

denote the year.¹²¹

4. *Kṛmilā* (No. 40, L. 5) : The *Viṣaya* or district of *Kṛmilā* also spelt as *Krimilā* is mentioned in inscription No.40. According to D.C. Sircar "as the charter is spurious and seems to have been forged a few centuries after Samudragupta's time, it may or may not prove the existence of a *viṣaya* and therefore of a city of the above name in the fourth century.¹²² But certain old seals found at Nālandā prove the existence of *Kṛmilā* before the Pāla occupation of Bihar.¹²³ The village *Ḷavāla* in the *Krimilāviṣaya* known from one such seal can be identified with modern *Kawāli* not far from *Valgūdar*.¹²⁴ The *viṣaya* or district of *Kṛmilā* is also mentioned in the records of the Pālas of Bengal and Bihar.¹²⁵

According to a tradition recorded in the *Harivaṃśa*,¹²⁶ *Vayu Purāṇa*¹²⁷ and the *Brahmāṇḍa Purāṇa*¹²⁸ *Kṛmi*, the son of king *Uśīnara* of the *Puru* dynasty, born of his second queen *Kṛmi*, was the lord of *Kṛmilāpurī*.¹²⁹

In the Buddhist literature, we get various forms for the city of *Kṛmilā* : *Kimilā*, *Kimmilā* and *Kimbilā*. The name of an inhabitant of the city is given as *Kimila*, *Kimmilā* or *Kimbilā*. *Malālasekera*¹³⁰ recognises the spellings *Kimilā* or *Kimbilā* and *Kimila* or *Kimbila*, but prefers the forms *Kimbilā* and *Kimbilā*. *Kimilā* can be the Pali form of Sanskrit *Kṛmilā* (or *Krimilā*), and *Kimmilā* can be derived from the other Sanskrit variant *Kirmilā*.¹³¹ Two Suttas, the *Kimilāsutta* and *Kimilasutta*, were preached by the Buddha when he was camping at the city of *Kimilā* (*Kṛmilā*) said to have been situated on the bank of the *Gaṅgā*. The river is now at a short distance from the villages of *Valgūdar* and *Rajauna*, on the site of which the ancient city stood.¹³²

M.S. Pandey¹³³ opposes the identification of *Kṛmilā* with *Valgūdar* on the ground that there is not sufficient evidence to prove this identification. Though *Kṛmilā* is not referred to in early Pali literature, we find a city named *Kṛmilā* mentioned in the *Aṅguttara Nikāya Commentary*.¹³⁴ According to this commentary, the city stood on the bank of the *Gaṅgā*. But now-a-days, the *Gaṅgā* flows at some distance from this region which may be due to a change in the course of the river during so many centuries. The city was not very important and may have gradually disappeared. At present we do not find