

## APPENDIX—V

### THE RIVERS OF JUNĀGAṘH

The names of the rivers, mentioned in the Junāgaṙh Inscription of Skandagupta, as issuing from the mountain Raivataka<sup>1</sup> or Ūrjayat<sup>2</sup> have been disputed. Fleet explains 'Palāśinīyam Sikatāvīlāsini' as 'Palāśinī, beautiful with (its) sandy stretches'.<sup>3</sup> D.C. Sircar takes Sikatā to be Suvarṇasikatā which is the same as modern Soṇarekhā.<sup>4</sup> R.B. Pandey regards Sikatā to be the same Suvarṇasikatā mentioned in the Junāgaṙh Inscription of Rudradāman and as identical with Suvarṇarekhā which flows at the foot of Girnar hill.<sup>5</sup> H.D. Sankalia while discussing the names of mountains Girinagara, Ūrjayat and Raivataka, and the rivers at Junāgaṙh does not consider these disputed lines of the Junāgaṙh Inscription of Skandagupta. He only discusses Suvarṇasikatā and Palāśinī on the basis of the Junāgaṙh Inscription of Rudradāman I.<sup>6</sup>

Those who disagree with Fleet's interpretation that 'Sikatāvīlāsini' is an adjective of Palāśinī and take Sikatā to refer to Suvarṇasikatā, neglect the word Vilāsini. Evidently Vilāsini is the name of a third river. The construction is also in plural. The composer of the inscription is naming all the rivers of the area which had gone to meet their husband, the ocean, in due accordance with the scriptures.<sup>7</sup> The Gujarati Sanskrit poet Māgha, in describing the Raivataka mountain gives a similar account of these rivers in the rainy season.<sup>8</sup>

In the accompanying map besides the two rivers Ojat and Uben on the sides of Jūnāgaṙh, we find the river Fuljar and a number of streams, viz., Nonpuria, Sonrakhi, Lotus and Fuljar. Sonrakhi is evidently Suvarṇarekhā, Fuljar may be the river Palāśinī and the Lotus may be equated with Vilāsini. The river Ojat has some resemblance with the mountain Ūrjayat.

The rivers due to the flood caused by excessive rains had