

position in the list of the States of Dakṣiṇāpatha indicates a place a little more to the south.

By the process of Haplogy,²⁸⁶ Kuśasthalapura is simplified into Kusthalapura which may be changed to Kuśasthalī or Kuśāvātī in short.

The suffix sthala or sthalī is significant : it suggests a high-lying country, an eminence, tableland, or dry-land as opposed to a damp low-land.²⁸⁷ The Mahābhārata, Harivaṁśa, early Jain and Pali literature use the word in this sense.²⁸⁸ The Mahābhārata mentions both Kuśasthala as well as kuśa-sthalī. The latter is supposed to be another name of Dwarka.²⁸⁹

(8) *Pāṭaliputra* (No. 7, L. 12; No. 6, L. 4; No. 1, L. 14) :

It is the same as modern Patna situated to the south of the river Gaṅgā. Inscription No. 7 refers to Pāṭaliputra. Inscription No. 6 mentions Vīrasena, the child of Kutsa, the minister for peace and war under Candragupta II, who knew the meanings of the words, and logic, and (the ways of) mankind, who was a poet and who belonged to (the city of) Pāṭaliputra.²⁹⁰ Inscription No. 1 mentions a city named Puṣpa where Samudragupta enjoyed playfully while he was young.²⁹¹ Apparently, the city was the Gupta capital. We also find the word Pāṭaliputa (Pāṭaliputra) used by Aśoka, in his rock edicts.²⁹² The city was also known as Kusumapura due to the abundance of flowers.²⁹³ Its name Puṣpapura is also met with in the Raghuvamśa.²⁹⁴ It is mentioned in the Mudrārākṣasa as well.²⁹⁵ The Kathāsaritsāgara of Somadeva²⁹⁶ (11th century) describes it as a place of both wealth and education though generally there is a fight between Śrī (lakṣmī) and Sarasvatī.²⁹⁷

The Kāvyaṁināṁsā of Rājaśekhara (A.D. 900) mentions a tradition that there were assemblies of scholars called brahmasabhās, organised by kings, which examined poets like Kālidāsa, Bhartṛmaṅṭha, Amara, Rūpa, Āryaśūra, Bhāravi and Candragupta in Viśālā (Ujjainī) and where such great masters of grammar as Upavarṣa, Pāṇini, Piṅgala, Vyāḍi, Vararūci and Patañjali were examined in Pāṭaliputra and attained fame.²⁹⁸

The Mañjuśrīmūlakalpa²⁹⁹ (A.D. 800) mentions Pāṭaliputra as Nandanagara. This work refers to king Nanda, his learned Council of brāhmaṇa philosophers and to his intimacy with Pāṇini. "After him (Sūrasena) there will be king Nanda