

hour there are inns. Near the inn there will be a well and a person to give water. The non-Muslims are given water in pots. But water is poured into the hands of Muslims. Rice is served in plantain leaf and sauces are also served in the same leaf. Uncultivated and uninhabited land is not to be seen. Each house is situated in the centre of a cultivated area. The people of this country do not use animals to carry goods. Travelling is on foot. Only Kings use horses. There is a conveyance called mañcal (Palanquin). Slaves are used as Palanquin bearers. I have seen roads which could be used so fearlessly, only in Kerala and, no where else in the world. Capital punishment is given to one who steals even a coconut. The people of this country respect Muslims.

There are twelve kings in Malabar. None of them are Muslims. Many of them are powerful having an army of more than fifty-thousand soldiers. But there are no quarrels or clashes among them. The powerful do not have the desire to subjugate the less powerful. The inheritants of these kings are not sons, but nephews (sons of sisters). Besides the people of Kerala I have seen only the Muslims of the country of Salam on the banks of the Niger in Africa who have adopted the system of inheritance in the female line."

Ibn Batuta has given some minor descriptions about the towns of Mañgalāpuram, Ezhumala, Kaññūr Calicut, Pāliyam, Crānganūr and Quilon.

KEŚARA. A Mountain in Śākadvīpa (Śāka island).

The air on this mountain was always filled with fragrance. (M.B. Bhīṣma Parva, Chapter 11, Stanza 23).

KEŚARĪ. A forest King who lived in the Mahā Meru. While Kesari was living in the Mahāmeru, Brahmā cursed a celestial maid named Mānagarvā and changed her into a female monkey. She became the wife of Kesari, under the name Añjanā. For a long time the couple had no children. Añjanā worshipped Vāyu Bhagavān (Wind-God) for a child.

Once during this period the gods and hermits went to Parama Śiva and requested him to beget a son to help Mahāviṣṇu who was about to incarnate as Śrī Rāma to kill Rāvaṇa. Śiva and Pārvatī instantly took the form of monkeys and entered the forest for play. They having not returned for a long time, the gods asked the wind-god to go in search of them. The wind god came in the form of a great storm and shook the whole of the forest. Still they did not come out. Pārvatī who was pregnant was ashamed to come out. With Śiva she got on an Aśoka tree and sat there. Seeing that tree alone standing motionless in the big storm Vāyu god approached the tree and looked up. Śiva and Pārvatī appeared before Vāyu. Pārvatī refused to take the foetus in the form of monkey to Kailāsa. As Śiva had instructed, Pārvatī gave the child in the womb to the wind-god. It was at this time that Añjanā had prayed to Vāyu for a child. Vāyu gave that child to Añjanā, who gave birth to it. That child was Hanūmān. Thus Hanūmān got the names, Añjanāputra (son of Añjanā), Vāyuputra (son of Vāyu), Kesari-putra (Son of Kesari) etc. (M.B. Vana Parva, Chapter 417).

KEŚAVA. See under *Kṛṣṇa*.

KEŚAYANTRĪ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46).

KEŚĪ I.

1). *General information*. An Asura. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65 that forty Asuras or Dānavas were born to Kaśyapa, the son of Marīci, and the grandson of Brahmā, by his wife Danu, and that Keśī was one of them.

2). *Keśī and Indra*. Once a war broke out between the Devas and the Asuras. Disasters befell the Devas. Daityasenā and Devasenā, the daughters of Prajāpati were about to be carried away by Keśī. Daityasenā agreed to accompany him of her own accord, but Devasenā cried aloud. Hearing her cry Devendra reached the spot. A terrible fight ensued and finally the defeated Keśī ran away. (M.B. Vana Parva, Chapter 223).

3). *Keśī and Viṣṇu*. Once there was a fight which lasted for thirteen days, between Keśī and Viṣṇu. (M.B. Vana Parva, Chapter 134, Stanza 20).

KEŚĪ II. A follower of Kaṁsa. This Asura, on the instruction of Kaṁsa, went to Ambāḍī (Gokula) taking the form of a horse, to kill Śrī Kṛṣṇa. Śrī Kṛṣṇa killed Keśī. It is seen in the Bhāgavata (Malayālam) that Śrī Kṛṣṇa got the name Keśava because he had killed Keśī. (Skandha 10, Keśivadha).

KEŚĪ III. In Bhāgavata there is another Keśī who was the son of Vasudeva.

"Pauravī Rohiṇī Bhadrā

Madirā Rocanā Ilā /

Devakīpramukhā āsan

Patnya Ānakadundubheḥ."

Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and Devakī were the wives of Vasudeva.

From this statement made in Bhāgavata, Skandha 9, Chapter 24, it is clear that Vasudeva had a number of wives. Kausalyā, who was one of them, was the mother of Keśī. (Bhāgavata, Skandha 9, Chapter 24, Stanza 48).

KEŚINI I. A celestial woman. In Mahābhārata, Ādi Parva, Chapter 65 it is stated that the twelve celestial maids, Alambuṣā, Miśrakeśī, Vidyutparṇā, Tilottamā, Aruṇā, Rakṣitā, Rambhā, Manoramā, Keśinī, Suratā, Surajā and Supriyā were born to Kaśyapa of his wife Pradhā.

KEŚINI II. The wife of Ajamīdha, a King of the Puru dynasty. The three sons Jahnu, Vraja and Rūpiṇa were born to Ajamīdha of his wife Keśinī. (Agni Purāṇa, Chapter 278).

KEŚINI III. A maid of Damayantī. When Nala reached Kuṇḍinapurī, as Bāhuka the charioteer of R̥tuparṇā, Keśinī approached Bāhuka at the request of Damayantī and by various tests found out that Bāhuka was Nala. (M.B. Vana Parva, Chapters 74 and 75).

KEŚINI IV. A servant of Pārvatī. It is mentioned in Mahābhārata, Vana Parva, Chapter 231, Stanza 48 that once Pārvatī with her servant Keśinī praised Śiva.

KEŚINI V. Once there arose a quarrel between Sudhanvā, the son of Aṅgiras, and Virocana the son of Prahlāda, because both wanted to marry the same girl named Keśinī. Sudhanvā was a Brahmin whereas Virocana was an Asura, who argued that Asura was nobler than Brahmin and Sudhanvā said that it was the other way. Both wagered their lives and accepted Prahlāda as their judge. The decision of Prahlāda was