

Rāma, lived in Gandhamādāna in Kimpuruṣavarṣa. (Bhārata and Bhāgavata, 10th Skandha). From the story of Prasena it may be seen that Jāmbavan left Kiṣkindhā and lived in another cave with his sons and other relations. It was the other two ministers of Sugriva, Mainda and Dvidida, who were ruling Kiṣkindhā when Sahadeva went there. The power and prestige of Kiṣkindhā had begun to set by then, and in course of time Kiṣkindhā ceased to exist but in name.

KIŠKINDHĀGUHĀ. A mountainous region in Dhavaḍ district in South India. Certain scholars hold the view that this was the actual Kiṣkindhā.

KIṬAKA. A King born from an aspect of the Asura called Krodhavaśa. (Ādi Parva, Chapter 67, Verse 60).

KITAVA(S). An ancient tribe of people. They once visited Yudhiṣṭhira with many presents. (Sabhā Parva, Chapter 51, Verse 12).

KOHALA. A Brahmin scholar. It is stated in Mahābhārata, Ādi Parva, Chapter 53, Stanza 4, that this Brahmin was present at the 'Sarpa Sattra' (sacrifice to kill serpents) of Janamejaya. Once Bhagīratha gave this hermit as alms one lakh of cows with calves. (M.B. Anuśāsana Parva, Chapter 138, Stanza 27).

KOKA. (Cakravāka bird). Ruddy Goose. To know the Purāṇic story about the origin of this bird (Ruddy goose) see under 'Arayanna' (Swan).

KOKĀMUKHA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 153, that those who bathe in this holy bath will get the faculty of remembering their previous births.

KOKANADA I. A Kṣatriya King of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, that at the time of the regional conquest of Arjuna, this King fell at his feet and sought refuge.

KOKANADA II. A warrior of Skanda. (M.B. Sabhā Parva, Chapter 27).

KOKAVAKA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9).

KOKILA. See under Diṇḍika.

KOKILAKA. A warrior of Skanda. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 73).

KOLAGIRI. A mountain of South India. (Mahābhārata Sabhā Parva). Sahadeva conquered the people of this mountain.

KOLĀHALA. A famous Asura. In the battle between the Devas and the Asuras carried on by Subrahmaṇya, this Asura confronted Mālyavān and was killed. (Padma Purāṇa; Part IV, Chapter 13).

KOLASVRŪPA (KOLATTUNĀDU). After the decline of the second Cera empire in Kerala, several royal families such as Perumpaṭappu, Neḍuvirippu, Kolasvarūpa, Veṇāṭu etc. came into power. Some details regarding the family of Kolasvarūpa are given below.

In 'Kerala Māhātmya', it is given that Paraśurāma had made a Soma-Kṣatriya, as King of Cirakkal or Kolattunādu. According to 'Keralotpatti' it was Cera-mān Perumāl who did this. Logan says that Kolasvarūpa came into being from the children born to the last Perumāl of the Veṇāṭu family. In the edicts Virarāghavapaṭṭaya or Jūtaśāsana no mention is made about Kolattunādu. Both the families of Veṇāṭu and Kolattunādu, from very early times had observed the customary rites of taint, pollution, defilement etc. It is said in 'Keralamāhātmya' that Paraśurāma had enthroned the sons of two sisters in both the kingdoms.

But no documents are available to prove that there was any connection between the two families till the 5th century M.E. (Malayālam Era). i.e. 14th century A.D. See under Kollavarṣa.

KOLIKA (KOKILA). This is the name of a rat. Kokila is a character in the story known as Biḍālopākhyāna, told by Nārada to Dhṛtarāṣṭra. Once a cat began to perform penance holding up both of its hands, on the bank of the Gaṅgā. After a long time birds and rats began to come very close to it believing that it would not hurt them. They made the cat their leader. The wicked cat daily ate a rat secretly. Thus the body of the cat grew stronger day by day and there appeared a steady decrease in the number of the rats. Among them there was a wise rat called Kokila. He understood the deceit played by the cat. So proclaiming independence he and his fellows ran away and saved themselves. (M.B. Udyoga Parva, Chapter 160).

KOLISARPA. A tribe. Formerly this tribe was of Kṣatriya Caste. A Brahmin once cursed them and made them Śūdras. (M.B. Anuśāsana Parva, Chapter 33, Stanza 22).

KOLLAGIREYA. An ancient country in South India. It is stated in Mahābhārata, Aśvamedha Parva, Chapter 83, that Arjuna conquered this country.

KOLLAVARṢA (MALAYĀLAM ERA). Several opinions have been brought forward about the starting of the Malayālam Era. There is great controversy as to the causes of starting this new era. The opinion of Śaṅkuṇṇi Menon is as follows. The King Udayamārtanḍavarmā called together at Quilon, an assembly of the learned men and astronomers of the time, in Kalivarṣa 3926 (A.D. 825) and made astronomical researches and taking into account the movements and positions of the various planets in the solar system, started a new era beginning with the month of Ciñṅam (August-September). This new era commenced on the 15th of August 825 A.D. All the learned men and scholars of the time welcomed this Malayālam era. The neighbouring kingdoms also recognized this new era. Reckoning of dates based on this Malayālam Era is seen in the 'Madura and Tinnevely Stone-edicts and copper edicts.' On the fifth day of Ciñṅam of the first year of M.E., five royal families of Travancore met together and took a decision that the festival days of the temples should be reckoned according to the Malayālam Era. The controversy is not about the starting of the new Era, but the reasons for starting the new era.

Logan says that the Malayālam Era was started in commemoration of the conversion of Cera-mān Perumāl to Islam and his pilgrimage to Mecca. But there is impropriety in thinking that the Hindu subjects of a King would commemorate the conversion of their King into Islam religion. Some say that the new era was started to commemorate the erection of a Śaivite temple. Another argument is that a new era was started in memory of the exhortation of Śrī Śaṅkarācārya to the Brahmins of Quilon, to do away with the irregularities seen in the Hindu religion. The period of Śaṅkarācārya has not yet been decided definitely. The opinion accepted by scholars on this subject is that of K.B. Pathak, according to whom Śaṅkarācārya lived from 787 to 819 A.D. If this is accepted as true, the exhortation made in 825 A.D. should be by somebody else and the Malayā-