

lam Era should have been established for some other reasons.

Another opinion is that the new era was established to commemorate the independence given to the two Kolattiri Kings (North and South) by the Perumā. The North Kolattiri family should have begun the new era on the first day of Kanni (the second month) and the South Kolattiri family on the first day of Ciñnam (the first month). (Because in Malabar area, the era commences on the first day of Kanni.). Another opinion that is prevalent is that Kollavarṣa was started to commemorate the erection of the two towns of Quilon (North and South). But even two centuries before A.D. 825 the town of South Quilon had become famous. So it is an objection to this argument. Some are of opinion that a new era was started in commemoration of Śaṅkaravijaya (the victory of Śaṅkara) due to the fact that the Brahmins of the north and the south alike accepted the teachings of Śaṅkarācārya. But it is difficult to believe that the northerners and the southerners accepted the teachings of Śaṅkarācārya on a particular date and issued a declaration to that effect and started a new era. Some connect the starting of the New Era with the 'Tiruvoṇam' a grand festival of the Malayālees. But it cannot be believed that a national festival was started by a single man. According to Logan it would appear that the grand festival of Tiruvoṇam was started to commemorate the journey of Perumā to Mecca. But the conversion episode is more likely to be considered as a blasphemy and the Kings and people of Malayāla land are not likely to commemorate it. Prof. Sundaran Pillai has cut all the arguments given above and brought forward a new theory. His inference is that the new Era is the transformation of an old era known as Saptarṣivatsara (year of the seven sages) or Śāstrasarivatsara (scientific year) which prevailed throughout India and is still in force in Kāśmīra. In A.D. 897 Saptarṣivatsara was 4972 and it was known as merely 72, and that if all the hundreds are taken away, the remaining figure will be the same as that of the Kollavarṣa. That is, at the expiry of each century the Saptarṣivatsara begins as one, two and so on. But the Saptarṣivatsara begins in the month of Meṭam (9th month) whereas Kollavarṣa begins in Ciñnam. He explains this difference also. His opinion is that the Nambūtiri Brahmins took some time to reach the country of Malayāla from North Indian countries and they had been using their Saptarṣivatsara up to the time of their arrival in Malayāla and after their arrival they adopted some slight modifications in the era according to the requirements of the new settlement, and renewed the Saptarṣivatsara. Gopala Iyer, the great exponent of the Vedānta philosophy, says as follows about Kollavarṣa in his 'Chronology of Ancient India': "Kaliyuga and Kollavarṣa commenced in B.C. 1176." But Kollavarṣa is divided into groups of recurring thousands. This has a close connection with Saptarṣi Vatsara, which also might have commenced in B.C. 1176. The year mentioned above completed 2000 by A.D. 824. The third recurring thousand begins in A.D. 825, under the name Kollavarṣa.

Princent, Buchanan and Burnell are the three memorable western scholars who have expressed their opinions about Kollavarṣa. Princent connected

Kollavarṣa with Paraśurāma. Buchanan said that the Malayālees have a recurring of every millennium. Burnell has stated in his book "South Indian Palaeography", that the theory of recurring Millennium is wrong.

An astronomer who was a contemporary of the King who established the Malayālam era has stated in his work called 'Śaṅkaranārāyaṇīya' (a manuscript in Palm leaves) that an astronomical movement was reckoned and a new era was started at Quilon. This palm leaf manuscript is kept in the Manuscripts Library at Trivandrum.

KOṆKAṆA. An ancient country of South India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 60).

KOPAVEGA. A hermit. This hermit had served Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 16).

KOṢĀ. A river. It is stated in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 27, that the water of this river was used for drinking by the ancient people of Bhārata.

KOṢAKĀRA. See under Niśākara II.

KOSALA I. The King and the people of the country of Kosala are called by the name Kosala.

KOSALA II. One of the wrestlers of Kāṁsa. The famous wrestlers of Kāṁsa were Cāṇūra, Muṣṭhika, Kūṭa, Śala, Kosala and others.

KOSALA.

1) *General information.* A wealthy and prosperous country on the banks of the river Sarayū. Ayodhyā was the Capital of this kingdom. This city was built by Manu, the father of Ikṣvāku. This city was twelve yojanas long with a breadth of three yojanas. It is understood from Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 5 that during the time of Daśaratha this city was modified to such an extent as to be on a par with any modern city.

2) *Other details.* (1) Bhīmasena once conquered Uttara Kosala (north Kosala). (M.B. Sabhā Parva, Chapter 30).

(2) Sahadeva during his regional conquest, subdued Dakṣiṇa Kosala (South Kosala). (M.B. Sabhā Parva, Chapter 31, Stanza 12).

(3) Śrī Kṛṣṇa once conquered the country of Kosala. (M.B. Droṇa Parva, Chapter 21, Stanza 15).

(4) Abhimanyu, the son of Arjuna, killed the King of Kosala in the battle of Bhārata.

(5) Karṇa once conquered this country for Duryodhana. (M.B. Karṇa Parva, Chapter 8, Stanza 19).

(6) During the time of the battle of Bhārata a King named Kṣemadarśī ruled over Kosala. (M.B. Śānti Parva, Chapter 82, Stanza 6).

(7) At the time of the Svayamvara (marriage) of Ambā, Bhīṣma defeated the King of Kosala. (M.B. Anuśāsana Parva, Chapter 44, Stanza 38).

(8) Arjuna who led the horse for sacrifice conquered the country of Kosala. (M.B. Aśvamedha Parva, Chapter 83).

(9) Those who bathe in the holy bath of Ṛṣabha tīrtha in Kosala, will obtain the fruits of giving one thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 10).

KOṢĀLA (S). The Kṣatriyas of the country of Kośāla. These Kośālas once fled to the southern countries