

TRADE AND TRADE ROUTES IN ANCIENT INDIA

MOTI CHANDRA

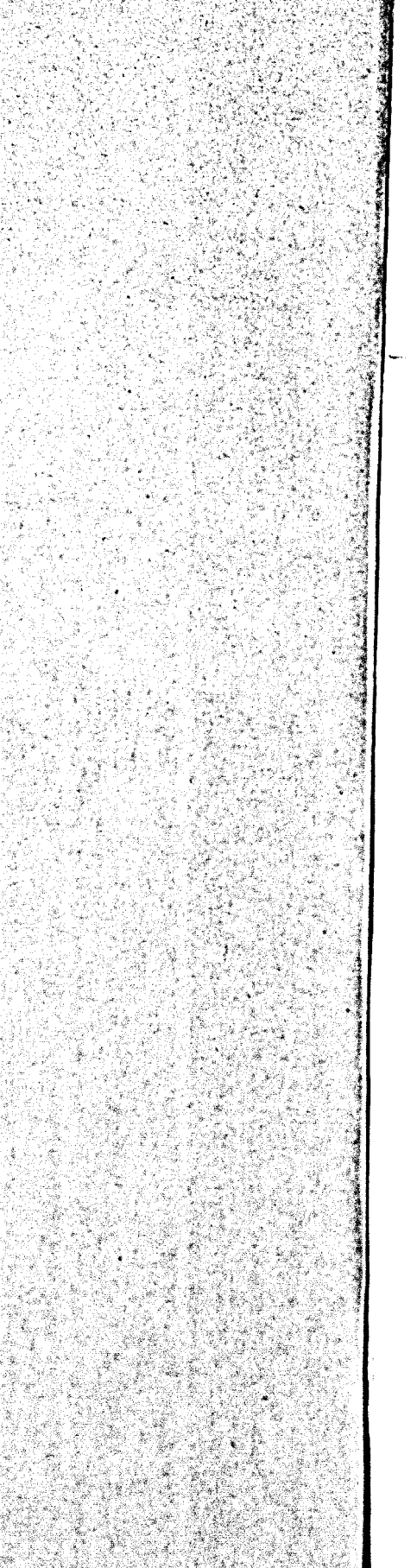


The Book

The present book is a pioneering attempt to reconstruct the route systems of ancient India upto the eleventh century A.D., the traders that traversed them restlessly, the goods in which they dealt, and the manner in which they organised themselves for this trade which stretched not only over the entire Indian sub-continent, but from the islands of the East Indies to the shores of the Mediterranean. A unique feature of the book is the penetrating interpretation of Buddhist and Jaina sources of which the author had the most thorough command, and there are many deep insights into the relationship between geography and history. The work has been translated into various Indian languages and has been praised as showing the way for future historical writing in India.

Rs 120
\$ 24





•

TRADE AND TRADE ROUTES IN ANCIENT INDIA

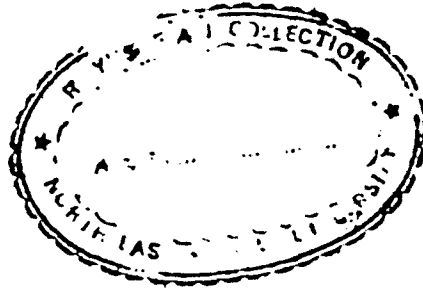
•

Trade and Trade Routes in Ancient India

MOTI CHANDRA



ABHINAV PUBLICATIONS
E-37 HAUZ KHAS NEW DELHI-110016



~~BOOK~~
No. 182355
2/5/97
8m

PC
380.50934
MOT

FIRST PUBLISHED : 1977
© MRS SHANTI DEVI MOTI CHANDRA

Publishers
SHAKTI MALIK
ABHINAV PUBLICATIONS
E-37 HAUZ KHAS NEW DELHI-110016

PRINTED BY M.M. SHARMA
AT PARNASSUS PUBLISHERS & PRINTERS PVT. LTD.
HS-30 KAILASH COLONY NEW DELHI

INTRODUCTION

IN THIS book* Moti Chandra deals with the problems related to ancient Indian merchants, their trade, the trade regulations and the network of trade routes. In his studies he has made use of the material extending from the Vedic period to the eleventh century available in Sanskrit, Pāli and Prākṛit languages. Geographical information from the Greek and the Roman sources, the accounts of the Chinese pilgrims and Indian art, by assembling the tit bits of information he has given shape to the lofty mountain of the *Sārthavāha* of whose summit the resplendent sun of Indian literature radiating in all lustre has brought to light hundreds of new facts. He has as a matter of fact laid the foundation stone of the all comprehensive history of Indian culture in the years to come. After reading the book one is bound to know where these precious historical facts lie hidden and the methodology the young historian should apply for discovering new facts and on these bases and a comprehensive style create the new edifice of Indian history and culture. While reading the book one gains the sight of the relations of India with the countries and islands lying across the Arabian Sea and Indian Ocean. The *Daśakumāra Charita* of Daṇḍi mentions the name of the naval captain Rāmeshu. Who knew that this word is of Syrian origin whose meaning is handsome Jesus (rāma=handsome, Ishu=Jesus)? Owing to the spread of Christianity this name had become common among the sailors from Western Asia. In the Gupta period Indian fleets were capable of defending the sea-girt coastal regions of the country and increase trade with other countries. Daṇḍi therefore observes that a battle ship named *Madgu* (sea-gull) accompanied by other boats attacked a Yavana ship.

The word *Sārthavāha* is self explanatory. Kshīrasvāmin, the commentator of the *Amarakośa* comments "one who is the leader of travelling merchants who invested their own capital" (*sārthān sadhanān pānthān vahaṭi sārthavāhaḥ: Amarakośa*, III. 9. 78). *Sārtha* is defined as 'the group of travellers' (*sārthodhavanavṛindam, Amarakośa*, II. 6. 42). In actuality *sārtha* means 'merchants who invested equal amount of capital and who carried on trade with outside market travelling in a caravan'. Their leader was known as *sārthavāha*. The nearest English equivalent to the term is caravan leader. The Hindi *sārtha* has been derived from the Sanskrit *sārtha* but in original technical import has been lost. According to the author in the Sindhī the meaning of the original *sārtha* is still preserved. Some courageous merchant made himself the head of the caravan after joining it. Those who joined the caravan were governed by its own rules and regulations. The starting of a caravan was an important event for the merchant community. As for pilgrimage

*This book is the English version of Moti Chandra's *Sārthavāha*.

saṅgha was organised and its head was *saṅghapati* (*saṅghavāī*, *saṅghavī*), similar was the position of *sārthavāha* in the field of trade and commerce. In the golden age of Indian trade, the picking was done by the caravan leader. Rich in organising skill, truthful, the treasure house of courage, ready to grapple with fresh problems, replete with commonsense, liberal, bestower of alms, interested in religion and culture, expert in the knowledge of his own country and foreign lands the caravan leader rubbed shoulders with foreigners as the Yavanas, Śakas, Pahlavas, Yüe-chi etc. Masters of their languages and customs, the Indian caravan leaders extended their activities from Tāmralipti in the Bay of Bengal to Antioch in Syria, from Java to Kedah, and to the ports of Cholamaṇḍala and to Alexandria and East African ports.

In the present book the material about *sārthavāha* and his activities has been arranged systematically in thirteen chapters which present a moving picture of the two millennia of Indian trade. In the first chapter the network of Indian trade routes with their arteries is presented. In our literature for the first time in the *Prithvī Sūkta* of the *Atharva Veda* our attention has been drawn to the *panthas* or routes of our great land.

*Ye te panthāno bahavo janāyanā rathasya
varmānascha yātave |
yaiḥ sañcharantiyubhaye bhadrapāpastam panthānam
jayemānamitramataskaram yachchhivam tena no mṛṣṭi | |* A.V. XII. 1. 47.

This hymn seems to have been the keynote of the caravan leaders. It draws our attention to the following points:

1. This land had many routes and their arteries.
2. These routes were the principal means of communication of the people.
3. On these routes the chariots plied.
4. They were principal means of communication for bullock carts for transporting goods.
5. Good or bad every one had the right to use those roads.
6. However, it was necessary to safeguard the people of those routes against the depredations of the wild animals and robbers.
7. Those well-guarded and safe routes symbolized the happiness of the earth.

The same principles hold good for the road system of India today as in ancient times. The account of the Grand Route in northern India in this work deserves our attention because in ancient times this served as an artery for the land mass of the whole Asia extending from the Caspian Sea to China and from Bāhlika to Pāṭaliputra-Tāmralipti. Pāṇini (c. 500 B.C.) gives its contemporary name as Uttarapatha (*Uttarapathenaḥṛitam*, V. 3.77). Megasthenes taking it as the northern route describes its various constituents. The Haimavatapatha of Kauṭilya indicated the Vāhlika-Taxila sector of the route. The great French savant A. Foucher has studied the history of this sector in two volumes. I am happy to note that the

author has fully utilised A. Foucher's work. The true identification of Hārahūra is with Harahvaiti modern Argandab region in South Afghanistan. The ancient Iranian name for Herat was Haraiva (S. Sārava). The name of the river Sarayū is even now preserved in the Hari Rūd. The other name for the Parisindhu region was Pāresindhu mentioned in the *Mahābhārata*. Its exact equivalent in English would be trans-Indus. Pāṇini (VI. 2. 42) gives *pārevaḍavā* the name for the mares from the other side of the Indus. Moti Chandra has made a thorough search of Indian literature about these routes. In the Nalopākhyāna of the *Mahābhārata* standing in the Kontwar region of Gwalior (between the Chambal and Betwa) it is observed: *ete gachchhanti bahavaḥ panthāno dakṣiṇāpatham* (*Āraṇyaka Parvan*, 59. 2). Many routes and their many arteries started from this place to the Deccan. There are also mentioned the routes proceeding to Vidarba, Dakṣiṇa-Kosala and Dakṣiṇā-patha. Even now the rail roads follow the same directions.

The Vedic literature does not mention *sārthavāha*; but it names the merchant Paṇi and his business. It is worthy to note that the Hindi word *gatha* for a pal could be derived from the Vedic *grathin* meaning a capitalist. The frequent occurrence of technical terms in the Vedic literature supports the view that the Vedic Aryans were well acquainted with the sea (*veda nāvāḥ samudriyaḥ*). From the Pāli literature of about the fifth century B.C. important information about travelling is available. In the travellers besides the merchant community were included monks, pilgrims, pedlars, horse traders, acrobats and actors, students and tourists. Attention was paid for the safeguarding and repairing the roads. But even then they were infested with robbers known as *panthaghātaka* or *paripanthin* (Pāṇini, IV. 4.36: *paripantham cha tishṭhati*). The commentary on Pāṇini V. 2.89 quotes a Vedic prayer as an example—*mā tvā paripanthino vidan* ('God forbid that you should meet a robber on the way'). Even then the responsibility of the *sārthavāha* for protecting the caravan was great and he employed guards for that purpose. While passing through the forest leader of an aboriginal tribe took the responsibility of guarding a caravan on payment; they were known as forest guards or *aṭavīpālas*.

The *sārtha* provided itself with provision and other necessities of life. Proper arrangement was made for desert journeys. Vaṇṇupatha, the route to Bannu from the Middle Country, passing through the desert which could be identified with the *thal* desert of Sindh to the east of the river Indus. In the same way a route from Dvārāvati (Dwarka) passing Marudhanva in the Marwar district reached Roruka (the present Roḍi), the capital of ancient Sauvīra, and from there after many stages it reached Central Asia (Kamboja); from there it had to cross Airāvataadhanva (Gobi desert). In this desert journey the caravan was guided by the 'land captain' (*sthala-niryāmaka*) with the help of the stars. In the same way on the sea route the captain (*jalaniryāmaka*) commanded the ship. There was arrangement for training the crew in nautical science (*niryāmaka sūtra*) in the port of Sopara. The amount of information assembled about sea-voyages in this work was never made available before. Those who travelled together on ships were known as *sāmyārika*. In the *Mahājānaka Jātaka*, after the shipwreck Mahājanaka swimming for his life was addressed

by the goddess Maṇimekhalā. The dialogue between the two proves the indomitable courage and power of Indian sailors.

“Who is the fellow who in the vast ocean is ineffectively beating his hands. Depending upon whom you are making this effort.

“O Goddess. It is my firm belief that in life one should exert as far as possible, and, therefore, even though the shore is not visible, I am continuing my effort to reach it.

“It is useless to show your courage in the sea. You are bound to perish before reaching the shore.

“O Goddess, why do you say like this. Even if I perish making effort then I will be saved at least from calumny. One who exerts like me has not to repent afterwards.

“But an effort which is destined not to succeed, of which there is no end in sight, what is the use of such an effort when the death is inevitable.

“The fellow taking it for granted that he will not be able to cross the ocean ceases his efforts then it is due to his own weakness. Whether success accrues or not a man who draws up his own programme and tries for its success then he is sure to succeed. It is evident from the fact that all my comrades have been drowned but I am still swimming and alive. So far as any energy is left in me I shall continue to exert and so far any power is left with me I shall certainly make efforts to cross the ocean.” *Mahājanaka Jātaka*, Vol. VI, no. 539, pp. 35-36).

Maṇimekhalā was the presiding goddess of the sea travellers and sailors in South India. Her worship extended from the Cape Comorin to Kedah and in Puhar at the mouth of Kaveri, there was a big temple in her honour.

Like Maṇimekhalā, the presiding deity of the caravan leaders in the north was Yaksha Maṇibhadra. All over northern India there were temples in his honour. The colossal statue of a Yaksha found from Parkham in the Mathura district represents him. But Pawayan (Padmāvati in the former Gwalior state) was a great centre of the Maṇibhadra cult. Caravans passing from the north to south had great regard for him. It is mentioned in the *Nalopākhyāna* of the *Āraṇyaka Parvan* (61.125) that a very big caravan with a view to make a large profit proceeding to Chedi Janapada crossed the river Vetravati (Betwa) and Damayanti joining it reached the Chedi country. Reaching a dense forest the leader of the caravan invoked Maṇibhadra, the king of Yakshas: *paśyāmyasmin-vane kashṭe amanushyanishavite, tathā no yaksharāḍ Maṇibhadraḥ prasīdatu* (*Āraṇyaka*, 61.123).

Fortunately, there is a very good account of a *mahāsārtha* in chapters 61-62

of the *Āraṇyaka Parvan*. That big caravan was crowded with elephants, horses and chariots (*hastyāśvaratha samkulam*) and the number of oxen, donkeys, camels and men on foot was so overwhelming that the caravan appeared as the moving ocean of men (*janārṇava* 62.12). The members of this prosperous *sārthamaṇḍala* (62.10), were the *sārthikas* (62.8). It included not only merchants (*vaṇijaḥ*) but also the Brahmans well versed in the *Vedas* (62.17). The leader of the caravan was known as the *sārthavāha* (*aham sārthasya neṭā vai sārthavāhaḥ śuchismite*, 61.122). The caravan included the young, old, children and women: *Sārthavāham cha sārtham cha janā ye chātra kechana* (62.117) *yūnaḥ sthvirabālāścha sārthasya cha purogamāḥ* (62.118).

The caravan was also accompanied by some lascivious chaps who wanted to make fun of Damayantī, but gentlemen taking pity on her made enquiries about her condition. At this point we are further informed that the caravan had a vanguard or a labour force which cleared the roads. The *sārthavāha* was not only the leader of the caravan, but during the period of the journey he acted as its master (61.121). When evening approached and everybody was tired then with his permission the caravan encamped at a suitable place (*niveśa*, 62.4). The caravan made the mistake of encamping in the way leading to a waterpool. In the mid-night a herd of wild elephants came to drink water and trampled the sleeping members of the caravan. Some of them died and others took to their heels. There was utter confusion all round. Those who managed to escape from this calamity continued their journey. In the *Mahābhārata* this account of the pomp and glory of a big caravan in ancient India has survived.

The caravan leaders and Indian travellers by land and sea routes, were also the carriers of Indian story literature. Seamen often related miraculous stories of Yakshas, Nāgas, demons and spirits and aquatic animals connected with the seas. These stories diverted the people during their travels; such stories were adopted by literature as motifs as well. Attention may be drawn to the *Samudra vaṇija jāta* (*Jataka*, Vol. IV) which informs us that once upon a time some carpenters borrowed money for making furniture, but they could not complete their work in time. Pestered by the creditors the carpenters decided to migrate to some foreign land and after constructing a large ship they sailed. Following a favourable wind the ship reached an island rich in coconut and other edible fruit trees. Even before their arrival a traveller from a wrecked ship lived there who sang joyously: "They are simpletons, who eke out their existence by farming and the sweat of labour. They are not required in my domain. India! no, this place is far better." This account reminds us of the island described in the *Odyssey* of Homer where indolent men without any work known as lotus eaters lived on honey who invited Odysseus to live that kind of life with them, but the offer was declined by him. The *jātaka* seems to refer to the same kind of life.

The author has raised a pertinent question whether at this time merchants entered into a partnership or agreement (*samaya*). From the evidence he has collected from the *Jātakas*, it is almost certain that merchants travelling

with a caravan appointed one of themselves as a leader or elder (*jetthaka*). Partnership by agreement was entered by two or more than two merchants. They agreed among themselves about the distribution of profits and losses. Though it was not necessary that every member of the caravan should enter into such an agreement. Those merchants who transacted business after such an agreement, for them the literary sources appeared to have used the word *sambhūyasamutthāna*. It is possible that with a view to enter into agreement about profit and loss the caravan was divided into many units. They entered into agreements of their own choice. But the merchants sailing on the same ship under the leadership of a *sārvavāha* whether they had entered into a partnership or not were known as *samayātrika*: "travelling in a body". In reality, their relationship and its limitations from the legal viewpoint is not so clear as Moti Chandra has accepted. A thorough study of *samhitās*, their commentaries and medieval legal compendiums (*nibandhas*) may throw some more light on this vexed problem. In the centuries following the foundation of the Mauryan empire many important events occurred in Indian history. The empire of Kanishka extending from Kapiśa to Karnatak exercised great influence on trade and commerce, literature and religion. In this connection the author has discussed Indian geography at the time of Alexander. In reality, the Indian names given by the Greek historians owing to the Hellenisation of the Sanskrit orthography appear as if they are of foreign origin. It has been possible to find out the original Sanskrit forms of some of them with the help of Pāṇini. The area occupied by Hastin near Nagarahāra is Hāstināyana of Pāṇini (IV.4.174) and Astakenoi of the Greeks situated around Purshkalāvati. The Greek historians mention two other names Aspasioi who settled in the valley of the Kunar river were the Āśvāyana of Pāṇini (IV. 1.110) and the second Assakenoi settled in the valley of the Swat river were the same as the Āśvakāyana of Pāṇini (IV. 1.99). Their other Greek name was Assakeoi which is equivalent to Pāṇini's Āśvakāh. The impregnable stronghold of the Āśvakāyanas is mentioned as Aornos, in subduing which even Alexander was put to a lot of trouble. Pāṇini (IV.2.82) names it as Varāṇa. Stein has identified Aornos with the present day Ūṇā or Ūṇarā. The heroic Āśvaka men, women and children fought to the last, but so far they were alive they did not allow Alexander to enter the hill fortress. In other name the Gourians lived on the bank of the Gauri river. Nyasa seems to be the Naiśa *janapada* of Pāṇini, the Greek Musicanos stood for Muchukarni, Oretai for Vārtteya, Arbitai for Ārabhaṭa which has given the name of Ārabhaṭi style in Sanskrit. Brāchmanoi was the Brāhmaṇa Janapada which has been mentioned by Pāṇini (V.2.72, *Brāhmaṇakoshṇike samjñāyām; Brāhmaṇako desaḥ yatrāyudhajivino Brāhmaṇakāḥ santi*). They are mentioned both by Patañjali and the Kāśikā (*Brāhmaṇako nāma janapadaḥ*). The Kāśikā and Patañjali also mention *Brāhmaṇa ka nama janapadaḥ*. Patañjali also mentions Sudrakas who lived in their neighbourhood. They could be identified with the Sodrac or Sambos of the Greeks. These and other identifications of Moti Chandra provide ample evidence that the source of the Greek names was Indian geography. For further identifications we have to probe our literature. The author's suggestion that twenty-four and half *bhuktis* of the Jain literature probably represent the *bhuktis* of the Mauryan empire is a sound one. Kauṭilya has mentioned at length several kinds of roads and the rules

governing the customs duties. *Droṇa mukha* has, however, been referred to in the Kharoshthi inscription from Sakardara across Ohind situated on the Indus as *Daṇamukha*. The term indicated those market towns which were situated at the end of the river valleys as serving exits for the produce of those valleys. Such towns could be located on the sea-coast as well for example Śūrpāraka and Bharukachchha served the network of valleys lying behind them. The term *himsrikā* for pirate boat is worth noting. In the Maurya period great attention was paid to the organisation and well-being of business; the *Arthaśāstra* contains enough material about these topics. The Śuṅga period continued those rules. Whatever steps the Mauryans had taken for the propagation of sea trade, the *Sālavāhanas* improved upon them.

The four Scythian tribes mentioned by Strabo, their equivalents have been found in the Indian literature. For instance Asii stands for Ārshika or Rishika tribe. In the inscription on the pedestal of the Bodhisattva image a woman named Amohā is called Āsī (Ārshī). In the alms house pillar inscription of Huvishka are mentioned Śaukreyā and Prāchīnī which could be equated with Sacaraucae and Pasiani respectively. The Tochari is definitely Tushāra. Toki ṭīlā on which Kanishka's *devakula* was situated at Mat is now known as Tokari tila, mound of the Tukhāras. The references to the Rishikas in the *Mahābhārata* have been discussed by the author. They are the Yüe-chi of the Indian history. The meaning of the Chinese word Yüe-chi as 'moon-tribe' supports the view of the *Ādiparvan* where the Rishikas are said to be descendants of the moon. According to the *Sabhaparvan*, Arjuna is said to have fought a great battle with the Rishikas somewhere in Central Asia. They could be located somewhere in the vicinity of the river Yarkand. If this is so then the country of the Parama-Rishikas should have been somewhere in the north which must have been the place of origin of the Yüe-chis.

In the Kushāṇa period Kanishka occupied the silk routes of Central Asia and the great northern route at the same time. Before him no other ruler had the good fortune even partly to acquire those routes. As a result Indian culture, religion and trade spread with force from Termiz valley in the east and Sogdiana in the west. In this age manuscripts written in the Brāhmī script also reached that region. In the time of Kanishka Mathura was the biggest centre of art. In recent years archaeological researches found sculpture at Termiz in Sogdiana apparently influenced by the Mathura tradition.

The Kushāṇa art also exercised influence on eastern and western routes of Central Asia. Kapiśa was in this age also in the dominion of the Kushāṇas, and the finding of ivory caskets from Begram show that these caskets were influenced by Mathura art, so much so that some scholars regard them of Mathura origin. In the Kushāṇa period India's trade and commerce with the Roman empire had reached its zenith, but in this sea-borne trade caravan seems to have played a great part. Ghapṭāsāla from where remains of a Buddhist stupa have been recovered is

identified with Kaṇṭakasela of inscriptions and Kantakossul of Ptolemy. This is an important identification in Indian geography. The writer is quite correct in his estimate that the spread of Buddhism on the eastern sea coast of India which had once flourishing trade with the Roman empire enabled the followers of Buddhism to raise the magnificent stupas at Amaravati, Nagarjunakonda and Jagayyapeta. Similarly, on the western sea coast the Mahā-chaityas and Vihāras at Bhaja, Karle and Kanhari were due to the munificent gifts of the Buddhist businessmen who were making huge profits from the Roman trade. In the fifth chapter the author has tried to visualize how the foreign conquerors like the Ṛishikas, Śakas and Kushānas with their hordes on the Grand Route of India, gradually entered northern India and the Deccan and how the Sātavāhanas keeping the spirit of national resistance finally themselves came to an end. The long rivalry between the Śakas and Sātavāhanas was not only due to political reasons but also due to commerce. While the Sātavāhanas were firmly established in the Kalyan-Nasik region the Śakas held sway over Sopara-Bharukachchha region and these regions exchanged hands several times depending on the strength or weakness of the rivals. In this connection a new fact has been brought to light that one of the names of Kanishka was Chandana and according to the *Periplus* Sandanes or Chandana exercised authority on Bharukachchha. This theory of Sylvan Levi remains unsupported by known events, but at least one fact supports his theory and it is the statue of Chashtana along with that of Kanishka found in the Devakula at Mat. So far the relation of Kanishka with Chashtana remains unexplained. From the assertion of the *Periplus* that Sandanes (Chandana or Kanishka) controlled Bharukachchha it could be suggested that there must have existed some relationship between Kanishka and Chashtana and that Kanishka extended his control over Bharukachchha-Sopara through Chashtana. The Mat statue of Kanishka represents him as a middle-aged man, and Chashtana was a young man. It may be suggested that Chashtana was a younger brother or a close relation of Kanishka. It is also possible that he was racially related with Kanishka's family. Sylvan Levi has also suggested that between 25 and 120 A.D. the Yüe-chi were in the Deccan. This is as well supported by grammatical literature where Mahishaka and the Ṛishika Janapadas are shown as related (*Kāśikā Sūtra* IV. 1. 132; *Ṛishikeshu jātaḥ ārshikah;* *Mahishakeshu jātaḥ Māhishikah*). Prof. Mirashi had identified Mahishaka with South Hyderabad and Ṛishika with Khandesh. Prof. D.C. Sircar, however, disagrees with this view (*Epig. Ind.* XXXV, pp. 69 ff). As a matter of fact in this region there were located a group of five *janapadas*. The Ṛishikas were in Khandesh; Akola and Amaravati included Vidarbha; in the Aurangabad district the spur of the Sahyādri extending from Ajanta to the Godavari was the Mūlaka land, and to the south of the Godavari the region of Ahmednagar represented Āsmaka and to its south-east was situated Mahishaka. In the Nasik inscription of Gautamīputra Sātakarṇi the mention of Ṛishika, Āsmaka, Mūlaka and Vidarbha is an additional link in supporting the existence of the Ṛishikas in the Deccan. In the *Kishkindhā Kāṇḍa* of the *Rāmāyaṇa* as well Sugriva describes the settlements in the Deccan—Vidarbha, Ṛishika and Mahishaka together (*Vidarbhaṇṛishikānchaiva ramayān-mahishakanapi* 41.10). The geographical references of the *Rāmāyaṇa* mention Suvarṇadvīpa and the seven states of Java probably in the Śaka-Sātavāhana period.

The ancient capital of the Pāṇdyas located at Kolkai (Tirunelveli) is said to have been on the Tāmraparaṇī river. In this period trade in black pepper was at its zenith. Black pepper was loaded on ships in the port of Nakhon-Dharmarāḍ situated on the eastern Malay coast, and was unloaded in the sea port of Kolkai and was despatched to Rome by Indian merchants through the Arab intermediaries. The remembrance of this trade has survived in two names of black pepper namely *Dhāmapattana* and *Kollaka*. These trade names also reached northern India where the compiler of the *Amarakośa* collected them.

The sixth chapter mentions the story of commerce between India and the Roman empire in which the author has made full use of the *Periplus* and Ptolemy. The port of Barbaricum situated between the seven mouths of the Indus was named because of its trade relation with Berber or East Africa. This port has also been named in *Takashaśilādigaṇa* of Pāṇini (IV. 3.93). The name of Bāvarias of Saurashtra, however, could be derived from Vāvayia=Vyāpārika. The word Ramaṇaka in the Nasik cave inscription stands for the Romans.

The *puṭabhedana* for emporium and *samudraprasthāna paṭṭana* for ephetarium are appropriate Sanskrit equivalents. In this chapter Moti Chandra has also pointed our attention to the *cotymba* and *trappaga* mentioned by the *Periplus* which were the boats sailing near the Broach coast. In a letter dated 9th March 1953 he informed me that other boat names also appear in Jaina *Āṅgavijjā*.¹ The Indian boats referred by the *Periplus* such as *cotymba*, *trappaga*, *sangar* and *colyndia*, so far I did not get these names in the Indian literature. But this problem has been solved by the *Āṅgavijjā*. Following is the text:

*ṇāvā poto sālīkā tappako plavo kaṇḍe velu tumbo
Kumbho datī cheti-tattha mahāvākāsesu ṇāvi potovā
vinneyā-majjhimakāyesu koṭṭimbo, sālīkā, saṅghāḍo
plavo tappako vā vinnayā. majjhimānāntaresu kaṭṭham
vā veluma viṇṇeyo-pachchambarakāyesu tumbo vā
kumbho va datī va viṇṇeyā.*

In the Indian form they appear as under:

Koṭṭimbo = Cotymba
Tappaka = Trappaga
Samghāṭa = Sangar

In the above account boats are divided into four categories. The larger ships (*mahāvākāsa*) are *ṇāva* and *pota*, the middle sized boats (*mujjhimakāya*) are *koṭṭimba*, *saṅghāṭa*, *plava* and *tappaka* and the small boats are *kaṭṭha* and *velu*, and the smallest boats are *tumba*, *kumbha* and *datī*. The same *Āṅgavijjā*² gives a list of the following Greek, Iranian and Roman goddesses:

1. *Āṅgavijjā*, p. 166 ed. by Shri Punajavijayaji, Varanasi 1957.

2. *ibid.* p. 69.

Rambham Timissakasitti Tidhiṇī śālimāliṇī
Apalā Aṇādi (hi) tā vatti Airāni tti vā vade

Here Apalā stands for Pallas Athene; Aṇāhitā for Anahita; Timassakesī for Artemis. Airāni probably stands for the Greek goddess Aphrodite and Tidhiṇī probably for the Roman goddess Diana. Śālimāliṇī is probably the moon goddess Selene.

The *Periplus* names Sri Lanka as Palesmoundu (Skt. *Pāresamudra*) which is also mentioned in the *Mahābhārata*. In this connection attention may be drawn to the silver tray found from Lampascos a village in Anatolia now preserved in the Ankara Museum, which represents Mother India. She wears an India-made perfumed chaplet; at one time exported to Rome. The Greek and Roman women wore them on their heads. Those chaplets were made of flower-shaped cotton pieces dipped in perfume and could be preserved for a long period. The statue of the Kambojikā in the Mathura Museum wears such a chaplet.

Pliny calls India as the source of precious stones. In this connection the words of an Arab merchant Hazrat Oman several centuries later are worth noting: "The Indian rivers are pearls, the mountains rubies and trees perfumes." In the seventh chapter basing his information on the Sanskrit and Buddhist literatures from the first to the fourth century A.D. to the eleventh century the author has solved many geographical and business problems. Its discussion on several topics in the *Mahāniddesa*, *Milindaprasna*, the *Mahābhārata* and the *Vasudevahiṇḍī* are worth following. It is astonishing to see many foreign ports mentioned by the Greek and Roman writers, for the first time mentioned in Indian literature: Vesuṅga, Tamali (Tamiling island), Vaṅga (Banka island), Gaṅgaṇa (Zanzibar) have been properly identified. The identification of Kamalapura of the *Vasudevahiṇḍī* with Khmer or the Arabic Kamar is appropriate. In the *Sabhāparvan* of the *Mahābhārata* Antākhi, Romā and Yavanapur are identified as Antioch, Rome and Alexandria respectively. These were important foreign capitals with which India had well established trade relations. The sea route from Cambodia (Kamala) to Alexandria and Rome was well known to Indian sailors. Their indomitable courage in this connection gave birth to Bāṇas dictum: "To them the earth appeared as a platform in the courtyard, and the sea as a mere channel (*aṅganavedivasudhā kulyā, jaladhiḥ. Harshacharita*). This high mountain of the north and the wide coastline of the seas of the south offered no impediments but served as bridges for adventurous travellers. They contributed largely in bringing Central Asia and Indonesia within the fold of Indian culture. The *avadūnas* of the sea-merchants Pūrṇa, Supāraga and Kotikārṇa serve as beacon light in the Indian nautical science. The lists of twenty-four guilds, twenty-two heads of guilds and thirty professions preserved in the *Mahāvastu* represent a flourishing world of trade providing the true index of the production of the goods.

The Tamil literature of the south also gives a convincing picture of the sea trade. The description of the port of Kāveripattinam or Puhār with its seashore

godowns, foreign merchants and markets is so realistic that it is not found anywhere else. At some time the great sea ports of Barbaraka, Bharukachchha, Murichipattana, Dantapura, Tāmralipti etc., repeated the pattern of Kāverīpattinam. The statements of two Tamil poets about Muchiri is worth noting. According to them "The foreign ships bring gold to the sea port of Muchiri within the boundary of Kerala passing the frothy water of the Periyar river. This gold was transferred from larger ships to smaller boats. Bags of black pepper were brought from houses to markets and merchants loaded them on ships in exchange for gold. At Muchiri the music of the waves never stopped."

In the ninth chapter the author has thrown light on caravan and the goods they carried basing his information on the Jaina *chūrṇis*, *bhāshyas* and *niryuktis*. Caravans were divided into four categories and the goods they carried were of four kinds. The sixteen kinds of winds mentioned in the *Āvaśyaka chūrṇi* have been adopted from the nautical terminology which appears in the later Arabic literature. The *Jñātādharmas* use the word *potapattana* for sea port, elsewhere *jalapattana* and *velataṭa* have also been used for sea port. It is possible that *kāṭiyaka* stands for Zanzibar. When some sea merchants talked to their king about the striped horses or zebras of the place, then he specially commissioned them to bring some to him. The *Jñātādharmas* also give a list of articles loaded on ships; mention may be made of certain musical instruments, toys and skinful of perfumed oil, which formed a part of the cargo. The list of the foreign female slaves in the *Antagaḍa-dasāo* is also interesting as it informs us that they came from the trans-Oxus country, Ferghana, Sri Lanka, Arabia, Balkh, Iran etc., and employed in the harems for service. This list includes many countries extending from Sri Lanka to the Pamirs and from there to Greece which indicates that part of the world with which India had trade and cultural relations in the early centuries of the Christian era.

In the Gupta period earning wealth by sea trade had got credence in the people. According to Bāṇa, Lakshmi is self drawn by sea voyage (*abhramaṇena Śrīsamākarshaṇane*, *Harshacharita* 189). A sentence in the *Mṛichchhakatika* gives prominence to the spirit of the age. At the instance of Chārudatta the jester went to Vasantasenā to return her ornaments. Seeing the grandeur of her palace with eight courtyards, he was surprised and he told to the *cheṭī* whether her mistress was interested in shipping business so that she had such riches (*bhavati kim yushmakam yānapatrāṇi vahanti*).

In the Gupta period when the great sea traders returned after earning much gold and precious stones then they distributed a part of their earnings in charity. Among the sixteen great alms of the *Matsya Purāṇa* is included the *sapta-smudra mahādāna*, the water of the wells from the *saṅkalpa* was taken from the seven seas. Such wells have even now survived in great commercial cities as Mathura, Kāśī, Prayāga and Pāṭaliputra. The figure of Śrī Lakshmi standing on a boat depicted on a sealing from Bhīṭā symbolised the gainful contemporary sea trade. Moti Chandra for the first time has rightly interpreted the figure on the seal. The

close intimacy of the Indian people with the seas is also evident from the contemporary literature and inscriptions. This is further supported by the name of Samudragupta and from the adjective in his inscription: *chaturadadhivāḍita rasa* and in the imagery of Kālidāsa in the *Raghuvamśa* in which the four oceans are regarded as the four udders of the cow-shaped earth (*payodharābhūtachatuḥsamudrām jugopa-gorūpa-dharamivorvīm* and in *niḥśeṣa pītojjhitasindhurājāḥ*) (the sea is nothing but the symbol of Agastya who once soaked the sea and then threw it back), and raising eighteen *yūpas* in eastern archipelago (*aṣṭādaśadvīpanikhātayūpāḥ*). These were the common motives of Gupta age.

In the 7th-8th century Indian trade developed further. In the very beginning we find Bāṇa decorating the earth with the auspicious necklace (*maṅgalakamālā*) made of eighteen strands. He also imagines about *sarvadvīpāntarasañchārī pādālepa* (*Harshacharita*). By the eighth century the Arabs proved very strong competitors of Indians. The horse trade in this country passed entirely into their hands and the Sanskrit names for horses were gradually being replaced by their Arabic equivalents. Haribhadra who wrote the *Samarāichchakahā* in the eighth century, used for the first time the Arabic term *vollāha*. After him Hemachandra discusses the indigenous names of horses as adopted from the Arabic nomenclatures. He even did not know that *vollāha*, *serāha*, *kokāha*, *gīyāha* etc., were foreign words. He regarded them as Indian and tried to trace their fanciful etymologies from Sanskrit (*Abhidhana-Chintamani* IV.30.3-7). This clash between India and the Arab world increased with hurricane force and by the eleventh century it extended as far as Kāśī. In the Deccan, while the Rāshtrakūṭas were friendly to the Arabs in the 8th-9th century the Gurjara-Pratihāras of the north faced the situation boldly and were feared by foreigners. In the 11th-12th century the Chauhāns and Gāhaḍavālas acted as bulwark against the foreign invaders, but in these wars of survival the most glorious part was played by the Hindu Shāhis of the Panjab and Kabul. With their defeat, however, the gates of northern India lay open. Even then it took almost 450 years for the Islamic forces to reach Kāśī from Sindh, while other countries fell like a house of cards before the advancing forces of Islam.

Moti Chandra's identification of the naval battles depicted on the hero stones at Eksar near Bombay is also noteworthy. He has suggested that Bhoja of Mālavā had conquered the Konkan in about 1019 and the representations of naval battles depicted on the hero stones show his engagement with the rulers of the Konkan.

This book also acquaints us with the terms used in the construction and building of ships. The bow is termed as *galahī*, *māṭha* and *mukha*. The decoration of the bow with animal heads is termed *gilāsa* by the boatmen of Varanasi. The word could be derived from *grāsa* which in Sanskrit architectural terminology is synonymous with *simhamukha* (lion-head). The Jain literature uses the word *purao* for the bow. The other words in current use are *mathākāṭha* (outrigger), *lahartoḍa* (washtrake), *ghoḍī* (portside), *pāla kī tedhī lakḍī* (boom), *jālī* (grate), *pichhādī* (stern), *pullā* (derrick), *mattavāraṇa* (deck house), *agramandira* (cabin), *chhallī*

(coupling block), *gunarakhā* (S. *guṇavṛikshaka*), *naukūpadaṇḍa*, *mastūla* (mast), *karnādhāra*, *patvārī* (helmsman) etc. Many technical terms used by boatmen sailing in the rivers and seas could be usefully gathered. Maiku, a boatman plying his boat on the Triveni Saṅgam of Allahabad, informed me that at one time a thousand boats such as *paṭailā*, *maheliā*, *ḍakelā*, *ulākī*, *dogī*, *bajarā*, *malhanī*, *bhau-liā*, *panasuiyā*, *kaṭar*, *bhaḍariā* etc., plied on rivers. I am indebted to him for the following terms: *bandheja* (two poles on top of the boat), *battī* (parallel wooden sticks between the two poles), *humās* (vertical poles from the bottom to *bandheja*), *battā* (horizontal wooden strips between the *humāses*), *galahī* (the bow, from where the boatman plies his oars), *baghauḍī* (the iron rings for the oars), *bāhā* (the string loops in which the oars are inserted), *paṭṭā* (the terminating point of the oar), *sikkā* or *ginnī* (the decorative rosette on the bow), *gūna* (the long thin rope used for dragging the boat against the current), *jaṅghā* (the string tied round the rope-drawer), *phoḍī* (the box in which rolls of the rope are kept), *ghiranī* (pulley), *bhātī* (flow), *ujāna* (against the current), *gilāsapaṭṭī* (S. *grāsapaṭṭī*), *ukerī* (the wooden piece of the bow), etc. The terminology of the sailors on the western sea coast is even more interesting, for example Guj. *pāṭan*, Mar. *malakā* (peel), *gabhaḍā* (leak), *oṭa* (lee), Mar. *dāmanvādā* (leeward), Guj. *vamaṇī*, Mar. *vahaṇī* (jettison), *dhūrā* (hold, hatchway; Mar. *palāṭa*), Mar. *kāṭhapādā* (hull), Guj. *khokū*, *chabūtaro* (bunk), *pātyū* (board), *talayū* (bottom), *phāradā* (break water), *bharatī* (burden), *kalphat* (caulking), *galbat* (craft), Guj. *galari* (derrick, crane), Mar. *goḍī* (dock-yard), *phanna* (forward deck, forecastle), *nūra* (freight), *nūra chīṭṭhī* (bill of lading), *sukanū* (helm), Mar. *hoka yantra* (compass), *kabalā* (charter party), *pāthar* (dunnage), *chhalakā* (pier) etc.

It is difficult to understand the story of Indian history without understanding the great achievements of Indian sailors and sea captains and their close cooperation with caravan leaders. Particularly is this true with reference to the eastern Archipelago and the Arabian Sea. According to the *Milindaprasāna* a determined and dutiful sailor always thought, "I am a servant who works on the ship for wages. It is due to this ship that I earn my livelihood. I should never be idle and neglectful in my duties. I should always be busy in my work attentively." This thought was the true foundation of the ancient Indian shipping.

The Indian caravan always extended an earnest invitation to people to come out of the safety of their houses and lead a healthy outdoor life. Travelling with a caravan was never burdensome for an individual as it was accompanied by happiness, courage, comradeship and helpfulness. The key to this happy life is found in the following dictum in the *Mahābhārata* where in answer to a question from Yudhiṣṭhira, the Yaksha said:

Sārthaḥ pravāsato mitram bhāryā mitram gṛihasataḥ

(*Āraṇyaka Parvan* 297.45)

"To those who go out on a journey the caravan is a friend in the same way as wives are friends when they are residing in their homes."

The ever flowing current of life in the caravan attracted others to join it, its spirit of comradeship being irresistibly compelling.

The Buddhist-Jain-Brahmana and Sanskrit-Pāli-Prākṛit literatures equally irrigate the vast field of Indian culture. They are linked strongly and they are full of historical references and meaningful words. The present study by Moti Chandra is an indication that for the national history of India not only the study of Indian sources is necessary, but one has to approach the Greek, Chinese and Arabic sources for its better understanding. Many studies of this nature are required. Then in years to come we will be able to raise the magnificent edifice of Indian history.

V. S. AGRAWALA

PREFACE

ALMOST TWENTY-FIVE years back I studied the Jain and Buddhist literatures with a view to find out such material bearing on certain aspects of Indian social institutions about which the Sanskrit literature is almost silent. My experience in this field of study was that in the canonical and story literature of Buddhists and Jains such accounts have survived which throw light on ancient trade routes, trade, organisation of the caravans, and the position of the caravan leader. These ancient stories inform us that in spite of manifold difficulties the Indian caravan always plied on land and sea routes and it was due to their indomitable courage that Indian religion and culture gained a firm foothold in Greater India. Unfortunately the ancient Indian literature has no work like the *Periplus of the Erythraean Sea* or Ptolemy's *Geography* which has survived. But even then some ancient Indian works like the *Mahāvīdya* and *Vasudeva-hiṇḍī* and the *Arthaśāstra* contain geographical information which informs us that the Indians were well acquainted with land and sea routes. Moreover, we are further informed about different kinds of routes, the troubles encountered by travellers, the construction of sea-worthy ships, export and import etc.

There has been a very intimate relationship between trade, trade routes and politics and, therefore, I have tried to elucidate contemporary political conditions in different periods of Indian history. The political conditions help us to comprehend the history of Indian trade and commerce in a realistic manner. For instance, in the early centuries of the Christian era the foundation by Kanishka of an empire extending from the confines of China to whole northern India opened the great silk route to Indians, and secondly the establishment of the Roman empire opened the Red Sea route which was the preserve of the Arabs to Alexandrian Greeks and some Indians as well. It is due to these political conditions that in the contemporary literature and inscriptions we get an impression of the growing trade between India and the Roman empire. The archaeological finds from Arikamedu, Ankotā (Baroda), Brahmagiri (Kolhapur), Kāpiśī (Begram) and Taxila also throw important light on the trade relations between India and the Roman empire. However, after the downfall of the Roman empire and the Kushāṇa empire difficulties again arose on the trade routes and consequently the trade suffered. One of the reasons behind the war of the Śakas and Sātavāhanas was the lucrative trade with the Roman empire. Both the powers wanted to control the port of Broach which was the key point in this trade. The efforts of the Sātavāhanas to control the trade route between Ujjain and Mathura was with the same objective. The battle for Broach resulted in shifting most of the trade activities to Muchirī (Cranganore) to which taking advantage of the monsoon wind the Roman

ships sailed directly. Some scholars are of the opinion that because of the constant warfare between the Śakas and Sātavāhanas the Indian colonisers proceeded to Suvarṇabhūmi. Perhaps trade must have been one of the reasons for Rājendra Chōla leading a naval expedition to Suvarṇabhūmi. Literature throws important light on the trade routes and caravans using them. They had to face many difficulties including robbers and wild animals. The caravan leader looked after the safety of the members of the caravan and made arrangements for their food and their security. In the sea-voyage the dangers were even more such as cyclones, submarine rocks, dangerous aquatic animals and pirates. Moreover, while transacting business in foreign lands merchants were often cheated. The safeguard against these dangers was the skill of the skipper and the caravan leader. The Buddhist literature informs us that in ancient India there was a book on nautical science known as *Niryāmaka Sūtra*. The study of this work was incumbent on sea captains, seamen of all categories. The literature provides information about the means of communication such as bullock carts, horses, donkeys, camels, oxen, boats and ships. Now and then technical words about shipping are found. But we have to depend on art for information about these means of communication. Except at Bharhut, Amaravati, Ajanta and some Sātavāhana coins Indian boats and ships are seldom represented. Fortunately many ship types have been represented on the bas-relief of Borobudur. Whether these ships are of Indian or Indonesian origin it is difficult to say. I have assembled all the material in Chapter XIII.

The book is full of Sanskrit, Pāli, Prākṛit, Greek, Latin, Arabic and Chinese names and therefore one word at many places has been pronounced differently. I hope my readers will excuse me for these discrepancies.

I am also thankful to friends for their useful suggestions. The late Dr. V.S. Agrawala had not only advised me from time to time, but also wrote an introduction to my book. Shri Wakhankar and others helped me in preparing some drawings. My wife Smt. Shanti Devi has always shared my difficulties. I have no words to thank her.

MOTI CHANDRA

CONTENTS

INTRODUCTION	v
PREFACE	xix
Chapter I—ANCIENT TRADE ROUTES	1
Chapter II—TRAVELLERS IN PROTOHISTORIC AND VEDIC PERIODS	28
Chapter III—TRAVELLERS IN THE AGE OF MAHĀJANAPADAS	48
Chapter IV—TRAVELLERS AND CONQUERORS ON THE GRAND ROUTE OF INDIA IN THE MAURYAN PERIOD	70
Chapter V—MERCHANTS, CONQUERORS AND BARBARIANS ON THE GRAND ROUTE (From the Second Century B.C. to Third Century A.D.)	90
Chapter VI—TRADE BETWEEN INDIA AND THE ROMAN EMPIRE	109
Chapter VII—TRAVELLERS IN BUDDHIST SANSKRIT AND LATER PALI LITERATURES (From the 1st Century to the 10th Century A.D.)	129
Chapter VIII—TRADERS OF SOUTH INDIA	153
Chapter IX—TRAVELLER AND CARAVAN TRADER IN JAIN LITERATURE (First Century to Sixth Century A.D.)	158
Chapter X—TRAVELLERS AND CARAVANS IN THE GUPTA PERIOD	169
Chapter XI—INDIAN TRAVELLERS AND MERCHANTS (From the 7th to 11th Century A.D.)	184
Chapter XII—INDIAN FLEET OVER THE SEAS	213
Chapter XIII—CARAVAN IN INDIAN ART	226
INDEX	239

TRADE AND TRADE ROUTES IN ANCIENT INDIA

CHAPTER I

ANCIENT TRADE ROUTES

GEOGRAPHY PLAYS an important part in the evolution of a culture. The changing climate not only affects the life of the people but also influences their character and thought processes. For instance, in the arid regions where man has to stage constant war against nature, he develops a rough character and is prone to raids and robbery which is in direct contrast to the mild character of the peoples living in tropical countries, because nature easily satisfies their demand and therefore their character is mild. The trade routes of a country also depend on certain geographical factors. The routes passing through mountains and deserts are naturally very difficult, but the same routes passing through the open valleys, rivers and vast plains become easier.

It is difficult to ascertain the time taken in the evolution of trade routes in this country, though ages must have passed in their evolution and innumerable tribes must have participated in giving them their distinctive character. The nomadic tribes in search of fodder for their flocks must have got themselves gradually acquainted with the natural routes of the country, but even before them, the primitive hunters in search of their prey must have treaded on the natural routes which later on assumed the character of highways. This search for natural passages must have continued for ages, and in course of time the whole country got covered with a network of trade routes.

The Vedic literature constantly remembers these early path-finders. Agni is designated as "*pathi kṛt*" because by burning vast jungle tracks it created routes following which the Vedic culture entered the farther corners of India.

The pleasures and pains of travel in ancient times depended on the geographical situations of the trade routes and the measures taken to safeguard them against predators and wild animals. When we think of ancient routes of which our conquerors, rulers, pilgrims, wanderers and merchants made use then we will have to forget about our modern roads passing through smiling fields on both sides, villages, towns and cities. Ancient India had no doubt some big cities but the majority of the people lived in villages and most part of the country was covered with dense forests through which the roads passed. These roads were often infested with wild animals; robbers lay in wait for travellers and as the food problem was difficult travellers had to carry their own provision. It was very dangerous to travel alone on these roads and therefore people travelled together in well organised caravans

CHAPTER II

TRAVELLERS IN PROTOHISTORIC AND VEDIC PERIODS

FROM THE very beginning travelling either for commerce or for any other purpose formed an integral part of civilization. Even in the days when civilization was in its early stages men travelled, though the purpose of their travelling might have been very different than it is today. Difficult mountain ranges, dense forests and burning deserts could not stop them from travelling. The purpose behind travelling of its primitive people was mostly in search of such places where food such as edible roots, fruits and animals and the pastures for grazing their cattle and cave shelters for their habitation were available. If the soil lost its fertility or if owing to the change of climate their way of life was affected then they went in search of new land across the forests and hills.

Man in his nomadic state always wandered in search of pasturages for his herds of cattle. There are many instances in the history of mankind which tell us that owing to the change in climate and difficulties in eking his livelihood, man did not feel hesitant in undertaking long journeys.

We know that in historical period the Śakas unmindful of the burning deserts and difficult mountains entered Iran and India. The Aryans, by whose culture we swear today, for this very reason, migrated from their homeland to Europe, Iran and India. In the course of their wanderings these nomadic peoples took to routes which were afterwards used by the conquerors and merchants.

The agricultural stage in the history of man extricated him from the primitive hunting stage and settled him on the land which yielded grains to support his livelihood. In this age when man was provided with a definite means of livelihood a sense of permanency entered his life and because of this he diverted his attention to the problems of social organisation. But with agriculture his life became more complicated and gradually he began realising his responsibility towards society and thus he became its integral part. At this stage he began realising the importance of commerce though it does not mean that he in his nomadic stage did not practise commerce, because archaeology is a witness to the fact that man even in his primitive stages practised commerce and goods were transported from one place to another by land and sea routes though in limited quantities.

It may, therefore, be asserted that in agriculture stage the primitive farmers received a fresh stimulus because when man was satisfied with the production of

CHAPTER III

TRAVELLERS IN THE AGE OF MAHĀJANAPADAS

WE HAVE seen in the previous chapter how the Aryans had progressed and organised themselves in the country, but unfortunately in the absence of archaeological evidence their history is still literary and confused. The systematic history of India begins with the occupation by the Achaemenian power of Sind and some parts of the Panjab and the subsequent campaigns of Alexander. These sources inform us that the caravans of the immigrant Aryans had come to a stop on the sector of the Grand Route from Balkh to Taxila and that the chapter of political campaigns had begun. The invasion of India from the time of Achaemenians was continued by the Scythians, Parthians, Kushāṇas, Huns, Turks and the Mongols. In this chapter we shall try to deal with the immigration of foreign tribes in this country.

The campaigns of Cyrus and Darius I were political in nature. The campaigns of Cyrus continued upto the river Jaxartes (Syr Darya) and of Darius I to the Indus. According to Pliny, however, Cyrus reached upto Kāpiśi and Herodotus is of the opinion that the campaigns of Darius reached upto the Indian Ocean. Foucher¹ is of the opinion that the campaigns of Alexander were modelled after the campaigns of the Achaemenians as Alexander was much influenced by the Iranians. He adopted their religion and the administrative methods of Darius III. Perhaps this was essential for re-establishing the political boundaries of the Achaemenians. Foucher again draws our attention to the refusal of Alexander's soldiers to proceed beyond the Beas river; it was not due to the fact that they were tired, but because they had re-established the boundaries of the ancient Iranian empire and, therefore, it was not incumbent upon them to go beyond it. When puzzled and angry Alexander returned by the way of the Indus to Iran even then he was taking the same route which Darius I took.

It is important to know about the conquest of Gandhāra by the Achaemenians. It is evident from the Achaemenian inscriptions that this event took place in 520 B.C. or a little before that. Sind perhaps came under the rule of Iran in 517 or 516 B.C. Foucher divides the conquest of Sind by the Achaemenians in two parts. Cyrus (552-530 B.C.) in his first campaign put an end to the capital town of Kāpiśi then perhaps marching on the Grand Route he conquered Gandhāra which became a province of his empire. At that time the frontier of Gandhāra in the west was Upairisaena or beyond the Hindukush and in the south to the lower Panjab in which lay Kaspapyros (Kassapapura) or Multan. In the east its boundary touched Rawalpindi which along the river Jhelum formed a part of the kingdom of

CHAPTER IV

TRAVELLERS AND CONQUERORS ON THE GRAND ROUTE OF INDIA IN THE MAURYAN PERIOD

FROM THE fourth century B.C. to the first century B.C. the Grand Route of India witnessed many changes. The chief event of the fourth century B.C. was the development and organisation of the Mauryan empire of Magadha. The development of this empire began after the conquest of Aṅga by Bimbisāra in about 500 B.C. After him Ajātaśatru extended his sway on Kāśī, Kośala and Videha. The Mauryan empire had grown to such an extent that its capital was removed from Rājagṛiha to Pāṭaliputra on the confluence of the Sone and Ganga as this town was of great military importance. The Nandas had perhaps occupied Kalinga but Chandragupta Maurya extended his empire to the north-west of the Indian sub-continent. It is, however, a historical fact that Aśoka conquered Kalinga. In the second century B.C. the Indo-Greeks led a military expedition against Pāṭaliputra. After them the Scythians and the Parthians entered India through the Grand Route.

It is important to remember in connection with the campaigns of Alexander against India that owing to the tribal rebellions in the fifth century B.C. the eastern frontier of the Achaemenian empire had become very much contracted and the republics in Sindh and the Panjab had gained their independence. The statement of Strabo that the frontier of India and Iran was on the Sindh river is not correct, because according to Arrian the Iranian Kshatrapas had no control beyond Laghman and Nagarahāra.¹ Foucher is of the opinion that the statement of the companions of Alexander that he proceeded beyond the Indus is purposefully incorrect. In his opinion in the spring of 326 B.C., when Alexander reached Taxila he had conquered most of the Achaemenian empire. The revolt of the Macedonian soldiers on the Beas river according to Foucher was due to the fact that after conquering the Achaemenian empire they did not want to proceed beyond. Alexander's decision to march back by the Indus informs us that some part of the Achaemenian empire had yet remained to be conquered. In the spring of 325 B.C., when Alexander reached the confluence of the Indus with other rivers of the Panjab, then according to the Behistun inscription he had reconquered Gandhāra.² The land extending to the confluence of the Akesines with other rivers when it was put under the control of the Kshatrapas then Hindu-Sindhu-Sind province of Darius was re-established.³

One is tempted to accept the above opinion but unfortunately it lacks historicity. There is absolutely no proof that the Achaemenians had reached the Beas

CHAPTER V

MERCHANTS, CONQUERORS AND BARBARIANS ON THE GRAND ROUTE FROM THE SECOND CENTURY B.C. TO THIRD CENTURY A.D.

IN THE second Century B.C. there occurred an important event on the Grand Route in the shape of the invasion of the Indo-Greeks of Bactria of Pāṭaliputra. We have already observed that after the departure of Alexander from India the Mauryas rose to the zenith of power. From Chandragupta Maurya to Aśoka, the Mauryas occupied most of India and also in that period the Greeks had relation with this country. However, after Aśoka the Mauryan empire began breaking up and the country was divided into many states. Taking advantage of this state of affairs, Demetrius, the ruler of Bactria crossing the Hindukush led a military expedition against India. But his expedition was different in nature than that of Alexander, as he confined his expedition to Western Panjab only, but the Indo-Greeks of Bactria penetrated the very heart of India and reached as far as Pāṭaliputra. It is difficult to ascertain the exact date of this expedition, but according to Tarn, this event took place in about 175 B.C.

In his expedition to India Demetrius was accompanied by his commander-in-chief Menander. Starting from Balkh his forces reached Taxila and thus he managed to occupy Gandhāra. He established his capital at Pushkarāvati in that region. Before marching onwards perhaps he appointed his son Demetrius II as the ruler of Uparisayena and Gandhāra and he established his capital at Kāpiśi. After occupying Taxila the forces of Demetrius marched onwards by two routes. One route was the same which passing the Panjab and Delhi went to Patna and the second route proceeded along the Indus river to its mouth. Making use of these routes Demetrius, Apollodotus and Menander decided to conquer the whole northern India. In the opinion of Tarn, Menander took one route and Apollodotus and Demetrius perhaps proceeding onwards by the route of the Indus conquered Sindh and established there a place named Dattamitrī, which must have been situated somewhere near Brahmanabad. It seems that Demetrius did not proceed beyond this point and entrusting the administration of Sindh to Apollodotus returned to Balkh.

Some information is available about the progress of Menander on the Grand Route from Grecian and Indian sources. Menander at first occupied Śākala, from here according to the *Yuga Purāṇa* the Grecian forces reached Mathurā and then marching onwards they reached Sāketa, Prayāga and Vārāṇasī and finally to Pāṭaliputra. The archaeological proof of this march of the Indo-Greeks is available

CHAPTER VI

TRADE BETWEEN INDIA AND THE ROMAN EMPIRE

IN THE first two centuries of the Christian era there was considerable increase in the trade between India and Rome. The reason for this was the establishment of comparative peace by the Roman Empire which showed the way for new explorations and developments. The geographical importance of Arabia, the Asia Minor and north-eastern Africa serving as a chain for joining the West and Western Asia came into focus in this period. Roman merchants in Western Asia strengthened their business with ample financial resources thus consolidating their influence. But in spite of this it is strange that during their commercial intercourse the Roman and Indian merchants seldom met. The intermediaries in their trade were the Alexandrian Greeks, Syrian Jews, Armenians, Arabs, Axumites and the Parthians controlling the Somaliland and the land route leading to the East.

Asia Minor and Arabia may be regarded as the waistland of the land mass of Europe, Africa and Asia from which Italy and the sea coast of India are equidistant.

Because of the Persian Gulf and the Red Sea, the Mediterranean and the Indian Ocean came nearer to each other. The Red Sea is nearest to the Mediterranean and, therefore, it became a regular trade route with India.

Asia Minor and Arabia connected the Mediterranean with India by the land routes as well. In this region we have seen the carriers of Indian goods and their owners proceeding to the West. On this route many cities were also founded which flourished on account of their trade.

The Roman Empire was established in Asia Minor, Syria and Egypt, but Arabia was not under its control and the tribes of the Caucasus did not care for its orders. We have already discussed how the Śaka-Sātavāhanas and the Tamil States had established their authorities on the land routes and ports and though there were political turmoils in their domains this did not affect the trade of the country. To encourage foreign trade Kanishka adopted the standard of the Roman gold coins for his own gold issues. This was necessary because in that period the Roman coinage served as an international currency.

During the Ptolemy dynasty of Egypt Alexandria had turned into chief market for merchants from Europe, Asia and Africa. In the time of Augustus one

CHAPTER VII

TRAVELLERS IN BUDDHIST SANSKRIT AND LATER PALI LITERATURES (FROM THE 1ST CENTURY TO THE 10TH CENTURY A.D.)

AS WE have seen in Chapter VI that for the history of the land and sea routes of India, we have to depend mostly on foreign literature, but fortunately in Jain, Buddhist and Sanskrit literatures as well, we have important data about travelling and trade routes. But unfortunately, this material has not been properly sifted and studied. Professor Sylvain Levi has thrown important light on the geography and trade routes of this country based on indigenous sources. The ancient Tamil literature also provides information on the Indian trade in the early centuries of the Christian era. The Sanskrit Buddhist literature could be assigned to the early centuries of the Christian era, but to determine the chronology of the Jain literature which includes *Sūtras*, *Bhāṣyas*, *Chūrnīs*, *Chhedasūtras* and *Ṭikās* is not so easy. Nevertheless, this voluminous literature should be dated not later than the sixth century A.D., the *Ṭikās*, however, being later; the same holds good about the Tamil literature also. The *Bṛihadkathā Śloka Saṁgraha* of Buddhasvami may also be dated to the fifth or sixth century A.D. but it also includes material which has been borrowed from the *Bṛihadkathā* of Guṇāḍhya written in the first century A.D. The same may be said of the *Vasudevahindī* written by Saṅghadāsa, though it should be noted here that it has material which is nearer to the *Bṛihadkathā* as it has borrowed more material from this source than the *Bṛihadkathā Śloka Saṁgraha*. Using these sources, we can draw a convincing picture of the trade routes of India and the experiences of the travellers.

The early Indian literature under question makes occasional references to the trade routes. In somewhat later Indian literature these routes have been classified. This classification also appears in early grammatical literature, the *Arthaśāstra* and other literary sources as well. We shall see later on that in the Gupta period the classification of trade routes had become conventional. The classification of the land and sea routes in the *Mahāniddesa*¹ was at first noted by Professor Sylvain Levi.² The writer of the *Mahāniddesa* commenting on *Aṭṭhakavagga* (Tissameyasutta) on the word *parikissati* (one which causes pain) observes that facing all difficulties a wayfarer reached Gumba, Takkola Takkasilā, Kālāmukha, Maraṇapāra, Vesuṅga, Verāpatha, Java, Tamali, Vaṅga, Flavaddhana, Suvannakūṭa, Tambapaṇṇi, Suppara, Bharukachchha, Gaṅgaṇa, Paramagangana, Yona, Paramayona, Allasanda, Marukāntāra, Ja(va)ṇṇupatha, Ajapatha, Meṇḍhapatha, Śaṅkupatha, Musikapatha and Vettādhāra, but he did not achieve the peace of mind anywhere. In the *Milinda Praśna*³ as well some geographical information about Indian ports

CHAPTER VIII

TRADERS OF SOUTH INDIA

IN THE early centuries of the Christian era we do not get much information about the trade routes and travellers of south India from indigenous sources. It is, however, certain that the travellers of Tamil Nad had intimate trade relations with foreign countries specially with Babylonia. However, the darkness of south Indian history is somewhat lifted in the early centuries of the Christian era. There is no unanimity of opinion about the date of the early Tamil literature, which is the only source of information about the social and political history of the south. Some scholars date it to the early centuries of the Christian era, while others bring it down to the 5th century A.D.

The picture of south Indian cultures is available from the *Śilappadikāram*, *Maṇimekhalai* and miscellaneous poems of the Saṅgam age. The volume of this literature proves that the culture of south India was as much developed as that of north India. As foreign trade brought enough gold in south India, the luxurious life of the people increased considerably. The sea trade was at its zenith and shipping on the eastern coast ranged from Tāmralipti on the Bay of Bengal upto the mouth of the Indus of the western coast. The sea merchants of the south India carried their goods to Sri Lanka, Suvarṇadvīpa and East Africa. The Roman traders were also constantly visiting south Indian ports and exported from there black pepper and spices, valuable muslin and precious stones and pearls to Rome. There is hardly any doubt that the Roman merchants had intimate knowledge of the sea coast of south India and the contemporary Roman geographers made good use of the knowledge.

The literature of the Saṅgam age informs us that in the big cities of south India lived great caravan traders who constantly travelled by road and sea routes. According to the *Śilappadikāram*¹ in Puhār or Kāveripattinam, there lived a sea caravan leader (*māṇikan*) and another master of caravan on the land route (*māśattuvaṇ*). The Tamil literature does not give enough information about the sea-route, but there is no doubt that the south had trade relations with Ujjain through Paithan. South Indian merchants and pilgrims reached Varanasi via Ujjain. The *Maṇimekhalai* mentions that a Brahman pilgrim from Varanasi along with his wife paid visit to the Cape Comorin.² The *Śilappadikāram*³ mentions the sealed goods from north India reached the south, and merchants had to pay customs duties and other taxes on the loads.⁴

CHAPTER IX

TRAVELLER AND CARAVAN TRADER IN JAIN LITERATURE (FIRST CENTURY TO SIXTH CENTURY A.D.)

THE JAIN canonical literature including the *Āṅgas*, *Upāṅgas*, *Gāthās*, *Chūrṇis* and their commentaries is full of interesting material, but unfortunately, it has not been studied very much. The chief reason for this is the non-availability of Jain texts and the difficulty of the language which makes the interpretations difficult. Except for some Jain works, most of the Jain literature has been published for the edification of the Jain devotees. Very little care has been taken in editing them and they are full of misprints and wrong texts. They have neither introduction nor indices. They also lack linguistic notes which makes it difficult to understand the correct import of the texts. To trace any cultural reference in Jain literature it is necessary to go through all of it. But if one is brave enough to wade through its mass, then it becomes evident that without the study of Jain literature the cultural history of India remains incomplete, because the Jain literature throws light on certain aspects of Indian culture which have not been mentioned either in Pali or Sanskrit literature and even if they are referred to, the references are very sketchy. For example, let us take the topic of *Sārthavāha*.¹ The Brahmanic Sanskrit literature, because of difference in point of view throws very limited light on the problem. As against this the Buddhist literature deals with the subject at some length though the story-telling element has an upper hand in such descriptions. Therefore it is difficult to find out from the Buddhist literature in what kinds of goods the merchants traded and what was their organisation. But the Jain literature believes in giving even the minutest details. It has nothing to do with poetic prose. Whatever subject it touches it describes in detail, unmindful whether such descriptions go well with the framework of story. The Jain monks were wanderers by nature and while travelling from place to place they did not fail to observe the life of the people. Jainism was also chiefly the religion of merchants and, therefore, the Jain literature has not failed to describe the various aspects of the life of their followers. The Jain monks wherever they went studied its geographical and social conditions and also the local language in order to preach to the people at large. We shall try to describe the light the Jain literature throws on the organisation of the merchant community, the caravan on the march etc. It is difficult to be certain about the date of the Jain *āṅgas* and *upāṅgas*. But most of the Jain canonical literature could be dated to the early centuries of the Christian era. The *Bhāṣhyas* and *Chūrṇis* may be dated to the Gupta period or a little later. Whatever may be their date, there is hardly any doubt that the material preserved in them is fairly ancient.

CHAPTER X

TRAVELLERS AND CARAVANS IN THE GUPTA PERIOD

THE GUPTA period is regarded as the Golden Age of Indian history. In this period Indian culture crossing the boundaries of India made great impact on Central Asia and Malaysia. The carriers of this culture were merchants, the Buddhist monks and Brahman priests, who facing all the difficulties of land and sea routes, kept on the country's relation with foreign countries.

In Central Asia Indian colonies were established before the Gupta period, but in this period the cultural and trade relation with eastern countries grew considerably. In the Sanskrit literature of the period, the term *Dvīpāntara* is used for the Eastern Archipelago. *Kālidāsa* mentions cloves imported from those islands (*dvīpāntarāṇīta lavaṅgapushpaiḥ*). The *Mārkaṇḍeya Purāṇa*¹ mentions *Indradvīpa*, *Kaserumān*, *Tāmaparna*, *Gabhastimān*, *Nāgadvīpa*, *Saumya*, *Gandharva* and *Vāruṇa* (Borneo) islands girded by the sea. According to the *Vāmana Purāṇa*² these nine islands were sanctified by the Indians by the performance of *yajñas*, wars and business (*ijyāyuddhā-vāṇijyabhiḥ karmabhiḥ kṛtāpāvanāḥ*).

Before we inquire about the works of merchants and preachers of religions in the Gupta period, it is necessary to know an outline of the history of that period, because it informs us how in this country a state was established in the fourth century which touched all aspects of Indian culture, whether it be arts, literature, religion, politics, trade and commerce and the daily life of the people. The conquests of *Samudragupta* tried to bring different parts of the country under the central rule thus establishing peace on the road system of India.

In the first flush *Samudragupta* conquered north-western India. After that came the turn of *Padmāvati* in Malwa and north-eastern Rajasthan where his victorious army reached Marwar upto *Pushkarāṇa* (Pokharan). His military expedition in eastern India brought under his control *Samatāṭa*, *Davāka* (Dacca), *Kāmarūpa* and *Nepal*. In Central India his conquest started from *Kauśāmbī*. From here he proceeded to *Dāhala* and then defeated several forest states in eastern Madhya Pradesh.

In his conquest of the Panjab, *Samudragupta* conquered the *Yaudheyas* of eastern Panjab and Rajasthan and the *Madras* of Jullundur and Sialkot offered their submission to him. In the end he invaded the territories of *Śāhānuśāhis*. According to history the dynasty of *Kanishka* ended in the third century due to the

CHAPTER XI

INDIAN TRAVELLERS AND MERCHANTS FROM THE 7TH TO 11TH CENTURY A.D.

WITH THE death of Harsha, the age of great empires was practically over and anarchical conditions prevailed all over the country. Kanauj tried to raise its head but the rulers of Kashmir did not allow it to do so. After that, to establish their suzerainty in the valleys of Ganga and Jamuna, there was constant warfare between the Pālas of Bengal and Bihar, the Gurjara-Pratihāras and Rāshtrakūṭas of the Deccan. After constant warfare of almost half a century in which victory passed sometimes in one hand and sometimes to the other. In the end, however, the Gurjara-Pratihāras established their empire firmly. Before A.D. 836 they brought Kanauj under their banner and owing to the prowess of the famous Bhoja and Mahendrapāla their empire extended from Karnal to Bihar and from Sindh to Saurashtra and northern Bengal. On account of the strength of the Gurjara-Pratihāra empire the Muslim kingdom in Sindh received a great shock and, therefore, the Gurjara-Pratihāras were regarded as the greatest enemy of Islam. If the Arabs had not received the help of the Rāshtrakūṭas then perhaps the Arab kingdom of the Sindh would have come to an end.

After the death of Harsha in the middle of the seventh century, Hiuen-Tsiang gives a survey of the states in India at that time. In north-western India the boundary of Kapiśa included the valley of the Kabul river and the land extending from the Hindukush to the river Indus. The boundary of this state passing the right bank of the Indus reached Sindh and included Peshawar, Kohat, Bannu, Dera-Isma'il-Khan and Dera-Ghazi-Khan. Jāguḍa was situated in the west of Kapiśa and it exported saffron. This Jāguḍa has been identified with the Jabul of the Arab geographers. To the north of Kapiśa was situated Opiane, but it seems that most of Kapiśa was governed by feudal chiefs. The direct rule of Kapiśa extended on the route from Kabul to Udabhāṇḍa and from Kapiśa to Arakhosia and the route from Jāguḍa to the lower Panjab.

To the west of Kapiśa was located Ghor. In the north-west, the mountain ranges of Koh-baba and Hindukush separated Bamyān and the Turkish empire lying to its south. In its north, from Lampaka to the Indus was located Kafiristan. On the left bank of the river, two feudatory chiefs of Kashmir, namely Urasā and Simhapura were located. From Simhapura began the territory of the Ṭakkas which extended from the Beas to Simhapura and from Sialkot to Multan. In the south, Sindh was divided into three parts in which the lowest part extended to the sea and its ruler was a descendant of Mihirakula. On his return journey Hiuen-

CHAPTER XII

INDIAN FLEET OVER THE SEAS

WE HAVE observed in the previous chapters that the relation between India and Indonesia was mostly cultural and commercial though this does not mean that the Indians, at times, following an expansionist policy, did not wage war against the original inhabitants of Indonesia to establish their colonies. Kaundinya who laid the foundation of Indian culture in Funan had to fight a sea battle with its queen. In this act of colonisation how many Indian fleets helped, we do not know from history, but it seems that in the establishment of the empire of Śrīvijaya by the Śailendra dynasty, Indian fleets must have played an important part. The Arab geographers frequently mention the existence of Indian fleets on the western sea-coast of India, but the Arab fleets always proved stronger to Indian fleets and, therefore, they were able to subdue Indian fleets in many sea battles.

We want to draw the attention of scholars to such an incident in the eleventh century which informs us that even in this age Indian fleets were quite strong. In the middle of the ninth century the empire of the Śailendras was separated from Java. Even then the Śailendras were not very much weakened. In 1006 A.D. they invaded Java and destroyed it, but troubles were threatening them from the other side. In South India, the Chōlas were dreaming of establishing themselves overseas and in order to fulfil this dream they, as a first step, subdued the eastern sea coast of India. The Śailendras maintained good relation with the Chōlas in the beginning, but the imperial policy of the Chōlas resulted in strained relations between the two empires. Within a short time Rājendra Chōla conquered the ruler of Java and brought within his control Sumatra and the Malay peninsula. But the descendants of Rājendra Chōla, taking advantage of these victories, could not strengthen their power in that region. Upto 1050 A.D. sea battles continued in a ding-dong manner but in the end the Chōlas found it advisable to withdraw from such sporadic battles.

The conquests of the Chōlas began from 907 A.D. in the reign of Parāntaka I. Rāja Rāja the Great (985-1012 A.D.) after winning many battles established himself as the emperor of the whole of South India. His great son, Rājendra Chōla (1012-1035 A.D.), carried his victories upto Bengal, thus making Chōla the most powerful empire of India.

The Chōlas were also a great sea power and, therefore, they came into contact with the Śailendras of Śrīvijaya. We are not aware of the reasons which led

CHAPTER XIII

CARAVAN IN INDIAN ART

IN THE preceding chapters, on the strength of historical, geographical and commercial evidences, we have tried to trace the history of trade routes on which the conquerors, caravans and merchants travelled and maintained the national and international relations of India. In this chapter we shall try to probe the material about the caravan available from Indian sculpture and painting. As the early Indian art is realistic we could expect to get some details of the caravan travelling on land and sea routes. Unfortunately, though these early sculptures throw light on other aspects of Indian life, it is almost silent on the modes of travelling. Therefore, very few Indian ships have been represented and little information is available on the travellers on the land and sea routes.

As we have seen above, some boats have been represented on the seals and potsherds of the Indus Valley Culture (see Figs. 1, 2, 3, 4). Both the bow and stern of these ships were raked. But after the Indus Valley Culture we do not get any representation of Indian ship in art. In the second century B.C., however, a ship is represented in a Bharhut bas-relief.¹ This ship is raked at both ends. Three sailors are shown on it and it seems to have been built by a primitive technique. The coconut fibre seems to have been used for sewing the timber together. This ship has been attacked by a sea monster which is swallowing the travellers fallen into the sea (Pl. IV). According to Dr. Barua, this particular scene refers to the rescue of Vasugupta from the mouth of a whale.²

The bas-reliefs of Sanchi have very few representations of boats. Only at two places boats have been represented. At one place it is a river boat made of timber sewn together with coconut fibre (Fig. 7).³ At a second⁴ place the boat is shaped like a strange animal whose body is that of a fish and the head is that of a *śardūla* (Fig. 8). There is a cabin in the centre and the boat is manned by a boatman. In the early centuries of the Christian era, a boat is represented only in one of the Amaravati bas-reliefs. As Amaravati stupa was built during the Sātavāhana period one could expect the representation of ships and merchants in its bas-reliefs. Fortunately, as we have seen in Chapter V, some coins (see Fig. 5) of Yajñaśrī Satakarni represent two masted ships equipped with riggings and sails, their bows and sterns being raked. There is no doubt that such ships sailed from the eastern sea-coast of India upto China on one side and Alexandria on the other.

In the middle portion of a bas-relief from Amaravati⁵ (Fig. 9) we find the

INDEX

- Abadan, 200
 Abastane, 74
 Abbasids, 187
 Abdul Maliq, 200
 Abdul Mulq, 200
 Ābhiradeśa, 92
 Ābhīras, 100
 Abhisāra, 73
 Abiria, 92
 Abisares, 73
 Abor, 74
 Abraham 114
 Abū Hanifah Dainūri, 199
 Abu Zayd Sairāfi, 203, 204
 Abyssinia, 110, 112, 178
 Acannae (Bandar Ululah) 113
 Achaemenians, 4, 48, 49, 50, 52, 70, 71, 93
 Achalapura, 195
 Achchhā, 76, 77
 Achchhvata, 99
 Āchera, 135, 136, 137
 Achirāvati, 17, 51
 Adamas 122
 Aden, 35, 110, 113, 114, 117
 Ādirājya, 139
 Ādisthān, 21
 Adrasp, 72
 Adrishṭas, 73
 Adulis, 110, 112, 114, 119, 124
 Aegidi (Anjidvipa) 116
 Afghanistan, 2, 3, 4, 8, 10, 30, 33, 39, 40, 50, 71, 75, 87, 88, 91, 96, 98, 140, 171, 185, 186, 189
 Afghans, 3, 186
 Africa, 33, 63, 109, 112, 114, 124, 127, 133, 185, 190
 Afridi Hills, 9
 Afridis, 49
 Agashe 235, 236
 Agastīmata, 208
 Aggalapura, 16
 Agni, 1, 41, 177
 Agnimāla, 61, 63, 145
 Agra, 15, 22, 23, 24, 25, 92
 Agrodaka, 15
 Agroha, 15
 Ahichhattā, 76
 Ahichhatra (Ahichhattra) 20, 77, 139, 164
 Ahimsā, 156
 Ahmad Shāh Abdālī, 14
 Ahmad Shāh Durrānī, 8
 Ahmedabad, 23, 25, 31
 Ahmednagar, 24
 Ailavaddhana, 133
 Aitereya Brāhmaṇa, 42, 44
 Ajāib-ul-hind, 204
 Ajakūlā, 16
 Ajanta 24, 142, 229, 235, 236, 237
 Ajapatha, 129, 133
 Ajātaśatru, 50, 51, 52, 53, 70, 140
 Aji, 16
 Ajinṭha, 24
 Ajmagarh, 22
 Ajmer, 23, 25
 Ākara, 23, 99
 Akbar, 9
 Akesines, 70
 Akkad, 33, 35
 Akyab, 132
 Alagṭ-vilagṭ, 45
 Ālaka, 23
 Alasanda, 130
 Alā-ud-din Khaljī, 186
 Ālavaka, 16
 Alavī, 16
 Alberunī, 9, 21, 25, 188, 202
 Alexander, 3, 9, 10, 13, 48, 49, 70, 71, 72, 73, 74, 75, 90, 91, 122, 123, 186
 Alexandria, 4, 63, 71, 72, 74, 79, 88, 101, 106, 109, 110, 114, 120, 121, 130, 131, 132, 133, 134, 209, 226
 Alexandrian Greeks, 103, 109, 110, 113, 115, 120, 121
 Al-Hajjāj, 200
 Aligarh, 21
 Ālikā, 139
 Ali Masjid, 10, 21
 Allahabad, 12, 15, 16, 22, 24, 170
 Allakappa, 50
 Allasanda, 129, 132, 133
 Alleppy 117
 Allikākula (Chicakole), 208
 Al-mukabber 114
 Alosygne (Koringa) 122, 123
 Alps, 138
 Alptigin, 188
 Altekar 225
 Al-Zumzuma, 200
 Amān Ullāh Khān 7
 Amaravallabha 215
 Amaravati, 101, 226, 234, 235
 Amb, 72
 Ambagāma, 18
 Ambala, 13, 18, 22
 Ambaliṭṭhaka, 18
 Ambashṭha, 74
 Ambhi, 73
 Americans 3
 Amir, 188, 189
 Ampurī, 21
 Amrīal, 30
 Amritsar 13, 73
 Amroha, 22
 Anabasis, 8
 Anahilavāḍa (Anahilapattan), 208
 Anāthapiṇḍika, 17, 142
 Anan III, 36
 Ancient trade routes 1-26
 routes of Southern and Western India 23-26
 trade routes of Northern India, 12-22
 trans-Iranian route 4-12
 Andaman, 193, 194, 201, 208
 Andarab, 6, 19, 172
 Andhapur, 57
 Āndhra (s), 75, 106, 122, 130
 Andhra Pradesh, 24, 100, 209
 Andron Peiraton, 106
 Aṅga (Bhagalpur), 50, 51, 55, 70, 75, 76, 137, 161

- Āṅgavijjā* 118
 Angres, 106
Āṅguttāra Nikāya 16, 55
 Āṅguttarāpa, 51
 Anhilwādī, 21, 211
 Annam, 133, 178, 201, 206
 Annus Plocamus, 106
Antagaḍadasāo 167
 Antākhi, 4, 130
 Anthemuseuns, 4
 Antioch 4, 110, 130
 Antiochos, 75
 Anūpa, 99
Anuraṅgā 162
 Anzengo 118
 Aornos, 72, 73
 Aparagaṅga 113, 133
 Aparānta 87, 99, 100, 101, 104, 105, 167
 Aparāntaka, 100
 Apollodotus, 90, 91, 93, 94
 Apologos, 126
 Apologus, 114, 119
 Apritis, 49
 Arab(s) 7, 45, 61, 63, 71, 79, 110, 113, 119, 123, 125, 126, 127, 131, 184, 185, 186, 187, 199, 200, 203, 204, 205, 206, 207, 208, 213, 222, 235
 Arab-Africans, 110
 Arabhaṭas, 74
 Arabia, 25, 32, 63, 109, 114, 126, 127, 128, 167, 183, 199, 200, 202, 203, 204
 Arabian Gulf, 112
 Arabian Sea, 13, 44, 49, 60, 112
 Arabic, 143, 190, 199
 Aragandab, 71, 96
 Aragaru (Uraiyūr) 118
 Arakan, 26, 123
 Arakhosia, 8, 49, 71, 75, 91, 95, 96, 170, 184, 187
 Arashosia, 8
 Aramic, 75
Arasī, 46
 Aravali, 23
 Āravaṭī, 208
 Arbitae, 74
 Ardeshir I 170
 Argandab, 71, 96
 Argaritic, 126
 Arghahbad, 19
 Argyre, 123
 Ari, 40
 Aria, 49, 71, 75
 Ariaca, 112
 Ariaka 113, 115
 Ariake, 104, 105, 106
 Ariana, 41
 Ariaspioi, 71
 Arikamedu 118
 Arisnoe, 110, 112, 127
Aritṭi, 44
 Arjuna, 11, 67, 93, 94
 Ārjunāyanas, 92
 Armenia 209
 Armenians, 109
Āroha, 87
 Arrian, 8, 70, 71, 72, 73, 92
 Arsaces, 75
 Arshi, 94
 Arshika, 94
 Arsione, 110, 112, 127
 Artaxerxes, 50
 Artemis, 139
 Arthakoana, 71
Arthaśāstra, 61, 77, 78, 79, 85, 87, 88, 129, 133, 150
 Aruṇa, 136
 Arwal, 16, 18, 22
 Aryans, 15, 23, 28, 37, 38, 39, 40, 41, 42, 43, 44, 48
 Āryasura, 144
 Aryavarta, 60
 Asabhiti 235
 Āsādhara 209
 Āsaf 235
 Asaka, 99
 Ashti, 26
 Asi, 21
 Asia, 33, 37, 39, 109, 185
 Asia Minor, 37, 38, 109, 133, 188
 Asiani, 94
 Asii, 94
 Asika, 99
 Askabad, 5
 Āsmaka, 50, 88
 Āśoka, 9, 70, 75, 76, 77, 79, 90, 177, 208
 Aspasii, 73
 Assaka, 24
 Assakensī, 73
 Assam, 2, 12, 13, 14, 21, 67, 88, 125, 126, 181, 194, 203
 Assyria, 45, 110
 Assyrian, 44, 45
Asthika 166
 Āśvakas, 73, 138
Āśvamedha, 99
 Āśvins, 44
Atharva Veda, 41, 42, 43, 45
 Athene, 72
Ātithēya, 43
 Atranjikhera, 20
Āṭṭhakavagga, 129
 Attock, 3, 5, 7, 9, 10, 13, 14, 21, 125
 Audambaras, 92
 Augustus, 4, 109, 110, 111
 Aurangabad, 22, 23, 24, 99
 Ausan 113
 Ausanitic coast 113
 Autagin, 201
Avadāna Kalpalatā, 207
Avadānaśataka, 140, 143
 Avalites Malao, 112
 Avamukta 170
 Avanijanāśraya Pulakeśin, 186
 Avantī, 23, 50, 51, 52, 53, 99
 Avantivardhana, 195
 Avaranta, 100
 Avares, 182
Āvasatha, 42
Āvaśyakachūrṇi 104, 161, 163, 164, 199
Avesta, 38
 Avrannoboas (Malvan) 116
 Axumite(s), 109, 110, 119, 123
 Ayamakha, 20
 Ayodhyā, 12, 15, 16, 18, 20, 21
 Azania (Al-tabir) 113, 133
 Bab-el Mandeb, 61, 63, 110, 112, 113
 Bābūr 7, 9, 10, 14
 Babylon, 46
 Babylonica, 38, 45, 60, 63, 79, 153
 Babylonian(s), 32, 35, 44, 45, 62
 Bacare 117, 121
 Bactria, 2, 5, 7, 90, 91
 Badagara, 106
 Badakshan, 5, 11, 19, 21, 91, 127, 172, 177, 182
Badaradvīpa Avadāna, 207
 Badarpur, 22
 Bacones 116
 Baghdad, 4, 202
 Bagsar, 22
 Bāhalika, 11
 Bahrain, 32, 33, 125, 199
 Bahudhānyaka, 16
 Bairagarh, 208

- Bairat, 77
 Baithan, 105
 Bajaur, 73, 92
 Balabhāmukha, 61
 Balaghat, 24
Balahassa Jātaka, 61
 Balapur, 17
 Balekouras, 105
Balikarmas 156
 Balin, 201, 202
 Balkh 3, 5, 6, 7, 8, 10, 11, 15,
 19, 39, 40, 41, 48, 49, 67, 71,
 72, 75, 78, 79, 87, 88, 90,
 91, 93, 94, 96, 98, 110, 111,
 125, 126, 136, 166, 167, 170,
 171, 177, 185, 187, 189
 Ballam, 202
 Ballia, 20
 Baluchis, 30, 49
 Baluchistan 4, 11, 12, 13, 29,
 30, 31, 32, 33, 35, 36, 38,
 39, 40, 43, 44, 49, 67, 74,
 88, 91, 96, 185, 186
 Bamiyan, 187
 Bampur, 30, 36
 Bamyan, 3, 6, 7, 10, 72, 171,
 177, 184, 187
 Bāna, 175
 Banaras, 12, 17, 18, 20, 21, 22,
 56, 57, 66, 76, 91, 107, 189
 Banas, 105
 Banavāsī, 105
 Banda 77, 143
 Bandar Hais 113
 Bangkok, 123
 Bangla Desh, 13, 101
 Banka, 133
 Bannu, 19, 171, 182, 184
 Bansawada, 225
 Barabar, 18
 Barake, 105
 Barakoura, 123
 Baramula, 21
 Baran, 16
 Barapul, 22
 Bāravai, 76
 Barbara, 130, 208, 209
 Barbarian, 36, 37
 Barbaricum, 110, 114, 115, 120,
 121, 124, 125, 126, 127, 130,
 131, 133
 Bārbūd (Ibn Asīr), 200
 Bardoli, 26
 Bareilly, 13, 51, 52, 77, 139,
 164
 Barh, 22
 Bari, 16, 21
 Barisal, 101
 Baroda, 24, 25
 Barua 226, 232
 Barygaza, 5, 79, 102, 113, 116
 Basrah, 201, 202, 203, 204
 Basarh, 17, 173, 227
 Bassein, 26, 103, 123
 Bastar, 24
 Batavia, 230
Baudhāyana Dharmasūtra, 46
 Bāvāri, 23, 24
 Bāvārias, 114
Bāveru Jātaka, 60, 63
 Bawarij, 202
 Bayana, 21, 25
 Bay of Bandon, 194
 Bay of Bandong 214
 Bay of Bengal, 21, 24, 26, 44,
 101, 106, 122, 123, 125, 133,
 153, 190, 193, 201, 202, 208
 Bay of Champa, 201
 Bay of Guardafui 113
 Bay of Haukil, 112
 Bay of Ocelis 113
 Bay of Opian, 112
 Bay of Saint Jacque, 202
 Bay of Sarabos, 132
 Bay of Sonmiani, 111
 Bay of Sygrus, 104
 Baytar, 143
Baziyati, 45
 Beas, 16, 20, 48, 52, 70, 73,
 111, 184, 189
 Beazley, 205
 Bedasā, 23
 Begram, 7, 21, 97
 Behistan, 4, 70, 110
Bekanāta, 43
 Bellary, 107, 127
 Bendās, 103, 139
 Bengal, 12, 13, 14, 15, 18,
 20, 21, 22, 26, 68, 87, 101,
 119, 125, 127, 130, 131,
 133, 141, 184, 208
 Bennayada 167
 Berabai, 132
 Berabonna, 123
 Berañjā, 16, 17
 Berar, 23, 88, 99
 Berber, 112, 197
 Berenice, 110, 112, 120
 Berenike, 133
 Bergram, 97
 Bernang, 207
 Besagnetai, 132
 Bestai, 71
 Besynga, 123
 Bet, 200
 Betwa, 23, 24
 Bhadarawan, 22
 Bhaddilapura, 76
 Bhaddiyā, 17, 18
 Bhadra, 197
 Bhadramkara, 15, 139
 Bhadrāsva, 139
 Bhagala, 73
 Bhagalpur, 12, 15, 17, 22, 51
Bhāgavata, 139
Bhagavati Ārāghanā, 209
 Bhaggas, 50
 Bhagwanpur, 25
 Bhairava, 196
 Bhandarkar Oriental Research
 Institute, 94
 Bhaṅgī, 76
 Bharata, 16, 54
 Bharatpur, 21, 25
 Bharga, 52, 77
 Bharhut 226, 232, 233
 Bharuka, 177
 Bharukachchha, 5, 23, 63, 79,
 91, 92, 102, 103, 104, 105,
 113, 115, 116, 127, 129, 130,
 131, 133, 159, 178
Bhāshyas, 129
 Bhaṭa, 139
 Bhati, 25
 Bhatinda, 12, 13, 14
 Bhavila, 143
Bhaviśayattakahā, 208
Bhaviśhya Purāṇa 41
 Bhera, 77
Bheruṇḍa 131
 Bhilla, 195
 Bhilsa, 23
 Bhima, 18, 24, 130
Bhūmadhanvā 235
 Bhimbar, 21
 Bhinnamala, 25
 Bhiṭā, 16
 Bhitari 171
 Bhoganagara, 17, 18
 Bhoja, 184, 214
 Bhoja I, 186
 Bhojadeva 184, 214, 224, 225
 Bhojaraja 225
 Bhopal, 25
 Bhoṭia, 29

- Bhrashtāla, 138
 Bhujyu, 44, 45
 Bhuliṅgas, 16
 Bhūmaka, 99
 Bhutan, 124
 Bibby, 32
 Bihar, 13, 14, 15, 16, 17, 18, 50, 51, 53, 77, 91, 98, 184
 Bikaner, 40
 Bilaspur, 22
 Bilhāṇa 211
 Bimbisāra, 51, 54, 70
 Bisuli, 22
 Biyabhaya, 76
 Black Sea, 4
 Bodhikumāra, 51
 Bodhisattva, 54, 55, 56, 57, 58, 59, 60, 232
Bodhisattvāvadānakalpalatā, 208
 Boghaz-Kui, 38
 Bokan, 19, 172
 Bokhara, 188, 189
 Bokhārī 203
 Bolan, 29, 36, 40, 111, 185
 Bolor, 19, 95
 Bombay, 24, 103, 104, 222, 223
 Borivali 223
 Borneo, 67, 141, 207
 Borobudur 230, 231
 Bose, Subhas Chandra, 3
 Brahmadeśa, 39
 Brahmagiri, 128
 Brahmanabad, 74, 90
 Brāhmaṇas, 23, 41, 42, 43, 46, 49, 56, 60, 61, 74, 78, 80, 140, 195
 Brahmani 122
 Brahmanism, 100, 178, 179
 Brahmaputra, 12, 60, 101, 125
 Brahmasīlā, 21
 Brību, 43, 44, 45
Bṛihadkalpasūtra 164
Bṛihadkalpasūtrabhāṣya 163, 167, 172
Bṛihadkathā, 129, 131, 137
Bṛihadkathākośa 209
Bṛihadkathā-Śloka-Saṅgraha, 129, 131, 134, 137, 144, 149
 Brahuīs, 185
 British, 3, 8, 10
 Broach, 5, 63, 97, 103, 104, 105, 106, 107, 110, 111, 115, 116, 117, 120, 121, 124, 125, 126, 127, 131, 186, 199, 200, 202
 Buddha, 7, 15, 16, 17, 18, 23, 50, 51, 52, 54, 62, 66, 77, 138, 139, 141, 142, 227
 Buddhābhadrā, 181
 Buddhābhayā, 208
 Buddhāsvami, 129
 Buddhayaśa, 180
 Buddhism, 5, 96, 97, 100, 101, 141, 142, 177, 178, 179, 180, 181, 182, 198
 Buddhist(s) 3, 5, 7, 11, 12, 15, 16, 19, 20, 23, 33, 46, 51, 52, 57, 60, 63, 64, 65, 66, 85, 97, 100, 101, 105, 111, 129, 140, 141, 143
 Buddhist Viharas, 97
 Buddhist Saṅgha, 181
 Budhagupta 172
 Bühler, 44
 Bulundshahar, 16, 77, 189
 Bulias, 50
 Bundelkhand, 15, 17, 24, 77
 Buner, 72, 73, 92
 Bungapasoī, 123
 Burdwan, 77
 Burhanpur, 23, 25
 Burma (Kalakam) 14, 26, 33, 62, 67, 68, 88, 125, 127, 132, 140, 142, 157, 209
 Burnes, Alexander, 6, 8
 Bust, 71
 Butkhak, 8
 Buxar, 15, 22
 Buyīds, 189
 Buzurg Shharyār, 204
 Byzantine 171, 185
 Cabour, 92
 Calaci 114
 Calcutta, 12, 14
 Calicut 24, 106
 Calliena 116
 Calligicon (Calimere) 121
 Camara 120, 131
 Cambay, 5, 32, 91, 112, 114, 115, 127, 130, 200, 202, 203, 208, 209
 Cambodia, 123, 131, 178, 206
 Canaetae 116
 Cana (Hisn Ghorab) 110, 114, 117
 Cannanore 116
 Canton 123, 179, 180, 181, 190, 202, 205
 Cape Andrai Simoundon, 106
 Cape Comorin, 26, 62, 106, 117, 118, 121, 153, 222
 Cape Elephant (Ras Fil) 113
 Cape Guardafui 113
 Cape Monze 114
 Cape Negrais, 123
 Cape of Spices 113, 117
 Carcra 121
 Caspians, 49
 Caspian Sea, 4, 37, 39, 49, 93, 110
 Caucasus 4, 71, 72, 109
 Celebes, 143
 Central Asia 2, 4, 7, 11, 45, 67, 87, 93, 94, 96, 97, 98, 103, 131, 136, 137, 166, 169, 170, 177, 178, 180, 181, 182, 185, 186
 Central Hindukush, 6
 Central India 169, 177
 Chaberis (Kāverīpaṭṭinam) 122
Chahār Gulshan, 21
 Chahunjodaro, 36
 Chakor, 104
 Chakora, 99
 Chākshus, 136
 Chamba, 16
 Chambal, 23, 92
 Champā, 17, 18, 20, 21, 51, 63, 75, 76, 77, 130, 133, 134, 135, 140, 165, 177, 178, 183, 202
 Chan-Chow, 181
 Chan-chu, 20
 Chandana, 105, 106
 Chandanapāla, 105
 Chanḍa Pradyota, 51, 52
 Chanḍasoma, 195
 Chanḍī, 197
 Chandra, 94, 170
 Chandrabhāgā, 18
 Chandradatta, 156
 Chandradeva, 189
 Chandragupta, 70, 74, 75, 78, 90
 Chandragupta II, 102, 170
 Chandraketu 214
 Chang-kien, 2, 136
 Ch'ang-ngan, 180, 181, 182
 Chang-Yih, 182
 Chāpotkaty, 186
 Charasada, 72
 Charax, 4
 Charbag, 72
 Charikar, 8, 21
 Charitrapura, 132, 133

- Charmaraṅga Vishaya (Samar-kand) 209
 Charpentier, 94
 Charsada, 9
 Chārudatta, 130, 131, 137
 Chashṭana, 102, 104, 121
 Chau-ju-kua, 204, 205
 Chaul, 26, 178
 Chavannes, 95
 Chedi(s) 17, 24, 50, 52, 76, 77
 Chenab, 13, 18, 21, 49, 73, 74
 Chera(s), 106, 107, 111, 121, 198
 Cherabothra (Kerala) 117
 Cheramārga 155
 Chersonesus 116
 Cheya, 194
 Chhatisgarh, 24
Chhattpatha, 133
Chhedasūtras, 129
 Chicacole, 101, 122, 132
 Chilāta(s), 100, 101
 China, 2, 3, 4, 5, 12, 19, 67, 87, 94, 97, 98, 100, 119, 120, 123, 125, 126, 130, 131, 136, 166, 176, 177, 178, 179, 180, 181, 182, 185, 186, 190, 192, 193, 194, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 208, 226
 Chinabhukti, 20
 Chinapati, 20
 Chinas, 131
 Chinasthāna, 131
 Chinese 2, 3, 4, 5, 6, 9, 10, 11, 14, 15, 19, 20, 29, 93, 94, 96, 97, 105, 110, 131, 132, 133, 144, 182
 Chinese Turkestan 2, 29
 Chirapalli (Trichanapalli), 208
 Chitral, 3, 11
 Chitrakūṭa, 54
 Chittagong, 132
 Cholas, 106, 107, 118, 121, 154, 198, 213, 214
 Chola Maṇḍala 24, 99, 100, 110, 118, 119, 120, 202, 204, 207, 208
 Chowkifattu, 22
 Christian era, 4, 10, 35, 61, 79, 96, 101, 107, 109, 110, 129, 139, 140, 143, 144
Christian Topography, 178
 Chuksar, 25
 Chu-ku-fei, 204
 Chumbi, 125
 Chumpon, 194
 Chunar, 15, 51, 53
 Chūrna, 88
 Cochīn, 107, 117, 120
 Cochīn-China, 26, 123, 201
 Coimbatore, 107, 121
Colandia 118
 Colchi 121
 Colchoi 117
 Coloe, 112
 Colae, 201
 Coorg, 75, 107
 Cosmas Indikopleustes 122
 Cottīara (Kottaru) 121
Cotymba 115, 120
 Cranganore 121
 Ctesiphon, 4
 Ctesius, 136
 Cuddalore, 99
 Cyrus, 3, 48
 Cyprus, 128
 Cyzicus, 79
 Dabarkot, 36
 Dabhol, 26
 Dacca, 22, 126, 198
 Dadhimāla, 61, 63, 145
 Dāhala 169
 Dākka, 9, 10
 Dakhinabades, 102, 105
 Dakshiṇa Kālīṅga, 88
 Dakshiṇa Kosala, 88, 170, 208
 Dakshiṇapāñchāla, 76
 Dakshiṇapatha, 78, 102, 196
 Dales, George F. 34, 35
 Daman, 26, 202
 Damarica 117
 Damghan, 4
 Damiḍha, 100, 101
 Dāmodara Gupta 210
 Damrica 116
 Dantapura, 76, 101, 132
 Daradas, 49, 93, 94
 Dār-e-Hindī, 9
 Darel, 19
 Dard, 189
 Dargai, 13
 Darīmukha, 57
Dartmukha Jātaka, 57
 Daripatha, 133
 Darius, 3, 70, 185
 Darius I, 13, 48, 49, 50, 52, 71
 Darius III, 48, 71
 Darra, 88
 Dārul-amān, 7
Dārūnaukā, 44
 Dāsas, 38, 39
 Dāsaka 146
Dāśakumāracharita 235
 Dasana, 22
 Daśāṇṇa, 76
 Daśapura, 105
 Daśārṇa, 76, 77
 Dasht-e-Nabar 19, 172
 Dasht-i-Kavir, 4
 Dasht, 30
 Dattamitrī, 90
 Daulatabad, 24, 26, 116
 Davāka (Dacca) 169
 Dawudnagar, 22
 Debal, 201, 202, 204
 Deccan, 13, 14, 15, 17, 23, 24, 25, 26, 41, 75, 78, 98, 99, 102, 103, 106, 116, 141, 167, 184, 203
 Deesa, 25
 Dehradun, 13
 Deimachos, 75
 Delhi, 12, 14, 15, 22, 23, 24, 50, 90, 189
 Demetria, 79
 Demetrius, 90, 91, 92
 Demetrius II, 90
 Dera Ghazi Khan, 5, 184
 Dera-Ismail-Khan, 14, 184
 Devagaon, 26
 Devapura, 192, 193, 194
 Devarāshtra (Yellamchili) 170
 Devavihāra, 182
Dhammapada, 57
 Dhana, 190, 191, 192
 Dhanadatta 172
 Dhanapāla 214
 Dhanaśrī, 190, 191
 Dhankota, 51
 Dhānyapura, 138
 Dhar, 21, 25
 Dhārā 214
 Dharma 164
 Dharmagupta, 182
 Dharma-rakshita 176
Dharmaśāstras, 66
 Dharmayaśas, 180
 Dharampur, 22
 Dharāṇa, 192, 193, 195
 Dhātākībhāṅgapriatijñā, 134
 Dhaulpur, 16
 Dhenukākāṭaka, 103, 104
 Dhenukāsura 139

- Dholpur, 15, 21, 25
 Dibrugarh, 12
Dighanikāya, 62
 Diodorus (Perim island) 113
 Diodotus, 75
 Dion Chrysostom 120
 Dionysus, 73
 Dioscordia (Socotra) 113, 114
Diśākāka, 44
 Disāsamvāha, 130
 Diti, 94
 Divālīā 167
Divyāvadāna, 140, 141, 143, 145, 154
 Doab, 8, 12, 13, 49, 92
 Dosarene (Tosali) 119, 124
 Doshākh, 6
 Dounga, 103
 Dounhari, 103
 Drang, 40
 Drangiana, 49, 91, 95, 185
 Drangiane, 71
 Drangine, 71
 Draviḍa, 75, 106, 130, 160
 Dṛishadvatī, 40
Droṣamukha 159
 Dugampur, 21
 Dvārakā 133, 167, 197, 198
 Dvārāvati, 77
 Dvīpa (Java), 130
 Dvipāntara 169, 179, 192, 199, 207, 219
 Dvyakshas, 11
 Dwarka, 76, 77, 105, 200
Dyumna, 44
 East Africa 119, 120, 124, 126, 153, 166, 198, 200
 Eastern Archipelago, 169, 200, 201, 207, 208, 218, 219, 222
 Eastern India 122, 169
 Eastern Malwa, 23
 Ecbatana, 4, 67
 Egypt, 13, 25, 34, 38, 45, 49, 61, 79, 109, 112, 120, 126, 127, 133, 203, 204
 Ehubala Chāntamūla, 100
 Eirinon 115
 Eiron, 201
 Eksar 222, 223
 Elam, 36
 Elancoros (Elancon) 121
 Elburz, 4
 Elliot, 25
 Endnemon 114
Epigraphica Indica 75
 Eraṇḍapallī 170
 Erp, Mon. Van 231
 Etah, 16, 20
 Etawah, 22
 Ethiopia, 32
Etude Asiatique 53
 Eucratides, 91
 Eudoxus, 79
 Euphrates, 4, 49
 Eurasia, 11
 Euro-Asiatic plain, 5
 Europe, 28, 37, 106, 109, 188, 230
 Euthydemus, 75
 Fa-hien 19, 171, 178, 179, 180, 181, 182
 "Fair India", 40
 Fa-la-na, 19
 Fanrang, 214
 Farah, 71
 Farahsarai, 22
 Faras, 30
 Far East, 4, 131
 Farrukhabad, 16
 Fatehabad, 22
 Fatehpur Sikri, 25
 Ferghana 167
 Fernandes, Braz 224
 Ferozepur, 12, 14
 Finch, W. 21
 Firozabad, 22
 Flavaddhana, 129
 Fo-li-shi-tang-na, 19
 Fostat, 204
 Foucher, 13, 19, 39, 40, 48, 49, 52, 70, 71, 75, 92
 Funan, 133, 177, 178, 213
 Gabel-Jebarah 209
 Gabhastimān 169
 Gāhaḍvāla, 189
Gahapati Jātaka 232
 Gaj, 29, 36
 Galacia, 128
 Galaha, 94
 Galebist, 71
 Galuchakāyanas, 73
 Gambhira, 63, 165
 Gandak, 41, 140
 Gaṇḍaka 176
 Gandamak, 8, 21
 Gandar, 71
 Gandaris, 49
 Gandaritis, 92
 Gandhāra, 8, 9, 10, 17, 19, 42, 48, 49, 50, 52, 66, 70, 90, 92, 95, 100, 171, 181, 185, 187
 Gandharva(s) 169, 224
 Ganga, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 40, 50, 51, 52, 54, 55, 70, 73, 98, 118, 119, 120, 122, 123, 125, 140, 157, 183, 184, 196
 Gaṅgadatta, 134, 135
 Gaṅgala, 76
 Gaṅgaṇa 113, 129, 133
 Gangasagar, 21
Gaṅgāvaḍī, 197
 Ganga-Yamuna Doab, 39
 Gange (Tamluk) 122
 Gangetic Valley 12, 15, 18, 21, 37, 41, 42, 50, 51, 52, 53, 77, 119, 121, 141
 Gaṅgeyadeva, 189
 Gangtok 119
Garbhījjakāh 166
 Gardabha, 139
 Gardabhillā, 95
 Garhmukteshwar, 22
 Garjistan 19, 172, 185
Garuḍa Mantra, 191
Gatha 43
 Gauḍa, 135
 Gaul, 127
Gaulmikas 161
Gautama Dharmasūtra 120
 Gautama Rāhugaṇa, 41
 Gautama Prajñāruchi, 181
 Gautamīputra Śātakaraṇi, 95, 99, 102, 104
 Gayā, 17, 20, 183
 Gayapura, 76
 Gedrosia 74, 114
 Germanos, 111
 Ghaṇṭāsāl, 101
 Ghazipur, 20, 22, 171
 Ghaziuddinanagar, 22
 Ghaznavids, 188
 Ghazni, 13, 14, 19, 21, 22, 71, 73, 172, 187, 188, 189
 Ghirshman, 96, 97
 Ghor., 184, 189
 Ghorbānd, 6, 7, 8, 11, 21, 188
 Ghoristan, 185
 Ghosh, Amalanada 40
 Gilgamesh, 44, 62
 Gilgit, 2, 138, 177
 Giribraja, 16

- Giri Kottūra (Kothūra) 170
 Girishk, 71
 Giryak, 16
 Gitaldah, 13
 Goa, 24, 26, 116
 Goaris, 103
 Gobi, 93
 Godavari, 23, 24, 25, 99, 141, 194, 198, 202
 Gokarna 211
 Golconda, 24, 26, 88, 208
 Goli 234
 Golla (Godavari dist.) 161
 Gomal, 14, 19, 40, 171
 Gomati, 40, 177, 182
 Gonadhha, 23
 Gonda, 17, 76
 Gondopharnes, 96, 98
 Gopinath 116
 Gorakhpur, 17, 21
 Gorathagiri, 18, 19
 Goruaia, 92
Goshthis 211
 Gouriane, 73
 Govardhana, 105, 139
 Govindachandradeva, 189
 Govishāna, 20
Grāmalākuṭika 216
Grāmasabhā 164
 Grand Route 2, 3, 5, 6, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 20, 21, 24, 42, 48, 50, 52, 53, 56, 70, 72, 73, 75, 76, 77, 78, 90, 91, 94, 98, 107, 111, 140, 170, 182, 186, 188, 189, 211, 225
 Grand Trunk Road, 5
Grathin, 43
 Grecian, 63, 78, 90, 93, 94
 Greece, 38, 133, 167
 Greek(s) 12, 46, 75, 78, 79, 90, 91, 92, 102, 103, 109, 110, 111, 120, 124, 125, 127, 132, 134, 136, 235
Grihachintaka 175
 Guardafui 113, 119
 Guilds 149-151, 174
 Gujarat, 21, 22, 23, 24, 25, 29, 31, 75, 91, 92, 96, 99, 101, 102, 105, 106, 166, 167, 170, 182, 186, 200, 201, 203, 207, 208, 211
 Gujarati, 62
 Gujranwala, 21
 Gulf of Bandong, 132
 Gulf of Baraca (Dwarka) 115
 Gulf of Cambay, 5, 32, 91, 112, 114
 Gulf of Manar, 88, 117, 125
 Gulf of Martaban, 123, 132
 Gulf of Oman, 32
 Gulf of Sabarakos, 123
 Gulf of Siam, 123, 194
 Gulf of Sonmiani 114
 Gulf of the Andhras, 106
 Gumaba, 132
 Gumba, 129
 Gumbha, 132
 Guṇādhyā, 129, 131, 137
 Guṇavarman, 181
 Guntur, 100
 Gupta period 129, 137, 158, 169-183, 190, 227
 Gurdaspur, 73, 92
 Gurgān, 5
 Gurjara-Pratihāras, 184, 186, 188
 Gurudaspur, 73
 Gwa, 123
 Gwalior, 25
 Hab, 74
 Hackin, 97
 Hadda, 177
 Hadramaut, 110, 114
 Haematite, 33
 Haibak, 6, 72
 Haibatpur, 25
Haimavatamārgā, 78
Haimavatapatha, 5
 Hainan, 201, 202
 Hajapur, 22
 Hajipur, 13
 Hajjaj bin Yūsuf, 200
 Hakam, 199
 Hamadan, 4
 Hammurabi, 36
 Hāmūn, 49
 Han, 177
 Han-kui-chin 176
 Hapur, 22
 Haradeva, 177
 Haradwar, 195
 Hārahūra, 12, 67
 Harahvaiti, 40
 Harakeli, 201
 Harappa, 22, 29, 30, 32, 33, 34, 35, 36, 37
 Haribhadra 193, 194
 Harihar, 25
 Haripur, 22
 Harkind, 201
 Harsha 175, 176, 184, 185
 Haryana, 15, 98
 Hasan Abdal, 9, 21
 Hasti, 72
 Hastināpura, 16, 17, 18, 76, 77
 Hāṭaka, 67
 Hatthigāma, 18
 Haukli Bay, 112
 Haumavarga, 49
 Haumavarga Śakas, 49
 Hazara, 14
 Hazra, 20
 Hazaras, 6, 7, 71, 172
 Hazarat, 7
 Hazaribag, 77, 209
 Hazarjat, 19, 39, 49, 188
 Hecatompylos, 110
 Hēkatēe, 50
 Hekatompylos, 4
 Heliocles, 93
 Helmand, 41, 50, 71
 Hema Chandra, 53
 Hemakuḍyā, 141
 Hemakuṇḍala 193
 Hemakūṭa, 141
 Heracles, 73
 Herat, 4, 5, 11, 12, 19, 50, 67, 71, 91, 93, 95, 111, 172, 185, 187, 189
 Hermaeus, 96
 Herodotus, 45, 48, 49, 50, 71, 124
 Heroopoli Gulf (Suez Gulf), 110
 High Asia, 50
 Hijra, 199, 203
 Hijri, 200, 201
 Hi-Kutsung, 202
 Himalaya(s) 2, 5, 12, 13, 14, 31, 50, 60, 73, 101, 119, 126, 208
 Himyars, 110
 Hindaun, 25
 Hindi, 43
 Hinduism, 102, 222
 Hindukush, 4, 5, 6, 7, 10, 39, 40, 48, 71, 72, 78, 90, 91, 93, 96, 97, 110, 111, 125, 170, 171, 181, 182, 184
 Hindu-Sindhu-Sind, 70
 Hindustan, 189
 Hingol, 74, 185
 Hippalos, 4

- Hippalsu, 112, 114, 117
 Hippokoura, 105
 Hirpur, 21
 Hirth, 190, 204
 Hissar 35, 36
 Hittites, 37
 Hiuen Tsiang, 7, 8, 9, 19, 20,
 71, 132, 171, 172, 184, 185,
 190
 Ho-chi, 206, 207
 Honavar 211
 Hooghly, 22, 77, 119
 Hor 114
 Hoshiarpur, 22, 92
 Hoti Mardan, 9, 10
 Howrah, 77
 Hsüan Tsang, 7, 8, 9, 19, 20,
 71, 132, 171, 172, 184, 185,
 190
 Huang-nu, 93
Hudūd-e-Ālam, 188, 189, 203
 Hūn, 185
 Hūnas, 11, 93, 94, 95, 131, 170,
 171
 Huns, 3, 48, 181
 Hurmuz, 26, 33, 200, 201
 Hyderabad 24, 116
 Hyrcania, 4

 Iabadios, 123
 Ibn, 143
 Ibn Khurdābeh, 201, 203
 Ibn-ul-Fakih, 203
 Ibrāhīm, 14
 Ibr Kāwan, 201
 Icchawar, 25
 Ikshvākus, 100
 Ilamurideśam 214
 India—
 ancient trade routes 1-26
 caravan in Indian art 226-
 237
 Indian fleet over the seas
 213-225
 merchants, conquerors and
 barbarians on the Grand
 Route from the 2nd centu-
 ry B.C. to 3rd century
 A.D. 90-108
 trade with Roman Empire
 109-128
 traders of South India 153-
 157
 travellers and caravan traders
 in Jain literature 158-168
 travellers and caravans in the
 Gupta period 169-183
 travellers and conquerors on
 the Grand Route in the
 Mauryan period 70-88
 travellers and merchants
 from the 7th to 11th cen-
 tury A.D. 184-211
 travellers in Buddhist Sans-
 krit and later Pali litera-
 tures 129-151
 travellers in protohistoric
 and Vedic periods 28-46
 travellers in the age of
 Mahājanapadas 48-68
 Indian Aryans, 40
 Indian Ocean 13, 44, 48, 49, 64,
 109, 110, 122, 124, 199, 206,
 208
Indica, 92
 Indicon 120
 Indikopleustes, 103
 Indo-Burmese, 68, 101
 Indo-China, 26, 88, 106, 177,
 190, 193
 Indo-European, 38, 177
 Indo-Greeks, 7, 70, 90, 91, 92,
 93, 95, 96, 99
 Indo-Iranian, 185
 Indonesia, 26, 67, 106, 133,
 140, 141, 178, 179, 194, 213,
 214, 215, 219, 221
 Indore, 25
 Indra, 38, 42
 Indradvīpa 169
Indradymna, 137
 Indradymnasara, 138
 Indraprastha, 17, 18, 53, 130
Indraśāṅkupatha, 137
 Indus, 5, 6, 8, 9, 10, 11, 12, 14,
 19, 21, 29, 30, 31, 32, 33, 35,
 36, 37, 40, 41, 43, 44, 45, 48,
 49, 60, 70, 71, 72, 73, 74, 90,
 91, 92, 95, 96, 106, 110, 121,
 177, 182, 184, 185, 186, 187,
 188, 189, 200, 226
 Iran 3, 4, 23, 25, 28, 30, 33, 35,
 36, 37, 38, 41, 48, 70, 75, 88,
 96, 98, 125, 164, 167, 170,
 171, 178, 185, 189, 209, 235
 Iranian(s), 4, 5, 6, 7, 13, 40, 41,
 48, 49, 66, 91, 93, 139, 171,
 177, 185, 190, 235, 236
 Iranian Gandhāra, 72
 Iranian Kshatrapas, 70
 Iranian Makran, 30
 Iraq, 4, 7, 30, 200
 Irawady, 123, 136, 181
Īśāna-Gurudeva-Paddhati, 207
 Ishi, 94
 Ishika, 94
 Ishuvegā, 131
 Isidore, 4
 Islam, 71, 184, 186, 187, 188,
 199
 Issakakol 171
 Istakhri, 187
 Isuvegā, 131
 Īśvaradatta, 191
 Italy, 109, 112, 127
 Itarsi, 24

 Jabalpur, 24
 Jabul, 184
 Jade Gate, 177
 Jagdalak, 21
 Jagdalik, 8, 188
 Jagdishsarai, 22
 Jāguḍa, 19, 172, 184, 185
 Jagur, 71
 Jaguri, 19
 Jagyyapet, 101
 Jahāngir, 21
 Jāhiz 209
 Jailavāhā, 57
 Jainism 158
 Jaipur, 77
 Jaiswal, 63
 Jājamau, 21
 Jalaketu 217, 218
Jalapaṭṭana 159
 Jalna, 24
 Jalore, 25
 Jalrej, 19, 172
 Jambi 214
Jambūdvīpa prajñapti 174
 Jambugāma, 18
 Jammu, 13, 16
 Jamrud, 10
 Jamuna, 184
 Janakpur, 77
Janapadas 160
Janapadaparīkshā 160
 Jandra, 21
 Jangar 118
Janṇupatha, 133
 Jarāsandha, 18
Jātaka(s), 12, 44, 54, 55, 56,
 57, 58, 59, 60, 61, 62, 63,
 64, 65, 66

- Jātakamāla* 144
 Jats, 13
 Jaunpur, 16, 18
 Java 88, 123, 129, 130, 131, 132, 133, 143, 178, 181, 190, 202, 203, 204, 207, 213, 230
 Javanese, 106
 Ja(va)nnupatha, 129, 137
 Jave, 131
 Jaxartes, 48, 97, 131, 177
 Jayachandradeva, 189
 Jayadāman, 102
 Jayasī, 200
 Jayasimha 225
 Jaynagar, 51
 Jazirāt al-Arab, 199
 Jebel-Serāj, 6
 Jeddah, 203
 Jehangirpur, 22
 Jelalabad, 5, 7, 8, 9, 11, 21, 39
 Jetavana Vihāra, 181
 Jhang, 14
 Jhansi, 23
 Jhelum, 14, 21, 48, 73, 74, 92, 111
 Jhukar, 33, 36
 Jinagupta, 181
 Jirm, 110
 Jivakakumārabhṛitya, 15, 52, 139
Jñāna Dharma, 165
 Jogbani, 13
 Johnson, 103, 104
 Johore 214
 Jullundur, 12, 20, 92, 169, 188
 Junayd, 186
 Junnar, 98, 103
 Jyoha, 11
 Kaboura, 8
 Kabul, 5, 7, 8, 9, 10, 11, 15, 19, 21, 22, 40, 50, 67, 71, 72, 73, 87, 92, 103, 111, 125, 172, 177, 184, 185, 186, 187, 188, 189
 Kabulrud, 7
 Kābul-rūd, 7
 Kachchhi-Gandav, 13
 Kadambas, 100, 224
 Kadisia, 185
 Kafiristan 7, 184, 188
 Kafirkila, 72
 Kāfirs, 188
 Kaghan Turks, 181
 Kaira 225
 Kais, 203
 Kaish, 201
 Kaivartas 217
 Kajaṅgala 18, 20, 53
 Ka-Kan, 185
 Kakkola, 132
 Kalāh, 201, 202
 Kalāhbār, 201, 202
 Kālaka, 95
 Kālākāchārya, 95
 Kalakam, 157
 Kalāmas, 50
 Kālāmukha, 129, 130, 132
 Kālapura 209
 Kalat, 29
 Kalat-e-Ghilzai, 19
 Kalavan 225
 Kalhana, 189
 Kalhat 114
 Kālī, 134, 197
 Kali Bangan, 31, 40
 Kālidāsa 169
Kalikāvata 147, 165
 Kaliṅga, 58, 70, 76, 87, 101, 106, 107, 122
 Kaliṅgadeśa, 208
 Kalingapatnam, 101
 Kalingapattinam 122
 Kaliṅgas, 130
 Kāliyadvipa 165, 166
 Kalliana, 178
 Kalliyena, 102, 103
 Kalna, 22
 Kalpi, 15, 23
 Kalyan, 102, 103, 104, 105, 116, 121, 126, 138, 225
 Kalyan Dhenukākāṭa, 103
 Kamalapura, 130, 131, 132
 Kamalim, 132
 Kamari, 187
 Kāmarūpa 169
 Kamboja, 50, 52, 67, 88
 Kambojas, 11, 93, 94
 Kambuja, 123, 178
 Kampil, 76
 Kampila, 18
 Kampilla, 77
 Kampillapura, 76
 Kanakaketu 166
 Kanakasabhai 157
 Kānanadvipa 160
 Kanara, 100, 101, 105
 Kanauj, 15, 20, 21, 25, 182, 184, 188, 189, 203, 211
 Kañchanapura, 76
 Kañchi, 21, 62, 107, 170
 Kanchipuram, 24, 194
 Kan-chow, 182
 Kandahar, 19, 22, 73, 185, 186
 Kandar, 19, 172
 Kandhar 5, 29, 40, 71, 74, 75, 95, 111, 171, 172, 189
 Kaifu, 202
 Kangkiu, 95
 Kangra, 16, 188
 Kanheri, 103
 Kanishka 9, 96, 97, 102, 105, 106, 109, 138, 169, 187
 Kañka(s) 11, 94, 95
 Kanji, 202
 Kānkjol, 18
 Kannada 219, 222
 Kannhagiri, 99
 Kaṇṇakujja, 16, 18
 Kaṇsu, 93, 181
 Kan-suh, 182
 Kaṇṭakasālā, 101
 Kaṇṭakasela, 101
Kāntānāvaka, 87
 Kanthā, 138
 Kānyakubja, 20, 76, 183, 198
 Kaoshan, 72
 Kāpālika Maheśvaradatta, 191
 Kapilavastu 17, 18, 20, 50, 51, 52, 76, 77, 149, 181, 183
 Kapiśā 40, 49, 67, 71, 87, 91, 93, 96, 97, 171, 172, 181, 182, 184, 185, 187, 188, 189
 Kāpiśi, 7, 8, 10, 11, 19, 39, 40, 48, 90, 95, 96, 98, 187
 Karachi, 5, 25, 33, 74
 Karakoram, 11, 29, 124
 Karakotal, 7
 Karakum, 5
 Karambiya, 63
 Karamnasha, 22
 Karasahr, 177
 Karkacha, 8
 Karikāla, 107
 Karle, 103
 Karmania, 185
 Karmaraṅga 214
 Karṇa 211
 Karnal, 22, 184
 Kārnaprāvaranas, 130
 Kārṇāṭaka, 25, 198
 Karoura, 8
 Kārpāsikas, 11
 Karvur 121
 Karwar 116, 117
 Kaserumān 169

- Kasganj, 139
 Kashgan, 97
 Kashgar 5, 11, 131, 177, 180, 182
 Kashipur, 20
 Kāshmaka (Aśmaka), 88
 Kashmir 3, 14, 15, 16, 20, 21, 22, 33, 45, 95, 100, 121, 124, 126, 127, 138, 172, 177, 180, 181, 184, 187, 189, 211
 Kashtanagar, 74
 Kashtwar, 22
 Kāśī 12, 42, 50, 51, 53, 55, 66, 70, 76, 87, 141
Kāśikuttama, 66
 Kasimbazar, 22
 Kanpur, 24
Kāśīya, 66
 Kaspapyros, 13, 48
 Kaspeiria, 92
 Kassapa Buddha, 64
 Kassapagota, 5
 Kassapapura, 50
 Kassapas, 49
 Kassis, 38
 Kasur, 20
Kāśyapa Mātāṅga 176
Kāśyapapura, 13, 50
Kāśyas, 42
 Katabeda, 132
 Kaṭaha, 214
Kaṭāhakaḍāram 214
Kaṭhāsaritsāgara, 207
 Kathgodam, 13
 Kathians, 73
 Kathiawar, 33
 Katihar, 12, 13
 Katni, 24
 Kattigara, 123
Kattumaram, 44
Kātyāyana, 53
Kaumudī Saṅghārāma, 182
Kauṇḍinya 178, 213
Kaurāla 170
Kauravas, 14
Kauśāmbi, 15, 16, 17, 18, 23, 53, 76, 77, 78, 87, 91, 164, 169
Kaushika, 20
Kauṭilya 5, 61, 66, 77, 78, 84, 150
Kauvervāṭī (Kāverīpaṭṭinam), 208
Kāvakhya, 6
Kaveri, 25, 62, 107, 118, 154, 155, 157
Kāverīpaṭṭinam, 107, 118, 125, 133, 153, 154, 155, 156, 157, 178
 Kawaburi, 194
 Kayal 157
Kāyavya, 6
 Kazwīnī, 203
 Kedah, 194, 206, 214
 Keft, 110
Kegayiaḍḍha, 76, 77
Kekaya, 16, 124
 Kela 172
 Ken, 24
 Kena, 110
 Kennedy, 45
 Kerakat, 16
 Kerala 24, 88, 106, 107, 116, 117, 118, 120, 121, 125, 133, 155, 178
 Keul 22
Kevaḍḍhasutta, 62
Kevalihood 160
Keyaiaḍḍha, 17
 Khagan Turks 171
 Khain, 201
 Khair-Khāneh, 8
 Khakharātas, 99
 Khakkar Cheema, 21
 Khanabad, 10
 Khanati 235
Khaṇḍacharmamuṇḍa, 134
 Khandesh, 23
 Khandwa, 23, 24, 87
 Khanfu, 202
 Khārak, 201
 Kharan, 67
 Kharjurikā, 138
 Kharoshthi, 97
 Khasa(s) 11, 52, 67, 131, 136
 Khawak, 6, 7, 19, 72, 172
 Khinjan, 6
 Khmer, 130, 131
 Khor 114
 Khorasan, 7, 71, 170, 186, 187, 188, 189
 Khorasmia, 49
 Khor-Reiri 114
 Khosht, 19
 Khost 172
 Khotan, 11, 97, 111, 136, 177, 181, 182, 187
 Khulm, 6, 72
 Khura 114
 Khuramāla, 61, 63
 Khuramālī 114, 145
 Khurram, 19, 37, 40, 171
 Khurramabad, 22
 Khusrau, 21, 235
 Khusrau Naushirwān 171
 Khwarizm 170
 Khyber Pass 3, 8, 10, 11, 98
 Kia-Chow, 182
 Kia-ling (Kling), 205
 Kia-lo, 207
 Kiang-ling, 181
 Kia-tu, 204
 Kien-Ye, 181
 Kidara Kushānas 171
 Kiḍāram 214
Kikaṭas 217
 Ki-Kin-Na, 185
 Kilkān, 202
 Kilandi, 107
 Kilnidi 154
 Kilwa 113
 King-Ling, 181
 Kin-lin, 133
 Ki-pin, 93, 95
 Kirāta(s), 39, 68, 100, 101, 119, 130, 136, 137, 219, 222
 Kirghiz, 11
 Kirman 127, 128, 189
 Kissaputta, 50
Kitāb-ul Anwa, 199
 Kītagiri, 16, 17
 Kitavas, 12
 Kittur 121
 Koḍivarīsa, 76
 Kohat, 12, 184
 Koh-baba, 184
 Koh-i-baba, 7
 Kohistan 49, 92, 188
 Kokacha, 6
 Kola, 141
 Kolapaṭṭana, 130, 133
 Kolias, 50
 Koliwarshavishaya 172
 Koliyas, 50
 Kolkai, 125
 Kolki, 107
 Kollagiri (Korkai), 130
 Kongu, 107
 Konkan 87, 98, 99, 101, 102, 103, 104, 106, 121, 200, 223, 224, 225
 Konow, Sten 95
 Kontkossula, 101
 Kontakossyla (Ghantasala) 122
 Korā, 21

- Korat, 194
 Koringa, 123
 Korkai 118, 125, 130, 141, 157
 Kosala, 16, 17, 39, 41, 50, 51,
 52, 70, 76, 197, 198, 208
 Kosāmbī, 76, 77
 Kosambi, Prof. 34, 35
 Kosmas Indikopleustes, 178
 Kot, 25
 Kot-Diji, 29
 Koṭigrama, 18
 Koṭikarna 145, 146
 Koṭivarsha, 76, 77
 Kotri, 13
 Kottayam, 107, 116
Koṭumbara, 66
 Kovalan 154, 156
 Kozhikod, 24
 Kra, 132, 194, 202, 214
 Kramer, 32
Krauñcha 147
Krauñchānam, 139
 Krishna, 18, 24, 25, 98, 100,
 101, 122, 167, 194
Kriyākārah Kṛitāh 148
 Krom 230
 Krorain, 11, 45
 Krumu, 40
 Kshaharāta, 99, 102, 103, 104
 Kshatrapas, 70, 96, 98, 100,
 101, 102, 103, 107, 116, 119
 Kshatriyas, 74, 99
 Kshemendra, 207, 208
 Kshitipratiṣṭha 163
 Kshudraka-Mālavas, 49, 73
 Kubhā, 11, 40
 Kucha, 180, 181, 182
 Kuchī, 177
 Kuḍukka, 75
 Kuen-lun, 11
 Kujula Kadphises, 96
 Kukkura, 95
 Kukura, 99
 Kula, 88
Kulikas, 172, 173
 Kulindas, 136
 Kulindrene, 92
 Kulli, 30, 32, 35
 Kulu, 20
 Kumaon, 20
 Kumāra, 191, 192
 Kumāradatta, 180
 Kumāradevi, 189
 Kumāragupta 170, 172, 173
 Kumārajīva, 180, 181
 Kumāravardana, 139
 Kumāravishaya, 20
 Kumbha, 132
 Kumrahar 171
 Kuṇālā, 76, 77
 Kunar 8, 11, 72, 73, 92
 Kundamānas, 6, 11
 Kundrung, 201, 202
 Kunduz, 6, 11, 186
 Kunindas, 92
 Kuñjaranagara, 144
 K'un-lun, 177
 Kuntinagara, 138
 Kunti Yakshinī, 138
Kura-Kura 230
 Kuraraghara, 18
 Kuru(s), 50, 52, 76
 Kurudeśa, 76
 Kurdistan, 110
 Kurukshetra, 14, 16, 18, 19,
 20, 41, 77
 Kurujāngala, 17, 19
 Kurumbara, 100
 Kush, 5
 Kushāna(s), 7, 10, 48, 95, 96,
 97, 98, 99, 102, 105, 107,
 121, 177
 Kuśinārā, 17, 18, 20, 50
 Kusattā, 76
 Kuśāvartta, 76
 Kusthalapura (Kuttalura)
 170
 Kusumpura, 52
 Kūṭa, 88
Kūṭa-vanija Jātaka, 66
 Kutch, 23, 29, 31, 60, 91, 92,
 102, 105, 186, 202
 Ku-Tsang, 180
Kuṭṭanīmatam 210
 Kuvalayachanda, 198
Kuvalayamālā 195, 198
 Kwala Terong, 207
 Kwang-si, 136
 Kwantom, 206
 Kwan-yin, 179, 180
 Laccadives, 201
 Ladakh, 182
 Lagash, 36
 Laghman 19, 70, 72, 187,
 189
 Lagh-Turman, 188
 Laharibundar, 25
 Lahore 12, 21, 22, 50, 188,
 189
 Lakphusi, 36
 Laksar 13
 Lakshadvipa, 201
 Lalitāditya, 187
 Lalliya, 188
 Lampāka, 7, 11, 19, 72, 171,
 184
 Lampsacas, 124
 Lamu 113
 Landai 11, 72
 Landi Kotal, 10
 Laṅgāsokam 214
 Langbalus, 201
 Lao-Shang, 93
 Larike, 104, 105, 115
 Lasbela, 111
 Lāṭa (Gujarat) 76, 160, 161,
 173, 198, 200
 Lataband, 8
 Lāṭadeśa, 77
 Lāṭa-Lāṭika, 104
 Latin, 63, 111, 123, 126
 Lāwān, 201
 Leemans, 33
 Lengkasuka, 206
 Levant, 45
 Levi, Sylvain 62, 76, 88, 102,
 104, 105, 106, 122, 129, 132,
 133, 135, 136
 Lhasa, 125
 Lichchhavis, 15, 50, 51, 140
 Ligor, 194, 214
 Li-Kuang, 180
 Li-wan, 190
 Loadicea, 127
 Lobhadeva, 196, 197, 198
 Lobnor, 182
 Loboye Toyba, 198
 Logar, 7, 8, 11, 19, 172
 Lohārānī (Karachi),
 202
 Lohas, 94
 Lohunjodaro, 36
 Lokāyata, 198
 Long Chow, 180
 Lothal, 31, 34
 Loulan, 11
 Lo-yang, 181
 Lucknow, 12, 20, 51, 76
 Ludhiana, 16, 22
 Lumbini, 20
 Lung, 182
 Luristan, 37
 Luṣitania, 128
 Lut, 41

- Mabalipuram, 194
 Maceasar, 133
 Macedonian(s), 70, 73, 74
 Machchhikāsaṇḍa, 18
 Machha, 99
 Machira, 141
 Machishahar, 18
 Mackay, 35
 Madagascar, 26
 Madamalingam, 132
 Mādavi 154
Madgu 235
 Mādhoriṣṭṭa, 100
 Madhumanta, 9
 Madhyamarāshṭra, 88
 Madhyamikā, 91
 Madhya Pradesh 23, 88, 98, 169
 Madras, 16, 44, 99, 107, 118, 132
 Madras 169
 Madura 117, 121
 Madurai, 106, 107, 125, 135, 154, 156, 157, 164, 165
 Magadha 15, 17, 39, 50, 51, 52, 53, 54, 55, 68, 70, 73, 75, 87, 137, 140, 198, 209
 Magan, 32
 Maghā, 139
 Maghas, 98, 107
Mahābhārata, 4, 6, 7, 9, 11, 12, 15, 16, 18, 20, 65, 67, 74, 93, 94, 101, 105, 130, 132, 136, 141, 154
 Mahāchaitya, 101
 Mahā China, 208
 Mahādeva 225
Mahājanaka Jātaka, 62
Mahājanapadas, 48, 50, 52, 53
 Mahākāla, 196
 Mahākāntāra 170
 Mahākaiāṣha (Kedah) 191, 192, 193
 Mahākosala, 127
 Mahākshatrapas, 98, 99
Mahāniddesa, 129, 131, 132, 133, 135, 136, 137, 138
Mahāprīṇibbāna Suttanta 51
 Mahārāshṭra, 23, 25, 75, 99, 100, 102, 161, 198, 208
Mahāvastu, 126, 140, 141, 143, 149, 150, 172, 174
 Mahāvīra, 50
 Mahendrapāla, 184
 Mahesar, 23, 87
 Mahēśvara Yaksha 146
 Mahi, 106
 Mahida, 99
 Māhishmatī, 17, 23, 24, 87, 130
 Mahissati, 23
 Mahmūd, 13, 14, 23, 188, 189
 Mahodadhi, 44
 Mahurā, 76
 Maikal, 24
 Maisolia (Masulipattinam) 122
 Mākandī, 195
 Makarwood, 126
 Makas, 49
 Makkali 154
 Makran 29, 31, 32, 74, 186, 189, 200, 202
 Makrota, 22
 Mālā, 88
 Malabar, 107, 117, 178, 203, 204, 207, 222
 Malacca, 123, 126, 193, 194, 206
 Malaiyūr 214
 Malakand, 13
 Malanga (Krishnapattinam) 122
 Malao 113
 Mālava, 198
 Malaya, 76, 99, 119, 123, 133, 143, 192, 193, 194, 198, 201, 202, 203, 206, 207, 214
 Malayakron, 104
 Malay Peninsula, 123, 132, 178, 202, 203, 206, 213, 214
 Malaysia 60, 61, 88, 108, 131, 132, 137, 143, 169, 177, 230
 Maldives, 201
 Male, 178
 Mali, 201
 Malla(s) 18, 50, 52
 Mallahan, 201
 Malwa 15, 23, 24, 25, 52, 77, 91, 99, 102, 130, 169, 170, 207, 224
 Mānabhaṭa, 195, 196
 Mānakkavaram 214
 Manar, 208
Manasollāsa, 208
 Mānavamma, 194
 Manbhum, 77
 Manda 113
 Mandagāma, 18
 Mandagora (Bankot) 116
 Mandala, 200
 Mandara 11, 136
 Mandasor 173
 Mandrawar 8, 72
 Mandsora, 77
 Mandvi 115
 Mangalore, 19, 178
 Mangarouth, 178
 Manichaeon, 97
 Maniguhāgriha 220
 Manila, 26
 Manimekhalā, 62
Manimekhalai 153, 155
 Manipallavam 154
 Manipur, 2
 Manivati, 139
 Manmad, 24, 25
 Manmud, 24
 Manoratha, 191
 Manorathadatta, 191
 Mansingh Gujarī Ghat, 23
 Mansura, 187, 200
 Manu, 46
 Mao-Tun, 93
 Māpappālam 214
 Marakanam 118
 Marallo, 178
 Maranapāra 129, 132
 Marathas, 14
 Marcocoram, 124
 Marcocoramcana, 124
 Marcus Aurelius, 98
 Marga, 40
 Margiana, 49, 91, 170
 Margian Antioch 110
Mārkaṇḍeya Purāṇa 169
 Markind (Ajanta Hills) 116
 Martaban, 132
 Marukāntāra, 129, 133
 Maruvūrpākkam 154
 Marwar, 14, 23, 25, 60, 169
 Masalia 119
 Māsapurī, 76
 Massaria 113
 Massowa, 110, 112
 Masūdī, 200, 201, 203
 Masulipattinam, 24
 Masulipattinam, 26, 116, 119, 123
 Mā-tāmralīṅgam 214
 Mātaṅga, 208
 Mathura 5, 15, 16, 18, 20, 21, 22, 23, 24, 25, 53, 76, 77, 87, 92, 95, 96, 97, 98, 102, 107, 111, 121, 130, 139, 140, 161, 164, 170, 182, 188, 189, 196, 211, 233
 Māthura Avantiputra, 52
 Matipura, 20
 Mātris, 197
 Matsya(s) 50, 77

- Matsya Purāṇa* 136, 137, 138
 Mattiyavai, 76
 Maues, 96
 Mauleyas, 12
 Maurya(s) 8, 41, 70-88, 90
 Māyāditya, 196
 Māyirudiṅgam 214
 Mazār-é-Sharif 5, 10, 72
 Mazdean, 97
 Mecca, 26
 Medata, 25
 Media 45, 110
 Mediterranean; 4, 61, 63, 67, 109, 114, 127, 130, 145, 200
 Meerut, 16
 Megasthenes 42, 75, 78, 136
 Mehrauli Iron Pillar 170
 Mehsana, 25
 Mekong, 194
 Melizigara (Jaigarh) 116
 Meluhha, 32, 33
 Memphis, 126
Menah, 45
 Menam, 194
 Menander, 90, 91, 92, 93
 Menḍhapatha, 129, 133
 Mengki, 19
 Menuthias (Monifia) 113
 Meru 11, 136
 Merutuṅga 214
 Merv 5, 97, 111, 185, 189
 Meshed, 4
 Mesopotamia, 33, 34, 37, 120
Mesu, 33
 Mevilimbanḡam 214
 Mianwali, 88
 Michni 9
 Middle Country 2, 52, 53, 75, 182, 189
 Middle East, 3
 Midnapur, 77
 Mihila, 76
 Mihirakula, 184
Milinda Praśna, 16, 101, 114, 129, 132, 133, 137, 144, 205
 Mimāmsā, 198
 Minnagara, 105
 Mirashi, B.B. 99, 100
 Mirpurkhas 170
 Mithilā 12, 19, 76, 77
 Mithradates, 93, 95, 96
 Mitra, 38
 Mitrugupta 235
 Mitra, Rajendralal 118
 Mittavindaka, 62, 63
 Mleccha(s) 41, 60, 71, 130, 159, 209
 Mocha 113
 Moduton (Kokelay) 122
 Mohamands, 9
 Mohansarai, 22
 Mohenjodaro, 30, 31, 32, 33, 34, 35, 36, 37, 40
 Monahara 144
 Monghyr 17, 18, 21, 51
 Mongol(s) 3, 7, 48, 67, 93
 Monoglosson, 121
 Monogolia, 131
 Mosyllum (Ras Hantara) 113
 Moulmein, 194
 Moza (Khor Reiri), 110
 Mrittikāvatī, 76, 77
 Muchiri, 88, 107, 154, 157
Mudrā Rākshasa 172
 Mughal(s) 8, 14, 20, 21, 22, 25, 55, 56, 66, 81
 Muhammad bin Qāsim 186, 200
 Muhammad Ghorī, 14
 Mukoi, 49
 Mula 12, 29, 88, 111
 Mūlaka, 99
Mūlasarāstivādins 15
 Mūlasthāna 208
 Multan 5, 13, 14, 22, 48, 49, 73, 184, 185, 186, 188, 189, 196, 208
 Mun, 194
 Mundus 113
 Mundy, Peter 25
 Muñjavata, 136
 Muradabad, 22
 Murghab, 185, 187
 Murachipattana, 130
 Murichipattana 130, 133, 141
 Murrhine, 112
 Muruchipattana, 88
 Muruga 155
 Muruṇḍas 98, 107
 Murushu, 46
 Musair bin Muhalhil, 203
Musāragalva, 33
 Muscat 114, 201, 202
Musgaru, 33
 Musicanos, 74
Mūsikapatha 129, 133
 Mūsikas, 74
 Mussel, 110, 112
 Muza (Moza), 110, 112, 113, 114
 Muzaffarpur, 17
 Muziris (Cranganore) 106, 110, 111, 116, 117, 121, 124, 125, 126, 127, 128, 130, 133, 141
 Myos Hormos, 112
 Mysore 75, 100, 198
 Nabataeans, 110
 Nabodinus, 45
 Nadiad, 25
 Nādikā, 18
 Nādir Shāh, 8
 Nagada, 25
 Nāgadvipa 156, 169
 Nāgapattana, 208
 Nāgapura 154
 Nagarahāra, 8, 9, 11, 19, 70, 91, 98, 171, 177, 182, 188, 189
Nagaraseṭh, 66
Nagaraśreṣṭhi 149, 172
 Nagari, 91
 Nagarjunikonda, 100, 101
 Nāgas, 208
 Nagorashri Dharmarāja 214
 Nagpur, 24
 Nahan, 22
 Nahapāna, 95, 99, 102, 104, 105
 Nahavāhana, 104, 105
 Naitarī, 138
 Najibgarh, 22
 Nakkiyar, 157
Nakshatrārātra, 139
 Nal, 36
 Nalamāla, 61, 63, 145
 Nalmalai, 25
 Nālandā, 18
 Nāte, 138
 Nalinī, 137, 138
 Nalopatana, 178
 Nambanos, 105
 Nanaghat, 24, 98, 99, 141, 225
 Nanda(s) 70, 190, 191
 Nanded, 24, 26
 Nandī, 181, 182
 Nandipura, 76
 Nandurbar, 25
 Nankin, 181
 Nanking 119
 Nanmāran 157
 Nan-shan, 177
Nāradasmr̥iti 150, 151
 Narasimhavarman, 194, 222
 Nārāyaṇa, 143, 197
 Narendrayaśas, 182
 Narin, 6

- Narmada, 23, 24, 99, 103, 116, 196
 Nāsalya, 38
 Nasik, 24, 25, 98, 99, 102, 103, 104, 121, 225
 Nassau, 123
 Naṭa, 139
Naukādhyaśha 79
Naumaṇḍa, 44
Nauprachāravidyā 218
 Naura (Honvar) 116
 Naurangabad, 22
 Naushahara, 22
 Naushera, 21
 Navadatoli, 23, 37
Nāvajū, 44
 Navapur, 25
 Navasari, 186
Nāvikantra 218
 Nawshera, 13
 Nearchus 13, 73, 74
 Neas, 123
 Nebuchadnezzar, 45
Nebula, 126
 Neḍumuḍukilli, 107
 Nedunjeral-adan, 107
 Nelcynda (Kottayam), 110, 116, 117, 120, 121, 124, 125, 126, 127, 128
 Nellore 118
 Nepal, 17, 20, 21, 29, 50, 77, 87, 167, 169, 198, 203
 Nepalganj, 17, 77
Netrapaṭṭa, 197
 Nicaea, 73
 Nicama (Nagapattinam) 122
 Nicephorium, 4
 Nicobar 123, 190, 194, 201, 202, 208, 214
 Nikon (Barawa) 113
Nigama(s), 43, 159, 172, 173
 Nihaband, 185
 Nijarao, 189
 Nijrāo, 8
 Nikia, 72
 Nikumba, 132
 Nilabhuti, 139
 Nilakusamāla, 61, 63
 Nile, 13, 79, 110
 Nilgiris, 33
 Nippur, 46
 Nishādas, 17, 42, 130, 219
 Nishapur, 189
 Nistir, 62
 Nitra, 121
- Niveśa* 159
 Niya, 177
 North Africa, 112
 Northern India 12-22, 52, 153, 171
 North Kanara, 141
 North-Western Frontier 3
 North-Western India 87, 88, 121
 Nubia, 32, 63, 209
 Nurpur, 16
 Nyāya, 198
 Nyāyapadra (Napad), 225
 Obulla 114, 200, 203
 Ocelis, 110, 112, 113, 114, 119
 Oḍra, 94, 130
 Ohind, 9
 Oman, 32, 97, 114, 188
 Ommana, 114, 119, 126, 201, 203
 Opiane, 184
 Opone (Ras Hafun) 113
 Orae 114
 Oretai, 74
 Orissa, 68, 87, 98, 101, 119, 122, 124, 127, 130, 132, 141, 203, 208, 209
 Orrhotha, 178
 Orthura (Uraiyūr) 121
 Ortospana, 91, 92
 Ossadoi, 74
 Otālā, 139
Oṭumbara, 16
 Oxus, 5, 6, 11, 72, 111, 131, 136, 167
 Ozene 5, 104
Pādatāḍitakam 172
Padmaprābhṛitakam 172
 Padmāvati 169
 Padrauna 17, 50
 Paghman, 19, 172
 Pagodas, 194
 Pahang, 132, 214
 Pahlavas, 93, 94, 99
 Paithan 23, 98, 99, 102, 103, 104, 105, 116, 121, 130, 153
 Pakistan 2, 3, 10, 13, 14, 21, 29
 Palaepatmae (Dabhol) 116
 Palaesimundu 118
 Palaisimundous, 106
 Palaiyūr, 107
 Pālaka 146
 Palakka (Pallakada) 170
 Palamau, 51
 Palanpur, 25, 105
 Pālas, 184
 Palembang, 190, 204, 206, 207
 Palembang, 133
 Palestine 209
 Palghat, 24
 Pāli, 15, 18, 25, 52, 53, 129, 137, 139
 Palibothra (Pataliputra) 5, 122, 136
 Palk strait 118, 121, 125, 202
 Pallava(s) 100, 194
 Pallikar 154
 Palmyra 120
 Palnad Taluka, 100
 Paloura (Dantapura) 76, 101, 122, 123, 132
 Palwal, 22
 Pamirs 4, 5, 11, 33, 93, 97, 136, 171, 172, 177, 181, 193
 Pampā 164
 Pan 120
 Panai 214
 Panao (Ras Binn) 113
 Pañchāla, 50, 52, 76, 139
 Pañchapaṭṭana (Panchamahala) 208
 Pañchāśālikadvīpa 219
Pañchatantra 174, 175
 Pāṇḍavas, 14, 52
 Panduranga 214
 Paṇḍusena 165
 Pāṇḍya(s), 88, 106, 107, 110, 111, 117, 121, 125, 130, 135, 141, 198
 Pāṇḍyavāṭa (Madurai), 208
 Pāṇini, 7, 9, 11, 53
 Panipat, 14, 18, 21, 22
 Panis, 43
 Panjab 3, 10, 12, 13, 14, 15, 16, 23, 31, 36, 37, 39, 40, 41, 48, 49, 50, 52, 66, 70, 71, 75, 77, 87, 88, 90, 91, 92, 97, 98, 102, 103, 132, 140, 169, 170, 171, 182, 184, 185, 188, 189
 Panjakora, 11, 73
 Panjashir, 6, 7, 8, 11, 72, 188
 Panjatar, 96
 Panna, 24
 Paṇṇai 214
 Panopolis, 126
 Pāpatan, 201
 Papaur 17, 50
 Paktha, 49

- Pāradas 12, 136
 Paralia 118
 Paraloka, 208
 Paramagangana, 129
 Paramakāmbijas, 93, 94
 Paramarishikas, 93, 94
 Paramārshika, 94
 Paramayona, 129
 Parama-Yona, 133
 Parāntaka I 213
 Pārāsa-diva 164
 Pārasamudra, 88
 Pārasavāsa, 208
 Parauparisayena, 72
 Pārijāta, 99
 Parikanva, 49
 Paris, 53
 Pāriyātra, 20
 Parkar, 60
 Parthian(s) 3, 4, 40, 48, 49, 70, 93, 95, 96, 99, 102, 105, 109, 110, 124, 127
 Parti, 178
 Parvatipur, 12, 13
 Parwan, 71, 188
 Paryāṇavagga, 17
 Paschima Barbara, 131, 133
 Pāsha, 88
 Pashais, 189
 Pasi, 94
 Pasiani, 94
 Pasii, 94
 Paśupa, 11
 Patala 74, 92, 121, 126
 Patalene, 92
 Pāṭaligrāma, 18, 51
 Pāṭaliputra 5, 15, 42, 51, 52, 70, 75, 76, 78, 79, 90, 91, 92, 96, 99, 107, 111, 136, 170, 172, 183
 Patalung, 194
 Patañjali, 53
 Pataudi, 25
 Pathankot 13, 15, 16, 18, 66, 92, 139
Pathikṛit, 1, 41
 Patitṭhāna, 23
 Patkesar, 6
 Patna 5, 12, 15, 21, 22, 90, 96, 171
Paṭolā 166
 Patta, 113
 Pattan, 25
 Pattanwal, 25
 Patti, 20
 Pattinapākkam 154
Paṭṭinappālai 157
Paṭṭinappālli 155
Pattupāṭṭu 156
 Paundra, 87, 208
 Pāvā 17, 18, 50, 76, 77
 Pāvāpura, 17
Pavasa, 43
 Payāgatittha, 16
 Pegu, 26, 123, 125, 132
 Pellicot, 94
 Pennar, 107
 Perak, 207
 Perdikkas, 72
 Periar 118
 Perim 114
 Perimolic Gulf, 123
Periplus 91, 96, 101, 102, 104, 105, 106, 112, 113, 115, 116, 117, 118, 119, 123, 124, 125, 126, 127, 130, 133, 141, 154
 Periyar, 107, 154
 Persia 13, 128, 167, 190, 200, 201, 204, 209
 Persian Gulf 13, 33, 35, 36, 49, 60, 61, 63, 74, 79, 88, 109, 111, 114, 119, 123, 125, 126, 144, 145, 199, 200, 204, 205, 208
 Perunerakilli, 107
 Peshawar 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 21, 22, 50, 92, 97, 98, 107, 111, 181, 182, 184, 185, 188
 Peucelaitis, 92
 Phillaur, 22
 Phoenicians 43, 62
 Piggott, 30, 35, 36, 37
 Pimpalner, 26
 Ping-chou-ko-tan, 204, 205
Piṅgas, 42
 Pipilikas, 67
 Piram, 116
 Pishtapura (Pithapuram) 170
Plava, 44
 Pliny 48, 71, 92, 94, 104, 106, 111, 117, 120, 122, 125, 126, 127
 Plodious, 106
 (P)lura, 100
 Poddālapura (Paithan), 208
 Poduca 118
 Poduce (Pondicherry) 118, 120, 122
 Poland, 25
 Po-lu-cha, 9
 Pompeii, 124
 Pondicherry 118, 120, 122
 Ponnani 121
 Poona 23, 24, 99, 102, 103
 Poonch, 20, 21
 Popica 116
 Porkad 117
 Portes de la China, 202
 Port Mussel (Abu Shafar), 110
 Portugal, 112
 Porus, 73
 Potanaputra, 130
 Poudopatana, 178
 Prabhāsa, 105, 195
Prahus 230
 Prakrit, 94
 Prang, 9, 72
Prapatha, 42
 Prasenañit, 50
 Prasiāne, 92
 Prasii, 94
Prathamakulika 172, 173
Prathma, 42
 Pratisthāna, 24, 53, 57, 78, 99, 104, 196
 Prayag, 15, 17, 18, 20, 21, 24, 90, 196, 211
 Pretas, 197
 Prithvirāja, 14, 188
 Priyadarśanā 217
 Priyāṅgupatṭana, 130, 131
 Prophthasia, 91
 Przyluski, 15
 Ptolemy 8, 11, 76, 92, 101, 102, 103, 104, 105, 106, 111, 115, 118, 121, 122, 123, 132, 133, 136, 139
 Ptolemy Euergetes II, 79
 Ptolemy II, 110
 Ptolemy Philadelphos, 123-124
 Puddukottai 118
Pūgas 151
 Puhār, 62, 107, 118, 153, 154, 155, 157
 Pulakeśin II 176, 186, 235
 Pulindas, 134, 167, 196
 Pulumāvi II 121
 Pulumāvi Vāsishṭhiputra, 104
 Punarvasu, 138
 Puṇḍravardhana, 20
 Punnati, 121
Purandara, 38
 Puri, 132
 Purivaṭṭā, 76

- Pūrṇa, 141, 142, 143, 146, 148, 149, 229
Purāṇas 71, 96, 137
 Puru, 111
 Purushapura, 9, 10, 19, 171
 Pūrvakosala, 19
 Pushkara, 195
 Pushkarāṇa (Pokharan) 169
 Pushkarasāri, 52
 Pushkarāvati, 9, 10, 11, 15, 19, 40, 72, 90, 91, 92, 125, 139, 171
Putabhedana 16, 159
 Pyralae 113
 Pyrrhon 118

 Quetta, 29, 30
 Quilon, 201, 202
 Qutub-ud-din Aibak, 186

 Raheng, 194
 Raiw nd, 12, 203
 Rājagriha, 16, 17, 18, 19, 20, 51, 54, 57, 70, 75, 76, 139, 140, 143, 183
 Rajapura, 26, 131
 Rajar, 9
 Rāja Rāja the Great 213
 Rāja Rājendra 214
 Rajasthan 15, 21, 23, 24, 31, 33, 77, 91, 102, 169
Rājasūya Yajña, 67, 101
Rājatarāṅginī, 9, 188
 Rajauri, 21
 Rājendra Choḷa 132, 213, 214
 Rajghat, 91
 Rajmahal, 14, 18, 22
 Rajori, 20, 21
 Rajpippala 121
 Rāma, 54
 Rāmagrāma, 20, 50
 Ramanakas 121
 Ramani, 201
 Ramaṭhas, 67
Rāmāyaṇa, 15, 16, 54, 124, 132, 136
 Rambakia, 12
 Rāmeshu 235, 236
 Rameshwar, 202
 Rameshwaram, 24, 211
 Ramganga, 18
 Ramnagar, 77, 164
 Rana Ghundai, 30, 36
 Ranchi, 37
 Raṅgaśālā 214, 218
 Raṅgaśālāpuri 217
 Rangoon, 132
 Ranisagar, 22
 Rann of Kutch 114, 115
 Rao, 31, 34
 Rapson, 99
 Ras Abu Somer, 112
 Ras Benna, 110
 Ras-el-Kalb 114
 Ras Fartak, 104, 110, 114
 Ras Hanfila, 112
 Ras Nu 114
 Rasohlan, 74
 Rāshṭrakūṭas, 184, 186
 Ratanpur 33, 37, 127, 209
 Ratnadvipa (Sri Lanka) 60, 131, 146, 147, 197
 Ratnākara, 44
 Ratnakūṭa 219
 Ravana 219
 Rāvaṇagaṅgā 209
 Ravi, 21, 49, 73
 Rawalpindi, 10, 21, 48, 50
Rāyapaseṇiya 168
 Rayy, 4
 Red Sea, 4, 13, 49, 61, 63, 79, 104, 106, 107, 109, 110, 112, 113, 114, 125, 130, 144, 145, 199, 203, 209
 Reinaud, 205
 Revata, 16
 Rewari, 25
 Rhagae, 4
 Rhambakia, 74
 Rhapta 113
 Rhodesia 120
 Richtofen Range, 93
Rig Veda, 38, 39, 40, 41, 42, 43, 44, 45
 Rishikas 67, 93, 94, 96, 105
 Robat, 6
 Roh, 182
 Roha, 87
 Rohilkhand, 20
 Rohiṇī, 50
 Rohitaka, 15, 16, 139
 Rohri, 13
 Rohtak, 15, 16, 18, 139
 Rohtas, 21
 Romā, 4, 130
 Roman(s) 4, 96, 97, 98, 100, 101, 103, 105, 106, 107, 109, 110, 111, 112, 113, 120, 121, 123, 124, 125, 126, 127, 128
 Rome 4, 7, 97, 109, 110, 111, 118, 120, 121, 122, 123, 124, 125, 126, 127, 130, 153
 Rostovetzeff, 124
 Rudradatta, 131
 Rudradāman, 99, 102, 104
 Rum, 7
 Rupar, 31
 Russia, 2, 3, 25, 37, 39, 97

 Sabarae (Sambhalpur) 122
 Śabarās, 195, 196
 Sabeans, 183
 Sabhārāshṭra, 88
 Saburas (Cuddalore) 122
 Sacarauli, 94
 Sachalites 114
 Sada, 123
 Sadānirā, 41, 42
Saddhammapajjotikā 136, 137, 138
 Śāduvana 155, 156
 Śādvalā, 138
 Safedkoh, 8, 9
 Sāgara, 134
 Sagaradvipa, 130
 Sagarati, 49
 Sagga, 63
 Sogdiana, 95, 96, 97
 Sahadeva, 130, 132
 Sahajāti, 16
 Śahang, 123
 Śahānuśāhis 169
 Saharanpur, 12, 17, 22
 Saheth Maheth, 17
 Śāhis, 186, 187, 188, 189
 Sahya, 99
 Sahyādri, 24
 Sai, 93
 Saigon, 202
 Śailendras 213, 214
 Śailodā, 136
 Saindhava Ghat, 23
 Sairishaka, 16
 Śaka(s), 11, 28, 49, 67, 93, 94, 95, 96, 99, 102, 104, 109, 110, 170
 Śakadvipa, 11
 Śākala (Sialkot) 16, 18, 20, 90, 91, 159
 Śakasthāna, 49, 95
 Śāketa 17, 18, 76, 77, 90, 92, 139, 183
 Śaktideva, 207
 Śaktikumāra, 99

- Śaktiśrī, 99
Śakunipatha, 133
 Śakyas, 50, 51, 52
 Sāla, 18
 Salāhat 143, 201
 Salang, 7, 10, 72
 Śālavalā, 139
 Salem, 107
 Salice, 106
 Salike 122
 Śalivāhana 41, 104, 105
 Śalivalā, 139
 Salopatāṇa, 178
 Salsette Islands, 103
 Salt Range 14, 50
 Sāmā, 57
 Samandan, 6
Samarāichhakahā 190, 192, 194, 231
 Samaraketu 214, 218, 221, 222
 Samarkand 6, 97, 111, 189
 Samarra, 37
 Samataṭa 169
Śambina, 44
 Sambos, 74
 Śambūkas, 74
 Sāmkhya, 198
 Sammudra, 143
 Samprati, 75
Samudda-vaṇṇi Jātaka, 64
 Samudradatta 172, 191
 Samudradinnā, 134, 135
 Samudragupta 169, 170
 Samudrapattana, 141
 Sanchi 5, 226, 232
 Sandān, 201, 202
 Sandanes, 102, 105, 106
 Saṇḍilla, 76
 Sandoway, 123, 132
 San-fo-tsi, 204
Sangar 118
 Sang-buran, 6
 Saṅghadāsa, 129
 Saṅghadatta, 181
Saṅghāṭa 118
 Sanjali-Kabarkān, 201
 Sanjan, 130
 Saṅjayantī, 130
 Sank 122
 Sankalia, 23
 Śānkara, 197
 Śāṅkāśya, 20, 183
 Śāṅkha, 61, 62
Śāṅkha Jātaka, 61
 Śāṅkissa, 16, 18, 20
Śāṅkupatha, 129, 133
 Śānudeva, 192
 Śānudāsa 131, 134, 135, 136, 137
 Saptasindhu, 39
 Śaradaṇḍā, 16
 Śārah, 201
 Sarai-Allahwardi, 25
 Saranges, 106
 Sarapion (Mogadishu) 113
 Sarasvatī 16, 29, 40, 41, 42, 175
 Sarayū, 19
 Sardonyx 121
 Sarganes, 102
 Sargatians, 71
 Sarkar, 42
 Sarnath, 97
 Sarsara, 25
Śārtha, 29, 43, 161, 162
Śārthavāha 65, 158, 162, 172
 Sarvār, 21
 Sasaram, 22
 Sassanian(s) 98, 123, 170, 171, 185, 186, 189, 190
 Śātakarṇi, 99, 102
Śatapatha Brāhmaṇa, 41, 44
 Śātavāhana(s) 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 109, 116, 120, 122, 226
Śātha, 29
 Satpura, 23
 Sattagyadai, 49, 71
 Satyr, 133
 Saubha, 73
 Saumya 169
 Śaundika, 95
 Saurashṭra, 23, 29, 31, 33, 75, 76, 77, 91, 92, 95, 101, 102, 114, 115, 130, 132, 141, 165, 170, 178, 184, 186, 198, 200, 208
 Śauresena, 52
 Sauvira, 76
Savaṇṇa, 133
 Savatthī, 76
Sayce, 45
 Saymūr (Chaul), 200
Sayonā, 77
 Sayyadraja, 22
 Schoff, 123
 Scythia, 5
 Scythians, 3, 5, 10, 48, 70
 Sea winds 165
 Se-chwang, 136
 Seh-Baba, 8
 Seistan 49, 50, 71, 74, 95, 170, 185, 186, 187, 189
 Seiviyā, 76
Selaga, 42
 Seleucia, 4, 110
 Seleucids, 75
 Seleucus, 8, 75
 Seljuk Turks, 188
 Selucia, 110
 Semylla (Chaul) 103, 116, 121
 Seṅguttuvan 107
 Sennacherib, 45
 Serapis 114
 Serindib, 201
 Seringapattanam 121
 Seris, 136
 Seriva, 63
 Sesecrienae 116
 Setagiri, 99, 104
 Setavyā, 17, 77
 Shadimarg, 21
 Shāhānushāhīs 170
 Shahbazgarhi, 9
 Shahdaula, 21
 Shahi Tump, 36
 Shāhrūd, 4
 Shalmanesar III, 45
 Shantung, 180
 Sheikh Sayyid 114
 Shen Se, 182
 Shen-Shen, 182
 Shen-si, 206
 Shewaki, 187
 Shikarpur, 5, 29
 Shinvāris, 9
 Sho-po, 204
 Sialk, 37
 Sialkot, 13, 15, 16, 139, 169, 184
 Siam, 26, 123, 125, 127, 132, 194, 203
Śibikā 234
 Sibiru, 123
 Śibis, 73
 Sibar, 178
 Siddhakachchhapa, 134
 Siddhapur, 25
 Siddhas, 136
 Sihor, 25
 Sikandara, 22
 Sikkim, 125
 Sil, 136
 Śilāhāras 224
Śilappadikāram 153, 154, 157
 Simf (Champā), 201

- Simhala, 130, 208, 214
 Simhapura, 184
 Simla 13, 22
 Simuka, 98
 Sinai, 136
 Sind, 44, 45, 48, 49, 50, 60
 Sindān (Daman), 200
 Sindh, 3, 11, 12, 13, 14, 21, 23,
 29, 30, 31, 32, 33, 36, 37, 38,
 39, 40, 41, 44, 45, 48, 49, 50,
 60, 70, 71, 74, 88, 90, 91, 92,
 95, 96, 102, 105, 114, 117,
 120, 124, 125, 126, 133, 160,
 161, 167, 170, 178, 184, 185,
 186, 187, 188, 198, 200, 201,
 203, 222
 Sindh-Sāgar Doab 14
 Sindhi, 29
 Sindhu, 44, 45, 76, 77, 137
 Sindus, 178
 Sindiman, 74
Sindon, 45
 Singan-fu-kan-chow, 125
 Singora, 194
 Sinin, 181
 Sipri, 25
 Sirāf, 201, 202, 203, 204
 Siren, 96
 Sirhind, 16, 22
 Siri Ptolmaios, 104
 Sirital, 104
 Siriṭana, 99
 Siri Virapurisadāta, 100
 Sirohi, 25
 Sironj, 25
 Sirsa, 16
 Sirsukh, 98
 Sitā, 136
 Sitep, 194
 Śitodā, 11
 Śiva 224
 Sivaka, 101
 Śivi, 66
 Śivis, 12, 13
 Siwaliks, 16, 92, 170
 Siyaka 214
 Skandagupta 170, 171,
 173
 Skardu, 182
 Skylax, 13, 49
 Smith, V. 17
 Socotra, 63, 110, 114, 124
 Sogdi, 74
 Sogdiana, 5, 49, 72, 177
 Solomon, 45
 Somaliland, 88, 109, 110, 113,
 119, 167
 Somanātha, 13, 188, 202, 211
 Someśvara 195, 225
 Somnath, 188, 202
 Sone, 15, 19, 22, 24, 70
 Song-yun 171
 Sonipat, 22
 Sonpur, 17, 18
 Sopa, 102
 Sopara, 18, 24, 102, 104, 105,
 106, 131, 133, 141, 142, 144,
 148, 178, 197, 200, 202, 208,
 224, 225
 Sopāraga, 105
 Sopatma 118, 120
 Sopattinam 118
 Soreyya, 12, 16, 17, 77
 Soriya 76
 Soron, 12, 16, 18, 76
 Souastene, 92
 South Arabia, 112, 113
 South China Sea, 190, 193
 South India 23-26, 33, 88, 118,
 125, 153-157, 211, 213, 234
 South Orissa, 88
 South Russia, 36
 South Seas, 182
 Sovira, 17, 63, 77, 88, 130, 133,
 137, 167
 Spain 127, 128, 209
 Śrāvastī, 12, 16, 17, 18, 20, 42,
 52, 57, 76, 77, 139, 140, 142,
 183
 Śreshṭhi, 43
 Śrī, 140, 141
 Śrideva, 194
 Śrī Harsha 171
 Sri Jayachandra, 94
 Srikakulam, 132
 Srikaṇṭha, 198
 Śrī-Lakshmi 227, 229
 Sir Lanka, 60, 61, 63, 67, 76,
 79, 88, 100, 101, 106, 112, 118,
 119, 120, 122, 125, 127, 131,
 146, 147, 153, 157, 167, 178,
 179, 181, 182, 183, 190, 191,
 193, 194, 197, 200, 201, 202,
 203, 207, 208, 209, 222, 227,
 229
 Srinagar, 21
 Śringavana, 144
 Śripura (Sirpur) 170, 191, 193
 Śrivijaya, 177, 178, 193, 194,
 206, 213, 214
 Śrī Yajña Śātakarṇi 99, 100,
 118
 Śronāparanta, 142
 Stein Sir Aurel, 73
 Strabo 49, 70, 75, 79, 91, 94
Sthala paṭṭana, 159
Sthānapāṭaka 161
 Sthānu, 196
 Sthānviśvara, 20
 Stunga, 123
 Subāhu 120
 Subāra, 200
 Subhagasena, 75
Subhāshitaratnabhārḍgāgāra 210
 Subhūmi, 141
 Śubhūti, 73
 Subukṭigin, 188
 Sudan, 112
 Sugdha, 11, 40
 Sukkur, 13, 29
 Śuktimati, 77
 Sulaiman Hill, 49, 188
 Sulaymān, 201, 202, 204, 223
 Suleiman, 40, 41
 Sultanpur, 22
 Su-lu-kien, 20
 Sumatra, 26, 88, 123, 130, 133,
 141, 178, 190, 194, 197, 198,
 201, 203, 204, 206, 213, 214
 Sumer, 30, 32, 33, 35, 36, 38,
 44, 67
 Sumsumāragiri, 50, 51
 Sundūrfūlāt, 202
 Śuṅgas 92, 98, 99
 Sung-Yun, 19
 Suppara (Sopara) 103, 116,
 129, 131
 Supāraga 144, 145
 Supāragakumara, 144
 Suppāraka, 18, 23, 63
Suppāraka Jātaka, 60, 63, 114,
 144
 Supparakkumāra, 62
 Śūrasena 50, 76, 77, 139
 Surat, 23, 25, 26
 Suratṭha, 99, 130, 131, 133
 Surendradatta, 130
 Sūri, Haribhadra, 190
 Sūrī Udyotana, 195
 Surkhāb, 6, 7, 8
 Surkhpul, 8
 Surkh Rud, 188
 Śūrpāraka 164
 Susa, 30, 36
 Sutlej, 13, 14, 16, 22, 73, 92

- Sūtrālamkāra, 105
Suttanipāta, 24
 Suttivai, 76
 Suvadana 192, 193
 Suvannakūṭa, 129
 Suvannabhūmi 63, 79, 87, 123,
 130, 133, 136, 137, 140, 141,
 193, 194
 Suvarṇadeva, 177
 Suvarṇadvīpa 60, 61, 63, 101,
 118, 124, 144, 153, 165, 192,
 197, 198, 217
 Suvarṇakūṭyā, 87, 133
 Suvarṇakūṭa, 133
 Suvarṇaprasaṭha, 139
 Suvarṇapushpa, 177
 Suvarṇarekha 122
 Suvelā 214, 219, 220, 222
 Śvetaparvata, 93
 Śvetavikā, 191
 Swat 3, 8, 9, 10, 11, 19, 67, 73,
 92, 95, 189
 Syagrus 114
 Syr Darya, 48
 Syria, 2, 4, 37, 91, 109, 127
 Syrians 120, 235

 Tabae (Ras Chenarif) 113
Tābuvam, 45
 Tagāo, 8
 Tagara (Ter) 102, 116, 121,
 126
Taimāt, 45
Taittiriya Samhitā, 44
 Tajikistan, 67, 88, 94
 Tajiks, 6
 Tajpur, 22
 Takka deśa, 182
 Ṭakkas, 20, 184
 Takkasilā, 129, 132
 Takkola, 129, 130, 132, 194
 Taklamakan, 177
 Takola, 123
 Takopa 214
 Takuopa, 132
 Talaittakkolam 214
 Talavanas, 130
 Talikan, 21
 Tamakūṭa, 141
 Tamala, 132
 Tamali, 129
 Tamalim, 132, 133
 Tāmalitti, 76
 Tamasāvana, 20
 Tambapaṇṇi, 129
 Tambapaṇṇi, 100, 133
 Tāmbraliṅga, 132
 Tamilagam, 106, 116
 Tamilkam, 117, 118, 121
 Tamil Nad, 75, 101, 106, 107,
 120
 Tamluk, 5, 18, 119, 120, 125,
 126
 Tammalim, 132
 Tammuni, 132
 Tāmradvīpa, 130
 Tāmralipti, 5, 18, 20, 21, 76,
 77, 79, 107, 130, 133, 134,
 153, 159, 165, 167, 178, 183,
 190, 191, 193, 222, 235
 Tāmrapaṇṇa, 169
 Tamraparni 107, 117, 133, 208
 Tang, 202
 Taṅgaṇas 67, 131, 136, 167
 Tang-e-Ghāru, 8
Tang-kuo-shi-pu, 190
 Tanjavur 24
 Tanjore 214
 Ṭankaṇas, 131
 Taprobane 118
 Tapti, 17, 23, 99
 Tarai 167
 Tāraka 217, 218, 220, 221, 222
 Tarakhoi (Manar) 122
 Tārānātha, 105
 Taravadi, 14, 22
 Tarim, 5, 97, 136, 177, 209
 Tarina, 170
 Tarn, 90, 91, 92, 94, 139
 Tarnak 19, 172
 Ta-shi, 204
 Tashkent 97, 177
 Tashkurghan, 6, 72, 131, 136,
 171, 181, 182, 187
 Tavernier, 21, 22, 25, 26
 Tavoy, 132, 194
 Taxila, 5, 9, 10, 11, 12, 15, 16,
 17, 18, 19, 20, 40, 48, 49, 52,
 55, 57, 70, 72, 73, 90, 91, 95,
 96, 98, 111, 132, 139, 140,
 171, 182, 187, 196
 Ta-Yuan (Ferghana), 95
 Ta-Yue-Chi, 93, 94, 96
 Tchantain, 105
 Tche-Mang, 15
 Tche-Yen, 181
 Tegin, 5, 8
 Tehran, 4, 110
 Ter 116
 Termez, 97
 Tevara, 24
 Thade, 123
 Thailand, 178
 Thana 21, 25, 186, 199, 200,
 202
 Thanesar, 18, 20, 22
 Thar, 41
 Thatung, 123
 Thathagura, 49
 Thebes, 112
 Thinae 119
 Thinobastae, 123
 Thomas, 96
 Thondi 154
 Thullakottitha, 52
 Thūnā, 18
 Tiagoures, 104
 Tiberius, 112
 Tibet, 2, 14, 29, 124, 125
 T'ien-shan, 177
 Tien-Shen, 93
 Tiffenthaller, 21
 Tigris, 49
 Tij, 202
Ṭikās, 129
 Tikin (*tigin*) 175
 Tilakamañjari 214
 Tilaurākot, 50
 Tilmun, 32
 Tilogrammon 122
 Timisika, 139
 Timor, 133, 143
 Timoy, 88
 Tinnavelly 117
 Tinneveli, 106, 107
 Tirhut, 12
Tirtha, 42
 Tirukarur, 107
 Tirupati, 106
 Tissameyasutta, 129
 Tiyūma, 201, 202
 Tobakaker 19, 172
 Tochari, 94
 Togarum (Devgarh) 116
 Tokopa, 123
 Tokosanna, 132
 Tokwina (Little Nile) 113
 Tondai, 107
Toṇḍi-cherā 154
 Tondideśa (Tondimandala), 208
 Tongkin, 206
Toni, 44
 Tonkin, 181, 203, 206
 Tons, 24
 Toppa Śreṣṭhi 193

- Toraṇa* 156
 Tosala, 141
 Tosali, 100, 101, 124, 141
 Trang, 194
 Trans-Oxus, 186, 187, 189
Trappaga 115, 120
 Travancore, 106, 107, 117
 Trichinopoly, 107, 118, 126
 Trigarttas, 92
 Trilochanapāla, 188, 189
Triṭṭaka, 180
 Tripurī, 24
 Tsao-kiu-tse, 19
 Tsuan-chu, 202
 Tukhāra(s) 3, 11, 93, 94, 95, 96, 170
 Tukhāristān 96, 171, 185, 186
 Tulumb, 22
 Tumbara 209
 Tundi 116
 Tungabhadra, 25
 Tun-Huang, 177, 182
 Turfan 19, 171, 177
 Turkey, 25, 204
 Turkestan (Turkistan) 2, 29, 33, 37, 91, 200
 Turkoman, 4, 6
 Turks, 3, 19, 48, 171, 182, 184, 186, 187, 188, 189
 Tyndis (Ponnani) 116, 117, 121, 125

Ubhayābhisārikā 172
 Uch-Turfan, 177
 Udabhāṇḍa, 9, 10, 19, 72, 171, 184
 Udabhāṇḍapura, 188
 Udakabhāṇḍa, 9
 Udaryā, 138
 Udayana, 51, 52, 149
 Udāyibhadra, 15, 52
 Uḍḍivāna 171
 Uḍḍiyāna, 19, 66, 72, 182
 Udumbaras, 15, 16, 139
 Ujiristan, 19, 172
 Ujjain 5, 17, 23, 25, 53, 77, 78, 91, 95, 97, 98, 99, 102, 103, 107, 121, 126, 153, 164, 172, 181, 225
Ujjānakamarūn, 137
 Ujjayinī 5, 23, 24, 99, 100, 104, 105, 141
 Ukkachela, 17, 18
 Ulhas, 103
 Umar, 203
 Umayyads, 187
 Umbarāvati, 130
 Ummel Ketef, 110
 Und, 9, 10, 72
 Unwala 236
 Upagupta, 139, 140
 UPAIRISAENA, 48
 UPARISAYENA, 72, 90, 91, 92
 Upaśūnya, 181
 Upper Burma, 194
 Ur, 36, 45
 Uraiūr, 107, 125
 Urasā, 20, 184
 Ūrdhvasthānam, 92
Urugulā, 45
 Urumuṇḍa, 139
 Uruvelā, 17, 18
 Ushtra-Karānikas, 130
 Ushvādāta, 105
 Usmān, 199
 Utanipishtam, 62
 Utkala, 130
Uttarakulika 173
 Uttarakuru, 11, 45, 67
 Uttara Madra, 45
 Uttara Pañchāla, 51, 52
 Uttarāpatha, 17, 57, 66, 160, 195, 197, 198
Uttara-pāthenāḥṛitam, 53
 Uttarāṣṭhikas, 94
 Uttar Pradesh, 15, 16, 18, 20, 21, 31, 42, 50, 53, 77, 91, 98, 139, 164, 170, 189
 Uzbegs, 6
 Vacchha, 76
 Vadpennar, 25
Vadana, 42
 Vāhlika, 6, 15, 40, 94
 Vaigai 118
 Vaijayantī 192, 193
 Vainyātata, 208
 Vairabhya, 139
 Vairāmakas, 74
 Vaiśālī, 17, 18, 20, 42, 50, 51, 54, 77, 139, 183
 Vaiśeshika, 198
 Vaiśravaṇa 217
 Vaitāḍhya, 131
 Vaiyāmakas, 12
Vājasaneyī Samhitā, 44
 Vajji(s), 50, 51, 52, 54
 Vajrāṅkuśa 215
 Vakkarai, 107
 Vākpatirāja 214
 Valabhāmukha, 63
 Valabhī, 186, 200
Valahasysa Jātaka, 63
 Vallabhgarh, 22
 Va(ma)chchha, 76
Vāmana Purāṇa 169
 Va mśa, 50, 52, 87
Vamsapatha, 133, 136
 Vanarustā, 141
 Vanasahva, 23
 Vānavāsa, 100, 141
 Vanavāsī, 101
 Vanāyuja, 88
 Vaṅga 12, 76, 100, 101, 129, 130, 133
Vaṇij, 43
 Vaṇji 107, 121
 Vaṇjikalam, 107
 Vaṅkam, 133
 Vaṇṇu, 133
Vaṇṇu Jātaka 232
 Varāhamihira, 208
 Varakallai 118
 Varāṇa 16, 76, 77
 Vārānasi, 12, 14, 15, 16, 17, 20, 57, 59, 60, 61, 63, 66, 67, 76, 77, 90, 106, 126, 140, 153, 164, 167, 181, 183, 189, 196, 211
 Vārāvali, 140, 141
 Vārisha, 101
Vārīśrama 219
 Varṇu, 19
Vārīśika, 53
 Vārūṇa (Borneo) 169
 Vārūṇitīrtha, 16
 Vasantapura 163
 Vasātis, 74
 Vāsishthiputra Chāntamūla, 100
 Vāsishthiputra Pulumāvi, 99
 Vāsishthiputra Rudrapurisa-dāta, 100
 Vassakāra, 51
 Vasubhūti, 191
Vasudevahīrādī, 129, 130, 132, 133, 137
 Vatsa, 50, 51, 52, 53, 76, 77
Vāyu Purāṇa, 136, 137, 138
Vedas, 38, 43, 44, 45, 198
 Venaganga, 24, 208
 Vengurla 26, 116
 Verāḍa, 76, 77
 Verāṅjā, 139
 Verāpatha, 129, 132

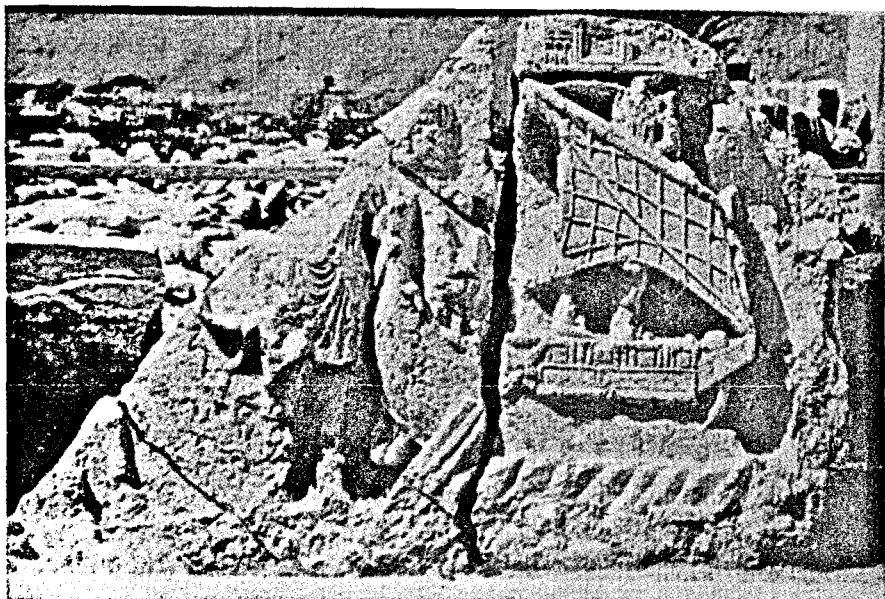
- Veraval, 141, 211
 Vesinga, 123
 Vespasian 120
Vessāntara Jātaka 235, 236
 Vesuṅga, 129, 132
 Vetravarma 172
Vetrika 217
Vettachāra, 133, 135
 Vettādhāra, 129
 Vidabha, 99
 Videgha Māthava, 41, 42
 Videha 41, 70, 76, 77
 Vidiśā, 23, 24, 91, 99
Vidhāna 161
 Viṇḍabha, 51
 Vietnam 140, 201
 Vijaya, 131, 160, 229
 Vijayanagar, 25
 Vijayapura, 198
 Vijayawada, 24
 Vijha, 99
 Vikrama 211
 Vikramāditya, 95, 99
Vikramāṅkadeva Charita 211
 Vilaippamduṛu 214
 Vilāsavati, 192
 Vilashaṇa, 20
Vinaya, 15, 180
 Vināyaka, 197
Vinaya Vastu, 138
 Vindhya, 23, 24, 60, 88
 Vinnukonda 116
Vipākasūtra 160
Viragals 222, 223, 224
 Virampatnam 118, 120
 Virapurisadāta, 100
 Viśākhā Mṛigāramātā, 143
 Vishnupadagiri 170
 Vishnupadigaṅgā, 137
 Vishnushēṇa 173
 Viśoka, 20
Viśuddhimagga, 17
 Vitibhaya, 76
 Vitibhaya-paṭṭana, 77
 Vizagapattan 170
 Vogel, 101
 Vonones, 96
 Vrijiṣṭan 19, 172, 185
 Vriji, 51
 Vrindāṭaka, 9
 W: khaṇ, 5, 11, 19, 172, 182, 188
 Wales, Quaritch, 194
 Wana, 88
 Warangal, 24
 Warmington, 123
 Wazirabad, 12, 21
 Waziristān 19, 171
 Weber, 41
 Western Asia, 109
 Western Ghat 116, 141
 Western India 23-26, 95, 97, 173
 Western Panjab 88, 90
 Western Rajasthan, 102
 Western Tibet, 67
 West Pakistan, 29, 88
 Weyand, 9
 White Island 116
 Wiedener, 32
 Wima Kadphises, 96
 Wu-Kong, 185
 Wusun, 93
 Wu-sung, 187
 Xathri, 74
 Xerogerei, 104
 Xerxes, 50
 Yādavas 225
 Yagnobis, 94
 Yajña, 41, 140, 155, 156, 169
 Yajñaśrī Sātakarṇi 226
 Yakshapālita 217
 Yama 219
 Yāmini, 189
 Yamuna, 12, 14, 15, 17, 92, 196
Yāna 162
 Yāqūb, 187, 188, 203
 Yāqūbi, 200
 Yarkand, 111, 177, 182
 Yarm, 6
 Yasin 95, 177
 Yaśovarman 175, 225
 Yaudheyas, 92, 98, 102, 107, 169
 Yava, 130
 Yavana(s) 99, 100, 101, 103, 130, 154, 157, 235
 Yavanapura, 130
 Yavanapuri, 4
 Yavyāvati, 19
 Yazdīgird, 185
 Yemen, 202
 Yemenites, 110
 Yona 100, 129, 132, 133
 Yuantchao, 181
 Yüe-Chi 67, 93, 94, 95, 105, 106
 Yudhisṭhira, 67, 101
Yuga Purāṇa, 90
 Yunan, 181
 Yunnan 2, 125, 194
 Zabai, 123
 Zabulistan, 187
 Zanzibar 113, 115, 133, 165, 166
 Zarafshan, 94
 Zarang, 71
 Zarsa, 32
 Zeila, 110, 112
 Zenobia 114
 Zenon, 124
 Zhob (Yavyāvati) 19, 30, 171-172
 Zimūr, 202
 Zunayd bin Abdul Rehman Almurri, 200

Library

No. 182355

Date 2/5/92

By B. S. S.



Ia Sculptured slab, Museum of Palmyra

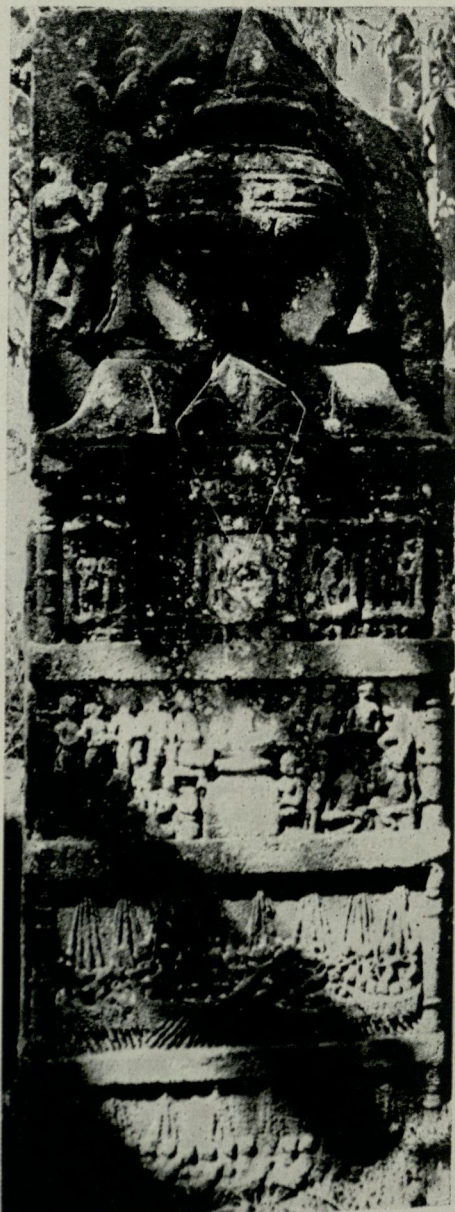


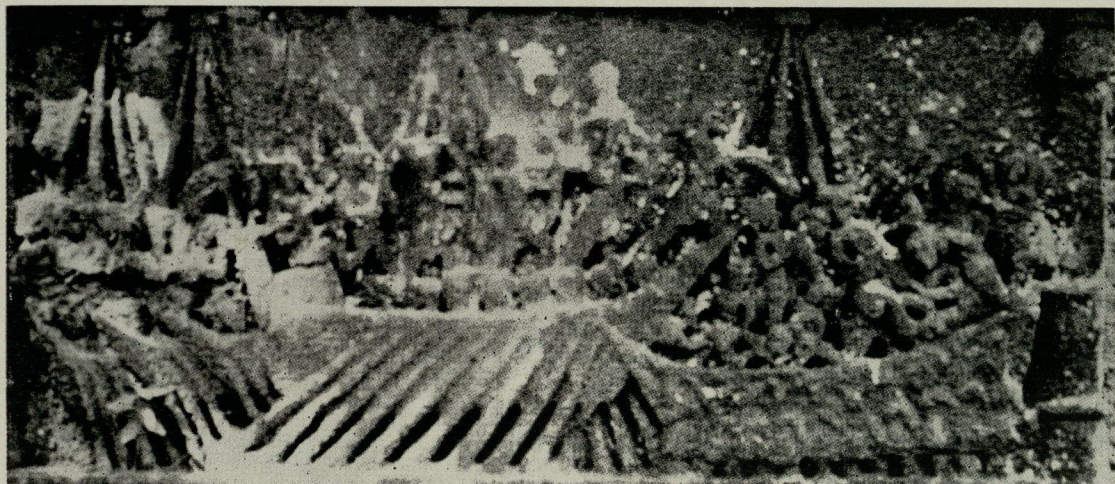
Ib Lakshmi, Lampeskos, 2nd-3rd cent. A.D.



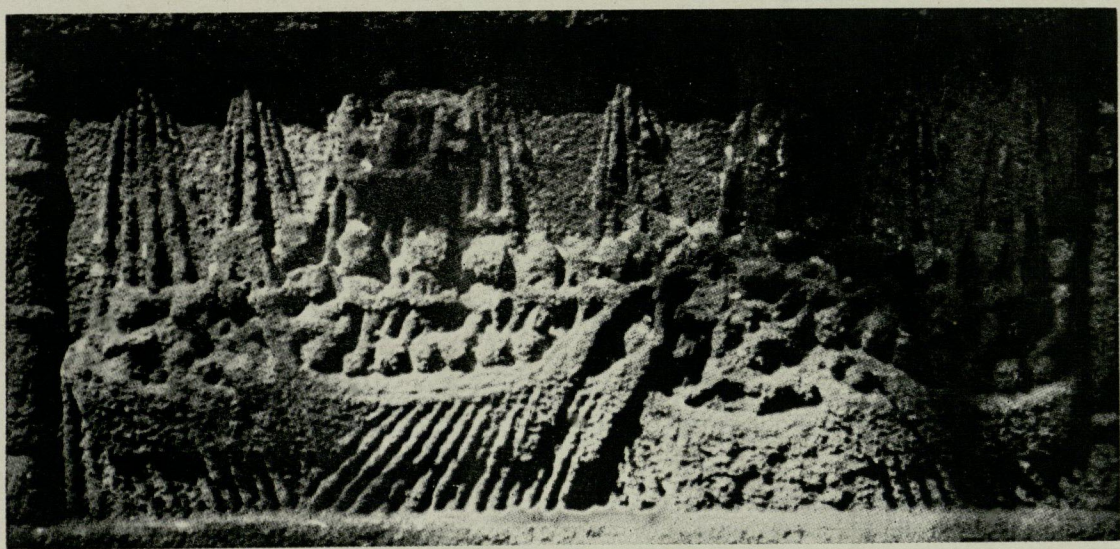
Ila Memorial stone, Eksar (Thana), early
12th cent. A.D.

IIb Memorial stone, Eksar (Thana), early
12th cent. A.D.





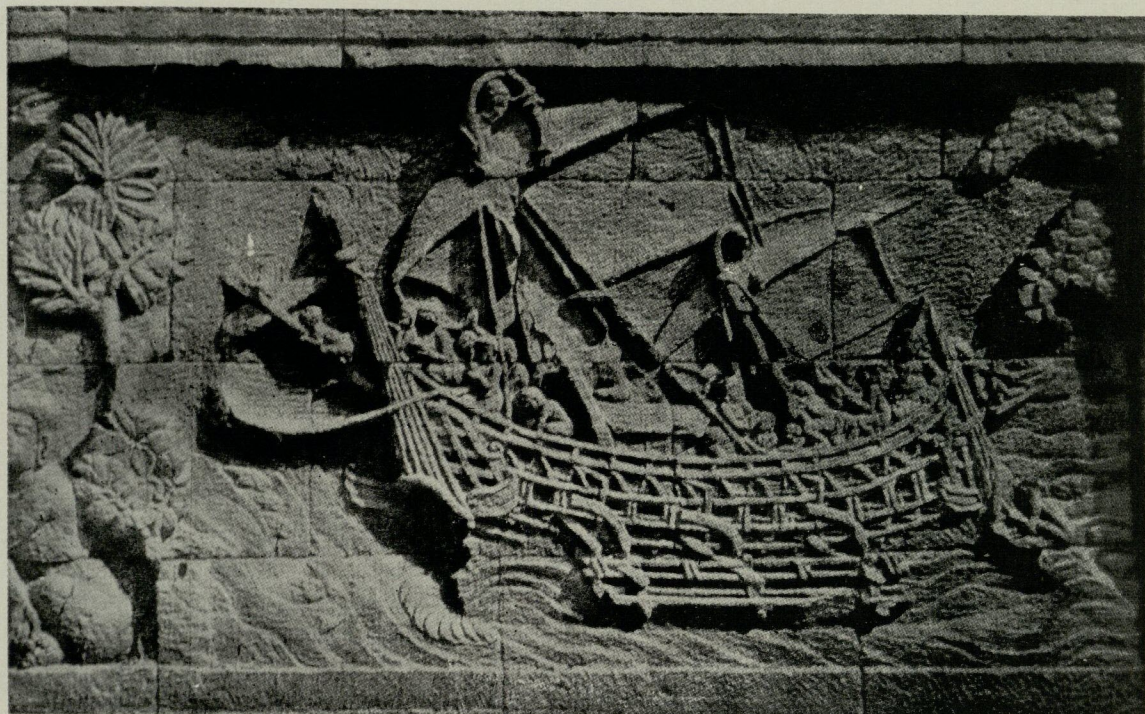
IIIa Detail of Pl. IIa



IIIb Detail of Pl. IIb



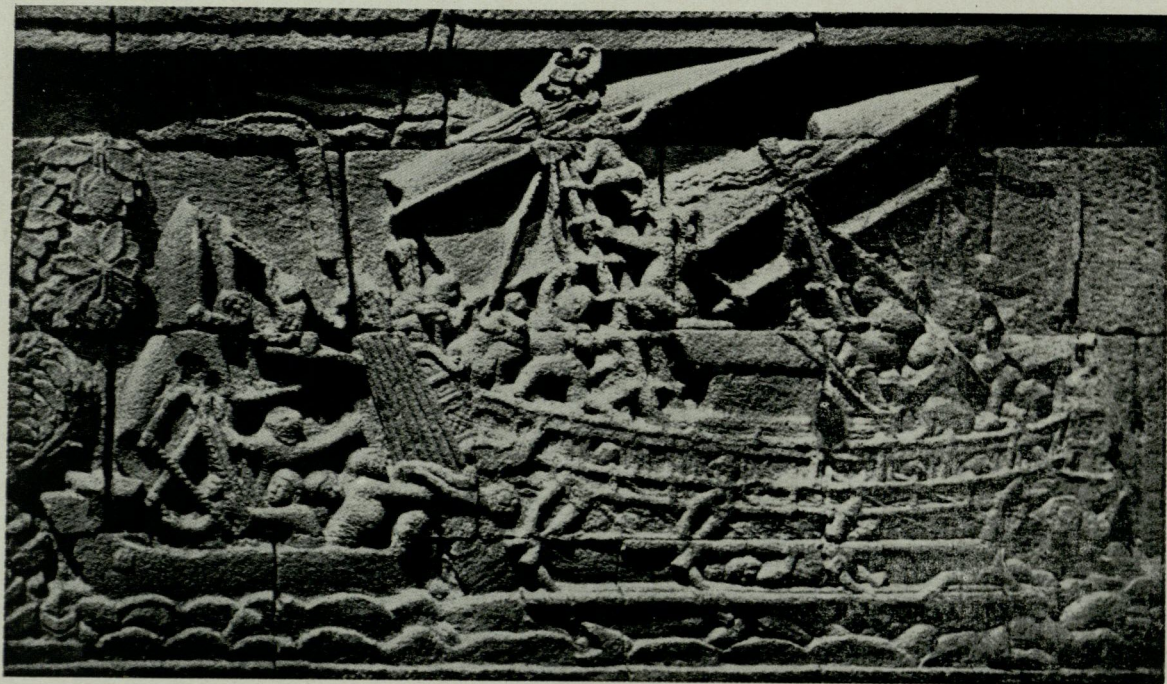
IV Whale attacking a boat, Bharhut, 2nd cent. A.D.



Va Ship with crew, Borobudur, 8th cent. A.D.



Vb Ship with crew, Borobudur, 8th cent. A.D.



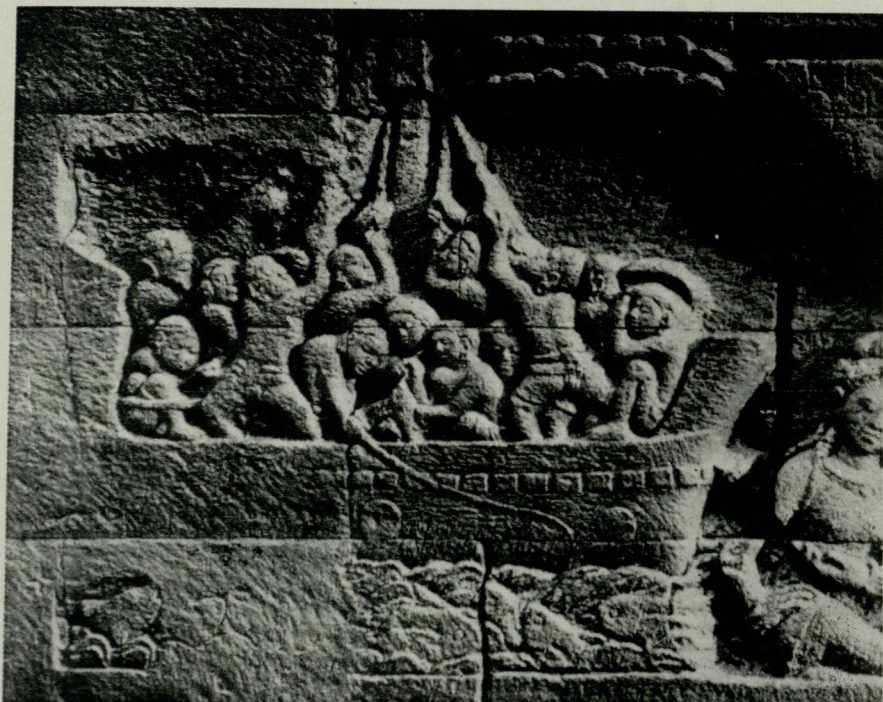
Vla Ship and a boat, Borobudur, 8th cent. A.D.



Vlb Ship Borobudur, 8th cent. A.D.

VII Ship, Borobudur, 8th cent. A.D.





VIIIa Ship, Borobudur, 8th cent. A.D.



VIIIb Rescue of a drowning man, Borobudur, 8th cent. A.D.



IXa Granary, Bharhut, 2nd cent. B.C.

IXb Bazaar, Bharhut, 2nd cent. B.C.



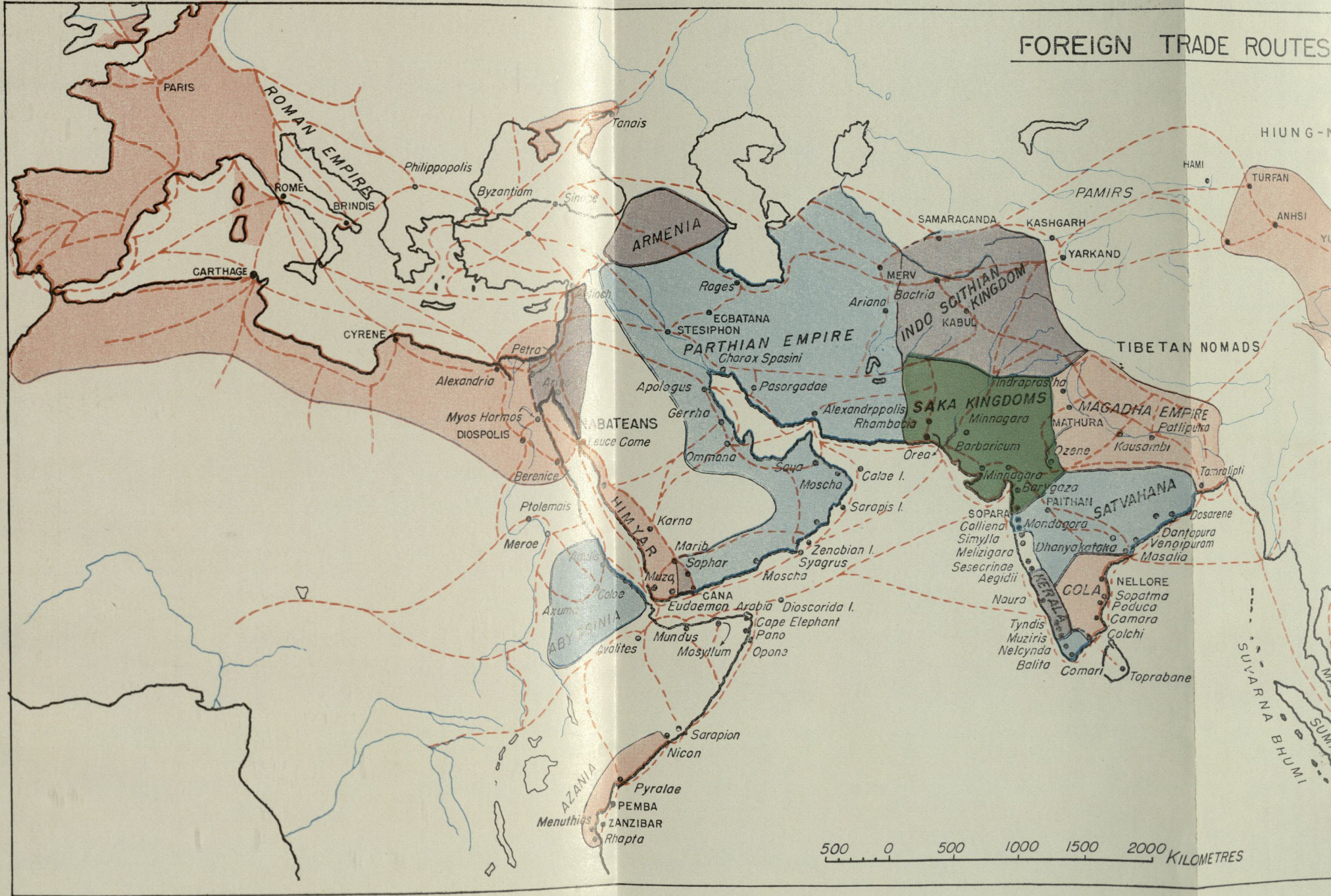


Xa A shop, Bharhut, 2nd cent. B.C.



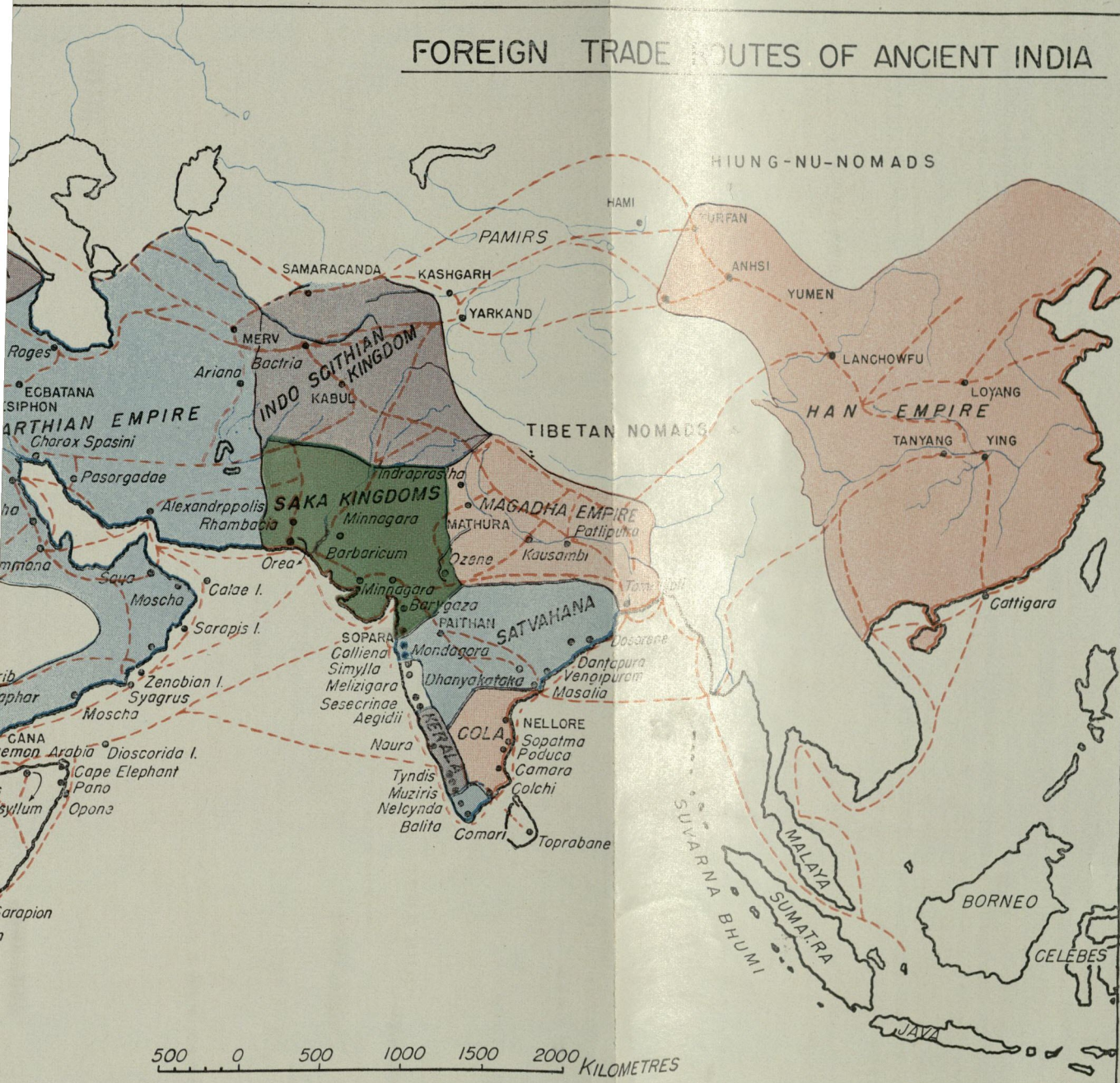
Xb Presents of king Bandhuma, Amaravati, 2nd cent. A.D.

FOREIGN TRADE ROUTES

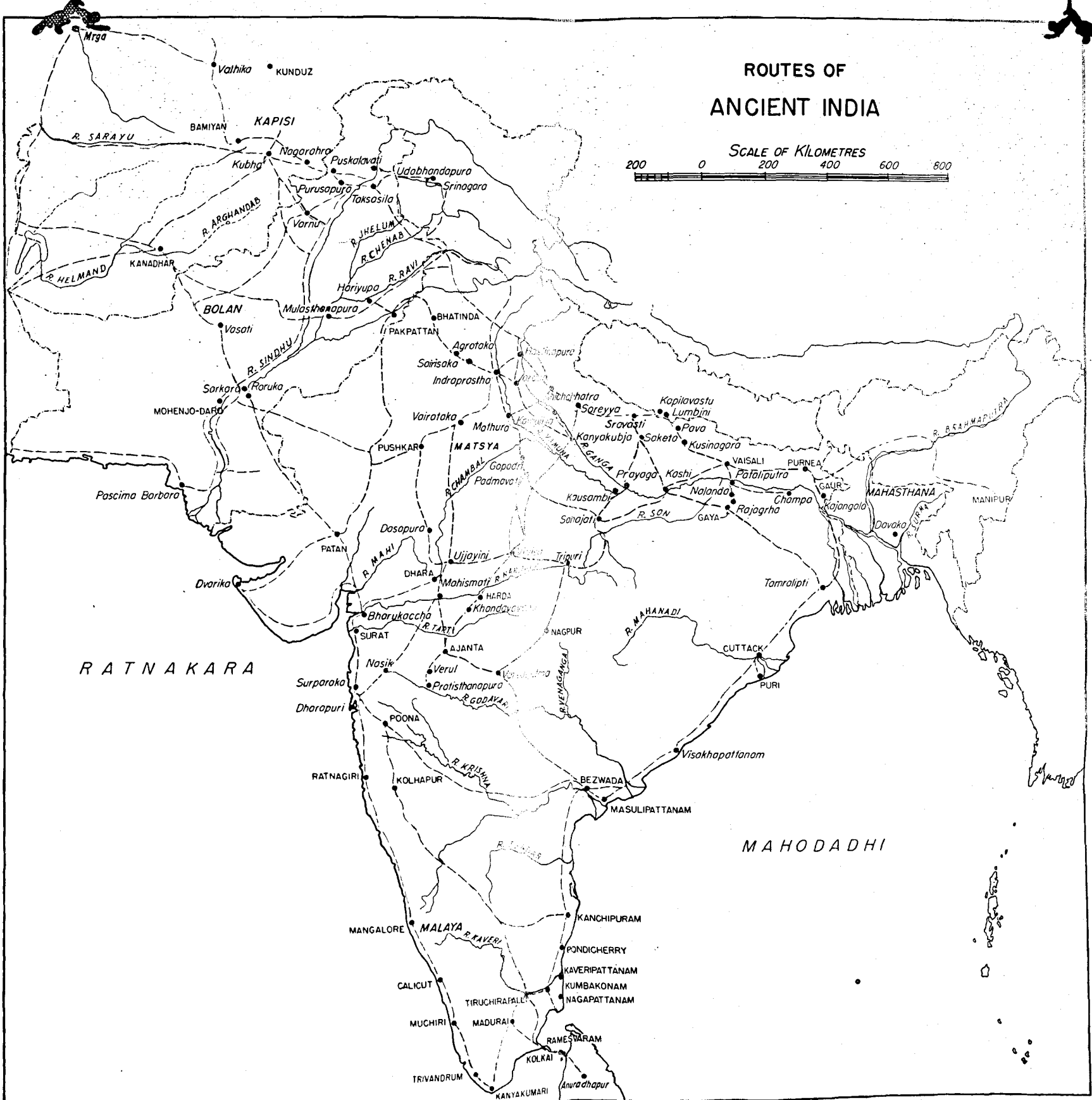


500 0 500 1000 1500 2000 KILOMETRES

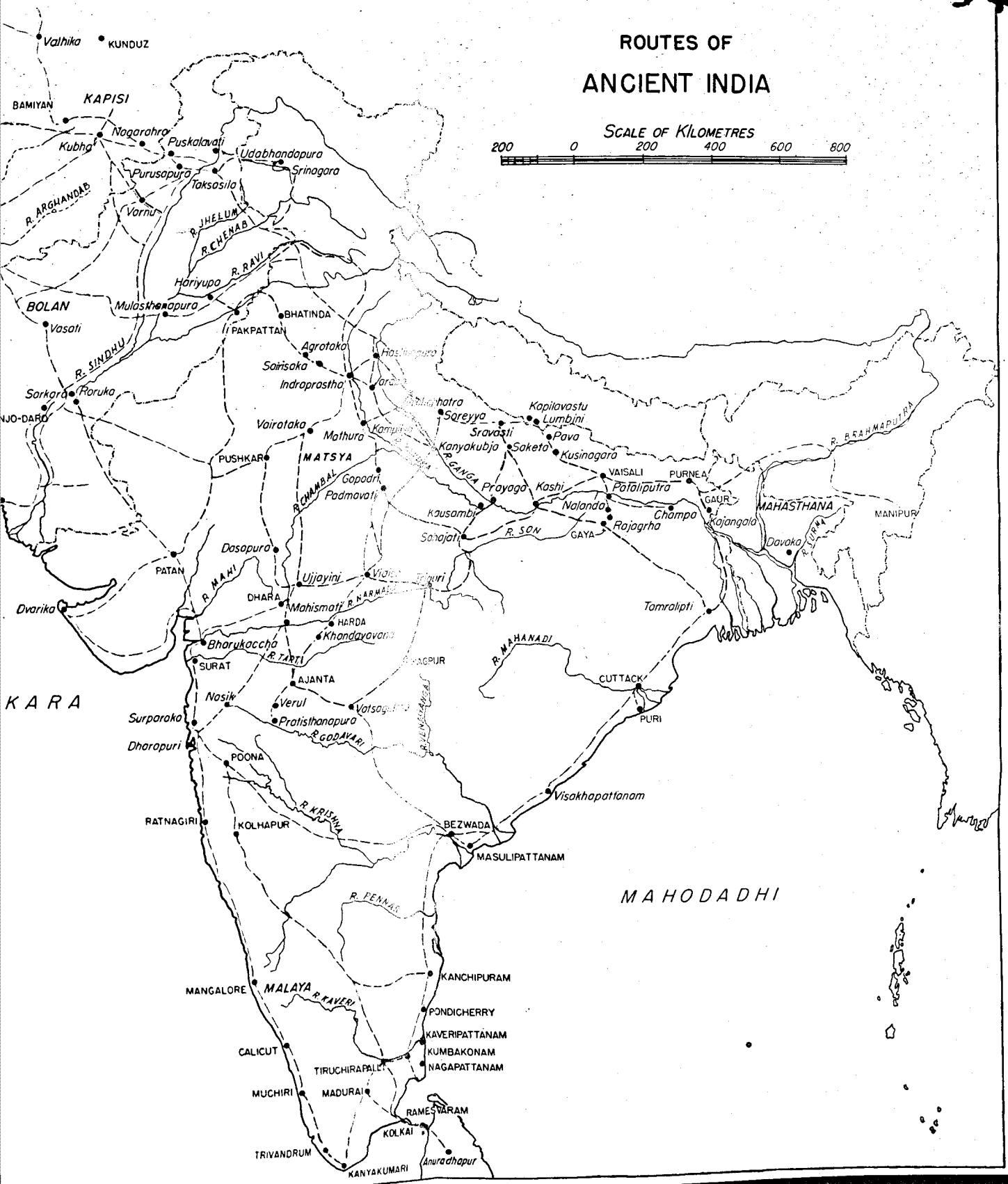
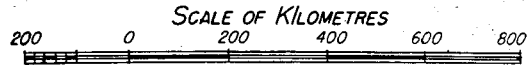
FOREIGN TRADE ROUTES OF ANCIENT INDIA



ROUTES OF ANCIENT INDIA



ROUTES OF ANCIENT INDIA





COMPUTER

RELEASED

SM

The Author

The late Dr. Moti Chandra (1909-74) was one of the most eminent scholars of his generation, his work being marked by an astonishing range and depth of perception. The history of art, history, historical geography, epigraphy, numismatics, language, literature, were all enriched by his learning. Born at Varanasi, he received his education at the Banaras Hindu University and the University of London. He served as the head of the Prince of Wales Museum of Western India, Bombay, for over thirty years. In 1974, the President of India honoured him with the award of the Padma Bhushan. His major publications include *Jaina Miniature Painting in Western India*, *Economic and Geographical Studies in the Mahabharata*, *Kāshīkā Itihāsa*, *Studies in Early Indian Painting*, *The World of Courtesans*, and several others. The present book brings to bear his wide knowledge in several fields to an elucidation of the trade and trade routes of ancient India which played such an important part in the development of Indian civilisation.

