

ART. XXI.—*Tagara ; Tēr.*

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FOR more than a century, Indian archæologists have been greatly puzzled about the identity of an ancient city named Tagara. The city is referred to in some of the Indian epigraphic records. Thus, a record of A.D. 997 describes the Śilāhāra prince Aparājita, of the Northern Koṅkaṇ, as *Tagara-pura-paramēśvara*, or “supreme lord of the town of Tagara,”<sup>1</sup> giving to him a hereditary title commemorative of the place which his family claimed as its original home. Another Śilāhāra record, of A.D. 1058, similarly applies to Mārasimha, of the Karhād branch of the family, the title of *Tagara-puravar-ādhiśvara*, or “supreme lord of Tagara, a best of towns, an excellent town, a chief town;” and it further describes his grandfather Jatiga II. more specifically, but less accurately, as *Tagara-nagara-bhūpālaka*, or “king of the city of Tagara.”<sup>2</sup> And a Western Chalukya record of A.D. 612 specifies Tagara as the residence of the person to whom the grant of a village, registered in that charter, was made.<sup>3</sup> The city is further mentioned, as Tagara, by the Greek geographer Ptolemy, who, writing about the middle of the second century A.D., assigned to it a certain latitude and longitude<sup>4</sup> which have the effect of placing it about eighty-seven miles towards the north-east from another place, mentioned by him as Baithana, which his details would locate about 270 miles on the east-north-east of Barygaza. And it is also

<sup>1</sup> *Ep. Ind.*, vol. iii, p. 269, and p. 273, text line 43–44.

<sup>2</sup> *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 102, text line 5–6, and p. 103, line 26–27.

<sup>3</sup> *Ind. Ant.*, vol. vi, p. 73, text line 14.

<sup>4</sup> See *Ind. Ant.*, vol. xiii, p. 366.

mentioned in the *Periplus of the Erythraean Sea*, written during the period A.D. 80 to 89 : this work, after introducing us to Dakhinabadēs, *i.e.* Dakṣiṇāpatha, “the Dekkan,” which it defines as the country lying to the south of Barugaza, inland right across to the Ganges, as well as along the coast, says that “in this same Dekkan there are two pre-  
“ eminent trading-centres,—Paithana, indeed, distant from  
“ Barugaza twenty days by road towards the south, and  
“ another very great city, Tagara, about ten days towards the  
“ east from that ; from them, there are brought down to  
“ Barugaza,—by wagon-roads, and through vast places that  
“ have no proper roads at all,—from Paithana, a great  
“ quantity of onyx-stone, and, from Tagara, a plentiful  
“ supply of fine linen cloth, and all kinds of muslins, and  
“ mallow-coloured stuffs, and several other kinds of  
“ merchandise, pertaining to various places, which are taken  
“ thither from districts bordering on the sea.”<sup>1</sup>

It was easily recognised, partly because the *Periplus* locates Barugaza on a river which it calls Namnadios, that the name Barygaza, Barugaza, denotes the modern Bharuch, *vulgo* Broach,—the ancient name of which is met with as Bhṛigukaccha, for instance in a record of A.D. 866 or 867,<sup>2</sup> and, more frequently, as Bharukaccha, for instance in a record of A.D. 736,<sup>3</sup>—the chief town of the Broach district in the Gujarāt division of the Bombay Presidency, on the north bank of the Narmadā, *vulgo* Nerbudda, in lat. 21° 42', long. 73° 2'. And it was found, with almost equal ease, that Baithana, Paithana, is Paithaṇ,—the ancient Pratiṣṭhāna,—in the Aurangābād district of the Nizam's Dominions, in lat. 19° 28', long. 75° 27', on the north bank of the Gōdāvarī. And, since Paithaṇ, so far from being towards the east-north-east from Broach, or even anywhere nearly due south from Broach, is about 220 miles almost due

<sup>1</sup> The text of this passage is given in *Archæol. Surv. West. Ind.*, vol. iii, p. 54, note. For translations, see *ibid.*, and *Ind. Ant.*, vol. viii, pp. 143 f., and vol. xiii, p. 366.

<sup>2</sup> *Ind. Ant.*, vol. xii, p. 185, pl. i b, text line 18.

<sup>3</sup> *Ind. Ant.*, vol. v, p. 114, text line 11.

south-east from Broach,<sup>1</sup> it was also recognised that, in seeking for Tagara, we were not exactly bound by the bearings given by either of the Greek authorities. But, for some incomprehensible reason, the idea was formed, and has existed ever since, that Tagara was not to be found under that same name or any close approximation to it, but was to be identified with some place now bearing a different appellation.

The first proposal for the identification of Tagara appears to have been made in 1787 by Wilford,<sup>2</sup> who expressed the opinion that it is Daulatābād, the ancient Dēvagiri, in the Aurangābād district of the Nizam's Dominions, about thirty-five miles towards the north-by-west from Paīṭhaṇ. Since that time, various other speculations have been indulged in. It has been proposed to identify Tagara with 'Rozah,' about four miles on the north of Daulatābād,—with 'Bheer,' 'Bhir,' 'Beer,' 'Bir,' or 'Bid,' the chief town of the district of the same name in the Nizam's Dominions, about forty-five miles towards the south-east-by-south from Paīṭhaṇ,—with 'Darur,' 'Dārur,' 'Dharur,' or 'Dhārur,' in the district just mentioned, about seventy miles almost due south-east from Paīṭhaṇ,—with Kalbarga, the chief town of the district of the same name in the same territory, about 175 miles towards the south-south-east-three-quarters-east from Paīṭhaṇ,—with 'Dhārur' in the Aṭraf-i-Balda district in the same territory, on the railway from Haiderābād to Wādī Junction, about 220 miles almost due south-east from Paīṭhaṇ,<sup>3</sup>—and with

<sup>1</sup> I take the distances and bearings, here and throughout, as closely as I can take them, from Thacker's Reduced Survey Map of India by Bartholomew (1891).

<sup>2</sup> See *As. Res.*, vol. i (1788), pp. 368 ff.

<sup>3</sup> It would appear, however, that this 'Dhārur' is nothing but a railway station, and that the name of it is of quite recent invention. The station is about two miles south-west from a small town which is shewn in the Indian Atlas sheet No. 57 (1854) as 'Doraveed,' and is mentioned as "Doraveed, a town," etc., in Thornton's Gazetteer of India, vol. ii (1854), and as "Doravid, a town," etc., in the abridgment of that work published in 1886. Neither does the Indian Atlas sheet, nor does the Hyderabad Survey sheet put together in 1886 from the older sheets Nos. 102, 103, 126, and 127, give any indication of the existence here of a village named 'Dhārur,' or of any place-name at all like 'Dhārur.' This 'Dhārur' is not mentioned in Thornton's Gazetteer, either in the original edition or in the abridgment. I trace the appearance of it first in the reissue of the Atlas sheet No. 57, "with additions

Junnar, the head-quarters of the Junnar subdivision of the Poona district, Bombay Presidency, about one hundred miles towards the west-by-south from Paithan. And I myself have published the opinion that it is Kōlhāpur, otherwise known as Karavīra, the chief town of the Kōlhāpur State in the Bombay Presidency, about 210 miles towards the south-south-west from Paithan.

To all of these proposals there was one leading objection, among others; namely, that none of the names answered to the name Tagara, either as corruptions of the ancient name, or as translations of it or similar substitutes for it, except, perhaps, in the case of Karavīra-Kōlhāpur. There is no sound reason for the suggestion<sup>1</sup> that the name Tagarapura may have passed, through such intermediate forms as Taaraura and Tārur, into 'Dārur' or 'Dhārur.' And still less is there any solid reason for the suggestion<sup>2</sup> that the name Tagara, itself a Sanskrit word, should be Sanskritised as Trigiri, "three-hill," and should thus be applied to Junnar as standing on a high site between three hills. In the case, however, of Karavīra-Kōlhāpur, there were the facts that the word *karavīra* means, among other things, the *Nerium Odorum*, the fragrant oleander, and that the word *tagara* denotes, in Sanskrit, the shrub *Tabernæmontana Coronaria*, which belongs to the same family with the oleander,<sup>3</sup> and

to 1875," which shews the railway, gives 'Doraveed' as before, and presents the name of the station as 'Dharoor.' From that time, 'Dharur' appears in nearly all the maps that I have looked at, and 'Doraveed' is absent from them. But it is first (as far as I can find) put forward as a town, as well as a railway station, in Philip's Gazetteer of India by Ravenstein (1900), which, also, omits 'Doraveed,' but which does not assign any population to 'Dharur.' I have not succeeded in obtaining any explanation of the matter, or any hint in the direction of 'Doraveed' being a mistake for 'Dharur' (which, in fact, does not seem to be the case), or of there being any change of name in recent times. And I can only conclude that the railway authorities, in making a station which was evidently intended to serve the town of 'Doraveed,' for some reason or other invented a new name for it, which they perhaps evolved out of 'Doraveed,' instead of styling it "Doraveed Road," in accordance with their practice in other parts of the country.

<sup>1</sup> See the *Gazetteer of the Bombay Presidency*, vol. xiii, Thana, part ii, p. 423, note 4.

<sup>2</sup> See *Ind. Ant.*, vol. xiii, p. 366.

<sup>3</sup> From the Rev. F. Kittel's *Kannada-English Dictionary* it appears that, in addition to the word *tagar*, *tagaru*, *tagara*, *tagaru*, 'a ram,' we have, in Kanarese, *tagara* as a *taidbhava*-corruption of the Sanskrit *tamara*, *trapu*, 'tin.'

that the flowers of both these shrubs are used in the worship of gods. It was chiefly this similarity of meaning and use that led me to find the ancient Tagara in the modern Karavira-Kōlhāpur.<sup>1</sup> But I was never quite satisfied with the identification. And I was always prepared to find, or accept, a better one.

Now, not very long ago I was searching closely the sheets of the Indian Atlas with a view to identifying the village of Mākarappi, which the record of A.D. 612 registers as granted to a resident of Tagara. It is obvious that, for such a gift to be of practical use to a grantee, the village given to him must be within a reasonable distance from his place of abode, in order that he may visit it from time to time, to superintend the cultivation of it and collect his dues. I was not expecting to find Tagara actually under its own name. I was only hoping to discover Mākarappi, and so to go perhaps a step further towards identifying Tagara with, more finally, any of the places mentioned above, or with some fresh place. But, in the course of scrutinising, one after the other, all the sheets of the Atlas in which I might expect to find Mākarappi, I came at last to sheet No. 56, published in 1845. And there, almost at once, I found the town which unquestionably gives us the ancient Tagara by its own name. It is shewn in that map as 'Thair,' on a small river named 'Thairna,' in the Naldrug district of the Nizam's Dominions. ✓

<sup>1</sup> See my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, vol. i, part ii), p. 538, note 8.—It is only since beginning to put together this article that I have become aware that the identification of Tagara with Kōlhāpur was proposed long ago, in 1845, by Bal Gangadhar Shastree, who said :—"Kolapur, called in Sanskrit Karavirapura, or Tagarapura, holds an exalted station among the holy places of the Hindus" (*Journ. Bombay Branch Roy. As. Soc.*, vol. ii, p. 268). To this he added the footnote :—"The word Kolapur itself probably meant the same thing as Tagarapura. It owes its origin either to the Sanskrit word Kulhar or to the Canarese word Kolihu, both of which signify a lotus." I do not recognise either the Sanskrit word, or the Kanarese word, which the Shastree had in view. Nor do I find any authority for the word *tagara* having the meaning of 'a lotus.' And the Shastree seems to have been guided only by finding the hereditary title "supreme lord of Tagara, the best of towns," in two of the Śilāhāra inscriptions at Kōlhāpur (for one of them, of A.D. 1143, see *Ep. Ind.*, vol. iii, p. 207).

It lies in lat.  $18^{\circ} 19'$ , long.  $76^{\circ} 12'$ . And it is about ninety-five miles towards the south-south-east-three-quarters-east from Paithān.

It is no very wonderful thing to have thus discovered the modern representative of the ancient Tagara.<sup>1</sup> The matter only required a careful examination of the maps, and a knowledge of the modern forms into which the ancient name of the city might pass, and an acquaintance with the peculiarities of early transliteration. And the marvel simply is that, for more than fifty years, the place should have stared us in the face, in maps and gazetteers, unrecognised. But it is a satisfactory thing to have done. And it only remains to establish the correctness of the identification.

And, in the first place, as regards the identity of the two names Tagara and 'Thair.' The word *nagara*, 'a city,' corrupts into *nēr*, or occasionally *nar*; evidently through an intermediate form *nayara*.<sup>2</sup> And so, from Tagara we

<sup>1</sup> The discovery might have been made long ago, if a hint given to Sir Walter Elliot, and published by him, had been followed up by a proper examination of maps. On the subject of Tagara, he wrote:—"A native trader once told me he had passed through a town of this name on his way from Dharwar to Nagpur, four kos beyond Kalbarga. He described it as a good-sized town, with a bazaar, and a nala near it. But it was most probable he was mistaken, for had it been in that position it must have been observed by some European traveller who must have frequently passed that way" (*Journ. Roy. As. Soc.*, f.s., vol. iv, 1837, p. 35, note 1). The maps do not indicate any direct route from Kalbarga to Nāgpur; and evidently there has not been any such route, because too many rivers intervene. They show two routes northward from Kalbarga. The routes diverge at Aland or Alande, a famous place in the history of Śaivism (see *Ep. Ind.*, vol. v, p. 243, and *Ind. Ant.*, vol. xxx, p. 2), about twenty-three miles north-west from Kalbarga; and they meet again at the town 'Darur,' 'Dārur,' 'Dharur,' or 'Dhārur,' which has already been mentioned, about thirty-three miles on the north of 'Thair.' One of them goes through 'Ausa,' about twenty-two miles east-by-south from 'Thair.' And the other goes *via* Tuljāpur, 'Dharaseo,' and 'Kallam,' passing about six miles on the west of 'Thair.' It is evident, now, that Sir Walter Elliot's informant was referring to 'Thair.' And it is equally plain that the "four kōs," which was the misleading factor in the matter, must be a mistake for "forty kōs;" 'Thair' being about eighty miles towards the north-west-by-west from Kalbarga.

<sup>2</sup> See *Ind. Ant.*, vol. xvii, p. 118, and notes 4, 6. With this passing of *g* into *y*, compare the interchange of *g* and *v*, of which I have given instances in showing the identity of the names Sivunūr and Jigālūr; see *Ind. Ant.*, vol. xxx, p. 258.

should expect Tēr; or from Tagarapura, Tērūr; or from Tagaranagara, Tērnēr or Tērnar. And Tēr is certainly the name which we have in the disguise of the 'Thair' of the map. By anyone familiar with the old methods of transliteration, the *ai* of the form 'Thair' is recognised at once as one of the early devices for representing the long ē; another of them was *ei*, which we have, for instance, in 'Jamkheir' for Jāmkhēd, and 'Parneir' for Pārñēr, in the Atlas sheet No. 39 (1855). It would, perhaps, be rather peculiar that the initial *t* of Tagara should have become the aspirated *th*. But it is a question whether that has really happened. It is a detail that may perhaps have been brought about by the Musalmāns, who, apparently, have been responsible for turning Kalbarga into Kalburga, Kulbarga, Gulbarga, and Yelbarga into Yelburga, and, I think, have played mischief with other Hindū place-names also. On the other hand, it is at least equally possible that the aspirated *th* in the maps and gazetteers is due to nothing but a mistake by the surveyor or cartographer who first transliterated the name, and who perhaps heard it pronounced with a rather marked sound of the dental *t*, to distinguish the initial from the lingual *ṭ*. A searching of the maps would probably produce plenty of instances of the introduction of a superfluous *h*. But it will be sufficient if I adduce, in addition to the form 'Bheer,' 'Bhir,' in the case of a town mentioned above, which seems certainly to stand for Bīd, "a camp," three cases which present themselves to me off hand. (1) About twenty-seven miles towards the west-north-west from Bijāpur in the Bombay Presidency, there is a town, the chief town of a Native State, the name of which is Jat, or more strictly Jatt. I have been at the town, more than once. And I know that its true name is Jat, Jatt. Also, I have its ancient name, "the *agrahāra* Jatte," in a record, at the town itself, which refers itself to A.D. 1077. In the Indian Atlas sheet No. 40 (1852), its name is given, quite correctly according to the custom then prevalent, as 'Jutt.' But somehow or other, since then, its name has been transformed by official usage into 'Jath.' And this erroneous

form of it has become so thoroughly well established, officially, that, not only does the Deccan Topographical Survey sheet No. 66 (1883), shew the name as 'Jath,' but also the name is actually certified as 'Jath,' in Nāgarī characters as well as in transliteration, in the official compilation entitled *Bombay Places and Common Official Words*, issued in 1878, which was intended to give us the correct and authoritative spelling of the names of all important places in the Bombay Presidency. (2) The Indian Atlas sheet No. 57 (1854) shews, about twenty-one miles towards the east-south-east from Shōlāpur in the Bombay Presidency, 'Ankulkhoot,' by mistake for Akalkōṭ or Akkalkōṭ, the chief town of the Native State of the same name. (3) The name of Parigi, a small town in the Hindupur subdivision of the Anantapur district, Madras Presidency, is shewn, with sufficient correctness, as 'Purrygee' in the Indian Atlas sheet No. 59 (1828); but it figures as 'Parghy,' according to official usage, in the *Madras Manual of the Administration*, vol. iii (1893), p. 343. We may further note that, while the Atlas sheet No. 56 shews the name of the place with which we are actually concerned as 'Thair,' it shews, near the sources of the 'Thairna' river, about twenty-one miles towards the west-north-west from 'Thair,' a village, obviously connected in some way with 'Thair' itself and with the river, the name of which it gives as 'Tairkedda,' with the unaspirated *t*.<sup>1</sup> We may further notice the facts that the map opposite the title-page of the *Madras Manual of the Administration*, vol. i (1885), gives the name of the town as 'Tair' and the name of the river as 'Tairna,' both with the unaspirated *t*, and that map 81 in Cassell's Universal Atlas (1893), while giving the name of the river as 'Thairna,' with the *th*, similarly gives

<sup>1</sup> The name stands, no doubt, for Tērkhēdēm. And it probably means "the small village Tēr;" *khēdēm* being a word which signifies, according to Molesworth and Candy's Marāṭhī Dictionary, 'a hamlet or small village (chiefly of husbandmen).' But the same sheet shews a village named 'Towrajkhaid,' near the sources of the 'Towraj' river, eight miles east-north-east from 'Thair.' And it is thus possible that the '*kedda*,' '*khaid*,' may here stand for some local word having a meaning connected with the source of a river.



the name of the town as 'Tair,' with the unaspirated *t*. And, finally, we may remark that Dr. Burgess, who travelled through this part of the country in 1875-76 but happened not to visit the town with which we are concerned, has written the name of the river as 'Terṇā,' with the unaspirated *t*.<sup>1</sup> Of the two explanations which I have suggested, either may be adopted. Personally, knowing as much as I do about the vagaries of official spelling in maps and gazetteers and other compilations, I believe that the form 'Thair' is due to nothing but a mistake in transliteration, and does not really exist even in local official usage. But, be the case as it may be on that point, I am so sure that local inquiries, addressed to the cultivators and other native inhabitants of the place, would result in proving that the name of the town really is Tēr, and not Thēr, that I do not hesitate to adopt finally the form Tēr. It may be added that, as the Atlas sheet marks the town as having three "pagodas," it is not at all unlikely that the place possesses a *Māhātmya* or local *Purāṇa*, which would in all probability present the ancient name Tagara under some pretext or another, just as the *Māhātmya* of Mahākūṭa, close to Bādāmi in the Bijāpur district, localises there the story of the destruction of the demon brothers Vātāpi and Ilvala by the sage Agastya, because the ancient form of the name of Bādāmi was Vātāpi.<sup>2</sup>

Secondly, as regards the present importance of the town Tēr. It is shewn in the Atlas sheet No. 56 in such a manner as to stamp it, not as a village, large or small, but as a minor town.<sup>3</sup> And it is treated as "Thair,

<sup>1</sup> *Archæol. Surv. West. Ind.*, vol. iii, p. 4.

<sup>2</sup> See *Ind. Ant.*, vol. viii, p. 238 f. It is in accordance with the general opinion about such matters, that I have said that the *Mahākūṭamāhātmya* localises the story at Mahākūṭa because the ancient name of Bādāmi was Vātāpi. But I am much inclined to believe that the name of Ilvala represents the town of Aihole, in former times a famous place, close to Bādāmi and Mahākūṭa, and that the story was evolved out of some historical occurrence in which these two towns were concerned.—For the story, reference may be made to Muir's *Sanskrit Texts*, vol. ii, p. 414 f. The currency of it is carried back to the period A.D. 655 to 680 by the Kūram copper-plate record; see *South-Ind. Inscri.*, vol. i, p. 152.

<sup>3</sup> It may be noted that the Atlas sheets show a 'Theirgaon' sixteen miles towards the north-by-west from Karjat in the Ahmadnagar district;

a town," *etc.*, in Thornton's Gazetteer of India, vol. iv (1854). The information given to Sir Walter Elliot represents it, no doubt correctly, as a market-town.<sup>1</sup> It has a population of 8,015, according to Philip's Gazetteer of India by Ravenstein (1900); and, in this respect, it compares well enough with Paithān, the representative of at least an equally great ancient city, which has now no more than 8,788 inhabitants, and it surpasses various up-country subdivisional head-quarters and other towns known to me as trading-centres. It has been treated as of sufficient importance to be shewn,—sometimes as 'Thair'; sometimes, by a slight improvement on this form, as 'Ther,' and then the river is usually shewn as 'Therna;' and twice, as already remarked, as 'Tair,' with the river in one case as 'Tairna,'—in every map of India, except the Railway Maps of 1886 and 1890,<sup>2</sup> that I have looked at, since finding it in the Atlas sheet. And it has perhaps played a part in later history, as it is shewn, as 'Ther,' in the map given by Major King to illustrate his account of the Muhammadān dynasties of the Dekkan.<sup>3</sup>

We have thus found a town, which presents the required identity of name, and is still of sufficient importance to be reasonably taken as the representative of an ancient city. And it only remains to shew that this town, the modern Tēr, answers properly in other respects, also, to what we learn from the *Periplus* about the ancient Tagara. Exactly in accordance with what is indicated in respect of Tagara, Tēr

a 'Thairgaon,' thirteen miles towards the east-north-east from Paithān; a 'Tagurgaon,' sixteen miles west-half-north from 'Bheer'; and a 'Taurgaon,' forty-one miles east-a-quarter-north from 'Thair.' These, however, are merely ordinary villages. And it would be only as a last resource that one would think of identifying an ancient city with a small village. But the finding of the first three of these places first indicated to me that I might, after all, possibly find Tagara itself under something like its own name. It is questionable whether 'Tagurgaon' may have any connection with Tagara. It is probable, however, that the three other places have some such connection, and were founded by emigrants from Tagara after the time when its name had passed into Tēr.

<sup>1</sup> See note 1 on page 542 above.

<sup>2</sup> These maps, however, do not aim at shewing any very full details, except in the vicinity of the actual routes of the various railways. And it was only by accident that I looked at them, in this matter, at all.

<sup>3</sup> See *Ind. Ant.*, vol. xxix, p. 4.

is just about half as far from Paṭṭaṇ as Paṭṭaṇ is from Broach. According to the *Periplus*, Paṭṭaṇ was a twenty days' journey by road from Broach, and Tagara was "about" ten days by road from Paṭṭaṇ. As the crow flies, Paṭṭaṇ is about 220 miles from Broach, and Tēr is about ninety-five miles from Paṭṭaṇ. If we allow one mile on every ten miles for deviations from the straight line in actual travelling, the distances to be traversed come to, respectively, about 242 and 104 miles. This distance from Broach to Paṭṭaṇ, as a twenty days' journey, gives the very appropriate average of twelve miles as a day's journey.<sup>1</sup> And the same daily average makes Tēr a nine days' journey, or "about ten days," from Paṭṭaṇ. Though not literally to the east from Paṭṭaṇ, Tēr is further towards the east than Paṭṭaṇ is, by about fifty miles; and this amount of easterly bearing, on an actual distance in a direct line of rather less than twice as much, is quite enough to account for the person who gave the information about Tagara to the author of the *Periplus*, describing it, roughly, as "towards the east" from Paṭṭaṇ. And Tēr stands, just as the *Periplus* says Tagara stood, on the route for the carriage of goods to Broach from districts bordering on the sea. There has been a misunderstanding, which affected some of the previous proposals for the identification of Tagara, to the effect that the *Periplus* refers to merchandise taken up to Tagara in the course of transit to Broach from parts along the western coast. But, for the traffic with Broach from those parts, the sea itself, or even a track along the coast, would

<sup>1</sup> I should think that everyone will agree that the *Periplus* is very correct in indicating twelve miles as the average day's journey for laden carts. I have found that, along a good and well-kept high-road, the Indian bullock-carts, on two wheels and drawn by two oxen, can cover even as much as twenty miles during the night, in ample time to get the tents pitched and the other camping arrangements completed before about nine o'clock in the morning. But my experience has been that, along cross-country tracks and even second-class made-roads, twelve miles is quite as much as can be done comfortably. And the ancient roads, even the best of them, can hardly have been superior to the second-class made-roads of the present day. The drivers of carts travelling according to their own convenience would, of course, do the day's journey either all during the night, or part in the evening and part in the early morning, according to the season of the year.

present far greater facilities than roads which would have to climb the Western Ghauts, pass through much difficult country at the back of them, and then eventually traverse the Ghauts again. Sir James Campbell suggested long ago, in 1883, that it was the eastern coast, on the Bay of Bengal, that was concerned.<sup>1</sup> And it is a matter for regret that more prominence was not given to his suggestion, and that the inquiry about Tagara was not pushed more closely then. A study of the maps has shewn to me the former existence of an early trading route, of which well-marked traces still remain, from the east coast through Golconda or Haidarābād, Tēr, and Paithān, to Broach, of so ingeniously devised a nature that one might almost think that it was laid out, not from constant trials and experiments at intermediate points, but from actual maps, such as the sheets of the Indian Atlas, which shewed at a glance the obstacles to be avoided and the means of avoiding them. There were two starting-points. One was Masulipatam, on the coast, in the northern part of the Kistna district; and the road from this place took, not only the local traffic from the coast districts on the north of the Kṛṣṇā, but also the sea-borne traffic from the far east. The other starting-point was probably Vinukonda, inland, in the southern part of the same district, which would serve admirably as a collecting centre for the local products of the sea-side country on the south of the Kṛṣṇā. The roads from these two places joined each other at a point about twenty-six miles towards the east-by-south from Haidarābād, or perhaps at a point about twenty-three miles further in the same direction. And from that point the single road ran in the most natural manner, through easy country, *viā* Haidarābād, Kalyāṇi, Tēr, Paithān, and Daulatābād, to 'Chandore' and Mārkiṇḍa in the west of the Nāsik district. And only there, in the Western Ghauts, within about a hundred miles of Broach, commenced the real difficulties of the journey,—the "vast places that had no proper roads at all."

<sup>1</sup> *Gazetteer of the Bombay Presidency*, vol. xvi, Nasik, p. 181, note 2; see also *Ind. Ant.*, vol. xiii, p. 366.

It will be interesting to exhibit the whole route, stage by stage. And it will be useful to do so; because the route throws a light on various historical and geographical points which have hitherto been obscure. But the matter would occupy more space than can be spared in the pages of this Journal. And I will finish this note on Tagara by making some brief observations on the general question of the identification of ancient and modern places. The chief obstacle in many cases,—and in some it is a factor which leads to erroneous results,—is the difficulty of ascertaining the real forms of the modern place-names. I have referred above to peculiarities of early transliteration, and to vagaries of official spelling. And I have had occasion to make remarks elsewhere, also, in connection with specific points, on unsatisfactory features in the official system of spelling Indian place-names, and on the only reliable method of determining the true forms of the modern names in some cases, namely, by personal inquiries addressed, not to the district and subdivisional officials and their clerks, but to the cultivators and the hereditary officials and the other native inhabitants of the villages themselves.<sup>1</sup> When it is not possible to make local inquiries, or to deduce a reliable result with the help of an ancient record, very often the original sheets of the Indian Atlas are the best guide, in spite of their various shortcomings. Occasionally, we may obtain more help from the revised quarter-sheets of that Atlas, and from the various Survey and Topographical maps, in all of which the spelling of place-names is given in a more uniform manner and according to what is, to a certain extent, a more fixed and scientific system. But not in either case are any of the maps a final and reliable guide; partly because the official system is an imperfect one, and partly because there is no one to exercise a general control over it, in the way, even, of seeing that the system is followed with the absolute uniformity that is necessary, and still less in the important preliminary of seeing that the true names are obtained correctly before they

<sup>1</sup> See *Ind. Ant.*, vol. xxix, p. 274, note 5, and *Ep. Ind.*, vol. vi, p. 100, note 3, and p. 254, note 1.

are transliterated for inclusion in maps and gazetteers. We cannot by any means place implicit reliance even upon the official compilation *Bombay Places and Common Official Words*, issued in 1878, which purports to certify, in the Native characters as well as in transliteration, the actually correct forms of the names of all the most important places, rivers, etc., in the Bombay Presidency. And still less can we rely upon the derivations of place-names presented to us officially in the *Madras Manual of the Administration*, vol. iii (1893). But the work *Bombay Places* illustrates very well the kind of authority that we need for reference. For many practical purposes besides the inquiry into the ancient geography of India, we require, for the various Presidencies and other territorial divisions, compilations similar to *Bombay Places*, but containing certain additional details, and prepared more scientifically under the direction of some one person who will be interested in the matter and will have the knowledge that will enable him to superintend it on critical and uniform lines. The compilations should be as brief as is possible, consistently with their including all that is absolutely necessary. Etymological suggestions should be rigorously excluded. But ancient names obtained from early records should be given; and Sanskritised names, really in use and not simply deduced, should be given whenever they can be obtained from a local *Purāṇa* or similar authority: and, in both cases, the entries should be accompanied by notes as to the sources from which the information is derived, for verification if needed. Original identifications with ancient names should not be attempted. But identifications actually made and published within the last twenty-five years or so should be given, if the authority is *primâ facie* sound, with, similarly, the necessary references. And finally, the present official system of transliteration should not be made intricate by the introduction of any diacritical marks, beyond the sign for the long *ā* which is already in use; and no alteration need, apparently, be made in the present official system of representing the consonants and vowels in Roman characters. But the forms presented to

us in the Native characters must be critical representatives of the absolutely true and correct modern forms, as determined by local inquiries, or by an examination of such village-records as the *Jamābandīcithās* of Bombay, or of such publications as the *Extracts from the Pēshwās' Diaries* which are now being compiled and issued at Poona. Such a compilation is what we require in respect of all the more important place-names. To supplement it in respect of the smaller places, we need compilations similar to, and arranged like, the *Postal Directory of the Bombay Circle* (1879), which will shew, in alphabetical order and in transliteration only, the name of every town and village in each Postal Circle, with its district, subdivision, and post-town. Such compilations, however, must also be made complete and exhaustive. The Bombay Directory is often of use, in finding places mentioned in ancient records which belong to that part of India. But, comprehensive though it is, it does not include all the places in the Bombay Circle; nor does the similar compilation for Madras include all the places in the Madras Circle.

I will, in conclusion, cite the following as a rather curious instance of the way in which a mistake, once introduced officially, is liable to be perpetuated and even enhanced. About eleven miles south-west-by-south from Tēr, there is a small town, with a population of 10,511 and with some ancient cave-temples, the name of which is given in various maps, of dates ranging from about 1879 to 1900, as 'Daraseo' and 'Dharaseo.' The name has been given elsewhere as 'Dhārāsīnva,'<sup>1</sup> 'Dhārasinwā,' 'Dhārasinwa,' and 'Dhārāsīnwā.'<sup>2</sup> And we infer that the real name may be something like Dhārāsīva, or possibly Dhārāsīnha. In the original Indian Atlas sheet No. 56 (1845), the name was given as 'Darasco;' simply, as we can now see, through the omission to notice and correct a printer's mistake of *c* for *e*. The mistake was detected subsequently. And in the reissue of the same sheet, "with additions to 1882," there

<sup>1</sup> *Archæol. Surv. West. Ind.*, vol. iii (1878), pp. v, vii, 1, 4, 12.

<sup>2</sup> *Cave-Temples of India* (1880), pp. 169, 417, and index.

was substituted 'Dharashev.' Meanwhile, however, the mistake had evidently crept from the original Atlas sheet into some other maps; for, map 81 in Cassell's Universal Atlas (1893) presents the name as 'Dharasco.' And the map given by Major King to illustrate his history of the Muhammadān dynasties of the Dekkan,<sup>1</sup> following some map in which this name stands spelt in accordance with the original printer's mistake, but substituting *k* for *c* according to the present rules of transliteration, has finally presented us with the fully developed, and apparently critical and authentic but really spurious, name of 'Dārāsko.'

<sup>1</sup> *Ind. Ant.*, vol. xxix (1900), p. 4.