

CHAPTER X

ETHNIC DATA
=====

Though the ancient Hindus did not write historical works of their own country, the ancient literature contains valuable data reflecting the condition of the period and among them may be mentioned the list of tribes and peoples which are found in the Epics and the Purāṇas. Their study is bound to throw important light on the distribution of peoples in ancient India as well as their movements.

The question of the origin of tribal nomenclature is very interesting and the first question that arises is regarding the distinction between a race and a tribe. According to Huxley 'the racial concept is almost devoid of biological meaning as applied to human aggregates'. This is because the word race does not possess any definite connotation in the social sciences. It may be used to denote a

class of population determined by the possession of a common trait or certain aggregation of traits. The white race contains three distinct racial divisions having various shades of white skin. Many a times people who have ancestrally lived in a country for a number of generations like the English, French or Chinese are called a race. We even speak of human race. Any culturally homogeneous group is also known as a race. Sometimes the races are spoken of as marital and non-marital as if the quality to fight is inborn and not acquired. It is because of the various usages to which the word 'race' has been put that to-day we have a Jewish race, an Anglo-Saxon race, a German race and an Islamic race. The anthropologists, however, take the word 'race' in its zoological sense. "If the people of one race could be distinguished by physical markings, then they constitute a race."

The ancient people were organised on the basis of hords or tribes, the tribes were political groups within a geographical setting. The headquarters of the tribe developed into cities and the political power of the tribes was transformed into 'city states, which to-day are nations.' In the words of Sir Arthur Keith, 'Nations are big tribes welded together by force.'⁸ But the same race was split up into various tribal groups and thus 'tribe' and 'race' are not

synonymous.¹

W. Crooke² has attempted a rough classification of the origin of tribal nomenclature as follows. The first is of the most general kind such as *deśī* of the land and *paradeśī* from beyond the land. then came *pūrabī* 'eastern' and *uttarāha* 'northern', *Pacchiwāha* 'western' and *prācyā* 'eastern'. Next are the names indicating geographical areas such as *Madhyadesās*, *Antarvedis* - those resident in the lower Ganges - *Jamnā doab* (ii) Names derived from rivers: *Gaṅgāpurī*, *Jumnāpurī* (iii) Names derived from famous cities: *Kanaujīya*, *Śrīvāstavya*, corrupted into *Srivastava* from *Śrāvastī* in the north *oudh*. (iv) Names derived from religious sites: *Mathurā*, *Brindāvana*, *Land of Braj*, *Gokul*, *Haradvār*. (v) Names derived from other towns: *Amethī*, *Azamgarh*, *Gāzipur*, *Gorakhpur*, *Hamirpur*, *Jaunapur*. (vi) Names derived from places outside the province: - *Bengal-Baksar*, *Bhojpur*, *Gaur*, *Hāzipur*, *Patnā*, *Punjab* - *Punjabi*, *Lāhorī*, *Multanī*; *North* - *Naipālī*, *Janakpurī*, *Kāsmīrī*; *West* - *Bhātner*, *Gujarat*, *Indaur*, *Jaipur*, *Jodhpur*, *Marwar*, (vii) Names derived from ancient tribes: - *Pañcālas*, *Ābhīras*, *Kāmbojas*, *Kaivartas*, *Gahvaras*, *Khāsikas*, *Meṅgalas* and *Sakas*. (viii) Eponymous titles: - *vatsa* to *Baehgotī*, *Rāja Vena*

1 Races and Cultures of India, Majumdar D.N., PP. 1-4.

2 Tribes and castes, Vol.1, PP. clxi. ff.

to the Benṛans. (ix) Names derived from Rajput septs - Chauhān, Garhwar. (x) Occupational titles - Bardhiyā - ox-men; Dhobī - Washerman, Ghosī - those shouting after cattle, Pahālwan - wrestler. (xi) Personal or contemptuous titles - Bhaṅgī - the rascal who intoxicates himself with hamp, kabutarī - she that flirts like pigeon, Kāṇphaṭ - he with torn ears.

The archaeological discoveries of Babylonia, Egypt, Asia, minor, crete, Trans - oxianoe, Trans-caucasus, Iran, Balucistan, Mohenjo Daro and Harappa, have been vividly illuminating the hazy and mystic background of puranic mythology. What was regarded as fantastic poetic hallucinations of deluded minds, crazed by scorching heat waves of fiery tropical sun; and terrific thunderstorms, is proving to be an inexhaustible mine of primitive racial migrations, tribal customs and rites. Thus we find that Yakṣas are the Australoids who spread over the Indian Peninsula and still form the substratum, especially of the southern Indian Population. Tall Rākṣasas were Negroes and pigmy Nisadas were Negritoes. Hiranya Kasyapas (yellow men) and Daityas were Mongoloids. Vaisya (Thracian Bessi), vaniks (Pani = Paniks = Phoenicians) were Alpines. Some of their tribes were samitāras (savara = cimbrī), Mahīṣka (Monkhmer), Kinnara (Cimmeui), Manda (Muranda), Sakas (Succoe), Tukhāra (Tochari) and Jāts (Jatrikas = Gete). Druhyus and Asuras were semites. Turvasus were mediterraneans,

Iksvakus were Achoean Aryans. Gadhi people (Gudeans) were Mitanni Aryans, mixed later with the kassites. Purus were Khatti (Hittite) Amara Aryans. Kāśya (Khasa) were cassite Aryans. Likewise the Brahmanical clans. The Bhārgavas were originally Caspians, the priests of the dānavas, Angirasas were mixed Alpines. Ātreyas were Alpines while the Kāśyapas were Mongoloids. Rathitharas were Mediterraneans. Vasiṣṭhas were Archaean Aryans.³

In the early civilization of India, different human groups tried to settle themselves in India at various times trying to adjust themselves to the condition of physical geography and other factors and the ancient Indian literature provides information regarding the distributions and activities of the ethnic groups that settled in India in the centuries before and after the beginning of the christian era. The Mbh., the Purāṇas and astronomical works represent India as being inhabited by several tribes or peoples who gave their names to the particular regions where they settled. Though it is not easy to decide whether so many distinct groups of people lived on Indian soil or whether it was the country that determined the name of the people or whether the name of the

3 Akṣaya Kumārī devī - A bibliographical dictionary of Purāṇic personages, vide also A.H.Keane 'Man Past & Present', and Chatterji Suniti Kumar, The Origin and Development of Bengali language.

country was decided by the name of the people settling therein, still the study of ethnography is very important forming the real basis of the historical geography of ancient India, as the geographical names of large areas were mostly derived from those of the ethnic groups who occupied them.

In the geographical tradition contained in the Purāṇas, the locality or country was known by the plural of the tribal name. The śatapatha Brāhmaṇa relates how Videha obtained its name from the settlement of the Videgha tribe. Pāṇini states that the word Pañcāla denotes the country or kingdom which the ksatriya tribe pañcāla occupied. In his Aṣṭādhyāyī, the names with the suffix 'ka' as in Mālavaka, Rājanyaka, Traigartaka, Vāsātika shows that countries were called after people and that the ethnic structure of the population of different areas formed the basis of such names. 'Ethnic groups are treated as if they were so many viable units of the geographical order of ancient India.'

The purāṇas furnish a list of people and races going under each of the several divisions into which the country was supposed to have been divided from the geographical point of view and the various tribes appear as belonging to one or the other division.

The purāṇas divide India into seven divisions. This plan was made with a view to the directions and the central part. Thus Madhyadeśa means the central part, udīcya the northern division, prācya the eastern division, Dakṣiṇāpatha, the southern division, and Aparānta, the western division. Then follows a group of tribal names called Vindhyaśāsins which in its turn is followed by a group of names called Parvataśrayins. The purāṇas Vāyu, Brahmāṇḍa, Mārkaṇḍeya, Matsya and Brahma are important for the study of the ethnology of India and as pointed out in the chapter on Geography, the text of the Brahma follows that of the Mārkaṇḍeya.⁴

Lists of tribes are very corrupt and sometimes the variations are superficial e.g. in the Br.P., the ms. 'kha' reads 'śatadrukas' for 'śatadruhas' (27.46), which may be due to the faults in mss. themselves, or on the part of the copyists, or in the structure of the lists. There are many types of defects in the structure of lists. A name may be left out by mere accidental omission. Thus the Brahma omits colas from the southern division and Niṣādas from the south-eastern division, although almost every account includes them.⁵

4 Chaudhari S.B., Ethnic Settlements in Ancient India.

5 Chaudhari S.B., Ethnic Settlements in Ancient India, P.16.

Sometimes the names have been displaced⁶ and the order revised. Sometimes the variations are on account of the same people in different places. Thus the Kalingas are mentioned in the Madhyadeśa (27.42), North (27.46), as well as in the South (27.55).

The Br. P. contains a wide-variety of groups and sub-groups living in different regions of India. Some of the names refer to a far distant age and take us as far back as the period of Rv., such as the Gāndhāras. It seems that these lists were arranged in a definite order, are stereotyped in character, but were altered to receive late additions of Geography of a number of tribes and countries of different ages. Thus the mention of Yavanas, Śakas and Pahlavas whose connection with India is assigned to the 2nd and 1st centuries B.C. show the wide range of period which the lists cover.

The Br. P. also divides the tribes according to the seven directions and mentions Matsyas, Mukutakulyas, Kuntalas, Kāśis, Kośalas, Andhrakas, Kalingas, Śamakas, Vṛkas in the central division; the vāhīkaras, Vāṭadhānas, Sūtīras, Kālato-yadas, Aparāntas, Śūdras, Bāhlikas, Keralas, Gāndhāras, Yavanas, Sindhus, Sauvīras, Madrakas, Śatadruhas, Kalingas, Pāradas,

⁶ Thus the ms. 'kha' reads Kāśmīras, Karuṇas in east (27.51) though they belong to north and are actually mentioned in that division in a previous śloka (27.50).

Hārabhūśikas, Mātharas, Kanakas, Kaikeyas, Dambhamālikas, kṣatriyas, upamadesās, Vaiśyas, Śūdras, Kāmbojas, Barbaras, Laukikas, Vīras, Tuṣāras, Pahlavas, Ātreyas, Bharadvājas, Puṣkalas, Daśerakas, Lampākas, Śūnasōkas, Kulikas, Jāṅgalas, Auśadhyas, Calacandras, Kirātas, Tomaras, Haṃsamārgas, Kāśmīras, Karuṇas, Sūlikas, Kuhakas, Magadhas, in the north, the Andhas, Vāmankuras, Vallakas, Makhāntakas, Aṅgas, Vaṅgas, Maladas, Mālavartikas, Bhadratuṅgas, Pratiṇayas, Bhāryaṅgas, Apamardakas, Pragjyotisas, Madras, Videhas, Tāmraliptakas, Mailas, Maghadhakas, Nandas, in the east; Pūrṇas, Kevalas, Golāṅgulas, Rṣikas, Mūśikas, Kumāras, Rāmāthas, Śakas, Mahārāṣṭras, Mahīśakas, Kalingas, Ābhīras, Vaiśikyas, Atavyas, Saravas, Pulindas, Mauleyas, Vaidarbhas, Daṇḍakas, Paulikas, Maulikas, Āśmakas, Bhojavardhanas, Kaulikas, Kuntalas, Dambhakas, Nīlakālakas, in the south; Śūrpārakas, Kālīdhanas, Lohas, Tālakatas in the west; Malajas, Karkasās, Melakas, Colakas, Uttamārṇas, Daśārṇas, Bhojas, Kiṣkindhakas, Toṣalas, Koṣalas, Traipuras, Vaidiśās, Tumburas, Caras, Yavanas, Pavanas, Abhayas, Ruṇḍikeras, Carceras, Hotṛḍhartās, in the Vindhya; the Nihāras, Tuṣamārgas, Kurūas, Taṅgaṇas, Khasas, Karnaprāvaranas, Ūrṇas, Darghas, Kuntaks, citramārgas, Mālavas, Kirātas, Tomaras on the mountains. Manu⁷ states that many new tribes were continually being created by the intercourse of Brahmins with women of other castes.

7 A. 10.

The Brahma-Purāṇa also states that some of the tribes were named after the eponymous kings. Thus Vṛṣadar-bhas, Suvīras, Kekayas and Madras are named after the four sons of king Śibi Ausīnara (13.26,27), the Aṅgas, Vaṅgas, Suhmas, Puṇdras, and Kalingas after the name of the sons of king Bali (13.31,32). Pāṇḍya, Kerala, Kāla and Cola after the names of the sons of king Ahrīda (13.147); and Gāndhāra after the name of the son of king Aṅgāraśetu (13.150,151). Similarly, the pañcāla country is so-called after the five sons of king Bāhyāśva, as they (pañca) were sufficient (Alam) to protect the country (13.94-96).

Besides the above mentioned, there are stray references of tribes associated with Pāriyātra mountain. Similarly, there are different classes of people living in the different dvīpas into which the world is divided according to puranic geographical tradition.

In the following pages, an attempt has been made to study the tribes mentioned in the Brahma-Purāṇa in the light of information gathered from other sources. The books 'Ethnic Settlements in Ancient India' by Shri S. B. Chaudhari and 'Tribes in Ancient India' by Shri B. C. Law have been greatly valuable for this study.

The list is arranged in an alphabetical order and

and a chart of tribes contained in the purāṇas has been given in an appendix^(10.1) for a comparative study.

Abhayas

They are mentioned along with other tribes as belonging to the northern region (27.61) see 'Aparāntas'.

Abhīras

They are a well-known tribe in ancient India and after coming into prominence during the epic period occupied more than one centre in the country. They can be traced in the present Ahīrs who in tribal groups, abound largely in the United Provinces, Bihar, Nepal and some portions of Rajputana. They are mostly cow-herds and agriculturists.⁸

The Mahābhārata⁹ locates them in the western division of India and it is supported by 'Periplus of the Erythraea Sea' (1st century B.C.) and Ptolemy (IInd century A.D.): The Mahābhāṣya of Patañjali associates them with 'sūdras'¹⁰ and the evidence is supported by Viṣṇupurāṇa which places them in the extreme west along with the surāṣṭras, sūdras, Arbudas, Kāruṣas, and Mālavas.¹¹ The Mārkaṇḍeya P.

8 Law B. C., Tribes in Ancient India, P. 78.

9 Sabhāparvan, Cr. ed. 2.29.9.

10 1,2,3; cf. Mbh. IX, 3,7,1.

11 Ed. Wilson, Bk.II, Chap.III, PP. 132-135.

associates them with the vāhlikas, vāṭadhānas, 'sūdras, Madrakas, surāṣṭras and sindhu-sauvīras, all of whom are said to have occupied the western country. The Allahabad iron pillar inscription of Samudraguṇṭha (2nd quarter of the 4th century A.D.), mentions them as tribal states of west and south-west India. Though, the places mentioned in the above list of Mārkaṇḍeya P. are grouped as occupying northern region by the Brahma-Purāṇa, it places the Ābhīras in the west along with saurāṣṭras, 'sūdras and Arbudas (19.17).

The tribe seems to have another settlement in the south. According to Mārkaṇḍeya Purāṇa, they are mentioned along with the Puṇḍrakas, Keralas, Kalingas, Pulindas, Āndhras, Vidarbhas, Kuntalas and others all of them dwelling in the southern country (57.45-48); (58.22). The Vāyu Purāṇa also classes them with the Atavyas, Śabarās, Pulindas, Vaidarbhas and Daṇḍakas, as / 'Dakṣiṇāpatha-vāsinah' (45.126). The Brahma-Purāṇa also records the same tradition and mentions them along with Pūrṇas, Kevalas, Golāṅgulas, Ṛṣikas, Mūṣikas, Kumāras, Rāmāthas, Śakas, Mahārāṣṭras, Māhīśākas, Kalingas, Vaiśikyas, Atavyas, Saravas, Pulindas, Mauleyas, Vaidarbhas, Daṇḍakas, Paulikas, Maulikas, Āsmakas, Bhojavardhanas, Kaulikas, Kuntalas, Dambhakas and Nīlakālakas, as 'Dakṣiṇāpatha-vāsinah' (27.54-57).

One more centre of Ābhīras is mentioned by the

Br. P. They are said to have occupied the Pañcanada region and they carried away the widows of lord kṛṣṇa after defeating Arjuna while he was passing with the widows of lord kṛṣṇa through the Pañcanada region. Here they are addressed Dasyūṣ and Mlecchas and are said to have used sticks for fighting purposes (212.14-28).

Ambasthas

King Āmbaṣṭhya is mentioned in the Aindra Mahābhīṣeka of Aitereya Brāhmaṇa.¹² They were probably settled in Punjab and later on migrated to Bengal and Bihar where they can be traced at the present day.¹³ The Mbh. mentions them along with the Śibis, Kṣudrakas, Mālavas and other north-western tribes.¹⁴

The Br. P. mentions the Ambaṣṭha as Anava Kṣatriyas and are said to have originated from Suvrata, son Uśīnara and thus they were intimately related to the Yaudheyas Śibis, Navarāṣṭras, Kekayas, Madrakas, Vṛṣadarbhas and Suvīras (13.21-25). But according to the Gautama-Dharma-sūtra, the children born of next, second or third lower castes become sabarṇas, Ambaṣṭhas, Ugras, Niṣadhas, Daṣyantas or Parāśaras.¹⁵

¹² VIII. 21-3.

¹³ Law B.C., Op.Cit., P. 96.

¹⁴ Cr.ed. 2, 29, 5.

¹⁵ IV. 16.

Thus they would be descendants of Brahmins by kṣatriyas, vaiśyas or sūdra wives. From a jāṭaka, we learn that they were farmers¹⁶ and Manu says that they practised the art of healing and followed trade and husbandry.¹⁷

In later times, they seem to have migrated to some place near the Mekalā hill which is the source of the river Narmada. They seem to have migrated eastward as well for even to-day a class of Kayasthas known as Ambaṣṭha kāyasthas can be traced in Bihar, while the vaidyas of Bengal came to be designated as Ambaṣṭhas.¹⁸

The Brahma P. also associates them with Madras, Āṅgamas and Pārasikas (19.18).

Andhrakas

The earliest reference of Āndhras as a tribe is found in the Aitareya Brāhmaṇa where they are associated with Savaras, Pulindas, and Muṭivas and are referred to as Dasyūs or non-Aryans.¹⁹ Vincent Smith opines that they were a dravidian - speaking people and were the progenitors of the

¹⁶ IV, No. 363.

¹⁷ X. 47.

¹⁸ cf. Bharata Mallika's Commentary on the Bhaṭṭikāvya.

¹⁹ VII.18; cf. also Śatapatha Br.

modern Telugu-speaking people occupying the region between Godāvarī and Kṛṣṇā.²⁰ According to P.T.S.Iyengar they were originally a Vindhyan tribe that extended its political power from the west gradually to the east down the Godāvarī and the Kṛṣṇā valleys.²¹

The Mārkaṇḍeya Purāṇa mentions them as inhabiting the eastern countries. The Br. P. also mentions them as inhabiting the eastern region along with vāmaṅkuras, vallakas, Makhāntakas, Aṅgas, Vaṅgas, Maladas, Mālavartikas, Bhadrātungas, Pratiṇayas, Bhāryaṅgas, Apamardakas, Prāgjyotiṣas, Madras, Videhas, Tāmraliptakas, Mallas, Magadhakas and Nandas. Here they are called Andhas.²²

According to Law B.C., the references to Āndhras placed in the eastern region are incorrect as they were always a people of the southern region.²³ But the Brahma-Purāṇa also mentions them in the Janapadas of central division where the Andhrakas are classed with Matsyas, Mukutakulyas, Kuntalas, Kāśīkośālas, Kalingas, Śamakas and Vṛkas.²⁴ The Br. P. further

20 IA, 1913, PP. 276-8.

21 IA, 1913, P.71; cf. also Mbh.Cr.ed. XII,200,39, Rām. Kiśī Kēn, 41, Chap. 11.

22 (27.51-53), the ms. 'kha' reads 'Andhakā Muhukārāśca kāmīrāḥ Karuṇāstathā/Sālikāḥ kuhakāścaiva samagni-rvahirgīrah |

23 Law B.W. , Op.Cit., PP. 164-165.

24 27.42,43, the ms. 'kha' here reads 'Atharvas' instead of 'Andhakā'.

notes that Andhakas and Avantis had marriage relationships.²⁵ Mathurā was the place of residence of Andhakas and Vrsni, the yādavas, but they left it on account of the fear of Kālayavana and established themselves in Kusasthalī on lord Kṛṣṇa's advice (14.53.57).

Angas

Anga was one of the sixteen Mahā-Janapadas of ancient India and was very rich and prosperous.²⁶ Pāṇini groups together Anga, Vāṅga, Kalinga, Pundra, etc. all placed in the midland.²⁷ The Mahābhārata makes the races of Anga, Vāṅga, Kalinga, Pundra and Suhma to be the descendants of the Saint Dīrghatamas by Sudeśnā, wife of Bali.²⁸ The Br. P. also states that they were the sons of king Bali (13.35-37).

According to Zimmer and Bloomfield they were settled on the rivers Son and Ganges in later times but their early seat was presumably there also.²⁹ Pargiter considers them as a non-Aryan people that came over sea to eastern India.³⁰ Ethnographically they were connected with the Kalingas and other peoples of the plains of Bengal.³¹ Anga comprised the

25. 15.54, The ms. 'kha' here reads 'Āncakāh' for 'Andhakāh'.

26 Law B.C., India as described in the early texts of Buddhism and Jainism, P.19.

27 VI, 1,170; II, 4,62.

28 I. 104.

29 Altindisches Leben, 35; Hymns of the Av., 446, 449.

30 J.R.A.S., 1908, P. 852.

31 Cambridge history of India, I, P.534.

country round the modern Bhagalpur. ³²

The Br. P. mentions them as belonging to the eastern region along with the Vaṅgas, Maladas, Mālvartikas, Bhadratūṅgas, Pratijayas, Bhārṃaṅgas, Apamardakas, Prāḡjyotiṣas, Madras, Videhas, Tāmraliptakas, Mallas, Magadhakas and Nandas (27.52). Again they are mentioned with Vaṅgas, Kaliṅgas, Kāśmīras and Kosalas as residing in the mountain Rṣika (230.70).

Apamardakas

The Br. P. mentions them as occupying the eastern Janapadas along with others.³³ See Andhrakas.

Aparāntas

Generally the term Aparāntas is applied to all the tribes living in the western region of India. The word Aparānta in its narrowest sense is identified with northern Konkan with its capital at Sūrparaka. It ~~lay~~ to the west of Mahārāstra. Dr. Bhagwanlal Indraji thinks that Aparāntika refers to Ariake, which is the Greek name of the western coast of India.³⁴ The purāṇic accounts used the term in its

³² E. I. XXIV, Pt. 3, July.

³³ 27.52; Chaudhari reads it as Cāpamardakas, Op.cit.

³⁴ IA. VII. 259.

most extended sense including almost all the countries from the great ^{desert} ~~Rann~~ of Cutch upto Sopara to the north of Bombay, stretching inland as far as Mount Abu in the north and Nasik in the south.³⁵ Kalidāsa also used it as referring to the western coast of India extending from Malabar to Sind.³⁶ But Bhandarkar R.G. identified it with the western coast below Sahyādri³⁷. Fleet includes Konkan, Kathiawad, Cutch, and even Sind in Aparānta.³⁸ But Ap̥parānta is used in a restricted sense in Kāmasutra of Vātsyāyana.³⁹

The Brahma Purāṇa states that the Saurāṣṭras, Śūdras, Ābhīras and Arbudas lived in the Ap̥parānta country (19.17). But elsewhere it groups the Aparāntas along with the people residing in the north (27.44-51), viz., the Vāhīkaras, Vāṭadhānas, Sūtīras, Kālatoyadas, Śūdras, Vāhlīkas, Keralas, Gāndhāras, Yavanas, Sindhus, Sauvīras, Madrakas, Śatadruhas, Kāliṅgas, Pāradas, Hārabhūṣikas, Mātharas, Kanakas, Kaikeyas, Dambhamālikas, Kṣatriyas, Upamadeśas, Vaisīyas, Śūdras, Kambojas, Barbaras, Laukikas, Vīras, Tuṣāras, Pahlavas, Ātreyas, Bhāradvājas, Puṣkalas, Daśerakas, Lampakas, Śunaśokas, Kālikas,

35 Vāyu, 45.129, Mat. 114. 50-51, Mārka. 57.49.

36 Raghuvamśa IV. 51-58.

37 Trans. Second Int. Congress of Orient (1874), P.313.

38 IA. XXII.173; JRAS. 1910, P. 427.

39 P. 300, 371.

Jāṅgalas, Auśadhyas, Calacandras, Kirātas, Tomaras, Hamsamārgas, Kāśmīras, Karuṇas, Śūlikas, Kuhakas, and Magadhas. Elsewhere, the Br. P. states that the śūrparakas, Kālīdhanas, Lohas and Tālakatas as dwelling in the western region (24.59).

Arāmas

The Br. P. mentions them with Madras, Ambaṣṭhas and Parasikas (19.18).

Arbudas

They must have been the people dwelling on and around the Arbuda mountain which is identified with the modern Mount Abu which is the southern end of Aravalli hills.⁴⁰ The Br. P. mentions them along with Saurāṣṭras, Śūdras and Abhīras as dwelling in the western region (19.17).

The main range of the Aravalli hills terminates in the south-west corner of the Sirohī State, while 7 miles to the north-west, separated by a narrow valley, stands the celebrated mountain Abu, a good account of the religious merit of which is furnished by the Arbuda-khaṇḍa of the Skanda-Purāṇa.⁴¹

⁴⁰ Law B.C., Op.Cit., P. 400.

⁴¹ Chaudhari S.B., Op.Cit., P. 96.

Āryakas

They dwelt in Plakṣadvīpa and corresponded to the Brahmin class (20.17).

Asmakas

They formed one of the kṣatriya tribes of ancient India. They are not referred to in vedas but are mentioned in the Epics and purāṇas where they are classed with the most prominent kṣatriya peoples of ancient India, such as the Kurus and Śūrasenas.⁴² The Aṅguttara Nikāya⁴³ and the Purāṇas⁴⁴ state that Assaka was one of the sixteen Mahā-Janapadas of Jambūdvīpa (India).

In the Suttanipāta the Asmaka country is associated with Mūlaka and mentioned as situated on the bank of the river Godāvarī, immediately to the south of Patitthāna.⁴⁵

Rhys Davids opines that as the country is mentioned together with Avanti and as its position in the list of Mahā-janapadas is between Śūrasena and Avanti it appears probable

42 Mbh., Bhīṣmaparvan, Cr. ed. 6.10.42.

43 I.p. 213, IV., PP. 252, 256, 260.

44 Padma, Svarga Kh., Ch.III; Viṣṇudharmottara, IX.

45 Bhandarkar D.R., Carmichael Lectures, 1918, P.4,53.

that when the list was drawn up, Āsmaka was situated immediately north-west of Avanti, and in that case the settlement on the Godavari was a later colony and this is confirmed by the fact that there is no mention of Potanā in the list.⁴⁶ Again, in the *śutrālaṅkāra* of Asaṅga, Āsmaka is mentioned in the of the Indus and the Greek writers knew of a people called the 'Assakenoi' in eastern Afghanistan.⁴⁷

The Br. P. mentions them as belonging to the southern region along with the other tribes and associates them with Maulikas and Bhojavardhanas. Thus confirming to its location in the Godāvarī region (27,57). See 'Ābhīras'.

The Assakenians were great fighters; Greek writers admit that they offered a ~~xxx~~ stubborn resistance to Alexander, and once Alexander was even obliged to draw off his forces.⁴⁸

Atavyas

Atavi is a city of the Deccan mentioned in the Mbh.⁴⁹ They are referred in the Vāyu⁵⁰ and Matsya⁵¹ Purāṇas. In the Allahabad pillar inscription of Samudragupta the Aṭavikas

46 Buddhist India, PP. 27-8.

47 Law B.C., Op.Cit., P. 181.

48 The invasion of India by Alexander the Great - J.W.McCrindle, MDCCCXCIII.

49 Sabhāparvan, XXX, 1176.

50 XLV, 126.

51 CXIII, 48.

are mentioned who were perhaps aboriginal tribes dwelling in the jungle tracts of central India.⁵²

The Br. P. mentions them as occupying the southern region along with other tribes.⁵³ See 'Ābhīras'.

Ātrevas

In the Bhīṣma-parvan of the Mbh. they are mentioned in a list of fierce Mleccha people along with other barbarous tribes.⁵⁴ Elsewhere they are mentioned as a family of Brāhmaṇas dwelling in the Dvaitavana not far from the Sarasvatī.⁵⁵ The Harivaṃsa seems to suggest that the people originated from the Ṛṣi Prabhākara of Atri's race whence came the name of the tribe Ātreya.⁵⁶ The Mārka. P. mentions them as peoples of north along with the Bharadvājas, Puṣkalas, Kaśerukas, Lampakas, etc.⁵⁷

The Br. P. mentions them along with other tribes as belonging to north (27.48). See 'Aparāntas'.

Ausadhyas

The Br. P. mentions them with other tribes as

⁵² Law B. C., Op.Cit., P. 383.

⁵³ 27.56; the ms. 'kha' reads 'Āpah' for Aṭavyas.

⁵⁴ Cr. ed. VI. 10.67.

⁵⁵ Vanaparvan, XXVI, 971; CLXXVII, 12.354-62.

⁵⁶ XXXI, 1660-8.

⁵⁷ LVII, 39-40.

occupying northern region (27.49). See 'Aparāntas'.

Bāhlikas

They are the same as the Vāhlikas, Vāhikas and Vāhikas. Bāhika Prātīpya, a king of this tribe, is mentioned in the Śatapatha Brāhmaṇa.⁵⁸ According to Vāyu Purāṇa, Śiva Purāṇa⁵⁹ and Kāvya Mīmāṃsā of Rājasekhara they are placed in the northern division. Thus it should be identified with some region beyond Punjab. The Meharauli Iron pillar inscription proves that they were settled beyond the Indus. Accordingly, the country of the vāhikas may be identified with the region now known as Balkh, in other words they should be identified with the 'Baktriot' occupying the country near Arachosia in the time of the geographer Ptolemy.⁶⁰

The Br. P. mentions them along with the other tribes occupying north (27.45). See 'Aparāntas'. Elsewhere they are mentioned along with Pañcālas, Matsyas, Madras, Kekayas, Śūrasenas, Kāśmīras, Taṅgaṇas, Khasas, Pārvatīyas, Kirātas,

58 XII,9,3,103 and 13; Mbh. Adi. 95,44; Udyoga (Cr.ed) 47.6; Sabhā Cr.ed. II 24.15.

59 VII, 60,20; cf. also Rāmāyaṇa, Kiṣkindhyā Kāṇḍa, 44.13.

60 Raychaudhari H.C., PHAI, 4th ed. P.449, f.N., IA, 884,P.408; cf. also Raychaudhari's Paper on 'The Karddamaka Kings' in I.H.Q., Vol.IX, No.1, pp. 37-9; Indian Culture, I.518-19; Siṅcar D.C., Select inscriptions bearing on Indian history and civilization, Publ. by Uni.of Decca, 1942. cf. also Pargiter Dynasties of Kali age, p. 50, C.Cakravarty ABORI, 1926-7, P.174; Jayaswal K.P., JBORS, XVIII, P.31; Smith JRAS, 1897, PP. 15-17; Majumdar R.C., Early History of Bengal, Decca Uni. Bulletin, No.3, 1925, P. 7.

Karnaprāvaranas and Marus (54.12).

Bālevas

The Angas, Vāngas, Kalingas, Pundras and Suhmas were named after the five sons of Bali and were called Bāleya kṣatriyas and Bāleya Brahmins.⁶¹

The Br. P. also states that they were the descendants of king Bali and on Brahmā's words, they became Brahmins as well as kṣatriyas well-versed in sāstras and sastras respectively (13.31.34).

Barbaras

The Mahābhārata associates the Barbaras with the Ambasthas, Paisācas, Kulindas, etc.⁶² and also with the Yaunas, Kambojas, Gāndhāras and Kirātas and place them on the uttara-patha or northern country.⁶³ The Matsya purāṇa also places them in countries watered by the cakṣu stream of the Ganges before it entered the sea.⁶⁴ The Mārkaṇḍeya⁶⁵ places them in the Sindhu country and the Brhatsamhitā refers to them as a north or north-west tribe.

⁶¹ Pargiter, AIHT, P. 158.

⁶² Sabhāparvan, Cr.ed. 29.115, Drona 119.14.

⁶³ Cr.ed. 12, 200. 40.

⁶⁴ CXXI, 45-51.

⁶⁵ LVII, 39.

The Brahma-purāṇa also mentions them with other tribes as occupying the northern region (27.47). See 'Aparāntas'.

According to Chaudhari S.B. they represent the various rude tribes who lived in the unexplored regions in the lower course of the Oxus near about the trans-caspian province and that there is no sufficient ground to hold that the people of this name known to classical writers are the same as the Barbaras of the Brhatsamhitā list.⁶⁶

Bhadrātūṅgas

They are mentioned with other tribes as occupying the eastern region.⁶⁷ See 'Andhas'.

Bharadvājas

The Mārkaṇḍeya P. places them in the north.⁶⁸ The Mbh. places them in the upper Gangetic region near the hills.⁶⁹ Bharadvāja, the Ṛṣi, was evidently the originator of this tribe. In the Bhīṣmaparva of the Mahābhārata, are mentioned in a list of fierce Mleccha people along with other barbarous tribes, mainly

⁶⁶ Chaudhari S.B., Op.cit., P.113.

⁶⁷ 27.52, the ms. 'ka' reads 'Brahmatūṅgas'.

⁶⁸ LVII, 39-40.

⁶⁹ Ādiparva CXXX, 5102-6; CLXVI, 6228-32; Vanaparva (Cr.ed.) 3, 135. 9; Śalya XLIX, 2762-2824.

on the north and north-west⁷⁰ and in the Harṣa-carita in a list of countries famous for ~~xxx~~ horses, Bharadvājas are mentioned between Kāmboja and Sindhu.⁷¹

The Br. P. mentions them along with other tribes as occupying the northern country (27.48). See 'Aparāntas'.

Bharyāngas

They are mentioned with other tribes as belonging to eastern region (27.52). See 'Andhas'.

Bhāvinas

They belonged to the Plakṣadvīpa and corresponded to Śūdra class (20.17).

Bhojas

The Bhojas were one of the five sub-tribes constituting the Haihayas, who claimed descent from Yādu.⁷² Banerjee D. R. points out on the authority of a copper plate discovered at Khalimpura that the kings of the Bhojas, Matsyas, Kurus, Yādus and Yavanas were forced to acknowledge cakrāyudha as the king of Kānyakubja.⁷³ They were a Yādava tribe who dwelt in

⁷⁰ Cr.ed. 6.10.67.

⁷¹ P. 50.

⁷² Cambridge History of India, Vol. 1, P. 316.

⁷³ Vāṅgālār Itihāsa, Pt.1, PP. 167-8.

north-eastern Gujarat.⁷⁴

The Br. P. mentions them as occupying the Vindhya region along with other tribes, viz. Malajas, Karkasas, Melakas, Colakas, Uttamarnas, Dasarnas, Kiṣkindhakas, Toṣalas, Kośalas, Traipuras, Vaidisas, Tumburas, Caras, Yaṇanas, Pavanas, Abhayas, Rundiķeras, Carcaras and Hotrḍhartās (27.59-62).

Bhojavardhanas

The Mārkaṇḍeya Purāṇa places the Bhojavardhanas along with the Maulikas, Āsmakas, Andhas, Naiṣiķas and Kuntalas in the southern region.⁷⁵ The tribe cannot be satisfactorily identified.⁷⁶ Bhojavadhā occurs in the Barhut inscriptions.⁷⁷

The Br. P. mentions them along with other tribes as occupying the southern country (27.57). See 'Ābhīras'.

Calacandras

They are mentioned with other tribes as occupying the northern region (27.49). See 'Aparāntas'.

⁷⁴ Vāyu, XLV, 132; CXIII, 52.

⁷⁵ LVII, 48-9.

⁷⁶ Law B. C., Op.Cit., P. 393.

⁷⁷ Barua and Sinha, Barhut Inscriptions, P. 15.

Caras

They are mentioned with the other tribes as occupying Vindhya region (27.61). See 'Bhojas'.

Carcaras

They are mentioned with other tribes as belonging to the Vindhya region (27.61). See 'Bhojas'.

Citramārgas

They are mentioned as resorting to mountains along with other tribes, viz. Nihāras, Tuṣamārgas, Kuravas, Taṅgaṇas, Khasas, Karṇaprāvaraṇas, Ūrṇas, Darghas, Kuntakas, Mālavas, Kirātas and Tomaras (27.63,64).

Colakas

According to Dr. Barnett, the Tamilagam or Tamil realm extended over the greater part of the modern Madras Presidency, its boundaries being on the north a line running approximately from Pulicat on the coast to Venkātāgiri, on the east the Bay of Bengal, on the south Cape Camorin, and on the west the Arabian sea as far north as the 'White rock' near Badagara, to the south of Mahī - Malabar was included in it.⁷⁸ The area of Cola

⁷⁸ Cambridge History of India, Vol. 1, P. 595.

kingdom included the modern districts of Tricinopoly and Tanjore and part of the Pudukkottah.⁷⁹

The Brahma-Purāṇa mentions them with other tribes as belonging to the Vindhya region.⁸⁰ See 'Bhojas'.

Dambhakas

They are mentioned along with other tribes as occupying the southern region.⁸¹ See 'Ābhīras'.

Dambhamālikas

They are mentioned along with other tribes as occupying the northern region (27.56). See 'Aparāntas'.

Damins

They belonged to Kuśadvīpa and corresponded to the Brahmin class.⁸²

Dandakas

The Matsya⁸³ and Vāyu Purāṇas⁸⁴ describe Daṇḍakas

79 K.A.Nilakantha Sastri, The Colas, Ch.II, P.22.

80 27.59, the mss. 'kha' and 'ga' read the 'Utkalas' in place of 'Colakas'.

81 27.57; the ms. 'kha' reads Dambhaves.

82 20.39; the mss. 'ka' and 'kha' read 'Dayinah' and 'Deminah' respectively.

83 114.46-8.

84 45.126.

along with Pulindas, Vaidarbhas and Vindhyaś as belonging to the Dakṣiṇāpatha region. They are the people dwelling in the Daṇḍaka forest. According to the Rāmāyaṇa, the forest seems to have covered almost the whole of central India from Bundelkhand region to the Godāvarī⁸⁵, but the Mahābhārata seems to limit the Daṇḍaka forest to the source of the Godāvarī.⁸⁶

The Br. P. mentions them with other tribes as belonging to the southern country (27.56). See 'Ābhīras'.

Darghas

They are mentioned along with other hill-tribes (27.63). See 'Citramārgas'.

Darvas

The Mahābhārata associates them with the Trigarttas, the Daradas and other northern tribes to the north of the Punjab.⁸⁷ A river or town called Darvī is mentioned and a tirtha Devī-Saṃkramaṇa is placed between the sources of the Jumna and Indus,⁸⁸ and this tract perhaps was their territory.⁸⁹

⁸⁵ J.R.A.S., 1894, P.241; cf. Jātaka, Fausboll, Vol.V, P. 29.

⁸⁶ Sabhāparvan, Cr.ed. 2.28.43; Vanaparvan, Cr.ed. 3.83.38.

⁸⁷ Pargiter, Mārkaṇḍeya P., P.324 notes.

⁸⁸ Vanaparva, Cr.ed. 3.82.40.

⁸⁹ Pargiter, Op.Cit.

But Lassen places the Darvas between the Indus and Jhelum in the north-west of Kashmir.⁹⁰

The Br. P. associates them with Śakas, Yavanas, Kambojas, Pāradas, Koṇisarpas, Māhīśakas, Colas, Keralas, and others, and their dharma was uprooted by king Sagara (8.49,50).

Daśārnas

It appears that during the epic period they had more than one settlement. The Mbh. seems to refer to two Daśārnas, one in the west⁹¹ and another in the east.⁹² The Rāmāyaṇa and the Purāṇas refer to a Daśārṇa country as dwelling in the Vindhyan tract.⁹³

The Br. P. also mentions them as dwelling in the Vindhya region, along with the other tribes (27.60). See 'Bhojas/'; and associates them. Elsewhere with the countries Kirātas, Kalinga, Koṅkana, Kṛmi, Kumārī, Taṅgana, Kratha, the northern bank of Sindhu and the southern bank of Narmada as unfit for śrāddha (220.8,9).

90 Indian Alt., Map.

91 Mbh., Sabhāparvan, Ch. 32.

92 Mbh., Ibid., Ch. 30.

93 Rāmāyaṇa, Kiśkindhā K 41,8-10; Brd.P. Ch.49; Va.45; Matsya Ch.114; Mārka. Ch.57; Vāmana P. 13.

Daserakas

Pargiter states that they appear to have comprised the several bands as the word 'gana' is nearly always used with their name.⁹⁴ Hemacandra identifies it with Māravā which was the name of Marwar.⁹⁵

The Mark. P. places them with Vāṭadhānas, Śividas, Śavadhanas, Puṣkalas and Kairātas as peoples of north.⁹⁶ They are mentioned in the Mahābhārata as taking part in the Kuru-kṣetra war.⁹⁷

The Br. P. mentions them along with other tribes as occupying the northern region (27.48). See 'Aparāntas'.

Dhanyas

They belonged to Krauñcadvīpa and corresponded to the Vaisya class (20.53).

Gandhāras

Gandhāra, Kāpiśa, Bāhika and Kāmboja were the famous

94 Mark. P., P. 321.

95 Abhidhāna P.382; cf. also Trikaṇḍasēsa of Puruṣottamadeva, published by K.Śrī Kṛṣṇadas, Venkates'vara Press, Bombay, 1616, P.31. cf. Chaudhari Ś.B., Article in the Journal of the Gaṅgānatha Jha Research Institute, Vol.VI, Pt.3, PP.283-288.

96 LVII, 44. ~~(6.112.108) (6.46.47) (6.112.108)~~

97 Bhīṣma, (Cr.ed.) 6.46.47, 6.112.108; Drona (Cr.ed.) 7.10.16, 7.19.7.

countries of the trans-Indus region of India. The Gāndhāra Janapada was bounded by the river Kabul in the south and extended from Takṣaśilā in the east to the river Kunar.⁹⁸

It formed an integral part of India from the earliest times and its history can be traced in unbroken continuity from Rīgvedic times down to the present day.⁹⁹

Gandhara was on the N.W. frontiers of India in the neighbourhood of the Kambojas, Madras and similar other tribes, but there are differences of opinion as regards its exact boundaries. According to the generally accepted view Gāndhāra denotes the region comprising the modern districts of Peshawar in the N.W. Frontier Province and Rawalpindi in the Punjab; but in the old Persian inscriptions it seems to include also the district of Kabul in Afghanistan.¹⁰⁰ Rhys Davids states that Gandhara was the district of E. Afghanistan, probably including the N.W. Punjab.¹⁰¹ Dr. S. K. Aiyangar holds that Gandhara was equivalent to E. Afghanistan, extending from the Afghan mountains to the district somewhat to the east of Indus.¹⁰² According to

⁹⁸ Chaudhari S.B., *Ethnic Settlements in Ancient India*, P.132.

⁹⁹ Rapson, *Ancient India*, P. 81.

¹⁰⁰ Rapson, *Ancient India*, P. 81.

¹⁰¹ *Buddhist India*, P.28; cf. also Vincent Smith, *Asoka*, 270.

¹⁰² *Ancient India*, P. 7.

Dr. D. R. Bhandarkar, Gāndhāra included the western Punjab and eastern Afghanistan.¹⁰³ In the Ain-i-Akbari, Gāndhāra forms the district of Pukāly lying between Kashmir and Attock.

N.L.Dey opines that Gandhara comprised the modern districts of Peshawar and Hoti Murdan or what is called Esfzai country.¹⁰⁴

Cunningham fixes the following boundaries to Gandhara. Laghman and Jalalabad on the west, the hills of Swat and Bunir on the north, the Indus on the east, and the hills of Kalabagh on the south.¹⁰⁵

Wilson took them to be the people south of the Hindukush, from about the modern Kandahar to the Indus, and extending into the Punjab and the Kashmir.¹⁰⁶ From this it appears that the boundaries of the country varied at different periods in its history and at one time it appears to have included the Afghan district round Kandahar, but afterwards it receded to the mountains on the Indian frontier.¹⁰⁷

According to the Matsya, Vāyu and Viṣṇu Puranas a certain Gāndhāra was born in the family of Druhyu, one of the sons of Yayāti and the kingdom of Gāndhāra was named after

103 Carmichael lectures, 1918, P.54.

104 Geographical dictionary, P. 23.

105 Ancient Geography, P. 48.

106 Ancient India as described by Ptolemy, Mecrindle, PP.115-6.

107 Law B.C., Tribes in Ancient India, P. 10.

him.¹⁰⁸ According to the Brahma and Bhāgavata Purāṇas, Gāndhāra was fourth in the line of descent from Druhyu.¹⁰⁹ The Br. P. further states that the horses of the Gāndhāra country are well-known (13.150-151). The Br. P. locates them as occupying the northern country along with the other tribes.¹¹⁰ See 'Aparāntas'.

Golāṅgūlas

No people of the name Go-lāṅgūlas are known. The Matsya Purāṇa reads Colas and Kulyas¹¹¹ and the Vāyu, Caulyas and Kulyas instead.¹¹² They cannot be satisfactorily identified.

The Br. P. mentions them along with other tribes as occupying the southern country (27.54). See 'Ābhīras'. Pargiter states that the name 'Golāṅgūlas' is a pure fancy, stories of tailed races being common all over the world.¹¹³

108 Matsya 48; Vayu 99; Viṣṇu, Aṅka 4th, Ch.17.

109 Br. P. 13.150,151; Bhāg. 9th Skandha, Ch.23.

110 27.45; for details vide Law B.C., Op.Cit., PP.9-17; Vincent Smith, History of Fine Art in India and Ceylon, James Fergusson 'History of Indian and Eastern Architecture'; John Marshall 'A Guide to Taxila'; and Contributions to A.S.I. (Annual reports) by J.Ph.Vogel, D.B. Spooner, Sir John Marshall and A.Cunningham.

111 CXIII, 46.

112 XLV, 124.

113 Mārk.P., P. 331,n.

Haihayas

The Matsya¹¹⁴ and Vāyu¹¹⁵ purāṇas style the first dynasty of Mahīṣmatī as Haihaya. The Matsya P. mentions five branches of the Haihayas, viz. Vītihotras, Bhojas, Avantis, Kuṇḍikeras or Tuṇḍikeras and the Tālajaṅghas.¹¹⁶ The Mahā-padma Nanda, the first Nanda king, is described in the Vāyu, Matsya and Brahmāṇḍa Purāṇas as the destroyer of all the kṣatriya families who ruled over the different parts of India along with Saṁsunāgas, viz. the Ikṣvākus, Kurus, Pāṇcālas, Kāśīs, Maithilas, Vītihotras, Haihayas, Kalingas, Āśmakas, Śūrasenas and others.¹¹⁷ Therefore, it appears that they were one of the ruling kṣātrīya dynasties of ancient India. According to E.J. Rapson, the Haihayas, Āśmakas, Vītihotras and Śūrasenas belonged to the great family of the descendants of Yadu who occupied the countries of the river Chambal in the north and the river Narmadā in the south, though, it is difficult to identify the kingdoms indicated by these different names.¹¹⁸

The Haihayas ruled from Ratanpur 16 miles north of Bilaspur town and the territories of the Haihaya kings comprised

114 43, 8-29.

115 94, 5-26.

116 43. 48-9.

117 Ray Chaudhari, PHAI, 4th ed., P. 1441.

118 Cambridge History of India, Vol.1, P.316.

36 garhs or forts and from it the name Chhatisgarh came into being.¹¹⁹

According to the Epic and Purāṇic tradition the Haihayas were ruling in the Avantī-Māndhātā region, and tradition runs that kṛtavīrya's son Arjuna raised the Haihaya power to eminence and captured Māhīṣmatī from the Karkotaka Nāgas.¹²⁰ The Haihayas including their five constituent elements or branches, viz. the Vītihoṭras, Śaryatas, Bhojas, Avantis and Tuṇḍikeras all belonging to the family of Yadu, were spread over the whole extent of country from the river Jumnā to the river Tāptī.¹²¹

The Br. P. states that originally they descended from king Yadu (13.204) and their descendants were vītihoṭras, Sujātas, Bhojas, Avantayas, Taṇḍikeras, Tālajaṅghas and Bhāratas (13.204). There was a great fight between the Haihayas and king Bāhu and they dethroned him but his son Sagara revenged and killed the Haihayas. In their fight with Bāhu, the Haihayas were helped by Tālajaṅghas, Śakas, Yavanas, Pāradas, Kāmbojas and Pahnavaś.¹²²

119 Epigraphia Indica I.35, 11-12.

120 Pargiter, AIHT, P.266.

121 Pargiter Mārk.P., P.371; AIHT, P.267.

122 (8.29.43); cf. Vāyu, varṅ. ed., Ch.88; Harivaṃśa Chs.13-14.

Hamsamārgas

They are mentioned in the Mār̥k. P.¹²³ and in the Bhīṣmaparvan list of the Mbh.¹²⁴ According to the Matsya Purāṇa, the river Paosni flowed through the countries inhabited by Tamaras and Hamsamārgas. The description of the Matsya P. seems to locate the two tribes in the region east of Tibet.¹²⁵ The Br. P. mentions them with other tribes as belonging to the north (27.50). See 'Aparāntas'.

Hārabhūśikas

The Mk. P. locates them with the Kalingas, Pāradas and Mātharas.¹²⁶ They cannot be satisfactorily identified. The Vāyu¹²⁷ reads Hārapūrikas and the Matsya¹²⁸ reads Hāramūrtikas.

The Brahma Purāṇa mentions them in the north along with the other tribes¹²⁹. See 'Aparāntas'.

Hotradhartas

The Br. P. mentions them with other tribes as belonging to the Vindhya region (27.61).

123 LVII, 41.

124 IX, 377

125 Law B.C., Op.Cit., P. 398.

126 LVII, 37.

127 XLV, 116.

128 CXIII, 41.

129 27.46; the ms. 'ga' reads 'Hāramūśikas'.

Jāṅgalas

They are mentioned with other tribes as dwelling in the north (27.49). See 'Aparāntas'.

Kaikeyas

They are intimately related to the Uśīnaras and the Sivi as they were traditionally descended from one of the four sons of Sivi Uśīnara and the Janapada Kekaya was named after them¹³⁰. The Viṣṇu P. mentions a Kaikeya king Dhr̥ṣṭaketu.¹³¹

It appears that one of the branches of the Kekayas seems to have migrated as far south as the Mysore country, where they established a settlement. They were probably an ancient ruling family of Mysore, and were connected by marriage with the Ikṣvākus, a famous royal dynasty, known from inscriptions discovered from the ruins of the Jagayyapeta stupa in the kṛṣṇā district,¹³² as well as from Nāgārjunīkonda.¹³³

The Br. P. mentions them with other tribes as belonging to the north (27.46). See 'Aparāntas'. The Kekaya is mentioned

¹³⁰ Br.P. 13.26; Vāyu P.99; Matsya 48; Viṣṇu IV.18; Agni 276; Pargiter A.I.H.T., P.264.

¹³¹ Bk. IV., Chap. XIV.

¹³² Archaeological survey of South India, Vol.2, PP.110-111.

¹³³ Ed.Vogel, Epigraphia Indica, Vols.XX, XXI; Annual report of South Indian Epigraphy, 1926, P.92, 1927, PP.71-74.

as one of the eighteen viṣayas in the Bārhaspatya Arthasāstra.¹³⁴ Cunningham identifies Rājagrha or Girivraja, the capital of Kekayas, mentioned in the Rāmāyaṇa,¹³⁵ with Girjak or Jalalpur on the river Jhelum in the Jhelum district. Thus the Kekaya country on the line of Jhelum lay to the east of the Gāndhāras and west of the Mādras, and comprised the modern districts of Jhelum, Gujarat and Shahpur.¹³⁶

Kālatoyadas

They are mentioned with other tribes as occupying the north (27.44). See 'Aparāntas'.

Kālidhanas

They are mentioned as occupying the west with other tribes, viz. Sūrparakas, Lohas and Tālakatas.¹³⁷

Kalingas

The Kalingas, Aṅgas, Vāṅgas, Puṇḍras, and Suhmas have been named after the five sons of Bali, viz. Kalinga, Aṅga,

¹³⁴ ed. by F.W.Thomas, Punjab Sanskrit Series, No.1, 1921, PP. 20-21, Sūtras 87-98.

¹³⁵ ii. 67.7.

¹³⁶ Archaeological survey of India, Annual report, II.14.

¹³⁷ 27.58; the ms. 'ka' reads 'Kālihanas'.

Vaṅga, Puṇḍra and Suḥma; and all of them were called Bāleya kṣatras and Bāleya Brahmins.¹³⁸

The Mārka. P. states that they dwelt in the south along with the Mahārāṣṭras, Māhīṣakas, Ābhīras, Vaiśikyas, Savaras, Pulindas and others.¹³⁹ According to the Br. P. also the Kalingas are associated with Paṇḍras and Magadhas (19.16) and are mentioned as living in south along with other tribes (27.55). See 'Ābhīras'.

According to epic evidence as contained in the Mbh.; the Kalinga country comprised the entire tract of country lying along the coast of ~~the~~ Vaitarani in Orissa to the borders of the Āndhra country.¹⁴⁰ Kālidāsa in his Meghadūta mentions both Utkala and Kalinga, from which it is evident that they were two distinct countries. The Brahma P. also mentions them separately and states that there were good relations among the kings of Kalinga, Utkala, Avantī and Kośala (47.7). Elsewhere it states that the king of Kalinga induced Rukmin to call Balarāma for dice and that he was afterwards killed by Balarāma (201.10).

138 13.31,32; Fargiter, A.I.H.T., P.158; cf. Mbh. XII, Ch.5, 6607.

139 LVII, 46-7.

140 (Cr.ed.) III, 114,4; cf. also Ray Chaudhari, PHAI, 4th ed., P. 75.

They are not mentioned in the north Indian history until the time of Juan Chwan's visit to the country in about the second quarter of the 7th century A.D. The Br. P. places them along with the other tribes in north also (27.46). See 'Aparāntas'.

Again, they are located in the Madhyadeśa along with other tribes (27.41,42). See 'Andhrakas'. They along with Aṅgas, Vāṅgas, Kāśmīras and Kośalas are said to reside in the R̥ṣika mountain (230.70).

According to Baudhāyana, the country was branded as an impure one and was included in his list of Saṃkīrṇa yonayaḥ.¹⁴¹ The Brahma-Purāṇa also associates with other countries like Kirāta, Koṅkaṇa, Kṛmi, Daśārṇa, Kumārya, Taṅgaṇa, Kratha, the northern bank of Sindhu, the southern bank of the river Narmadā and the eastern bank of Karatoyā as unfit for śrāddha (220.8).

Kambojas

They appear to be one of the early vedic tribes. Their earliest mention occurs in a list of ancient vedic teachers given in the vaṃśa Brāhmaṇa of the sāmaveda.¹⁴² They are mentioned by Nāśka¹⁴³, Mbh.¹⁴⁴, Pāṇini.¹⁴⁵

141 I, 1.30-1.

142 Edited by Paṇḍit Satyavrata Sāmasramī.

143 Nirukta II, 8.

144 Sabhāparvan Chs.51, 3; 18,19.

145 Sūtra IV. 1.175.

Rhys Davids states that it was a country in the extreme north-west of India with Dvārakā as its capital.¹⁴⁶ Dr. S. K. Aiyangar places it in the territory answering to the modern Sindh and Gujarat.¹⁴⁷ V.A.Smith places them among the mountains either of Tibet or of the Hindukush and further states them to have spoken Iranian.¹⁴⁸ According to McCrindle, Kamboja was Afghanistan, the Kaofu of Hsuan Tsang.¹⁴⁹ In the vedic Index, the Kāmbojas are said to have settled to the north-west of the Indus and were settled to the north-west of the Indus and were the Kāmbujāya of the old Persian inscriptions.¹⁵⁰ According to Sir Charles Elliot, they were probably Tibetans or inhabitants of its border lands.¹⁵¹ Dr. H.C.Ray Chaudhari points out Rājapura as the home of Kambojas on the evidence of the Mahābhārata.¹⁵² The Brahma-Purāṇa mentions them as dwelling in the north along with other tribes (27.48), See 'Aparāntas'.

In the Brahma-Purāṇa, it is stated that they were formerly ksatriya and that at first they helped the Haihayas and

146 Buddhist India, P. 28.

147 Ancient India, P.7; cf. also P.N.Banérjee 'Public Administration in Ancient India', P.56.

148 Early History of India, 4th ed. P.193, f.n.1.

149 McCrindle, Alexander's invasion, P.38 .

150 & cf. also Bhandarkar D.R., Carmichael Lectures, 1918, PP.54-5.

151 Hinduism and Buddhism, Vol.1, P.268; Vol.III, P.6; cf. also M.Foucher - Iconographie Bouddhique, P.134.

152 (Cr.ed.) VII, 4-4, Political history of India from the accession of Parikshit to the coronation of Simbisāra, P.77.

Tālajāṅghas along with Śakas, Yavanas and Pāradas in dethroning the Ikṣvāku king Bāhu but afterwards Sagara, the son of king Bāhu, determined to take revenge and after killing the Haihayas he was engaged in annihilating the others but all these tribes secured the aid of Vasīṣṭha, Sagara's spiritual preceptor. Listening to the words of Vasīṣṭha, Sagara set the Kāmbojas free after having completely shaven their heads.¹⁵³ Thus though they were formerly kṣatriyas, Sagara caused them to give up their own religion. According to Manusmṛti,¹⁵⁴ the Kāmbojas, Śakas, Yavanas and other kṣatriya tribes were gradually degraded to the condition of Śūdras on account of their omission of the sacred rites, and of their not consulting the Brahmins. The Mayūravyaṁsakādigaṇa of Pāṇini speaks of the Kāmbojas as Muṇḍa or shaven-headed.¹⁵⁵ According to Chaudhari S.B., the identification of Kamboja-Janapada with Kāśmīra and eastern Afghanistan does not satisfy the conditions generally.¹⁵⁶

Kanakas

The Mbh.¹⁵⁷ groups them along with Śakas, Tuṣākas and other mountainous people as bringing presents to the Pāṇḍavas of

¹⁵³ 8.35-51; cf. Vāyu, Vāṅg ed., Ch.88; Harivaṁśa chs. 13,14.

¹⁵⁴ X. 43,44; vide also Kautilya's Arthaśāstra, trans.Shama Shastri, P.455.

¹⁵⁵ cf. also Max Müller, History of Sanskrit literature, P.28.

¹⁵⁶ IHQ. XXVI, 118; vide also Dr.Agrawala, IHQ, XXIX, 13-14.

¹⁵⁷ Mbh. (B.) ii, 49. 25.

Paipīlika gold. Chaudhari S.B. concludes that the people came from across the Tibetan border land to the valley of the Ganges.¹⁵⁸

The Brahma P. mentions them as Kanakas with other tribes as belonging to the northern country.¹⁵⁹ See 'Aparāntas'. The word Kanaka makes its association with gold highly probable.

Karkasas

They are mentioned along with other tribes as belonging to the Vindhya region (27.59). See 'Bhojas'.

Karnaprāvaranas

The Mahābhārata puts them in bad company along with the Niśādas.¹⁶⁰ The Matsya Purāṇa states that the river Pāvanī flowed through Asvamukhas, Karnaprāvaranas, Tomaras and Hamsamārgas.¹⁶¹ Pāvanī was presumably a river of the central Himālayan mountain system. Dr. B.A.Saletore depicts them as tribes of historical India along with Lambakarnas, Ekapādas, Yaksas, and Kinnaras,¹⁶² and according to Chaudhari S.B., the

¹⁵⁸ IHQ, 11, 759.

¹⁵⁹ 27.46; the ms. 'ka' reads 'Karakas'.

¹⁶⁰ (Cr.ed.), II. 28.39.

¹⁶¹ 121. 55 ff.

¹⁶² The wild tribes in Indian History, Lahore, 1935.

Karṇaprāvarāṇa country may be located in the eastern Himālayas.¹⁶³ The Br. P. mentions them as a hill-tribe along with other tribes (27.63). Elsewhere they are associated with Pañcālas, Matsyas, Madras, Kekayas, Bāhlikas, Śūrasenas, Kāśmīras, Taṅgaṇas, Khasas, Pārvatīyas, Kirātas, Marus, Antyajas and Antyajātis (54.12,13).

Karunas

They are mentioned along with other tribes as belonging to the northern country (27.50). See 'Aparāntas'.

Kāśīs

Kāśī was the ancient name of the kingdom of which the chief city was Bārāṇasī, the modern Banares, which is situated 80 miles below Allahabad on the north bank of the Ganges, at the junction between that river and the river Bārāṇā.¹⁶⁴

Kāśī figures prominently in the Mahābhārata and the Purāṇas. The Brahma-Purāṇa relates the story of Divodāsa as follows.: Śaunihotra, a certain king of Kāśī, had a son named Dhanvantari who studied the Āyurveda with Bharadvāja, and later became king of Kāśī. Divodāsa was the great-grandson of

¹⁶³ IHQ, XXI, 313, fn. 112.

¹⁶⁴ Rhys Davis, Buddhist India, P.34.

Dhanvantari and in his time Benaras was deserted owing to curse and was infested by a Rākṣasa named Kṣemaka. Divodāsa left Benaras and founded his kingdom on the banks of the river Gomatī. Once Bhadrāsreṇya, son of Mahīṣman and king of Yadu dynasty, acquired Benaras. His sons were defeated by king Divodāsa who recovered the city, sparing the life of Bhadrāsreṇya's youngest son, Durdama. Later, however, this Durdama again took Benaras which was then recovered by Pratardana, son of Divodāsa. It is also stated that Alarka Saunati, grandson of Pratardana, re-established the city of Benaras after killing the Rākṣasa Kṣemaka.¹⁶⁵

The Cambridge history of India informs us that at different periods Kāśī came under the sway of the three successive Suzerain powers of north India; - the Purus of Vatsa, the Ikṣvākus of Kośala and the kings of Magadha; but it seems to have enjoyed independent power between the decline of Vatsa and the rise of Kośala when king Brahmadatta conquered Kośala, possibly about a century and a half before the Buddha's time.¹⁶⁶

The Brahma-Purāṇa mentions them as dwelling in the Janapada of the Madhyadeśa (27.41). See 'Andhrakas'.

¹⁶⁵ 11.40-54; 13.57-74; Harivaṃśa chs. 31-2; Vāyu ch. 92.

¹⁶⁶ P. 316.

Kāśmīras

It occurs in the ganas to Pāṇini's work and they belonged to the same group as the Śālvas¹⁶⁷. The Mahābhārata states that the kṣatriya heroes of Kāśmīra were conquered by Arjuna.¹⁶⁸ Dr. Stern remarks that Kāśmīra must have been in the time of Hieun Tsang, just as now, restricted to the great basin of vitastā, and the side valleys drained by its tributaries above the ~~xxxx~~ Baramula defile.¹⁶⁹ According to the author of kathā saritsāgara Hiraṇyapura was the capital of Kāśmīra and that the Himālayas encircled Kāśmīra and that it was loved by the waters of the vitastā.¹⁷⁰

The Brahma Purāṇa places them in the north along with other tribes (27.50). See 'Aparāntas'. They are also associated with Pañcālas, Matsyas, Madras, Kekayas, Bāhlīkas, Śūrasenas, Taṅganas and Khasas (54.12-13) and elsewhere they are mentioned along with Aṅgas, Vāṅgas, Kaliṅgas, and Kośalas as dwelling in the Rṣika mountain (230.70).

Kaulikas

They are mentioned with other tribes as belonging to

¹⁶⁷ Devapathādī gaṇa V. 3.100; cf. x IIIQ, XXVII, 237 fn.

¹⁶⁸ (Cr.ed.) II, 24.16.

¹⁶⁹ Kalahana's Rājataranginī, ed. by M. A. Stein.

¹⁷⁰ Trans. by C.H.Tawney, Baptist Mission Press, Calcutta, 1880 - II, P.82, 113, 115, 196.

the southern country.¹⁷¹ See 'Ābhīras'.

Kauravas

They are one of the most ancient and prominent of the Indo-Aryan kṣatriya tribes. They are mentioned in the R̥gveda.¹⁷² Prof. Keith incorporates the Kurus with the Bharatas.¹⁷³ In the Brāhmaṇa literature they acquire the greatest prominence among the kṣatriya tribes of ancient India.¹⁷⁴ Elliot points out that at the time when the Brāhmaṇas and earlier upaniṣads were composed, the principal political units were the kingdoms of the Pañcālas and Kurus in the region of Delhi.¹⁷⁵ The Kuru country was the centre from which the Indo-Aryan culture spread throughout the whole country.

The Br. P. states the Kauravas were so-called after Kuru, the son of Saṃvaraṇa (13.107). The ancient Kuru country comprised of Thāpēsvara and included Śoṇapāt, Amin, Karnal and Pāṇipat and was situated between Saraswatī on the north and Dṛṣadvatī on the south.

171 (27.57), the ms. 'ka' reads 'Kālikas'.

172 x.33,4; IV, 38,1; VII. 19,3, VIII.23.

173 Cambridge history of India, Vol.1, P.118; Vedic Index, I. 167-8; Prof. Rapson, Camb. Hist. of India; Vol.1, P.47.

174 Aitareya Br. VIII,14; Śatāpatha Br. XII, 9,3,3; vide also Chāndogya I.10.1-7; Manu II.17-19; Gītā-1.1.

175 Hinduism and Buddhism, Vol. 1, P.20.

Keralas

The Mārkaṇḍeya,¹⁷⁶ Vāyu¹⁷⁷ and Matsya¹⁷⁸ purāṇas locate them in the south. According to L.O.Barnett, the chora or Kerala territory comprised Travancore-Cochin and the Malabar district.¹⁷⁹

The Br. P. differs and mentions them with other tribes as belonging to the north India (27.45). See 'Aparāntas'. Elsewhere they are mentioned along with Śakas, Yavanas, Kāmbojas, Pāradas, Koṇisarpas, Māhīśakas, Darvas, Colas and others and king Sagara is said to have uprooted their Dharma (8.50). See 'Kāmbojas'.

Kevalas

The Brahma-Purāṇa mentions Kevalas as residing in the south along with the other tribes (27.54). See 'Ābhīras'. The Mārkaṇḍeya P. also reads Kevalas instead of Keralas.¹⁸⁰

It seems that the Br. P. also here reads Kevalas for Keralas since the Keralas are not separately mentioned in the list of the tribes residing in South India and thus corroborating the thesis that the Brahma Purāṇa version of tribes follows that of the Mārkaṇḍeya P.

¹⁷⁶ Mārkaṇḍeya, 57.45.

¹⁷⁷ XLV, 124.

¹⁷⁸ CXIII, 46.

¹⁷⁹ CHI, Vol. 1, P. 595.

¹⁸⁰ 57.45, Pargiter, Mārkaṇḍeya P., P.331.

Khasas

In the copper plates of the pala-kings the Khasas are mentioned along with Kulikas, Hūnas and Mālavas. The Mbh. states that the Khasas, Śakas, Yavanas, Trigartas, Mālavas, and others joined the Kaurava forces and were defeated by Vasudeva.¹⁸¹ The Mār. P. places them in the eastern region with Prāgjyotisas, Candresvaras, Magadhas and Lauhityas.¹⁸² A hill-tribe in Assam is at the present so-called Khāsi. They traded in gold dust with the ancient miner of Thsk-Jalung in Tibet.¹⁸³ The Mbh. mentions them as half-civilized tribe living outside India, the Harivaṃśa describes them as Mlecchas and Manu refers to them as a fallen warrior class. The people may have left their names in Kashgar, Kashkara, the Hindukush, Kashmir and extended in the hills from Kashmir to Nepal.¹⁸⁴

In the early period they formed the principal inhabitants of Kashmir and lived in the region "comprising the valleys lying immediately to the south and west of Pir Pantsal range, between the middle course of Vitastā on the west and Kāṣṭavata on the east." But many other parts of Kashmir such

¹⁸¹ Droṇaparvan, Ch.10,18.

¹⁸² Pargiter's ed., PP. 327-30, 357.

¹⁸³ Chaudhari S.B., Ethnic settlements in ancient India, P.128.

¹⁸⁴ Atkinson E.T., Notes on the history of the Himālaya of the N.W.P., India, Ch.II, PP. 28-29.

as the valley of Chandrabhāgā and Vitastā, Khasālaya and Rājapurī, bear traces of the settlements of these people.¹⁸⁵ It is also believed that the Khasas are of the same race with the Khasiyas of Kumaon and possess some sort of national existence there.¹⁸⁶ In an inscription the Khasa country of Sapādalakṣa hills is referred to.¹⁸⁷

The Br.P. mentions them as a hill-tribe along with others. See 'Citramārgas'. Elsewhere they are associated with Pañcālas, Matsyas, Madras, Kekayas, Bāhlikas, Śūrasenas, Kāshmiras, Taṅganas, Pārvatīyas, Kirātas, Kaṇapṛāvaraṇas, Marus, Antyajas, and Antyajātis (54.12,13).

Khyātas

They belonged to Krauñcadvīpa and corresponded to śūdra class (20.53).

Kirātas

The Mārkaṇḍeya P. associates them with Vāṭadhānas, Śividas, Daśerakas, Śavadhanas, Puṣkalas, etc. as peoples of north.¹⁸⁸ The Mbh. also places them in the northern India along with Kāmbojas, Gāndhāras, Barbaras and Yavanas.¹⁸⁹

185 Kalhaṇa's Rājatarāṅgiṇī, by M.A.Stein, I, P.47,48, fn.

186 Atkinson, Op.Cit.

187 Epigraphia Indica XII.30.

188 LVII, 44.

189 Cr.ed. XII. 200.40; cf.also Viṣṇu P. Wilson's ed.II, PP. 156-90.

The Rāmāyana mentions them with Mlecchas. The Bhāgavata¹⁹⁰ states that the Kirātas, Hūnas, Āndhras, Pulindas, Pulkasas, Ābhīras, Suhmas, Yavanas, and other impure tribes purified themselves by offering their allegiance to lord kṛṣṇa.

Ptolemy suggests that the Kirātas dwelt in the eastern region also.¹⁹¹ Long opines that there is still a tradition in Tripura that the first name of the country was Kirāta.¹⁹² Sylvain Levi has pointed out that the Nepalese usage still gives the name Kirāta to the country between the Dudh-kosi and the Arun; and that there is evidence that the Kirātas once occupied a much more extensive area in Nepal.¹⁹³

The Br. P. also states that they belong to the north and associates them with other tribes (27.49). See 'Aparāntas'. While describing India, the Br. P. states that the Kirātas dwell in the eastern part of India (19.8).

They were the most anciently known of the aboriginal

¹⁹⁰ II, 4, 18.

¹⁹¹ McCrindle, Ancient India, P. 277; cf. also Lassen - Indisches Alterthum, Vol. III, PP. 235-7.

¹⁹² J. A. S. B. XIX, Chronicles of Tripura, P. 536.

¹⁹³ Li Nepal, II, PP. 72-8.

racess and were distributed over different localities. Chaudhari opines that as a hill-tribe originally they stood for a particular people but later on the meaning of 'Kirāta' expanded so as to signify any hill-tribe.¹⁹⁴

They were clad in skins and lived on fruits and roots and were very cruel.¹⁹⁵ Their women were used as slaves, and in the Rāmāyana they are described as wearing thick topknots. It seems that some people might have settled down as organised community in the mediaeval period as an inscription refers to a Kirāta king.¹⁹⁶

Kiṣkindhakas

They are mentioned with other tribes as belonging to the Vindhya region (27.60). See 'Bhojas'.

Konisarpas

They are mentioned along with Śakas, Yavanas, Kāmbojas. Pāradas, Māhīśakas, Darvas, Colas and Keralas and they were formerly ksatriyas but later on their dharma was uprooted by king Sagara (8.50). See 'Kāmbojas'.

¹⁹⁴ Chaudhari S.B., Op.Cit., P. 131.

¹⁹⁵ MBH, II. 52.8.

¹⁹⁶ EI, XVIII. 112, Vs. 8.11.

Kośalas

They are not mentioned in the early vedic literature but Kośala is a country is mentioned in the later vedic works like Śatapatha Brāhmaṇa and the Kalpasūtras. In the Pali Buddhist literature they are mentioned as one of the sixteen great countries of Jambūdvīpa or India.¹⁹⁷

Kośala lay to the east of the Kurus and Pañcālas, and to the west of Videhas, from whom it was separated by the river Sadanīrā, probably the great Gaṇḍak.¹⁹⁸

The Br. P. mentions them as dwelling in Madhyadesa along with other tribes (27.41). See 'Andhrakas'. Again they are stated to reside in the Vindhya region along with other tribes (27.60). See 'Bhojas'. Elsewhere they are associated with Aṅgas, Vāṅgas, Kalingas, Kāśmīras, Kośalas, and others as dwelling in the Rṣika Mountain (230.70).

Ksatriyas

They are mentioned as a tribe along with others as occupying the north (27.47). See 'Aparāntas'.

197 Aṅuttara Nikāya, Vol.1, P. 213; IV, PP.252, 256, 260.

198 Cambridge History of India, Vol.1, P. 308; Rapson, Ancient India, P.164; Śatapatha Brāhmaṇa, I, 4,11.; for details vide Law B.C., Tribes in ancient India, PP.102-134.

Kuhakas

They were the people of Kohistan situated between the river Indus on the west and the Hazara district on the east. The river Indus flowed through the Janapadas of Gāndhāra, Urasa, and Kuhu.¹⁹⁹ The Br. P. also places them with other tribes as occupying the north (27.50).

Kulikas

In the copper plates of the Pāla kings, they are mentioned along with Khasas, Hūnes and Mālavas.²⁰⁰

The Br. P. mentions them along with other tribes as belonging to the north India (27.49).

Kūlyas

They are mentioned with others as belonging to the Madhyadesa (27.41). See 'Andhrakas'.

Kumāras

They are mentioned with other tribes as belonging to the southern country (27.55). See 'Ābhīras'.

¹⁹⁹ Matsya P. (21.46-47).

²⁰⁰ Law B. C., Tribes in ancient India, P. 65.

Kuntakas

They are mentioned as a hill-tribe along with others (27.63). See 'Citramārgas'.

Kuntalas

The Mārk. P. associates them with the Ābhīras, Puṇḍrakas, Keralas, Pulindas, Āndhras, Vidarbhas, Kalingas and others as dwelling in the southern country.²⁰¹ In the introduction of Bālabharata or Pracaṇḍapāṇḍawa of Rājasekhara a king Mahīpāla is said to have defeated Kuntalas along with Muralas, Mekalas, Kalingas, Keralas, Kulatas and the Rāmaṭhas.²⁰² Elsewhere the Br. P. mentions them along with Kāsīs and Kosālas meaning that they were a Madhyadesa tribe. The Mahābhārata locates them in three different regions. viz. Madhyadesa,²⁰³ Deccan²⁰⁴ and western region.²⁰⁵ The Br. P. also mentions them once with the other tribes as dwelling in the Madhyadesa.²⁰⁶ Cunningham identifies the country of the Kuntalas of the Madhyadesa with the region near Chunar.

The Kuntalas of Madhyadesa and of the west have not

201 Chap. 57, vy. 45-8; Ch. 58, 22,

202 Nityayasāgara Press ed. of Bālabharata, I, 7-8.

203 (IX. 347).

204 IX. 367, XX. 779.

205 IX. 359.

206 27.41; the ms. 'ka' reads 'Kratugāh'.

attained any historical eminence but these of Deccan have attained importance in historical times. The literary and epigraphic evidences prove that the Satakarni families of the Deccan ruled over Kuntala of the Kenarese districts before the Kadambas.²⁰⁷ According to certain Mysore inscriptions,²⁰⁸ the Kuntala region included the southern part of the Mahārāṣṭra State and the northern portion of Mysore, and it was ruled at one time by the kings of the Nanda dynasty.

The Br. P. also mentions them along with other tribes as belonging to South India (27.57). See 'Ābhīras'.

Kuravas

They dwelt in the Plakṣadvīpa and corresponded to the kṣatriya class.²⁰⁹ Elsewhere they are mentioned along with the other hill-tribes (27.63). See 'Citramārgas'.

Lampakas

The Mārk. P. mentions them with Kuṣṛukas, Sūlakāras, Culikas, Jāgudas and others as a people of the north.²¹⁰

207 Ray Chaudhari, PHAI, 4th ed., 339-40.

208 Rice, Mysore and Coorg from inscriptions, P.3; Fleet, Dynasties of the Kenarese districts, P.284, Fn. 2.

209 20.17, the ms. 'ka' reads / 'Kuraras'.

210 LVII, 40.

Cunningham identified the region of Lampākas with modern Langhan, hundred miles to the east of Kapisene, north east of Kabul agreeing with Lassen's identification of the place with Lambgae, south of the Hindukush in modern Kafiristan. According to Hemcandra's Abhidhānacintāmaṇi Lampaka seems to have once been the centre of the sai-wang or the Saka-Muranda people.

According to the Br. P., they belong to northern India and are mentioned along with other tribes (27.49). See 'Aparāntas'.

Laukikas

They are mentioned with other tribes as belonging to the northern region.²¹¹ See 'Aparāntas'.

Lohas

They are associated with śūrpārakas, Kālīdhanas and Tālakatas as belonging to the western region (27.58).

Madras

The same as 'Madrakas'.

The Madras were an ancient kṣatriya tribe of vedic times. From the evidence in the Sāmaveda, the scholars have

211 27.47; Chaudhari reads it as Salaukikas - Op.cit.

concluded that the Madras belonged to the vedic Aryandom before the age of the Brāhmaṇas.

The Madras held the central portions of the Punjab²¹² in the epic they appear to have occupied the district of Siālkot, between the rivers Chenab and Rāvi²¹³, or according to some between the Jhelum and Rāvi.²¹⁴

According to Brhatsamhitā²¹⁵ Sāgala, identified by Cunningham with Sangalawala-Tiba, to the west of the Rāvi,²¹⁶ was the capital of the Madras.

The Br. P. once associates them with Ārāmas, Ambasthas and Pārasikas (19.18). Again they are associated with other tribes as occupying the eastern India (27.53). See 'Andhrakas'.

Madraṣkas

They were the descendants of Madraka, son of Śibi Auśīnara and were septs of the family of Śibi like the Kaikeyas (13.26). See 'Madras'.

212 Smith V.A., Early History of India, 4th ed., P.302.

213 Cambridge History of India, Ancient India, PP.549-550.

214 Cunningham, Ancient Geography, P.185.

215 Kern, P. 92.

216 Ancient Geography of India, P.180.

The Br. P. mentions Madras as occupying the eastern India and elsewhere it associates the Madrakas along with other tribes and places them in the north (27.45). See 'Aparāntas'. The Br. P. further states that lord kṛṣṇa married Sūśīlā, the daughter of the king of Madras (201.4).

Magas

They belonged to the Śākadvīpa and correspond to the Brahmin class (20.71). They are said to be the Sun-worshippers brought from Persia to India.

Varāhamihira²¹⁷ tells us that the installation and consecration of the images and temples of the Sun should be caused to be made by the Magas. This shows that the Magas were, according to Varāhamihira, the special priests of the Sun-god. There is a legend concerning this in the Bhaviṣya-Purāṇa (ch.139).

The inscription at Govindapura in the Gayā district dated Śaka 1059 corresponding to 1137-38 A.D. represents Magas as having been brought in the country by Sāmba. There are traces of the Magas elsewhere, and there are brāhmaṇas

217 Brhatsamhitā, 60.19.

of that name in Rajputana and some other provinces of Northern India.²¹⁸

These Magas are the Magis of the ancient Persia and the idea of locating them on a continent called Śāka-dvīpa must have arisen from the fact that they were foreigners like the Śakas, with whom the Indians had been familiar since the second or third century before the christian era.²¹⁹

Magadhas

In ancient times, the Magadhas occupied a prominent place. They are mentioned in the Av.²²⁰ and the Brāhmaṇas.²²¹

According to Parāśara and Varāhamihira, Magadha was situated on the eastern portion of the divisions of India.²²² Magadha was bounded ^{by} the Ganges on the north, by the district of Benaras on the west, by Hiranyaparvata or Monghyr on the east and by Kirāṇa Supāvana or Singhbhum on the south.²²³ Rhys Davids gives the probable boundaries as follows: The Ganges to the north, the son to the west, the country of Aṅga to the east and a dense forest reaching the plateau of Chota Nagpur to the south.²²⁴

218 Bhandarkar R.G., Vaisnavism, Saivism and minor religious systems, PP. 218-219.

219 Ibid.

220 Av. Harvard oriental series, P. 774. cf. also Lātyāyana Śrauta sūtra VIII.6, 28; Kātyāyana śrauta sūtra XXII.4, 22.

221 Taittirīya Brāhmaṇa III, 4, 1, 1.

222 Cunningham, Ancient Geography, P. 6.

223 Law B.C., Op.Cit., P. 198.

224 Cambridge History of India, Ancient India, P. 182.

The Taittirīya Brāhmaṇa states that they were famous for their loud voice. The minstrel character of the Magadhas also appears from the Mānava Dharmaśāstra which mentions them as bards and traders²²⁵. The Br. P. states that the first great Samrāt or emperor Pr̥thu gave Magadha to Māgadha, created with Sūta for eulogising Pr̥thu, being highly pleased with his song in praise of himself.²²⁶ In the Gautama Dharmaśāstra²²⁷ and Manusmṛiti²²⁸ the Magadha is not a man of Māgadha, but a member of a mixed caste produced by the union of a Vaisya man and a ksatriya woman.

Once the Br. P. associates them with Paundras and Kalingas and places them in the south (19.16) and elsewhere groups them with the other tribes and places them in the north (27.50). See 'Aparāntas'.

Elsewhere they are called the ksatriyas dwelling in Śākadvīpa (20.71).

But the Br. P. mentions Magadhakas with other tribes as belonging to the eastern division thus corroborating the location fixed above.²²⁹ See 'Andhrakas'.

225 X. 47.

226 Ch.IV. 67 (II.25); Vāyu 62-14/7

227 IV. 17.

228 X. 47.

229 27.53; for details, vide Law B.C., Op.Cit., PP.195-234.

Mahārāstras

The Mārk. P. mentions them with the Kalingas, Māhīśakas, Ābhīras, Vaisīkyas, Savaras, Pulindas and others as occupying south India.²³⁰

The Brahma-Purāṇa also locates them in south along with other tribes (27.55). See 'Ābhīras'. Mahārāstras no doubt refer to the modern Mahārāṣṭra region.

Māhīśakas

The Mārk. P. places them in the south along with Kalingas, Mahārāstras, Ābhīras, Vaisīkyas, Savaras, Pulindas, and others.²³¹ They are the inhabitants of the ancient region Māhīśmatī. ²³⁰ / Māhīśmatī seems to have been situated on the river Narmadā between the Vindhya and the Rkṣa and can safely be identified with the modern Māndhātā region.

The Br. P. also places them in the south along with the other tribes.²³³ See 'Ābhīras'. Elsewhere they are associated with Śakas, Yavanas, Kāmbojas, Pāradas, Konisarpas, Darvas, Colas and Keralas. Here they are represented as kṣatriyas, their dharma later on being uprooted

²³⁰ LVII, 46-7.

²³¹ LVII, 46-7, cf. also Matsya P. CXIII, 47; Mbh. Sabhāparvan, IX, 366.

²³² Aśvamedhāparvan LXXXIII, 2475; Sabhāparvan, XXX, 1125-63.

²³³ 27.55, the ms. 'ka' reads 'Māhīśśakas'.

by king Sagara (8.50). See 'Kambojas'.

Makhāntakas

They are classed with other tribes as residing in the eastern region (27.51). See 'Andhrakas'.

Maladas

The Rāmāyana refers to Maladas and Kāruṣas.²³⁴ Pargiter assumes that they might be the people of the modern maldah in which are situated the old cities of Gauda and Pāṇḍuya. The indication here is to the region lying south of the Ganges, from its junction with Jumna as far as the Shahabad district, for the Gangetic basin in Bihar was a country of plains, besides being the name of well-known people like the Magadhas and Angas. This location of the Kāruṣa and Malada Janapadas in a forest country. Obviously refers to the Baghelkhanda tract, particularly its eastern portion which is a rough hilly tract cut up by a succession of long parallel ridges belonging to the Vindhyan system, heavily closed in jungle.²³⁵ Thus it follows that the Malada-Kāruṣa embraced a great portion of the modern Baghelkhanda-Mirzapur-Shahbad region. Thus they seem to be a people

234 XXIV, 18; cf. also Vāya XLV, 122; Mbh.Sabhā XXIX, 1081-2, the cr.ed. (2.27.8) reads Malayas instead of Maladas; Droṇaparvan (Cr.ed.) 7.6.6.

235 Imperial Gazetteer of India, new ed., Oxford, clarendon Press, 1908; VI.185.

of the central division though they are mentioned as a people of the east.²³⁶

The Br. P. also groups them with the other tribes as belonging to the eastern region (27.52).

Malajas

They are mentioned in the Mahābhārata²³⁷ and Rāmāyana²³⁸. They were the neighbours of the Kāruṣas and occupied the district of Shahabad, west of the Sone.²³⁹

The Br. P. classes them with other tribes as belonging to the Vindhya region.²⁴⁰ See 'Bhojas'.

Mālavartikas

It is a corruption of Malla-parvatikas or dwellers of Malla-parvata which is identified with the Pārasnatha hills of Chotanagpur. It was connected with the Mallas, the famous non-monarchical people of the Buddhist literature, who occupied a small tract of country roughly corresponding to

236 Chaudhari S.B., P. 178, f.n.3.

237 Bhīṣmaparvan (cr.ed.) 6.10.48.

238 Ādi kāṇḍa, XXVII, 16-23.

239 Ibid., 3-16.

240 27.59; the ms. 'kha' reads 'Malasṭvanas'.

the modern Gorakhpur district, having the Kosálas to their west.²⁴¹

The Br. P. mentions them with other tribes as belonging to the eastern India (27.52). See 'Andhrakas'.

Mālavas

They played an important role in the history of ancient India. First they settled in Punjab and gradually spread themselves over considerable portions of north India and established their settlements in Rajputana, in different localities of the modern United Provinces, in the country known in ancient days as Lāṭa-deśa and finally in modern Malwa. They mentioned their tribal organization successfully from the time of Pāṇini till as late as the time of Samudragupta.²⁴²

According to Brahma-purāṇa and others the Mālavas are associated with the Saurāstras, Avantis, Ābhīras, Śūras and Arbudas and are described as dwelling along the Pāriyātra mountains.²⁴³ Thus it seems that they occupied other territories besides the Punjab or Rajputana.

²⁴² Law B.C., Op.Cit., P. 60.

²⁴³ 19.17, Bhāg., XII, 1, 36; Viṣṇu Bk. II, Ch. III.

²⁴¹ Chaudhari S.B., Op.Cit., P. 193.

After Samudragupta's time (4th century A.D.) they seem to have migrated to the Mandasour region in the north-west part of central India, which is to be identified with the ancient Mahājanapada of Avanti as well as Avanti of the Junagadh Rock inscription of Rudradāman. This tract of country along with the region ~~of~~ round Bhilsā comprises what is now known as Mālwa. The Br. P. refers to Ujjayinī and Avanti in Malwa (43.24). Again a mythological origin of the name Malwa is provided by the Br. P. As Indra was purified of the sin of Brahmin-murder and as his Malaniryātana ceremony was done here, the place is called Mālavā (96,19).

Again, the Br. P. associates them with other hill-tribes (27.64). See 'Citramārgas'.

Mallas

They were a powerful people of eastern India at the time of Gautama Buddha and are often mentioned in Buddhist and Jaina works. According to Manu they are born of a kṣatriya mother and of a kṣatrōya father who was a Vrātya, i.e. who had not gone through the ceremony of vedic initiation at the proper age.²⁴⁴

244 x.22.

The Br. P. also places them in the eastern region along with the other tribes (27.53). See 'Andhrakas'.

Mānasas

They belonged to Śākadvīpa and corresponded to the kṣatriya class (20.72).

Mandagas

They belonged to Śākadvīpa and corresponded to Sūdra class (20.72).

Mandahas

They belonged to Kuśadvīpa and corresponded to Sūdra class (20.39).

Mārukas

The Br. P. mentions them with Mālavas as dwelling in the Pāriyātra mountain (19.17).

Marus

The country Maru is referred to in the Taittirīya Āraṇyaka²⁴⁵ and it usually refers to the desert country of Rajputana. In the Junagadh inscription of

²⁴⁵ VI, II.135.

Rudra²⁴⁶man the country Maru is placed between Śvabhara and Kaccha. The Br. P. conjoins them with the tribes Pañcālas, Matsyas, Madras, Kekayas, Bāhlīkas, Śūrasenas, Kāśmīras, Taṅgaṇas, Khasas, Pārvatīyas, Kirātas, Karṇaprāvaraṇas, Antyajās and Antyajātis (54.12).

Mātharas

Law B.C.²⁴⁶ states that this reading is wrong; and instead of this the Matsya P. reads Rāmāthas.²⁴⁷ The Mbh. locates them in the west.²⁴⁸ The Vāyu P.²⁴⁹ and Mbh. also mention them as Mātharas. There is no clue to their identification.

The Br. P. mentions them as a northern tribe along with others (27.46). See 'Aparāntas'.

Matsyas

They appear to be one of the prominent kṣatriya tribes that made up the vedic Aryan people in the earliest period of their residence in India. They are referred to

246 Law B.C., Op.Cit., P. 390.

247 CXIII, 43.

248 Sabhā (Cr.Ed.) 2.19.11; Vana (Cr.ed.) 3.48.27; Śānti (Cr.ed.) 12.65.14.

249 XLV, 117.

in the Rv.²⁵⁰

The purāṇas constantly associate the Matsyas with Sūrasenas and therefore the Cambridge history of India observes that the two peoples are constantly associated, and may possibly have been united under one king.²⁵¹ According to Manu the Matsya country formed a part of the Brahmarṣidesā which according to Rapson²⁵² included the eastern half of the state of Patiala and of the Delhi division of the Punjab, the Alwar state and adjacent territory in Rajputana, the region which lies between the Ganges and the Jumna, and the Muttra district in the United Provinces.

In the later times, the Matsya country appears to have been known also as virāṭa or vairāṭa.

The Br. P. places them in the central India along with other tribes (27.41). See 'Andhrakas'. They are also associated with Pañcālas, Madras, Kekayas, Bāhlikas, Sūrasenas, Kāśmīras, Tānganas, Khasas, Pārvatīyas, Kirātas, Karnaprāvaranas, Marus and Antyajas (54.12).

Maulevas

The Mahābhārata refers to them in its Sabhāparvan

250 VII. 18.6

251 Vol. 2, P. 316.

252 Ancient India, PP. 50-1.

list. The Br. P. mentions them as occupying the southern country along with the other tribes (27.56). See 'Ābhīras'.

Maulikas

The Vayu P. reads Maunikas.²⁵³ They were evidently the people of Mūlaka mentioned in the Pārāyanavaga of the Suttanipāta.

The Br. P. mentions them as a people belonging to the south and mentions them with the other tribes (27.57). See 'Ābhīras'.

Melakas

They are mentioned along with other tribes as belonging to the Vindhya region (27.59). See 'Bhojas'.

Mukutas

They are mentioned with others as belonging to the Madhyadesa (27.41). See 'Andhrakas'.

Musikas

The Mbh.²⁵⁴ and the Mārka. P. mention them as

253 XLV, 127.

254 Bhīṣma, Cr.ed. 6.10.57,62.

a people of south.²⁵⁵ Pargiter suggests that the Mūṣikas were probably settled on the banks of the river Musi on which stands modern Hyderabad.²⁵⁶ According to Dr. Ray Chaudhari the Mucipa or Muvipa of the Śāṅkhyāyana śrauta sūtra are the same people as the Mūṣikas.²⁵⁷ It is also probable that they were a southern offshoot of the Punjab tribe known to Alexander's historians as Mousikenos.²⁵⁸ In the Hāthīgumphā inscription of king Khāravela of Kalinga a Mūṣikanagara is referred to.²⁵⁹

The Br. P. mentions them as belonging to south along with the other tribes (27.55). See 'Abhīras'.

Nandas

Mahāpadma Nanda, son of Mahanandin by his Śūdra wife, destroyed the kṣātrīya race and established śūdra, rule in Magadha. Thereafter eight sons of Nanda ruled over Magadha for a hundred years, and then the Nandas were destroyed in their turn by Kauṭilya who installed Candragupta Maurya on the throne.²⁶⁰

255 Mārķ. LVII. 46; LVIII.46; LVIII.27.

256 Mārķ P., P. 366.

257 PHAI, 4th ed., P. 80.

258 Cambridge History of India, Vol. 1, P.377.

259 Epigraphia Indica, XX, 79,87; but Thomas finds no reference in the passage to any Mūṣika city, J.R.A.S., 1922, 83.

260 Law B.C., Op.Cit., PP. 196-197.

The Br. P. mentions them along with other tribes as belonging to the eastern country (27.53). See 'Andhrakas'.

Nisādas

They are referred to in the later Samhitās and the Brāhmanas.²⁶¹ The word Nisāda seems to denote not so much a particular tribe but to be the general term for the non-Aryan tribes who were not under Aryan control, as the sūdras were.²⁶² According to Weber, the Nisādas were settled aborigines.²⁶³ Manu states that a Nisāda is an offspring of a Brāhmana father and a sūdra mother.²⁶⁴

According to Epic and Purāṇic traditions the Nisādas had their settlements among the mountains that form the boundary of Jharwar and Khandesh in the Vindhya and Satpura ranges.²⁶⁵ The Brhatsamhitā places them in the south-east of the Madhyadesa.²⁶⁶

According to the Junagadh Rock inscription of

261 Tait.Sam. IV. 5.4.2; Kathaka XVII, 13; Maitrāyaṇī II.9.5; Vājasneyī XVI.27; Aitereya B.VIII.11, Pañcaviṃśa XVI.6.8.

262 Vedic Index, Vol.1, P.453.

263 Indische studien, 9,340; cf. 10.13.16.

264 Manu X,8; Muir's Sanskrit texts, 1, P. 481.

265 Matcolum, Memoirs of Central India, Vol.1, P.452.

266 XIV. 10.

the year 72 of Mahākṣatrapa Rudradāman (i.e. 150 A.D.), Rudradāman is said to have conquered the Niṣāda country with E. and W. Malwa, the ancient Māhiṣmatī region, the district round Dwārakā in Gujarat, Surāṣṭra, Aparānta, Sindhu-sauvīra and others.

The Br. P. gives the mythological origin of the Niṣādas. A black man arose as a result of rubbing the left thigh of king Vena. The sage asked him to sit down (Niṣīda) whereupon he was called Niṣāda and he became the progenitor of Niṣādas and they are said to dwell in the Vindhya mountains.²⁶⁷

Nihāras

Pargiter suggests that they were probably the Newars who inhabit the great valley of Nepal and its vicinity and who were the owners of the country prior to the Gurkha invasion.²⁶⁸

The Br. P. mentions them along with others as a hill-tribe (27.63). See 'Citramārgas'.

267 IV. 46, 47; 14.9; Vāyu 62, 137-38; 45; Brahmāṇḍa 36, 158-73; 49; Kūrma I. 1.6; 14.12; Śiva VII. 56.30-1; Mbh. XII, 59, 2233-4; Vāmana 13.

268 Journal of Bengal Asiatic Society, Vol. LXIII, Part 1, 213, 214 & 217 - Märk. P. LVII.56; Vāyu reads Nigarharas (XIV.135), Matsya reads Nirāhāras (XIII.55).

Nilakālakas

They are mentioned with other tribes as belonging to the southern region (27.57). See 'Ābhīras'.

Pahlavas

The Vāyu P. states that after killing the Haihayas, king Sagara was engaged in annihilating the Kambojas, Śakas, Yavanas, Pahlavas and others. All of them went to the sage Vasistha and listening to his words Sagara freed them after fixing punishments on them. The Brahma P. also relates the same story but reads Pahnava instead (8.50). They were an important tribe of southern India.²⁷⁰ According to Buhler, Pahlava and its Iranian prototype Pahlav, are corruptions of Pārthava, the indigenous names of the Parthians.²⁷¹ The word Pārthava is regarded as an early Sanskritised form of the name from which Pahlava has been derived.²⁷² The Rāmāyana states that they were created along with Yavanas, Śakas and Kambojas from the tail of the cow Kāmadhenu. The Harivaṃśa refers to them as a degraded people having beards and also as dwelling in forests.²⁷³

The Br. P. mentions them with others as belonging

270 Law B.C., Op.Cit., P.382.

271 SBE, XXV, Intro.; P. CXV.

272 Corpus Inscriptionum Indicarum, III. 250.

273 i.14.17; i.27.13; 13.32-50.

to north (27.48). See 'Aparāntas'.

Pañcālas

Like Kurus, they are very intimately connected with vedic civilization of the Brāhmaṇa period. The Śatapatha Brāhmaṇa states that they were called Krivis in ancient times.²⁷⁴ The vedic index agrees with Zimmer in stating that they resided in the region near Sindhu and Asiknī in Punjab. In the epic, the Pañcāla country is divided into a northern and a southern part, so that the Pañcālas had spread and added to their country by conquest since the vedic period. Manu states that the plain of the Kurus, Matsyas, Pañcālas, and Śūrasenas formed the land of the Brahmarṣis, ranking immediately after Brahmāvarṇa. Pañcāla continued to be one of the great and powerful countries of northern India, down to the time when Buddha lived. In the sixth and fifth centuries B.C. the pañcālas were a monarchical clan, but became a Saṅgha in the fourth century, when Kauṭilya lived.²⁷⁵

The Er. P. states that the name Pañcāla was given to the country after the five sons of king Bāhyās'va of the Ajamīdha dynasty, viz. Mudgala, Śrñjaya, Brhadīṣu, Yavinara and Krmilās'va as the five of them (Pañca) were sufficient

²⁷⁴ XIII. 5.4.7

²⁷⁵ Law B.C., Op.Cit., PP. 31-38.

(Alam) to protect the region (13.96). Elsewhere they are associated with the Matsyas, Madrasas, Kekayas, Bāhlikas, Sūrasenas, Kāśmīras, Taṅgaṇas, Khasas, Pārvatīyas, Kirātas, Karnaprāvarāṇas, Marus and Antyajās (54.12,13).

Pāradas

Like Barbaras and Daradas, they seem to be a barbarous hill-tribe and are associated in purāṇas and epics with similar rude tribes of the north.²⁷⁶

According to the Br. P. the Pāradas were one of the allies along with Śakas, Kambojas, Yavanas and Pahlavas of the Mahāyā-Tālajaṅghas that drove Bāhu, the eighth king in descent from Harīścandra, from his throne. The king Sagara, the son of Bāhu, degraded them and ordered them to have their hair-locks long and dishevelled.²⁷⁷ The Manu-smṛti states that they were originally kṣatriyas, but were degraded owing to the extinction of sacred rites.

The Br. P. further places them in the north with other tribes (27.46). See 'Aparāntas'.

276 Mbh. Sabhāparvan I, 1832; LI, 1869; Drona (Cr.ed.) 7.97. 13; Vāyu 88; Harivaṃśa I, 14; Mārka. LVII, 37; LVIII, 31.

277 8.35-50; Harivaṃśa XIII, 763-4; XIV, 775-83; Pargiter AHT pp. 206, 208 f.n.

Pārasikas

They are mentioned along with Madras, Ārāmas and Ambasthas.²⁷⁹

Pārvatīyas

They are mentioned along with the Pañcālas, Matsyas, Madras, Kekayas, Bāhlikas, Sūrasenas, Kāśmīras, Tāṅgaṇas, Khasas, Kirātas, Karnaprāvarāṇas, Marus and Antyajas (54.13).

Paulikas

The Vāyu P. reads Paunikas²⁸⁰. According to the Harivamśa, Pārika was a city in the Māhīśmatī kingdom.²⁸¹

The Br. P. mentions them along with other tribes as belonging to south.²⁸² See 'Ābhīras'.

Paundras

They along with Aṅgas, Vaṅgas, Kalingas, Suhmas are said to have been named after the five sons of king Bali and were called Bāleya kṣatras and Bāleya Brāhmaṇas.²⁸³

279 19.18; cf. also Viṣṇu 2.3.17.

280 XIV, 127.

281 XCV, 5220-28.

282 27.57; the ms. 'ga' reads 'Pālikas'

283 Br.P. 13.30-1, Agni 278; Matsya 48.19; Viṣṇu IV.18.1-2; Mbh. Ādi. 104; Garuḍa 143.V.71.

They seem to be a very ancient people. They are mentioned in the Aitereya Brāhmaṇa,²⁸⁴ Baudhayāna sūtra,²⁸⁵ Manusmṛti²⁸⁶, Mahābhārata²⁸⁷ and Rāmāyaṇa.²⁸⁸ Rājasékhara in his Kāvyaṁīmāṃsā places them in the east along with the Prāgjyotiṣas and Tāmraliptakas.²⁸⁹

Though the Puṇḍras are often mentioned as Paṇḍras, Paṇḍrakas, etc. Sometimes a distinction between Puṇḍras and Paṇḍras is made.²⁹⁰

The Br. P. places them in south along with Kalingas and Magadhas (19.16).

Pāvanas

They are mentioned along with other tribes as dwelling in the Vindhya region (27.61). See X 'Bhojas'.

Prāgjyotiṣas

According to the Mahābhārata, the Prāgjyotiṣa was situated in the northern region of India,²⁹¹ but the Mārkaṇḍeya P.

284 VII, 18.

285 I.2.14.

286 10.43-4.

287 Dronaparvan XI

288 Kiṣkindhyākāṇḍa; XLI. 12.

289 Chap. 17.

290 Pargiter J.A.S.B., 1879, P.85.

291 Saṁhāparvan (Cr.ed.) 2.23.117; Vana CCLII, 15240-2.

places them in the eastern region, together with the Brahmo-ttaras, Pravijayas, Bhārgavas, Jñeyamallakas, Madras, Videhas, Tāmraliptakas, Mallas and Magadhas; or together with the Candres'varas, Khasa, ~~Magadhas~~; or together with the Candres'varas, Khasas, Magadhas and Lauhityas.²⁹² According to the Abhidhānacintāmaṇi Prāḡjyotiṣa was the same as Kāmarupa²⁹³ though the Raghuvamśa regards them as two different peoples. Generally speaking, in later times the two countries came to be regarded as one and the same.

The Br. P. states that they belonged to the eastern country and associates them with others (27.53). See 'Andhrakas'. Again it states that those belonging to the eastern country resided in Kāmarūpa (19.16) and it deals at great length with the fight of lord kṛṣṇa with Naraka, the king of Prāḡjyōtiṣapura (A.202).

Pratijayas

The Br. P. associates them with other tribes as belonging to the eastern country (27.52). See 'Andhrakas'.

292 Pargiter, ~~Mrt~~ P., PP. 327-30, 357.

293 IV.22.

Pulindas

They were a people belonging to the aboriginal stock and have often been classed with such non-Aryan tribes as the Savaras, Ābhīras, Pulkasas etc.²⁹⁴ They are mentioned in the Aitereya Br.

The Mbh.,²⁹⁶ Matsya,²⁹⁷ Vāyu²⁹⁸ and Mārka.²⁹⁹ place them in the south. The Br.P. mentions them along with others as occupying the south (27.56). See 'Ābhīras', An ancient tradition regards the Pulindas as dog-eaters.³⁰⁰

Purnas

They are mentioned along with other tribes as belonging to the south.³⁰¹ See 'Ābhīras'.

Puskalas

The Mārka. P. places them in the north along with

294 Law B.C., Op.Cit., PP.174-175;

295 VII, 18.

296 Cr.ed. 12.200.39.

297 114.46-8

298 45.126.

299 57,45-8; cf.also Vāmana 13-35; Garuḍa 55.10.

300 AIHT, P. 235.

301 27.54, the ms. 'ka' reads 'Pūraṇāh'.

Vāṭadhānas, Śividas, Daśerakas, Śāvadhanas, and Kairātas as peoples of north.³⁰² They were the people from whom probably the Puṣkalāvati or Puṣkarāvati derived its name.³⁰³ Puṣkalāvati is represented by the modern Prāng and Charsadda, 17 miles north-east of Peshawar on the Swat river.³⁰⁴

The Br. P. mentions them with other tribes as people belonging to northern India.³⁰⁵ See 'Aparāntas'. Elsewhere it is said that the Puṣkalas belonged to Krauñṇadvīpa and corresponded to Brāhmaṇa class (20.53).

Puṣkaras

They belonged to Krauñṇadvīpa and corresponded the ksatriya class (20.53).

Rāmāthas

The Brhatsamhitā places them in the west and the Vāyu P. locates them in the north.³⁰⁶ The Br. P. places them along with others in south (27.55). See 'Ābhīras'.

Rsikas

The Mārka. P. refers to them as people dwelling in

302 LVII.44, 39-40.

303 Rāmāyaṇa, Kiṣkindhyākāṇḍa, XL, 111, 23.

304 Schoff, the Periplus of the Erythraean sea, PP. 183-8.

305 27.48; the ms. 'ka' reads 'Puṣkaras'.

306 XIV. 21.7.

the south.³⁰⁷ They were apparantly the same people as the Mūśikas or the Mūśakas. The Rāśikas are a well-known people referred to as dwelling in the north in the Mbh.,³⁰⁸ Rāmāyana,³⁰⁹ and Matsya purāṇa.³¹⁰ It is difficult to say whether the Rāśikas were the same as the Mrāśikas or the Mūśikas = Mūśakas.³¹¹

The Rāśikas settled in the central section of the Narmadā valley, between Vidarbha and Māhīśmatī.³¹² Dr. D.C. Sircar points out to an inscription of Kharavela, which would indicate that the Asika-Rāśika country has to be looked for in the country between the kṛṣṇā and the Godāvarī rivers.³¹³

Rundikeras

They are mentioned along with other tribes as belonging to the Vindhya region.³¹⁴ See 'Bhojas'.

Sakas

They were one of the allies of Haihaya-Tālaṅghas

307 LVIII, 27,

308 Sabhāparvan, Cr.ed. 2.24.25.

309 Kiskindhyā K. XLIV, 13.

310 CXX, 53.

311 Law B.C., Tribes in ancient India, P.384.

312 Chaudhari S.B., Op.Cit., P.71.

313 Select Inscriptions bearing on Indian History and Civilization, Vol.1, ed.by Dineshchandra Sircar, P.198, fn.3.

314 27.61; the ms. 'ka' reads 'Tungaras'.

in defeating Bāhu. Later on they were defeated by Sagan who uprooted their religion (832-48).

They are mentioned with other tribes as belonging to south (27.55). See 'Ābhīras'. They were at first a northern or north-western people but later on they extended their dominions to the south, east and west. They are known to have established royal families as far east as Mathurā and as far south and west at Ujjain and Surāstra.

Sālvās

They were an important people of ancient India and are referred to in Pāṇini's Aṣṭādhyāyī, Epics and Purāṇas but they are scarcely referred to in inscriptions or in later Sanskrit or Pāli literature.³¹⁵

They are mentioned in the Gopatha Brāhmaṇa.³¹⁶ The Sālvās probably occupied the territory of Alwar.³¹⁷

The Vāyu and Matsya Purāṇas³¹⁸ ~~will~~ locate them amongst the central peoples; but the Viṣṇupurāṇa places them

³¹⁵ Law B.C., Op.Cit., P.66.

³¹⁶ I.29

³¹⁷ Cunningham, Asiatic research, XX, P. 120.

³¹⁸ II, Chap.III, Sl. 16-8.

in the extreme west along with the Sauvīras, Saindhavas, Hūnas, Sākālas, Madras, etc. and the Br. P. also locates them in the Aparānta or western country (19.18).

According to Pargiter the Sālva country was on the western side of the Aravalli hills, their city Mārtikāvata having been situated on the north-eastern limits of the modern Gujarat.³¹⁹

Samakās

They are mentioned along with others as dwelling in the Madhyadesa (27.42). See 'Andhrakas'.

Saravas

The Br. P. mentions them with other tribes as belonging to the southern country.³²⁰ See 'Ābhīras'.

Satadruhas

They are the people who dwelt along the river Sutlej. The Vāyu reads Sākās and Hradas and the Matsya reads Saka and Druhyus instead.

319 Mark. P., P. 349, 342, fn.

320 27.56; the ms. 'Kha' reads 'Sṛavaras'.

The Br. P. mentions them as belonging to the north with other tribes.³²¹ See 'Aparāntas'.

Saurāstras

The Surāstras as a tribe must have existed as early as the time of the epics. The Rāmāyaṇa,³²² Mahābhārata,³²³ Viṣṇupurāṇa,³²⁴ Mārkaṇḍeya Purāṇa³²⁵ locate them in the west, while the Brahmapurāṇa associates them with the Aparāntas, Śūdras, Ābhīras and Mālavas and describes them as dwelling in the Pāriyātra mountains (19.17). Rājasekhara also includes Saurāstra in the western countries.³²⁶ According to Kauṭilya, they formed a corporation of warriors and lived by agriculture and trade.³²⁷ In the Dharma literature the people are described as of mixed origin,³²⁸ but an ancient tradition ascribes the origin of the Sauryas of Saurāstra to a prince of the solar race.³²⁹

321 27.46, the ms. 'ka' reads Śatadurgas and the ms. 'kha' reads 'Śatadrukas'.

322 Kiṣkindhyā kāṇḍa XLI.

323 Virāṭaparvan, Chap. 1,12.

324 Book II. Chap.III, 132-5.

325 57.52.

326 Kāvya-mīmāṃsā, G.O.S., PP. 93-4.

327 Arthaśāstra of Kauṭilya, Tr.by Śāmasastri, 1929, P.407.

328 Baudhāyana Dharma Sūtra, I.1.32-33, ed.by Hultzokh, Dresden, 1884, P.3.

329 Archeaological Survey of India, Annual report, XII,93,

Sauvīras

The Sauvīras seem to be an ancient people. In the Baudhāyana Dharmasūtra it is considered to be an impure country, situated outside the limits of Aryandom proper and Aryans who happened to go there were required to perform a sacrifice of purification on their return.³³⁰ In later literature they are often connected with Sindhus and the name Sindhu-Sauvīras suggested that the two tribes settled on the Sindhu or Indus.

The Mārka. P.³³¹ places them in the north, but the Viṣṇu P.³³² places them in the ~~extreme~~ west. The Br.P. points out the intimate relation of the Sauvīras with the Śivis. The Sauvīras are descended from Suvīra, one of the four sons of Śivi Auśīnara. Śivi and his sons are said to have founded the kingdoms of the Śivis, Vṛṣadarbhas, Madras, Kekayas and Sauvīras, thus occupying the whole of the Punjab except the north-western corner.³³³

330 I.1.2

331 LVII, 36; LVIII, 30.

332 II. III. 133.

333 13. 24-27; Pargiter, AHT, PP. 109, 264.

Towards the middle of the 2nd century A.D. the land of the Sindhus and Sauvīras seems to have been administered by the kṣatrapa rulers of western India.³³⁴ After the era of the kṣatrapas, the region probably passed over to the Guptas, and later to the Maitrakas of Valabhī.³³⁵ The joint application of the two names comprehended the whole of the modern Sind, including a portion of the coastal regions of south Rājputānā, the latter country at the head of the gulf of Kṣambay being equivalent to Sauvīra in particular,³³⁶ but Sindhu-Sauvīra when distinguished³³⁷ carried a different geographical meaning.

Alberuni clearly states that Sauvira corresponded to Multan and Jahravar to the east of Indus.³³⁸

The Br. P. once mentions them with Saindhavas and Sākālas (19.18) and elsewhere places them in the north along with other tribes (27.45). See 'Aparāntas'.

334 PHAI, 4th ed., P. 390.

335 Law B.C., Op.Cit., PP. 345-346.

336 Rapson, Ancient India, P. 1687; Cunningham's ancient Geography of India, PP. 330 ff.

337 Pāṇini IV. 3.93, IV 2.76; Arthasāstra, P. 40; Harṣacarita PP. 101 and 104; Kathāsaritsagar I, P.151, II,

338 I. 300.

Sindhus

Sindhu as a Janapada possibly stood for the sind-sagar doab, the region between the Jhelum and the Indus, but the wider application of the name related to the lower valley of the Indus, i.e. modern sind which had a homogenous geographical unity. Cunningham states that Schwan, a place of great antiquity to the west of the Indus in central Sind, was called Saindhavasthāna or Sindsthāna which points to the Sanskrit name of the country.³³⁹

The Br. P. once separates them from Sauvīras (19.18) and elsewhere mentions from together with other tribes as occupying the north (27.45). See 'Aparāntas'.

Snehīs

They belonged to Kusadvīpa and corresponded to the Vaisya class.³⁴⁰

Sudras

The Sūdras as a tribe, distinct from the fourth caste, seem to have played some part in ancient Indian history and are several times mentioned in the Mahābhārata, Purānas and in the accounts of the Greek geographers and historians.³⁴¹

³³⁹ Chaudhari S.B., Op.Cit., P.124.

³⁴⁰ 20.39; the ms. 'kha' reads Sandyas.

³⁴¹ Law B.C., Op.Cit., P.350.

At the time of Alexander's invasion, they were an important tribe of the north-west.³⁴² Patañjali associates them with the Ābhīras.³⁴³ According to the Mārkaṇḍeya P., they were located in the western region with the Vāhlīkas, Vātadhānas, Ābhīras, Pallavas, etc.³⁴⁴ The Br. P. also places them in the west and associates them with the Saurāṣṭras, Ābhīras, Arbudas, Mālavas, etc. (19.17). Elsewhere the Br. P. places them in the north along with other tribes (27.45). See 'Aparāntas'.

Suhmas

The land of the Suhmas is mentioned for the first time probably in the Ayaranga-sutta, one of the oldest sacred books of the Jainas. In the Daśakumāracaritam, Dāmalīpti or Tāmalīpti is described as having been a city of the Suhmas,³⁴⁵ while according to the Matsya Purāṇa³⁴⁶ Suhma and Tāmralīpti were different countries.

The Br. P. states that they were so called after Suhma, one of the sons of Bali (13.31,32).

342 326 B.C.

343 I. 2.3.; cf. also Mbh. IX.37.1.

344 57.35.

345 Chap. VI.

346 Chap. 114.

Sūlikas

The Mārka. P. places them in the north³⁴⁷ and separates them from Culikas. The Vāyu and Matsya³⁴⁸ read Pīdikas and Śaivikas instead. Elsewhere the Mārka. P. places them in the westernmost part of India.³⁴⁹ The Matsya P. states that they were a people through whose country the river Cakṣu flowed.³⁵⁰ Dr. Ray Chaudhari suggests that the Sūlikas should be identified with the Cālukyas who are mentioned in the Mahākūta pillar inscription as Calikya, names so near to Culika of the Purāṇas.³⁵¹ They may further be identified with the Solāṅkis of Gujarat.

In the Brhatsamhitā they seem to be placed once in the north or north-west³⁵² and another in the west³⁵³ which leads to the inference that a section of the people must have been dwelling in the north or north-west, and another in the western or Aparānta region.

The Br. P. mentions them along with other tribes as belonging to the north India (27.50).

347 LVII, 40.41.

348 Vā XLV, 119; Mat. CXIII, 43.

349 LVIII, 37.

350 CX, 45, 46.

351 PHAI, 4th ed., P. 509.

352 IX.15; XIV, 8.

353 IX.21; XVI, 35.

Sūnasōkas

They are mentioned along with other tribes as belonging to the northern region (27.49). See 'Aparāntas'.

Sūrasenas

They are not mentioned in the Vedic Literature but they are spoken of in high terms in the Mānavadharmasāstra as belonging to Brahmarshidesa³⁵⁴. They are mentioned in the Mahābhārata³⁵⁵ and Rāmāyana.³⁵⁶

According to the Cambridge History of India, they must have occupied the Muttra district and possibly some of the territory still farther south.³⁵⁷ Rhys Davids states that the Sūrasenas, whose capital was Madhurā, were immediately southwest of the Macchas, and west of Jumnā.³⁵⁸

The Br. P. mentions them along with Pañcālas, Matsyas, Madras, Kekayas, Bāhlikas, Kāśmīras, Raṅgas, Khasas, Pārvatīyas, Kirātas, Kaṇapraṇāṇas, Marus and Antyajas (54.12).

354 II, 19.

355 Bhīṣmaparvan (Cr.ed.) 6.10.38.; Virāṭa (Chs. I & II).

356 Kiṣkindhyā kāṇḍa, 11-12, 43rd Sarga.

357 Vol. 1, P. 316.

358 Buddhist India, P. 27.

Śūroparakas

All the purāṇas place them in the west. They are the natives of Sopārā which is identified as a place near the coast; in the Bassein taluka of the Thāṇā district, 30 miles north of Bombay.³⁵⁹

The Br. P. mentions them with Kālīdhanas, Lohas and Tālakatas as occupying the west (27.58).

Susmins

They belonged to Kuśadvīpa and corresponded to Sūdra class (20.39).

Sūtas

They were created from the famous king Prthu and were experts in singing the eulogies of king (2.25). They are associated with the Māgadhas and the Anūpadesa was assigned to them (4.67).

Sutiras

They are mentioned along with other tribes as belonging to the north (27.44). See 'Aparāntas'.

359 Chaudhari S.B., Op.Cit., P.148.

Tālajāṅghas

They form one of the five branches, viz. Vīṭihotras, Bhojas, Avantis, Tuṇḍikaras and Tālajāṅghas, of the Haihaya.³⁶⁰ The hundred sons of Tālajāṅgha, the son of Saṅgadhvaja, were called Tālajāṅghas (13.202). The king Sagara defeated Tālajāṅghas along with others (8.29). See 'Kāmbojas'.

Tālakatas

They are mentioned in the Māhīsmatī along with the Dandakas.³⁶¹ Tālakata is equated with Tālkada or Tālakaḍā which was the capital of the Ganges on the Kāverī thirty miles to the east of Mysore.³⁶²

The Br. P. locates them in the west along with Sūrpārakas, Kālīdhanas and Lohas (27.59).

Tāmrāliptakas

Tāmrālipti was the greatest port of Call and the different missions between India and Ceylon embarked and disembarked there. In authentic history also, it appears as

360 13.202; cf. also Matsya 43. 48-9.

361 11. 31.65.

362 Dey Nandol, Geographical dictionary of Ancient and Mediæval India, Preface, P.iii, & P.202.

a port, whence the Chinese pilgrim Fa hien took ship to Ceylon.³⁶³ According to Hieun Tsang's report the country stood near the ocean in the 7th century A.D.³⁶⁴ The kathā S.-Sāgara states that Tāmralipta stood on the shore of the eastern sea, and was inhabited by rich merchants and honourable men.³⁶⁵

The Br. P. mentions them along with others as occupying the eastern country (27.53). See 'Andhrakas'.

Taṅganas

The Mahābhārata states that the Taṅganas dwelt with Pāradas, and Khasas on the Salloda river.³⁶⁶ It appears that they were a rude tribe, for their main fighting weapon was stone.³⁶⁷

The Br. P. once mentions them as a hill-tribe along with others (27.63). See 'Citramārgas', and elsewhere associates them with Pañcālas, Matsyas, Madras, Kekayas, Bāhlikas, Śūrasenas, Kāśmīras, Khasas, Pārvatīyas, Kirātas, Karnaprāvaranas, Marus and Antyajās (54.12).

363 Chaudhari S.B., Op.Cit., P.160.

364 On Hieun Tsang, by T.Watters, Royal Asiatic Society, 1904.

365 II, P. 265 - 11th century A.D.

366 Sabhaparvan II, 1852-9, Bhīṣma (Cr.ed.) 6.10.63.;
Vāyu P. XLV., 120.

367 Dronaparvan, (Cr.ed.) 7.97.14.

Traipuras

The Traipuras are the people of Tripurī or Tripura which was both a city and a country. It was the capital of the Cedi kingdom. It was a well-known city that derived its name from three cities of Tripura once in possession of Asuras.³⁶⁸ It roughly corresponded to the modern Jabulpore region which was the ancient Cedi country.³⁶⁹

The Br. P. places them in the Vindhya region along with other tribes (27.60). See 'Bhojas'.

Tomaras

The Matsya P.³⁷⁰ records that Tomara was the country through which the river Pāvanī flowed. See 'Haṃsa-mārgas'. Thus Tomaras lived between India and Tibet.³⁷¹

The Br.P. once mentions them with other tribes as belonging to north (27.50). See 'Aparāntas', and elsewhere includes them in the hill-tribes along with others (27.64). See 'Citramārgas'.

368 Mbh. Sabhāparvan (Cr.ed.) 2.28.38; Vana CCLIII, 15246; Karnāparvan, XXXIII, XXXIV.

369 Law B.C., Op.Cit., P. 399.

370 121.55.

371 Chaudhari S.B., Op.Cit., P. 135.

Tosalas

The Mārk. P. groups them with Kāruṣas, Karalas, Utkalas, Daśārnas, Kośalas, Avantis, etc., all of them dwelling on the slopes of the Vindhya mountains. Tośalī or Tośala was the ~~the~~ name of a country as well as of a city. The city of Tośalī was the seat of the Provincial government of Kalinga in the days of Aśoka.³⁷²

The Br. P. associates them with other tribes as belonging to the Vindhya region.³⁷³ See 'Bhojas'.

Tumburas

They are associated with other tribes as belonging to the Vindhya region (27.61). See 'Bhojas'.

Tusamārgas

They are associated with others as a hill-tribe (27.63). See 'Citramārgas'.

Tusāras

They are grouped in the Mārk. P. along with the Kāmbojas, Daradas, Barbaras, and Cīnas all of whom are described as races of men outside.³⁷⁴ The Harivaṃśa classes them

³⁷² S. Devi, Pre-Aryan and Pre-Dravidian India, Trans. by P. Bagehi, P. 68.

³⁷³ 27.60; the ms. 'ka' reads 'Ullāpas' and the ms. 'kha' reads 'Apalas'.

³⁷⁴ LVII, 39; cf. Mbh. Sabhā L, 1850; Vana LI, 1991; Śānti LXV, 2429; Rāmāyana Kiśkindhā XI IV, 15; Vāyu XIV, 118.

with the tribes branded as Mlechhas and Dasyus. They continued as a tribe till the ninth and tenth centuries of the christian era when they seem to have played an important part in the history of Kāśmīr.³⁷⁵

They are mentioned along with the other tribes as occupying the northern region (27.48). See 'Aparāntas'.

Ūrṇas

Ūrṇa is a celebrated country to the west of Indus.³⁷⁶ The Br. P. mentions them along with others as a hill-tribe (27.63). See 'Citramārgas'.

Uttamārnas

They are mentioned along with other tribes as occupying the Vindhya region (27.60). See 'Bhojas'.

Vāhīkaras

They are mentioned along with other tribes as people belonging to north.³⁷⁷ See 'Aparāntas'.

³⁷⁵ Law B.C., Op.Cit., PP. 396-97.

³⁷⁶ Chaudhari S.B., Op.Cit., P.91 n.5.

³⁷⁷ 27.44; the ms. 'ka' reads 'Vādhikas'.

Vaidarbhas

The Mār̥k. P. places them with the other tribes as situated in south.³⁷⁸ The Br. P. also places them with other tribes in south (27.56).

Vaidiśas

They are the people of Vidiśā, a famous city of early times, the capital of the Daśārṇa country. Vidiśā is probably the modern Besnagar, close to Bhilsa. It was situated on the river Vetravatī, modern Betwa.³⁷⁹

The Brahma-Purāṇa mentions them as people belonging to the Vindhya region (27.60). See 'Bhojas'.

Vaisikyas

The Mār̥k. P. places them in the south along with the Mahārāṣṭras, Māhīśakas, Ābhīras, Kalingas, Śavaras, Fulindas and others.³⁸⁰ The Br. P. also mentions them in south along with other tribes.³⁸¹ See 'Ābhīras'.

Vaiśyas

Chaudhari S.B. opines that it is difficult to assign

378 57.45,8; cf. also Mātsya 114.46-8; Vāyu 45.126.

379 Law B.C., Op.Cit., P. 386.

380 LVII, 46-7.

381 27.56; the ms. 'ka' reads 'Vaiśikas'.

them any particular locality of importance.³⁸² The Br.P. locates them in the north (27.47). See 'Aparāntas'.

Vallakas

The Br. P. mentions them along with other tribes as belonging to the eastern region.³⁸³ See 'Andhrakas'.

Vāmankuras

The Br. P. associates them with others as belonging to the eastern country.³⁸⁴ See 'Andhrakas'.

Vangas

Vaṅga together with Puṇḍra, Suhma, denoted the present day Bengal, and in ancient days the Vaṅga alone denoted just the eastern Bengal comprising the modern Decca and Chittagong divisions.³⁸⁵

They were so-called after Vaṅga, one of the sons of king Bali.³⁸⁶ They are mentioned with other tribes as occupying the east (27.52). See 'Andhrakas'. They are also mentioned along with Aṅgas, Kalingas, Kāśmīras and Kośalas as dwelling in the Rṣika mountain (230.70).

³⁸² Op.Cit., P. 148, fn.5.

³⁸³ 27.51; the ms. 'kha' reads 'Kāśmīras' instead.

³⁸⁴ 27.51; the ms. 'kha' reads 'Muhūkāras'.

³⁸⁵ Law B.C., Op.Cit., P.263.

³⁸⁶ 13.31,32; Vāyu 99.26-34,47-97; Brahmandā III, 74,25-34, 47-100; Matsya 48, 23-9, 43-89; Bhag., IX,23,5.

Vatadhānas

The Mār. P. associates them along with the Vāhīikas, Abhīras, Aparāntas, and Sūdras all grouped in the north-west³⁸⁷ and at another place with the Sīvidas, Daśerakas, Savadhānas, Puṣkalas, Kirātas, etc. as peoples of north.³⁸⁸

They were a Punjab tribe³⁸⁹. According to Manu, Vātadhāna was the offspring of an outcaste Brāhmaṇa woman,³⁹⁰ but Pargiter points out that ⁱⁿall the later times all the Punjab tribes were stigmatised as outcastes.³⁹¹

The Br. P. groups them along with other tribes as belonging to the north.³⁹²

Videhas

In the Mahāgovinda Sattanta of the Dīgha Nikaya, Videha, with its capital Mithilā is treated as one of the seven political divisions of India then existing.³⁹³ The ancient Videha country included the modern districts of Champaran, Mujaffarpur and Darabhanga, i.e. Tirhut and

387 LVII. 36.

388 LVII, 44.

389 Mbh. Adi. LXVII, 2695-9; also vide Sabhā I, 1826; Udyoga III, 86; Bhīṣma IX, 354; Drona XI, 398.

390 X. 21.

391 Mark. P., P. 312.

392 27.44, the ms. 'ka' reads Anadhānyas.

393 P. 49, fn. 10.

presumably also a portion punea, if the eastern limit was the river Kauśāki.³⁹⁴

The Br. P. associates them with others as belonging to the east (27.53). See 'Andhrakas'.

Vīras

The Br. P. associates them with other tribes as belonging to the north (27.48).

Vivisvas

They belonged to Plakṣadvīpa and corresponded to the Vaiśya class.³⁹⁵

Vrkas

In the Bijayagarh (near Byana in Bharatpur State) stone-pillar inscription of Visnuvardhana (year 428 = 372 A.D. the varika tribe to which the king belonged is mentioned.³⁹⁶ Vārika is the correct form of the name Vṛka. This indicates that the Vrkas settled in the Bharatpur State.³⁹⁷ In the Vaijayanti of Mādavaprakāśa, Vṛka is mentioned as a country of Madhyadesa.³⁹⁸

³⁹⁴ Chaudhari S.B., Op.Cit., P.164.

³⁹⁵ 20.17, the ms. 'ka' reads 'Vivisās'.

³⁹⁶ Catalogues Inscriptionum Indicarum, III, 253.

³⁹⁷ Chaudhari S.B., Op.Cit., P. 80.

³⁹⁸ Ed. by Gustave Oppert, P. 38, V. 40.

The Br. P. also places them in the Madhyadeśa along with other tribes.³⁹⁹ See 'Andhrakas'.

Vrsadarbhas

They were so-called after Vrsadarbha, one of the five sons of king Sibi Ausīnara.⁴⁰⁰

Vrsnis

Mathurā was the home of Vrsnis and Andhakas and being afraid of demons, they left Mathurā and established their capital at Dvāravatī.⁴⁰¹

Yādavas

They dwelt in the north-eastern Gujarat and descended originally from Yadu (13.213).

Yavanas

The Yonas or Yavanas, literally 'Ionians', a peoples of Greek descent, may be traced in Indian literature and inscriptions,⁴⁰² from the third century ^{B.C. to the 2nd cen. A.D.} A.D., and they played a great part in the political history of northern and

³⁹⁹ 27.42; the ms. 'ka' reads 'Vrsas'.

⁴⁰⁰ 13.26; cf. also AIHT, P. 264

⁴⁰¹ 14.54; cf. Harivaṃśa, Ch.57.

⁴⁰² Indian Culture, Vol. 1, PP. 343

western India.⁴⁰³ In the Mbh. they are mentioned along with other north-western tribes like the Kāmbojas, Sakas, Madras, Kaikayas, Sindas and Sauviras.⁴⁰⁴ The Mbh. also classes them in the north. The Mārka. P. puts them in the north or north-west. Indian tradition regards them as outcastes. The sūtras mention the Yavanas as the most esteemed of foreigners, but all Yavanas are regarded as sprung from Sūdra females and ksatriya males.⁴⁰⁵

The Br. P. mentions them once as occupying the north along with other tribes (27.45). See 'Aparāntas' and at another place they are mentioned with others as belonging to Vindhya region (27.61). See 'Bhojas'.

403 Cambridge History of India, Vol.1, P. 225.

404 Ibid, P. 274.

405 Gautama Dharmasāstra, IV. 21; Cambridge History of India, Vol. 1, P. 240.