

Kumāravartanī

The Kāśyapa Saṁhitā mentions it under the eastern zone and it has been identified with the adjoining region of Rewa of Madhya Pradesh.

Kumuda Rajya

It comes under the southern region. It can be identified with Kongoda situated in Orissa from where Mahanadi originates.

Kuru

Kuru is mentioned (Kalp.) with Pāñcāla and other japapadas. It was extended from Hastinapur of Meerut upto Indraprastha of Delhi.

Kirāta

Kāśyapa has described it as one of the Janapadas along with Bang. It has been identified with modern Nagaland situated near Assam. The well known plant Kiratatikta also comes from this place.

Kosala

It has been described with the aforesaid janapadas. It reminds modern Ayodhya region. It was divided into two kingdoms

called north Kosala (comprising the districts of Gonda and Baharaich) with its capital Sravasti and south Kosala with its capital Ayodya. At the time of Buddha, it was powerful Kingdom which included Vāraṇāsi and Kapilavastu. But about 300 B.C. it was absorbed into Magadha kingdom.

Khasa

Khasa is mentioned along with China and Kashmir. The country of the Khasa was on the south of Kashmir and extended from Kishtvar in the south east to the Vitasta in the west and it included the hill states of Rajpuri and Lohara. The Khasa is identical with the present Khakha.

Cira

Kāśyapa Samhitā has mentioned it under the southern zone. It comprised modern Mysore, Coimbatore, Salem, south Malabar, Travancore and Cochin, Cira is a corruption of Kerala.

Ciripālī

It is mentioned under southern zone and is identical with modern Trichinapalli of Tamilnadu.

Cor (L) A.

It occurs with the above under the southern zone. It is now situated on the banks of the Kaveri and said to cover the southern portion of Karnataka.

Tamralipta

It has been described under the eastern zone and was well reputed seaport identical with Tamluk under the Medinipur district of Bengal.

Dasarna

It is also mentioned with Matsya and surasena. It was the Janapada through

which flows the river Dahasan (daśārṇa). It was eastern part of Malwa, its Capital being vidisha, situated on the betwa (vetrawati) river.

Draviḍa

It is mentioned under the Southern zone. It was the name of the Japapada south of the wild tract between the Krishna and the Polar.

Dāseraka

It is also mentioned with Bahlika which reminds us the Marwar region of Rajasthan.

Pāñcāla

Pāñcāla has been mentioned by Kāśyapa along with Kuru and other janapadas (Kalp.). Originally Pāñcāla was the janapada north and east of Delhi, from the foot of the Himalayas to the river Chambal, and Ganga divided it into north and south. It roughly corresponds to the modern Badayun, Farukhabad and adjoining district of U.P. Its north capital was Kampilaya known as Kampil.

Puṇḍra

& Paṇḍravardhanka

Kāśyapa Samhitā has referred to it with Kāśī and other eastern janapadas. Both are regarded one. The name of Puṇḍra first appears in the Aitareya Brahmana. According to Pargiter Puṇḍra and Paṇḍra were two different countries, and the former comprised the district of Malada, portion of Purnia to the east of the river Kosi and part of Dinajpur and Rajshahi of Bangla Desh.

Pulinda

Pulinda has been mentioned by Vatsya in the southern zone. According to geographers, it included the western portion of Bundelkhanda and the district of Sagar. The Taratantra says that Pulinda lies to the east of Sylhet and to the north of Kamrupa. Smith opines that it was situated on the bank of Narmadā in middle of Vindhya.

Pr̥ṣṭhapūraka

Vatsya has mentioned it in eastern zone. This janapada was extended between Godavari and Mahanadi and modern Karaput of Orissa reminds us its location. No detailed account is available in this regard elsewhere.

Paunḍravardhanaka

Vatsya has mentioned it in the eastern zone.

Priyaṅgu

It is also mentioned in the eastern zone. It has not been so far identified by the ancient geographers.

Baṅga

It has been shown by Kaśyapa along with other janapadas like Aṅgaka etc. It is somehow modern Bengal but is applied to only the eastern portion of the delta of the Gaṅgā as Upabanga as to the centre of this territory and Aṅgaka to its western limit. According to Dr. Bhau Daji, Banga was the country between the Brahmaputra and the Padma rivers. It was a country separated from Puṅḍra, Sumha and Tāmralipta at the time of Mahābhārata (Sbha, ch.29). Baṅga was divided into five portions : (i) Puṅḍra or north Baṅga, (ii) Samatata or east Baṅga, (iii) Karna Suvarna or west Baṅga, (iv)

Tāmralipta or South Baṅga and (V) Kamrupa.

Magadha

It is included under the eastern zone by Vatsya. Magadha was south Bihar and its western boundary was Son river. Its name first appears in the Atharvaveda (V.22.14), modern Rājgir was its capital. The people of neighbouring districts still call the districts of Patna and Gaya by the name of Maga.

Matsya

The name of Matsya janapada appears along with those of Daśārṇa and Śūrasena (Kalp.) This can be identified with the territory of Jaipur which included the whole of the present territory of Alwar with a portion of Bharatapur. It was the kingdom of Raja Virata of the Mahabharata where Yudhishtira and his brothers resided in cognition during the last of their banishment. Modern Baorata is situated in Jaipur now.

Māṅicara

Kaśyapa Saṁhitā has included it along with Pāñcāla and Kosala, a neighbouring place of Poona near Jejuri where the two Asura brothers Malla and Malli molested the Brahmanas and they killed by Khandoba an incarnation of Śiva. Some geographers identify it with Manikarna situated in Kullu valley.

Mātaṅga

It has been included under the eastern zone by Vatsya and its location has been said to the south east of Kamarupa in Assam, celebrated for its diamond mines.

Mṛttikāvardhamānaka

Included under the eastern regions, Mṛttikāvardhamānaka is identical with the district of Burdamana of Bengal.

Rāmaṇa

Rāmaṇa is mentioned along with Bāhlika and Dāseraka. Prof. Sylvan Levi, pronouncing it as Rāmaṭha, locates it between Gazni and Wakhan (J.A., 1918, p.125).

Vasātija

Kaśyapa has mentioned it along with Sindhu and Kashmir. Mc Grindle, on the basis of Hemacandra's Abhidhana Kosa, places it between the Indus and the Jhelum (Invasion of India, p.158 n.). It comprised the district of Rawalpindi of modern Pakistan.

Vārāha

Vatsya mentions it under the southern zone. Due to location in southward, it may be identical with Barar region of Maharastra.

Vānāsī

Vatsya has mentioned it under the southern zone and during the Buddhist period the north Kanara was called by this name. According to Buhler, it was situated between the Ghats., the Tungabhadra and the Vardha rivers (Intr. to Vikramankadeva carita, p.34, n.).

Vipāṭa

Since it is juxtaposed with Sindhu, it seems to be located in the north region of India and adjoining the place of river Beas (Vipasa) may be identified with it.

Śātasāra

It is also included with Bāhlika and

Dāseraka. The vally of Satluj (Satadru) river may be identified with it.

Śūrasena

It has been described by Kaśyapa along with the janapadas of Matsya and Daśārṇa. It was lying north to Matsya and Mathura was the capital of this kingdom (Harivaṁśa and Bharat Saṁhitā). Sūra, the father of Vāsudeva and Kunti gave his name to the Janapada of which he was the king.

Sāraswata

Persons residing in the valley of Saraswati river are called Sāraswatas and they are mentioned by Kaśyapa along with Sindhu and Sauvīra. We shall discuss the originating and merging place of the river Saraswati while dealing with the rivers.

Sindhu

Sindhu is mentioned along with Sāraswata and Sauvīraka by Kaśyapa. It is a modern Sind province of Pakistan.

Sauvīraka

It is also mentioned with Sindhu and Kuru janapadas in Kāśyapa Saṁhitā. Pāṇini has mentioned it (V. 1.18). It has been identified by Cunningham with Eder, a district in the province of Gujarat which was Badari of the Buddhist period at the head of the gulf of Kambay. Actually it was situated between the rivers Indus and Jhelum and was spread upto Multan of Pakistan.

Harītapāda

Kaśyapa has mentioned Harītapāda after the Kosala and before Śūrasena. It can be identified with Ekaliṅga, situated in a defile about 10 Kms. of Udaipur in Rajasthan. Here was situated the heritage of sage Harita.

CITIES

Among the cities, we come across to names of a few cities mentioned in the Kāśyapa Saṁhita, Kurukṣetra (Khil. XXV.5) has been depicted as situated in Madhya deśa. Vṛddha Jīvaka had taken a dip into Ganga at Kanakhala (Kalp. XII.22) near Hardwar in order to prove his prudence and attain the authority. Naimisa is the modern Nimsar, at a short distance from the Nimsar station of N.E. Railway and 30 Kms. from Sitapur and 80 Kms. to the north west of Lucknow. It was the abode of the sages on the bank of Homati river where several Paurāṇic works were composed. The city named Paṭṭaṇa (itself of synonym of city) occurs with Kaliṅg and river Narmada (Kalp.) and it seems to be Prabhasa Pattana near Verawal in Gujarat. Inhabitants of this city are depicted to be the fond of Gruel (peya) and they are homologous to Kangu, Adhaki, Yavaka, gram, peas and scum. (Kalp. Bhoj., 51,52).

MOUNTAINS

Directly only two mountains are referred to in the Kāśyapa Saṁhita, and they are Sisiradri and Purva Saila signifying the Himalayas and Mahendragiri of Orissa respectively. (Kalp., bhoj., 41,49).

RIVERS

Saraswati, Ganga and Narmada are explicitly mentioned in the Kāśyapa Saṁhita. but rivers falling down to Bay of Bengal (praksrta) and Arabian sea

(Praticiga) are said along with their properties. Water of the eastward rivers is regarded as alkaline, allayer of śleṣman and provoker of Pitta while the water of westward rivers is supposed to be light, provoker of vāta and allayer of kapha (Khil. XXIV).

Saraswati

This river rises in the hill in Sirmur and emerges into aditirtha. It lost itself in the sand at a place called Chamasod. The three Saraswaties of the Atharvaveda are the Hemlend in eastern Afghanistan, the Indus in Pakistan and the Saraswati in kurukṣetra.

Gaṅgā

Kanakhala is depicted as situated on the bank of ganga in which our Jīvaka took the dip. It rises in the Himalayas, it appears near Gangotri in Garhwal and comes down from the hill at Rishikesh and runs through U.P. Bihar and Bengal and discharges its waters into the Bay of Bengal.

Narmadā

It rises in the Amaraṅṭaka range and falls into the gulf of Cambay near Baroach (ancient Bhrgukaccha).

SEA

Pūrva Samudra and Paścima Samudra is explicitly mentioned denoting to Bay of Bengal and Arabian sea respectively. The mention of Sāgara somehow indicates the Indian ocean.

सारांश

काश्यपसंहिता में भौगोलिक विवरण

—ज्योतिर्मित्र

काश्यपसंहिता का समय विनिश्चित करने की दिशा में प्रयुक्त साधनों में से एक है उस में वर्णित भौगोलिक सामग्री भी। विभिन्न प्राकृतिक क्षेत्रों के योग को भूगोल कहा जाता है जैसे—देश, प्रान्त, नगर, नदी, पर्वत तथा समुद्र इत्यादि। समस्त भौगोलिक सामग्री का उल्लेख काश्यप संहिता के कल्पस्थान के भोजनकल्पाध्याय में तथा खिलस्थान के २२ वें एवं २५ वें अध्याय में मिलता है जिस को इस लेख में प्रस्तुत किया गया है।