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 anthro-
pologists, 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
heards or tribes, the tribes were political groups within a
geographical setting. The headquarters of the tribe develop-
ed 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.' But the same race was split up into
various tribal groups and thus 'tribe' and 'race' are not
W. Crooke has attempted a rough classification of the origin of tribal nomenclature as follows. The first is of the most general kind such as desī of the land and paradesī 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 Madhyadesas, Antarvedis - those resident in the lower Ganges - Jamnā doab (ii) Names derived from rivers: Gaṅgāpurī, Jumnapurī (iii) Names derived from famous cities: Kanaujiya, Śrīvāstavya, corrupted into Srivastava from Śrāvasti in the north oīdh. (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 - Punjabī, Lāhorī, Multānī; North - Naipāli, Janakpurī, Māsimī; West - Bhātner, Gujarāt, Indaur, Jaipur, Jodhpur, Marwar, (vii) Names derived from ancient tribes: - Pañcālas, Ābhīras, Kāmbojas, Kaivartas, Ghāvaras, Khāsikas, Meṣkalas and Sakas. (viii) Eponymous titles - vatsa to Bāeḥgotī, 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 Benwans. (ix) Names derived from Rajput septs - Chauhàn, Garhwar. (x) Occupational titles - Bardhiyā - ox-men; Dhobi - Washerman, Ghoṣī - those shouting after cattle, Pahalwān - wrestler. (xi) Personal or contemptuous titles - Bhaṅgī - the rascal who intoxicates himself with hamp, kabutarī - she that flirts like pigeon, Kāṅphaṭ - he with torn ears.

The archaeological discoveries of Babylonia, Egypt, Asia, minor, crete, Trans - oxianoe, Trans - caucasus, Iran, Balucistan, Moheṇjo 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 Australoïds who spread over the Indian Peninsula and still form the substratum, especially of the southern Indian Population. Tall Rākṣasas were Negroes and pigmy Niṣadas were Negritos. Hīrāṇya Kasyāpas (yellow men) and Daityas were Mongoloids, Vaisya (Thracian Bessi), vaniks (Pani = Paniks = Phoenicians) were Alpines. Some of their tribes were sāmitāras (savara = cimbri), Mahīṣa (Monkhmer), Kinnara (Cimmeui), Menda (Muranda), Sakas (Sucoe), Tukhāra (Tochari) and Jāṭs (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 cossite Aryans. Likewise the Brahmanical clans. The Bhārgavas were originally Caspians, the priests of the dānavas, Āṅgirasas were mixed Alpines. Ātreyas were Alpines while the Kāśyapas were Mongoloids. Rathitharas were Mediterraneans. Vasisthas were Archaen 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 Aksaya Kumari devi - A bibliographical dictionary of Puranic 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 Āstādhyāyī, the names with the suffix 'ka' as in Mālavaka, Rājanyaka, Traigartaka, Vēsātika 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 Madhyadesa means the central part, udīcyā the northern division, prācyā the eastern division, Daśināpatha, the southern division, and Aparānta, the western division. Then follows a group of tribal names called Vindhyavāsins which in its turn is followed by a group of names called Parvataśrayins. The purāṇas Vāyu, Brahmāṇa, Markandeya, 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 Markandeya.4

Lists of tribes are very corrupt and sometimes the variations are superficial e.g. in the Br.P., the ms.'kha' reads 'satadrukas' for 'sataadruhas' (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 displaced and the order revised. Sometimes the variations are on account of the same people in different places. Thus the Kaliṅgas are mentioned in the Madhyadesa (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, Sākas 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 Hātsyas, Mukutakalyas, Kuntalas, Kāśis, Kośalas, Andhrakas, Kaliṅgas, Samakas, Vṛkas in the central division; the vahikaras, Vāṭadhānas, Satīras, Kālato-yadas, Aparāntas, Śūdras, Bāhlikas, Keralas, Gāndhāras, Yavanas, Sindhus, Sauvīras, Madrakas, Ṣatadrūhas, Kaliṅgas, Pāradas,

6 Thus the ms. 'kha' reads Kāśmiras, Karuṇas in east (27.51) though they belong to north and are actually mentioned in that division in a previous Šloka (27.50).
Harabhusikas, Matharas, Kanakas, Kaikeyas, Dambhamalikas, 
ksatriyas, upamadeyas, Vaiśyas, Śūdras, Kambojas, Barbaras, 
Laukikas, Vīras, Tuṣāras, Pahlavas, Ātreyas, Bharadvājas, 
Puṣkalas, Daserakas, Lampākas, Sūnasokas, Kulikas, Jāṅgalas, 
Aūśadhyas, Calacandras, Kirātas, Tomaras, Hāpsamārgas, 
Kāśmīras, Karuṇas, Sūlikas, Kuhakas, Magadhas, in the north, 
the Andhas, Vāmaṇkuras, Vallakas, Makkhāntakas, Anīgas, Vaṅgas, 
Maladas, Mālavartikas, Bhadrantuṅgas, Pratijeyas, Bhāryaṅgas, 
Apamardakas, Pragjyotisas, Madras, Videhas, Tāmraliptakas, 
Malles, Maghadhakas, Nandas, in the east; Pūrṇas, Kevalas, 
Golāṅgulas, Rālikas, Mūṣikas, Kumāras, Rāmāthas, Śakas, Mahārāṣṭras, 
Mahīṣakas, Kaliṅgas, Ābhīras, Vaiśikyas, Ātavyas, 
Saravas, Pulindas, Mauleyas, Vaidarbhas, Danḍakas, Paulikas, 
Maulikas, Asmakas, Bhojavardhanas, Kaulikas, Kuntalas, Dambhakas, 
Mālakālakas, in the south; Śūrpārakas, Kālidhanas, Lohas, 
Tālakaṭas in the west; Malajas, Karkasas, Melakas, Colakas, 
Uttamaṁras, Daśāṁras, Bhojas, Kīśkindhakas, Ṭoṣalas, Koṣalas, 
Traipuras, Vaidiśas, Tumburas, Caras, Yavanas, Pavanas, 
Abhayas, Runḍikeras, Carcaras, Hotrādhartās, in the Vindhya; 
the Mīhāras, Tuṣāmārgas, Kurūnas, Taṅgaṇas, Khasas, Kārnāpṛavaṇas, 
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 Vṛṣadarbhas, Suvīras, Kekayas and Madras are named after the four sons of king Sibi Ausīnara (13.26,27), the Aṅgas, Vaṅgas, Suhmas, Puṇḍras, and Kalingas after the name of the sons of king Bali (13.31,32). Paṇḍya, 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 Aṅgārasetu (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 for a comparative study.

Abhayas

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

Abhiras

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 Abhirs 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 Mahābhārata 9 locates them in the western division of India and it is supported by 'Periplus of the Erythrea Sea' (1st century B.C.) and Ptolemy (2nd century A.D.). The Mahābhāṣya of Patanjali associates them with sudras 10 and the evidence is supported by Viṣṇupūrāṇa which places them in the extreme west along with the surāstras, sudras, Arbudas, Karuṣas, and Mālavas. 11

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

9 Sabhāparvan, Cr. ed. 2,39.9.

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

associates them with the vāhlīkas, vāṭadhānas, 'śudras, Madrakas, surāṣṭras and sindhu-sauvīras, all of whom are said to have occupied the western country. The Allahabad iron pillar inscription of Samudragupta (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 Mārk. P. are grouped as occupying northern region by the Brahma-Purāṇa, it places the Ābhīras in the west along with sauraṣṭras, 'śudras and Arbudas (19.17).

The tribe seems to have another settlement in the south. According to Mārkanaḍeya Purāṇa, they are mentioned along with the Pundrakas, Keralas, Kaliṅgas, 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, Sabaras, Pulindas, Vaidarbhas and Daṇḍakas, as 'Daksināpatha-vāsinah' (45.126). The Brahma-Purāṇa also records the same tradition and mentions them along with Pūraṇas, Kevalas, Golaṅgulas, Ṛṣikas, Mūṣikas, Kumāras, Rāmathas, Śakas, Mahārāstras, Māhīṣikas, Kaliṅgas, Vaiśikyas, Ātavyas, Sarvas, Pulindas, Mauleyas, Vaidarbhas, Daṇḍakas, Paulikas, Maulikas, Āsmakas, Bhojavardhanas, Kaulikas, Kuntalas, Dambhakas and Nīlakālakas, as 'Daksināpatha-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 krṣṇa after defeating Arjuna while he was passing with the widows of lord krṣṇa through the Pañcanada region. Here they are addressed Dasyūs and Mlecchas and are said to have used sticks for fighting purposes (212.14-28).

Ambaśtas

King Āmbaśṭhya is mentioned in the Aindra Mahābhiṣeka of Aitereya Brāhmaṇa. They were probably settled in Punjab and later on migrated to Bengal and Bihar where they can be traced at the present day. The Mbh. mentions them along with the Sibis, Kṣādrakas, Malavas and other north-western tribes.

The Br. P. mentions the Ambaśṭha as Anava Kṣatriyas and are said to have originated from Suvaṇa, son Usīnara and thus they were intimately related to the Yaudheyas Sibis, Navarāstras, Kekayas, Madrakas, Vṛṣadarbhas and Suvaṇas (13.21-25). But according to the Gautama-Dharma-sūtra, the children born of next, second or third lower castes become sabarnas, Ambaśṭhas, Ugras, Miṣadhas, Daśyantas or Parāśaras.

12 VIII. 21-3.
14 Cr.ed. 2, 29, 5.
15 IV. 16.
Thus they would be descendants of Brahmins by ksatriyas, vaisyas or sudra wives. From a jataka, we learn that they were farmers and Manu says that they practised the art of healing and followed trade and husbandry.

In later times, they seem to have migrated to some place near the Mekala 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 kāyaṣthas can be traced in Bihar, while the vaidyas of Bengal came to be designated as Ambaṣṭhas.

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

Andhrakas

The earliest reference of Āṇdras as a tribe is found in the Aitereya Brahmana where they are associated with Savaras, Pulindas, and Muṭibas and are referred to as Daṣyūs or non-Aryans. Vincent Smith opines that they were a dravidian - speaking people and were the progenitors of the

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16 IV, No. 363.
17 X. 47.
18 cf. Bharata Mallika's Commentary on the Bhaṭṭikāvyā.
19 VII.18; cf. also Satapatha Br.
modern Telugu-speaking people occupying the region between 
Godāvārī and Kṛṣṇā. According to P.T.S. Iyengar they were 
originally a Vindhyāan tribe that extended its political power 
from the west gradually to the east down the Godāvārī and the 
Kṛṣṇā valleys.

The Mārkaṇḍeya Purāṇa mentions them as inhabiting 
the eastern countries. The Br. P. also mentions them as 
inhabiting the eastern region along with vāmāṅkurās, vallakās, 
Makhaṅtakās, Anīgās, Vaṅgas, Maladās, Mālavartikās, Bhadratunīgās, 
Pratiyāyās, Bhāryāṅgas, Apamardakās, Prāgyotītās, Madras, 
Videhas, Tāmraliiptakās, Mallas, Magadhamakas and Nandās. Here 
they are called Andhās.

According to Law B.C., the references to Andhras 
placed in the eastern region are incorrect as they were always 
a people of the southern region. But the Brahma-Purāṇa also 
mients them in the Janapades of central division where the 
Andhrakās are classed with Matsyās, Mukutakulīyas, Kuntalas, 
Kāśīkōṣālas, Kaliṅgas, Sāmaka and Yṛkās. The Br. P. further

20 IA, 1913, PP. 276-8.
21 IA, 1918, P. 71; cf. also Mbh. Cr. ad. XII, 200, 39, Rām. Kiṣṇa 
22 (27.51-53), the ms. 'kha' reads 'Andhakā Muhukārāśca 
24 27.42-43, the ms. 'kha' here reads 'Atharvas' instead of 
Andhrakā'.

kāśmirāḥ Karuṇāstathā/Sālikāḥ kuhakāścalva samagni-

raḥgirah
d
notes that Andhakas and Avantis had marriage relationships.\textsuperscript{25} Mathura was the place of residence of Andhakas and Vrsni, the yadavas, but they left it on account of the fear of Kalayavana and established themselves in Kuśasthali on lord Kraṇa's advice (14.53.57).

\textbf{Aṅgas}

Aṅga was one of the sixteen Maha-Janapadas of ancient India and was very rich and prosperous.\textsuperscript{26} Panini groups together Aṅga, Vanga, Kalinga, Pundra, etc. all placed in the midland.\textsuperscript{27} The Mahābhārata makes the races of Aṅga, Vanga, Kalinga, Pundra and Suhma to be the descendants of the Saint Dirghatamas by Sudeṣṇā, wife of Bali.\textsuperscript{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.\textsuperscript{29} Pargiter considers them as a non-Aryan people that came over sea to eastern India.\textsuperscript{30} Ethnographically they were connected with the Kalingas and other peoples of the plains of Bengal.\textsuperscript{31} Aṅga comprised the

\textsuperscript{25} 15.54, The ms. 'kha' here reads 'Ancakah' for 'Andhakah'.
\textsuperscript{26} Law B.C., India as described in the early texts of Buddhism and Jainism, P.19.
\textsuperscript{27} VI, 1,170; II, 4,62.
\textsuperscript{28} I, 104.
\textsuperscript{29} Altindisches Leben, 35; Hymns of the Av., 446, 449.
\textsuperscript{30} J.R.A.S., 1908, P. 852.
\textsuperscript{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, Malvartikas, Bhadratūṅgas, Pratijayas, Bhārmāngas, Apanardakas, Prāgjyotiṣas, Madras, Videhas, Tāmraliptakas, Mallas, Magadhakas and Nandas (27.52). Again they are mentioned with Vaṅgas, Kaliṅgas, Kāśīras and Kōsālas as residing in the mountain Rṣika (230.70).

Apanardakas

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

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 Sūrprakāra. It lies to the west of Mahārāṣṭra. Dr. Bhagwanlal Indraji thinks that Aparāntika refers to Ariake, which is the Greek name of the western coast of India. 34 The purānic accounts used the term in its

32 E. I. XXIV, Pt. 3, July.
33 27.52; Chaudhari reads it as Capamardakas, Op. cit.
34 IA. VII. 259.
most extended sense including almost all the countries from the great Rana of Cutch up to Sopara to the north of Bombay, stretching inland as far as Mount Abu in the north and Nasik in the south. Kalidasa also used it as referring to the western coast of India extending from Malabar to Sind. But Bhandarkar R.G. identified it with the western coast below Sahyadri. Fleet includes Konkan, Kathiawad, Cutch, and even Sind in Aparanta. But Aparanta is used in a restricted sense in Kāmasutra of Vatsyāyana.

The Brahma Purāṇa states that the Saurāṣṭras, Śudras, Āhuīras and Arbudas lived in the Aparānta country (19.17). But elsewhere it groups the Aparāntas along with the people residing in the north (27.44-51), viz., the Vāhikaras, Vāța-devanas, Sutiras, Kālatoyadas, Śudras, Vāhlikas, Keralas, Gandhāras, Yavanaś, Sindhus, Sauvīras, Madrakas, Satadruhas, Kalinagas, Pāradas, Hārabhiṣikas, Mātharas, Kanakas, Kaikayas, Damōhamālikas, Kṣatriyas, Upamadeśas, Vaiṣyas, Śudras, Kambojas, Barbaras, Laukikas, Vīras, Tusāras, Pahlevas, Āreyas, Bharadvajas, Puṣkalas, Dasaṇikas, Lampakas, Śunāśokas, Kālikas.

35 Vāyu, 45.129; Mat. 114. 50-51, Mārk. 57.49.
36 Raghavaṇḍa IV. 51-53.
37 Trans. Second Int. Congress of Orient (1874), P.313.
38 IA. XXII.173; JRAS. 1910, P. 427.
39 P. 300, 371.
Jāngalas, Auṣadhyas, Calacandras, Kīrātas, Tomaras, Haṃsamārgas, Karunas, Sulikas, Kuhakas, and Maṇḍhas. Elsewhere, the Br. P. states that the Śūrparakas, Kālidhanas, Lohas and Tālakaṭas as dwelling in the western region (24.59).

Arrāmas

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. The Br. P. mentions them along with Saurāṣtras, Sudras 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 Sirohi 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.

Arvakas

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 Sūrasenas.42 The Aṅguttara Nikāya43 and the Purāṇas44 state that Assaka was one of the sixteen Mahā-Janapadas of Jambūdvīpa (India).

In the Suttanipata the Asmaka country is associated with Mūlaka and mentioned as situated on the bank of the river Godāvari, 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 Sūrasena and Avanti it appears probable

42 Mbh., Bhāṣmaparvan, Cr. ed. 6,10.42.
43 I.p. 213, IV.,PP. 252,256, 260.
44 Padma, Svara Kh., Ch.III; Viṣṇudharmottara, IX.
45 Bhandarkar D.R., Carmichael Lectures, 1913, P,4,53.
that when the list was drawn up, Askaka 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 sutrālaṅkāra of Asaṅga, Aśmaka 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 Godavari region (27,57). See 'Ābhiras'.

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

Atavvas

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 Ātavikas

46 Buddhist India, PP, 27-8.
48 The invasion of India by Alexander the Great - J.W.McCrindle, MDCCCXGIII.
49 Sabhāparvan, XXX, 1176.
50 XLV, 126.
51 CXIII, 43.
are mentioned who were perhaps aboriginal tribes dwelling in the jungle tracts of central India.\textsuperscript{52}

The Br. P. mentions them as occupying the southern region along with other tribes.\textsuperscript{53} See 'Ābhiras'.

\textbf{Ātreyas}

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

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

\textbf{Ausadhyas}

The Br. P. mentions them with other tribes as

\begin{itemize}
  \item \textsuperscript{52} Law B. C., Op. Cit., P. 333.
  \item \textsuperscript{53} 27.56; the ms. 'kha' reads 'Apaḥ' for Ātavyas.
  \item \textsuperscript{54} Cr. ed. VI. 10.67.
  \item \textsuperscript{55} Vanaparvan, XXVI, 971; CLXXVII, 12.354-62.
  \item \textsuperscript{56} XXXI, 1660-8.
  \item \textsuperscript{57} LVII, 39-40.
\end{itemize}
occupying northern region (27.49). See 'Aparântas'.

Bahilkas

They are the same as the Vâhlïkas, Vâlhlïkas and Vâlhlïkas. Bâhlïka Prâtipya, a king of this tribe, is mentioned in the Satapatha Brâhmaṇa. According to Vâyu Purâṇa, Śiva Purâṇa and Kâvyâ Mîmâṁsâ of Râjaśekhara 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 vâlhlïkas may be identified with the region now known as Balkh, in other words they should be identified with the 'Baktriol' occupying the country near Arachosia in the time of the geographer Ptolemy. The Br. P. mentions them along with the other tribes occupying north (27.45). See 'Aparântas'. Elsewhere they are mentioned along with Pâncâlas, Matsyas, Madras, Kekayas, Śûrasenas, Kâśmiras, Teṅgaṇas, Khasas, Pârvatiyas, Kirâtas,

58 XII, 9; 103 and 13; Mbh. Adj. 95, 44; Udyoga (Cr. ed.) 47, 6; Sahā Čr. ed. II 24.15.

59 VII, 60, 20; cf. also Râmâyana, Kâśchîndhya Kânda, 44.13.

Bāleyas

The Ángas, Vangás, Kálingas, Púndras 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 Brahma'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, Paisácas, Kúlindás, etc.62 and also with the Yaunás, Kambojas, Gándháras and Kirátas and place them on the uttara-patha or northern country.63 The Matsya purāṇa also places them in countries watered by the caksu stream of the Ganges before it entered the sea.64 The Mārkandeya65 places them in the Sindhu country and the Brhatasamhitā refers to them as a north or north-west tribe.

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61 Pargiter, AIHT, P. 158.
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 Brāhatsūkhīta list.66

**Bhadratuṅgas**

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

**Bharadvājas**

The Markandeya P. places them in the north.68 The Mbh. places them in the upper Gangetic region near the hills.69 Bharadvāja, the Rṣi, 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

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67 27.52, the ms. 'ka' reads 'Brahmatuṅgas'.
68 LVII, 39-40.
69 Ādiparva CXXX, 5102-6; CLXVI, 6228-32; Vanaparva (Cr.ed.) 3, 135. 9; Salya XLIX, 2762-2824.
on the north and north-west and in the Harṣa-carita in a list of countries famous for Kurus horses, Bharadvājas are mentioned between Kāmboja and Sindhu.

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

**Bhārvāṅgas**

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

**Bhāvinas**

They belonged to the Plakṣadvipa 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. Banerjee D. R. points out on the authority of a copper plate discovered at Khalimpura that the king of the Bhojas, Matsyas, Kurus, Yādus and Yavanas were forced to acknowledge cakrāyudha as the king of Kānyakubja. They were a Yādava tribe who dwelt in

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70 Cr.ed. 6.10.67.
71 P. 50.
72 Cambridge History of India, Vol. 1, P. 316.
73 Vangaḷār Itihāsa, Pt.1, PP. 167-8.
north-eastern Gujarat.  

The Br. P. mentions them as occupying the Vindhya region along with other tribes, viz. Malajas, Karkasas, Melakas, Colakas, Uttamârṇas, Daśārṇas, Kiśkindhakas, Toṣalas, Kośalas, Traipuras, Vaidīsas, Tumburas, Caras, Yavanas, Pavanas, Abhayas, Rudñikeras, Carcaras and Hotrāhantar (27.59-62).

**Bhojavardhanas**

The Markandeya Purāṇa places the Bhojavardhanas along with the Maulikas, Ahmakas, Andhas, Naiśikkas and Kuntalas in the southern region. The tribe cannot be satisfactorily identified. Bhojavaqham occurs in the Barhut inscriptions.

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'.

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74 Vāyu, XLV, 132; CXIII, 52.  
75 LVII, 48-9.  
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'.

Citramargas

They are mentioned as resorting to mountains along with other tribes, viz. Mihāras, Tuṣāmārgas, Kuravas, Tānganās, Khasas, Karṇoprāvanaṇas, Utṇas, 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 Veṅkaṭagirī, 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 Mahā - Malabar was included in it.\footnote{Cambridge History of India, Vol. 1, P. 535.} The area of Cola
kingdom included the modern districts of Trichinopoly and Tanjore and part of the Pudukkottah.\footnote{\textit{K.A. Nilsen}ka Sastri, The Colas, Ch. II, p. 22.}

The Brahma-Purana mentions them with other tribes as belonging to the Vindhy region.\footnote{27.59, the ms. 'kha' and 'ga' read the 'Utkalas' in place of 'Colakas'.} See 'Bhojas'.

\textbf{Dambhakas}

They are mentioned along with other tribes as occupying the southern region.\footnote{27.57, the ms. 'kha' reads Dambhavas.} See 'Ahibiras'.

\textbf{Dambhamalikas}

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

\textbf{Damins}

They belonged to Kusadvipa and corresponded to the Brahmin class.\footnote{20.39, the ms. 'ka' and 'Mia' read 'Dayinah' and 'Deminah' respectively.}

\textbf{Dandakas}

The Matsya\footnote{114.46-8.} and Vayu Puranas\footnote{45.126.} describe Dandakas...
along with Pulindas, Vaidarbhas and Vindhyas as belonging to the Daksināpatha 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 Godāvari, but the Mahābhārata seems to limit the Daṇḍaka forest to the source of the Godāvari.

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

Darvasas

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

Darvas

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

86 Schapapa, Cr.ed. 2.28.43; Vanaparvan, Cr.ed. 3.23.33.
87 Pargiter, Mark. P., P.324 notes.
88 Vanaparva, Cr.ed. 3.82.40.
But Lassen places the Darvas between the Indus and Jhelum in the north-west of Kashmir.\textsuperscript{90}

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

\textbf{Dasārṇas}

It appears that during the epic period they had more than one settlement. The Mbh. seems to refer to two Dasārṇas, one in the west\textsuperscript{91} and another in the east.\textsuperscript{92} The Rāmāyaṇa and the Purāṇas refer to a Dasārna country as dwelling in the Vindhyām tract.\textsuperscript{93}

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

\begin{flushleft}
\textsuperscript{90} Indian Alt., Map.
\textsuperscript{91} Mbh., Sabhāparvan, Ch. 32.
\textsuperscript{92} Mbh., Ibid., Ch. 30.
\textsuperscript{93} Rāmāyaṇa, Kīṣkindhā K 41,8-10; Brd.P. Ch.49; Va.45; Matsya Ch.114; Mārk. Ch.57; Vāmana P. 13.
\end{flushleft}
Pargiter states that they appear to have comprised the several bands as the word 'gana' is nearly always used with their name. Hemacandra identifies it with Māravā which was the name of Marwar.

The Mark. P. places them with Vaṭadhanas, Śividas, Śavadhanas, Puskalas and Kairatas as peoples of north. They are mentioned in the Mahābhārata as taking part in the Kurukṣetra war.

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

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

Gandhāras

Gandhāra, Kāpiśa, Bālhiṇka and Kāmboja were the famous

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94 Mark, P., P. 321.
96 LVII, 44.46.48.51.47.48.44.47.48.49.
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 Takṣasila 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 Rigvedic 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

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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.\textsuperscript{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 Esofzaí country.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{107}

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

\begin{itemize}
  \item \textsuperscript{103} Carmichael lectures, 1918, P. 54.
  \item \textsuperscript{104} Geographical dictionary, P. 23.
  \item \textsuperscript{105} Ancient Geography, P. 48.
  \item \textsuperscript{106} Ancient India as described by Ptolemy, Meirindle, PP. 115-6.
  \item \textsuperscript{107} Law B.C., Tribes in Ancient India, P. 10.
\end{itemize}
According to the Brahma and Bhagavata Puranas, Gandhāra was fourth in the line of descent from Druhyu. The Br. P. further states that the horses of the Gandhāra country are well-known (13.150-151). The Br. P. locates them as occupying the northern country along with the other tribes. See 'Aparāntas'.

Golangulas

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

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

103 Matsya 48; Vāyu 99; Viṣṇu, Ahka 4th, Ch.17.
109 Br., 13.150,151; Bhāg.9th Skandha, Ch.23.
111 CXIII, 46.
112 XLV, 124.
113 MS*K?P., P. 331,n.
Haihayas

The Matsya and Vāyu purāṇas style the first dynasty of Mahāśmatī as Haihaya. The Matsya P. mentions five branches of the Haihayas, viz. Vītihotras, Bhojas, Avantis, Kuṇḍikeras or Tuṇḍikeras and the Tālajanāghas. The Mahāpadma 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 Śaśunāgas, viz. the Ikṣvākus, Kūrus, Pāṇcālas, Kaśis, Maithilas, Vītihotras, Haihayas, Kalingas, Āsmakas, Sūrasenas and others. Therefore, it appears that they were one of the ruling kṣatriya dynasties of ancient India. According to E.J. Rapson, the Haihayas, Āsmakas, Vītihotras and Sūrasenas belonged to the great family of the descendants of Yadu who occupied the countries of the river Chambal in the north and the river Harbādā in the south, though, it is difficult to identify the kingdoms indicated by these different names.

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

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114 43, 8-29.
115 94, 5-26.
118 Cambridge History of India, Vol.1, P.316.
36 garhs or forts and from it the name Chhatisgarh came into being.\footnote{119}

According to the Epic and Purānic tradition the Haihayas were ruling in the Avanti-Māndhātā region, and tradition runs that kṛtavīrya's son Arjuna raised the Haihaya power to eminence and captured Mahismati from the Karkotaka Nāgas.\footnote{120}

The Haihayas including their five constituent elements or branches, viz. the Vītihotras, Saryatas, Bhojas, Avantis and Tuṇḍikeras all belonging to the family of Yadu, were spread over the whole extent of country from the river Jumna to the river Tāptī.\footnote{121}

The Br. P. states that originally they descended from king Yadu (13.204) and their descendants were Vītihotras, Sujātas, Bhojas, Avantayas, Tuṇḍikeras, Tālajānghas 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 Tālajānghas, Śākas, Yavanas, Pāradas, Kāmbojas and Pahnavas.\footnote{122}

\footnote{119 Epigraphia Indica I.35, 11-12.}
\footnote{120 Pargiter, AIHT, P.266.}
\footnote{121 Pargiter Mark. P., P.371; AIHT, P.267.}
\footnote{122 (8.29-43); cf. Vāyu, varāṇa, ed., Ch.33; Harivaṃśa Chs.12-14.}
Hamsamārgas

They are mentioned in the Mark. P.\textsuperscript{123} and in the Bhīṣmaparvan list of the Mbh.\textsuperscript{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.\textsuperscript{125} The Br. P. mentions them with other tribes as belonging to the north (27.50). See 'Aparāntas'.

Hārabhūsikas

The Mk. P. locates them with the Kalingas, Pāradas and Mātharas.\textsuperscript{126} They cannot be satisfactorily identified. The Vāyu\textsuperscript{127} reads Hārapūrikas and the Matsya reads Hāramūrtikas.\textsuperscript{128}

The Brahma Purāṇa mentions them in the north along with the other tribes\textsuperscript{129}. See 'Aparāntas'.

Hotradhartas

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

\textsuperscript{123} LVII, 41.
\textsuperscript{124} IX, 377
\textsuperscript{125} Law B.C., Op.Cit., P. 398.
\textsuperscript{126} LVII, 37.
\textsuperscript{127} XLV, 116.
\textsuperscript{128} CXIII, 41.
\textsuperscript{129} 27.46; the ms. 'ga' reads 'Hāramūṣikas'. 
Jahgalas

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

Kaikeyas

They are intimately related to the Usinaras and the Sivis as they were traditionally descended from one of the four sons of Sivi Usinera and the Janapada Kekaya was named after them. The Viṣṇu P. mentions a Kaikeya king Dhrṣṭaketu.

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 Iksvakus, a famous royal dynasty, known from inscriptions discovered from the ruins of the Jagayyapeta stupa in the krṣṇa district, as well as from Nagarjunakonda.

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

130 Br.P. 13.26; Vēyu P.99; Matsya 48; Viṣṇu IV.18; Agni 276; Pargiter A.H.T.; P.234.
131 Bk. IV., Chap. XIV.
as one of the eighteen viṣayās in the Bāraḥsapta Arthaśāstra. Cunningham identifies Rājagrha or Girivraja, the capital of Kekayas, mentioned in the Rāmāyaṇa, 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 Madras, and comprised the modern districts of Jhelum, Gujarāt and Shahpur.

Kālatojādas

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.

Kalingas

The Kalingas, Aṅgas, Vaiṅgas, Pundras, and Suhmas have been named after the five sons of Bali, viz. Kaliṅga, Aṅga,
Vanga, Pundra and Sulma; and all of them were called Baleya kṣatras and Baleya Brahmins.133

The Mark. P. states that they dwelt in the south along with the Mahārāstras, Mahīşakas, Abhīras, Vaisikyas, Savaras, Pulindas and others.139 According to the Br. P. also the Kāliṅgas are associated with Pauṇḍras and Magadhās (19.16) and are mentioned as living in south along with other tribes (27.55). See ‘Abhiras’.

According to epic evidence as contained in the Mbh.; the Kāliṅga country comprised the entire tract of country lying along the coast of Vaitarani in Orissa to the borders of the Andhra country.140 Kālidāsa in his Meṣhadūta mentions both Utkala and Kāliṅga, 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 Kāliṅga, Utkala, Avanti and Kośala (47.7). Elsewhere it states that the king of Kāliṅga induced Rukmīn to call Balarāma for dice and that he was afterwards killed by Balarāma (201.10).

133 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 Madhyadesa along with other tribes (27.41,42). See 'Andhrakas'. They along with Aṅgas, Vaṅgas, Kāśmiras and Kośalas are said to reside in the Rṣika mountain (230.70).

According to Baudhāyana, the country was branded as an impure one and was included in his list of Saṁkīrṇa yonayah. The Brahma-Purāṇa also associates with other countries like Kirāta, Koṅkaṇa, Kr̥mi, Daśārṇa, Kumārya, Tanaṅga, Kratha, the northern bank of Sindhu, the southern bank of the river Narmadā and the eastern bank of Karatoṣa as unfit for śrāddha (220.3).

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 vamsa Brāhmaṇa of the sāmaveda. They are mentioned by Vāsaka, Mbh., Panini.

141 I, i,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.\textsuperscript{146} Dr. S. K. Aiyangar places it in the territory answering to the modern Sindh and Gujarat.\textsuperscript{147} V.A. Smith places them among the mountains either of Tibet or of the Hindukush and further states them to have spoken Iranian.\textsuperscript{148} According to Mcrindle, Kamboja was Afghanistan, the Kaofu of Hsuan Tsang.\textsuperscript{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.\textsuperscript{150} According to Sir Charles Elliot, they were probably Tibetans or inhabitants of its border lands.\textsuperscript{151} Dr. H.C. Ray Chaudhari points out Rajapura as the home of Kambojas on the evidence of the Mahābhārata.\textsuperscript{152} The Brahma-Purāṇa mentions them as dwelling in the north along with other tribes (27.43), See 'Aparāntas'.

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

\begin{itemize}
\item \textsuperscript{146} Buddhist India, P. 28.
\item \textsuperscript{147} Ancient India, P.7; cf. also P.N. Banerjee 'Public Administration in Ancient India', P.56.
\item \textsuperscript{148} Early History of India, 4th ed. P.193, f.n.1.
\item \textsuperscript{149} Mcrindle, Alexander's invasion, P.38.
\item \textsuperscript{150} K cf. also Bhandarkar D.R., Carmichael Lectures, 1912, PP.54-5.
\item \textsuperscript{151} Hinduism and Buddhism, Vol.I, P.268; Vol.III, P.6; cf. also M.Foucher - Iconographic Baudhique, P.134.
\item \textsuperscript{152} (Cr.ed.) VII, 4-4, Political history of India from the accession of Parikshit to the coronation of Simbisāra, P.77.
\end{itemize}
Talajanghas along with Sakas, Yavanas and Paradas in dethroning the Iksvaku king Bahu but afterwards Sagara, the son of king Bahu, determined to take revenge and after killing the Raihayas he was engaged in annihilating the others but all these tribes secured the aid of Vasiṣṭha, Sagara's spiritual preceptor. Listening to the words of Vasiṣṭha, Sagara set the Kāmbojas free after having completely shaven their heads. Thus though they were formerly kṣatriyas, Sagara caused them to give up their own religion. According to Manusmṛti, the Kāmbojas, Sakas, 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 Mayūravyāmsakadīgaṇa of Pāṇini speaks of the Kāmbojas as Munda or shaven-headed. According to Chaudhari S.B., the identification of Kamboja-Janapada with Kāśmir and eastern Afghanistan does not satisfy the conditions generally.

Kanakas

The Mbh. groups them along with Sakas, Tūṣakas and other mountainous people as bringing presents to the Pāṇḍavas of

153 8.35-51; cf. Vāyu, Vāng ed., Ch.88; Harivaṃsa chs. 13,14.
154 X. 43,44; vide also Kautilya's Arthasastra, trans. 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.\textsuperscript{158}

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

\textbf{Karkasas}

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

\textbf{Karnaprāvarṇas}

The Mahābhārata puts them in bad company along with the Niśādas.\textsuperscript{160} The Matsya Purāṇa states that the river Pāvanī flowed through Aśvamukhas, Karnaprāvarṇas, Tomaras and Hamsamārgas.\textsuperscript{161} Pāvanī was presumably a river of the central Himalayan mountain system. Dr. B.A. Saletore depicts them as tribes of historical India along with Lambakarṇas, Ekapādas, Yakṣas, and Kinnaras,\textsuperscript{162} and according to Chaudhari S.B., the

\begin{itemize}
  \item \textsuperscript{158} IHQ, 11, 759.
  \item \textsuperscript{159} 27.46; the ms. 'ka' reads 'Karakan'.
  \item \textsuperscript{160} (Cr.ed.), II, 28.39.
  \item \textsuperscript{161} 121. 55 ff.
  \item \textsuperscript{162} The wild tribes in Indian History, Lahore, 1935.
\end{itemize}
Karnaprāvarṇa country may be located in the eastern Himalayas. 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, Śurasenas, Kāsmīras, Tāṅgaṇas, Khasas, Pārvatīyas, Kirātas, Marus, Antya-ajas and Antyajātis (54.12,13).

Kārūnas

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

Kāśī

Kāśī was the ancient name of the kingdom of which the chief city was Bārāṇasī, the modern Benares, which is situated 80 miles below Allahabad on the north bank of the Ganges, at the junction between that river and the river Bārāṇa. The Kāśī figures prominently in the Mahābhārata and the Purāṇas. The Brahma-Purāṇa relates the story of Divodāsa as follows: Sauniḥotra, a certain king of Kāśī, had a son named Dhanvantari who studied the Ayurveda 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 Gomati. Once Bhadrasreṇya, son of Mahiṣman and king of Yadu dynasty, acquired Benaras. His sons were defeated by king Divodāsa who recovered the city, sparing the life of Bhadrasreṇya’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 Kosala and the kings of Magadha; but it seems to have enjoyed independent power between the decline of Vatsa and the rise of Kosala when king Brahmadatta conquered Kosala, 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 Madhyadesa (27.41). See 'Andhrakas'.

165 11.40-54; 13.57-74; Harivaṃśa chs. 31-2; Vāyu ch. 92.
166 P. 316.
Kāşmīras

It occurs in the gana to Pañini's work and they belonged to the same group as the Śālvās. The Mahābhārata states that the kṣatriya heroes of Kāšmīra were conquered by Arjuna. Dr. Stern remarks that Kāšmīra 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 Baramula defile. According to the author of katha saritsāgara Hiranyapura was the capital of Kāšmīra and that the Himalayas encircled Kāšmīra and that it was loved by the waters of the vitastā.

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, Taigānas and Khasas (54.12-13) and elsewhere they are mentioned along with Aṅgas, Vaṅgas, Kalīgas, and Kośalas as dwelling in the Reśika mountain (230.70).

Kaulikas

They are mentioned with other tribes as belonging to

167 Devapathādi gana V. 3.100; cf. x iic, XVII, 237 fn.
168 (Cr.ed.) II,24.16.
169 Kalahana's Rajataramiṇī, ed. by M. A. Stein.
the southern country. See 'Abhiras'.

Kauravas

They are one of the most ancient and prominent of the Indo-Aryan kṣatriya tribes. They are mentioned in the Rgveda. Prof. Keith incorporates the Kurus with the Bharatas. In the Brāhmaṇa literature they acquire the greatest prominence among the kṣatriya tribes of ancient India. Elliot points out that at the time when the Brāhmaṇas and earlier upaṇiṣads were composed, the principal political units were the kingdoms of the Pañcālas and Kurus in the region of Delhi. 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 Śāvitrāṇa (13.107). The ancient Kuru country comprised of Thāpesvara and included Soṇapāt, Amin, Karnal and Pāñipat and was situated between Sarasvatī on the north and Drāḍadvatī 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 Aitereya Br. VIII,14; Śatapatha 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 Markandeya, Vāyu and Matsya purāṇas locate them in the south. According to L.O. Barnett, the chora or Kerala territory comprised Travancore-Cochin and the Malabar district.

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 Sakas, Yavanas, Kāmbojas, Pāradas, Koṇisarpas, Māhiṣakas, 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 Markandeya P. also reads Kevalas instead of Keralas.

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 Mark. P.

176 Mark. 57.45.
177 XLV, 124.
178 CXIII, 46.
179 CHI, Vol. 1, P. 595.
Khasas

In the copper plates of the pala-kings the Khasas are mentioned along with Kulikas, Hūṇas and Mālavas. The Mbh. states that the Khasas, Śakas, Yavanas, Trigartas, Mālavas, and others joined the Kaurava forces and were defeated by Vasudeva. The Mārk. P. places them in the eastern region with Prāgyotisas, Candresvaras, Magadhas and Leuhityas. A hill-tribe in Assam is at the present so-called Khāsf. They traded in gold dust with the ancient miner of Thsk-Jalung in Tibet. The Mbh. mentions them as half-civilized tribe living outside India, the Harivamśa 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.

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 Vītaṣṭā on the west and Kāṣṭavata on the east." But many other parts of Kashmir such

181 Dronaparvan, Ch.10,18.
182 Pargiter's ed., PP. 327-30, 357.
183 Chaudhari S.B., Ethnic settlements in ancient India, P.128.
as the valley of Chandrabhāgā and Vitāstā, Khaśālaya and Rājadurgā, bear traces of the settlements of these people. 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. In an inscription the Khasa country of Sapādalakṣa hills is referred to.

The Br. P. mentions them as a hill-tribe along with others. See 'Citramārgas'. Elsewhere they are associated with Pāncalas, Mātysyas, Madras, Kekayas, Bāhlīkas, Sūrasenas, Kāshmiras, Taniganas, Pārvatīyas, Kirātas, Karnaprāvaranās, Marus, Antyajas, and Antyajātis (54.12,13).

Khvātās

They belonged to Krauṇḍadvīpa and corresponded to südra class (20.53).

Kirātās

The Markendeya P. associates them with Vatādhānas, Śūvidas, Dāserakas, Savadhanas, Puṣkalas, etc. as peoples of north. The Ṛbh. also places them in the northern India along with Kāmbojas, Gāndhāras, Barbaras and Yavanas.

185 Kalhana's Rājatarāṅginī, by M. A. Stein, I, P. 47, 48, fn.
187 Epigraphia Indica XII. 30.
188 Gr. ed. XII. 44.
The Ramayana mentions them with Mlecchas. The Bhágavata\textsuperscript{190} states that the Kirátas, Hūnas, Andhras, Pulindas, Pulkasas, Ābhíras, Suhmas, Yavanas, and other impure tribes purified themselves by offering their allegiance to lord Kṛṣṇa.

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

The Br. P. also states that they belong to the north and associates them with other tribes (27,49). See 'Aparāñ-
tas'. 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

\textsuperscript{190} II, 4,18.
\textsuperscript{191} Mccrinidle, Ancient India, P.277; cf.also Lassen - Indisches Alterthum, Vol.III, PP. 235-7.
\textsuperscript{192} J.A.S.B. XIX, Chronicles of Tripura, P.536.
\textsuperscript{193} Li Nepal, II, PP. 72-8.
races 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

Kiskindhakas

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, Māhiśakas, Darvas, Colas and Keralas and they were formerly kṣatriyas but later on their dharma was uprooted by king Sāgara (8.50). See 'Kāmbojas'.

195 MBH. ii. 52.8.
196 Bī, XVIII. 112, Vs. 8.11.
Kosalas

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

Kosala lay to the east of the Kurus and Pañcālas, and to the west of Videhas, from whom it was separated by the river Sadanirā, probably the great Gāndak.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 Vindhyā region along with other tribes (27.60). See 'Bhojas'. Elsewhere they are associated with Aṅgas, Vaṅgas, Kaliṅgas, Kāśmīras, Kosalas, and others as dwelling in the Rṣi kā mountain (230.70).

Ksatriyas

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

197 Aṅguttara Nikāya, Vol.1, P. 213; IV, PP.252, 256, 260.
198 Cambridge History of India, Vol.1, P. 308; Rapson, Ancient India, P.164; Sātapatra 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 Gandhāra, Urasa, and Kuhu. 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, Rūṣes and Kalavas.

The Br. P. mentions them along with other tribes as belonging to the north India (27.39).

Kālyas

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 'Āhīras'.


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 Mark. P. associates them with the Ābhīras, Puṇḍrakas, Keralas, Pulindas, Āndhras, Vidarbhas, Kaliṅgas and others as dwelling in the southern country. In the introduction of Bālabharata or Pracandapāṇḍava of Rājaśekhara a king Mahāpāla is said to have defeated Kuntalas along with Muralas, Mekalas, Kaliṅgas, Keralas, Kulaṭas and the Rāmaṭhas. Elsewhere the Br. P. mentions them along with Kasās and Kosālas meaning that they were a Madhyadeśa tribe. The Mahābhārata locates them in three different regions. viz. Madhyadeśa, Deccan and western region. The Br. P. also mentions them once with the other tribes as dwelling in the Madhyadeśa. Cunningham identifies the country of the Kuntalas of the Madhyadeśa with the region near Chunar.

The Kuntalas of Madhyadeśa and of the west have not

201 Chap. 57, vy. 45-3; Ch. 58, 22,
203 (IX. 347).
204 IX. 367, XX. 779.
205 IX. 359.
206 37.41; the ms. 'ka' reads 'Krātugāh'.
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.\textsuperscript{207} According to certain Mysore inscriptions,\textsuperscript{208} the Kuntala region included the southern part of the Maharāṣṭra 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 'Ābhiñaras'.

**Kuravas**

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

**Lampakas**

The Mārk. P. mentions them with Kuṣerukas, Sūlakāras, Culikas, Jāguḍas and others as a people of the north.\textsuperscript{210}

\begin{itemize}
  \item Ray Chaudhari, PHAI, 4th ed., 339-40.
  \item Rice, Mysore and Coorg from inscriptions, P.3; Fleet, Dynasties of the Kenarese districts, P.284, Fn. 2.
  \item 20.17, the ms. 'ka' reads 'Kuraras'.
  \item LVII, 40.
\end{itemize}
Cunningham identified the region of Lampâkas with modern Langhân, hundred miles to the east of Kapisene, north east of Kabul agreeing with Lassen's identification of the place with Lâmbgae, south of the Hindukush in modern Kafiristan. According to Hemcandra's Abhidhâhacintâmaṇi 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 'Aparântas'.

Laukikas

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

Lohas

They are associated with sūrparaṇkas, Kâlidhanas and Tâlakaṇṭas as belonging to the western region (27.53).

Madras

The same as 'Madrakas'.

The Madras were an ancient kṣatriya tribe of vedic times. From the evidence in the Samaveda, 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 Brâhmaṇas.

The Madras held the central portions of the Punjab in the epic they appear to have occupied the district of Sialkot, between the rivers Chenab and Râvi, or according to some between the Jhelum and Râvi.

According to Brâhmaṇasamhitā Sêgala, identified by Cunningham with Sangalawala-Tiba, to the west of the Râvi, was the capital of the Madras.

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

**Madrasakas**

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

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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 Susilā, the daughter of the king of Madras (201.4).

Magas

They belonged to the Sākadvipa 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 Saka 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 Brhatājīta, 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 Saka-
dvīpa must have arisen from the fact that they were foreigners like the Sakas, with whom the Indians had been familiar since the second or third century before the Christian era. \(^{219}\)

**Magadhās**

In ancient times, the Magadhās occupied a prominent place. They are mentioned in the Av. \(^{220}\) and the Brāhmaṇas. \(^{228}\)

According to Parasāra and Varāhamihira, Magadhā was situated on the eastern portion of the divisions of India. \(^{222}\) Magadhā was bounded by the Ganges on the north, by the district of Benaras on the west, by Hiranyapārvata or Monghyr on the east and by Kīraṇa Supāvana or Singhbhum on the south. \(^{223}\) Rhys Davids gives the probable boundaries as follows: The Ganges to the north, the soū to the west, the country of Áṅga to the east and a dense forest reaching the plateau of Chota Nagpur to the south. \(^{224}\)

\(^{218}\) Bhandarkar R.G., Vaishnavism, Saivism and minor religious systems, PP. 218-219.

\(^{219}\) Ibid.

\(^{220}\) Av. Harvard oriental series, P. 774, cf. also Lātāyāna śrāuta sūtra VII.6,28; Kātāyāna śrāuta sūtra XXII.4,22.

\(^{221}\) Taittiriya Brāhmaṇā III, 4,1,1.

\(^{222}\) Cunningham, Ancient Geography, P. 6.


\(^{224}\) Cambridge History of India, Ancient India, P. 182.
The Taittiriya Brāhmaṇa states that they were famous for their loud voice. The minstrel character of the Magadhas also appears from the Hānava Dharmaśāstra which mentions them as bards and traders.225 The Br. P. states that the first great Samrāt or emperor Prthu gave Magadha to Māgadha, created with Śūta for eulogising Prthu, being highly pleased with his song in praise of himself.226 In the Gautama Dharmaśāstra and Manusamhitā, 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 kṣatriya woman.

Once the Br. P. associates them with Paṇḍras and Kaliṅgas 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 kṣatriyas dwelling in Sākadvipa (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'.

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225 X. 47.
226 Ch.IV. 67 (II.25); Vāyu 62-14#7
227 IV. 17.
228 X. 47.
Mahārāstrāstras

The Mārk. P. mentions them with the Kāliṅgas, Māhīṣakas, Ābhiras, Vaisākyas, Savaras, Pulindas and others as occupying south India.230

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

Māhīṣakas

The Mārk. P. places them in the south along with Kāliṅgas, Mahārāstrāstras, Ābhiras, Vaisākyas, Savaras, Pulindas. They are the inhabitants of the ancient region Māhīṣmati.231 They seem to have been situated on the river Narmadā between the Vindhya and the Rāṣṭra 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 'Ābhiras'. Elsewhere they are associated with Sakas, Yavanas, Kāmbojas, Paradas, Konisarpas, Darvas, Colas and Keralas, Here they are represented as ksatriyas, 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 Asvamedhāparvan LXXXIII, 2475; Sabhāparvan, XXX, 1125-63.
233 27.55, the ms. 'ka' reads 'Māhīṣakas'.
by king Sagara (8.50). See 'Kāmbojas'.

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 Gauḍa and Pāṇḍuṣya. The indication here is to the region lying south of the Ganges, from its junction with Jumā 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 Āṅgas. This location of the Kāruṣa and Malada Janapadas in a forest country. Obviously refers to the Baghelkhand a 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 Baghelkhand-Mirzapur-Shahbad region. Thus they seem to be a people

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234 XXIV, 18; cf. also Vāya :IV, 122; Mbh.Sabhā XXIX, 1081-2, the cr.ed. (2.27.8) reads Malayas instead of Maladas; Droṇāparvan (Cr.ed.) 7.8.6.

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 Rāmāyaṇa238. 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

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236 Chaudhari S.B., P. 178, f.n.3.
237 Bhāṭmaparvan (cr.ed.) 6.10.42.
238 Ādi kĀnda, XXVII, 16-23.
239 Ibid., 3-16.
240 27.59; the ms. 'kha' reads 'Malasvanas'.
the modern Gorakhpur district, having the Kosālas 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 Lāka-desa and finally in modern Malwa. They mentioned their tribal organization successfully from the time of Pāñini till as late as the time of Samudragupta.242

According to Brahma-purāṇa and others the Mālavas are associated with the Saurāstras, Avantis, Ābhīras, Sūras 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.

243 19.17, Bhāg., XII,1,36; Viṣṇu Br. II, Ch. III.
After Samudragupta's time (4th century A.D.) they seem to have migrated to the Mandasour region in the northwest 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 around 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 kṣatriya father who was a Vṛātya, i.e. who had not gone through the ceremony of vedic initiation at the proper age.
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 ksatriya class (20.72).

Mandagas

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

Mandahas

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

Marukas

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

Marus

The country Maru is referred to in the Taittirīya Āranyaka\(^{245}\) and it usually refers to the desert country of Rajputana. In the Junagadh inscription of \(^{245}\) VI, II.135.
Rudrāman the country Maru is placed between Svabhara and Kaccha. The Br. P. conjoins them with the tribes Pañcālas, Matsyas, Madras, Kekayas, Pahlīkas, Sūrasenas, Kaśmiras, Taṅgaṇas, Khasas, Pārvatīyas, Kirātas, Kaṃapraṇaraṇas, Antyajas and Antyajātīs (54.12).

Maṭharas

Law B.C.246 states that this reading is wrong; and instead of this the Matsya P. reads Rāmaṭhas.247 The Mbh. locates them in the west.248 The Vayu P.249 and Mbh. also mention them as Maṭharas. 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

247 CXIII, 43.
248 Sabha (Cr.Ed.) 2,19.11; Vana (Cr.ed.) 3.48.27; Śānti (Cr.ed.) 12.65.14.
249 XLV, 117.
The purāṇas constantly associate the Matsyas with Śūrasenas and therefore the Cambridge history of India observes that the two peoples are constantly associated, and may possibly have been united under one king. According to Manu the Matsya country formed a part of the Brahmārṣidesa which according to Rapson 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, Bāhlīkas, Śūrasenas, Kāśmīras, Tanganas, Khasas, Pārvatīyas, Kirātas, Karnapṛavaraṇas, Marus and Antyajas (54.12).

Mauleyas

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'.

Maunikas

The Vayu P. reads Maunikas. They were evidently the people of Mūlaka mentioned in the Parāyanavaga 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'.

Welakas

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

Mukutas

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

Musikas

The Mbh. and the Mark. P. mention them as

253 XLV, 127.
254 Bhīṣma, Cr. ed. 6.10.57, 62.
a people of south. Pargiter suggests that the Musikas were probably settled on the banks of the river Musi on which stands modern Hyderabad. According to Dr. Ray Chaudhari the Mucipa or Muvipa of the Sāmkhyāysana śrauta sutra are the same people as the Musikas. It is also probable that they were a southern offshoot of the Punjab tribe known to Alexander's historians as Mousikenos. In the Hathigumpha inscription of king Kharavela of Kalinga a Musikaganagara is referred to.

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

Nandas

Mahāpadma Nanda, son of Mahanandin by his Sudra wife, destroyed the kṣatrāya race and established Sudra 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 Kautilya who installed Candragupta Maurya on the throne.
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 Brāhmaṇas. 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 südras were. According to Weber, the Nisādas were settled aborigines. Manu states that a Nisāda is an offspring of a Brāhmaṇa father and a südra mother.

According to Epic and Purānic traditions the Nisādas had their settlements among the mountains that form the boundary of Jharwar and Khandesh in the Vindhya and Satpura ranges. The Brhatsamhitā places them in the southeast of the Madhyadesa.

According to the Junagadh Rock inscription of

261 Tait. Sam. IV. 5.4.2; Kathaka XVII, 13; Maitrāyanī II.9.5; Vājasneyī XVI.27; Aitereya B, VIII.11, Pañcavimśa 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.
266 XIV. 10.
the year 72 of Mahāksatrapa Rudradāman (i.e.150 A.D.),
Rudradāmanā is said to have conquered the Niśāda country
with E. and W. Malwa, the ancient Māhīṣmatī region, the
district round Dwārakā in Gujarat, Surāṣṭra, Aparānta, Sindhu-
sauvīra and others.

The Br. P. gives the mythological origin of the
Niśādas. A black man arose as a result of rabbing the left
thigh of king Vena. The sage asked him to sit down (Niśāda)
whereupon he was called Niśāda and he became the progenitor
of Niśādas and they are said to dwell in the Vindhya moun-
tains.267

Nihāras

Pargiter suggests that they were probably the
Nēwars who inhabit the great valley of Nēpal 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; Brahmānda 36,158-73;
49; Kūrma I.1.6; 14.12; Siva VII. 56.30-1; Mbh. XII.59,
2233-4; Vāmanā 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 Nīrāhāras (XIII.55).
Nilakalakas

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

Pahlavas

The Vāyu P. states that after killing the Haihayas, king Sagara was engaged in annihilating the Kambojas, Sakas, Yavanas, Pahlavas and others. All of them went to the sage Vasiṣṭha and listening to his words Sagara freed them after fixing punishments on them. The Brahma P. also relates the same story but reads Pahnvavas 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 Rāmāyaṇa states that they were created along with Yavanas, Sakas and Kambojas from the tail of the cow Kamadhenu. 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

271 SBE, XAV, Intro.; P. CXV.
272 Corpus Inscriptionum Indicarum, III. 250.
273 i.14.17; i.27.13; 13.32-50.
Like Kurus, they are very intimately connected with vedic civilization of the Brāhmaṇa period. The Satapatha Brāhmaṇa states that they were called Krivis in ancient times. The vedic index agrees with Zimmer in stating that they resided in the region near Sindhu and Asikni 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, Batsyas, Pañcālas, and Sūrasenas formed the land of the Brahmāris, ranking immediately after Brahmāvarta. 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 Sangha in the fourth century, when Kauṭilya lived.

The Br. F. states that the name Pañcāla was given to the country after the five sons of king Bāhyāśva of the Ajamīḍha dynasty, viz. Mudgala, Śrījaya, Kṛhadisu, Yavinara and Kṛmilāśva as the five of them (Pañca) were sufficient.

274 XIII. 5-4.7
(Alam) to protect the region (13.96). Elsewhere they are associated with the Matsyas, Madras®, Rekayas, Bahlkas, Sūrasenas, Kāsmiras, Taṅgaṇas, Khasas, Pārvatīyas, Kirātas, Karṇaprāvaranās, Marus and Antyajas (54.12,13).

Parādas

Like Barbaras and Baradas, 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 Parādas were one of the allies along with Sakas, Kambojas, Yavanas and Pahlavas of the Haihaya-Fālajāṅgas that drove Bāhu, the eighth king in descent from Hariścandra, from his throne. The king Saṅgara, 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. Śabhāparvan I, 1832; LI, 1869; Drona (Cr.ed.) 7.97. 13; Vāyu 93; Harivamsa I, 14; Mark. LVII, 37; LVIII, 31.
277 8.35-50; Harivamsa XIII, 763-4; XIV, 775-83; Fargiter AMT PP. 206, 208 f.n.
Pārasikas

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

Pārvatīyas

They are mentioned along with the Paṅcālas, Matsyas, Madras, Kekayas, Bāhlikas, Sārasenas, Kāśmīras, Taṅgaṇas, Khasas, Kirātas, Karṇaprāvaraṇas, Marus and Antyajas (54.13).

Paulikas

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

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

Paundras

They along with Aṅgas, Vaṅgas, Kaliṅgas, Suḥmas 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 276; Matsya 48,19; Viṣṇu IV.18.1-2; Mbh. Ādi. 104; Gāruḍa 143.V.71.
They seem to be a very ancient people. They are mentioned in the Aitereya Brähmana, Baudhayāṇa sūtra, Manusmṛti, Mahābhārata and Rāmāyaṇa. Rājasēkhara in his Kāvyamīmāṃsā places them in the east along with the Prāgjyotiṣas and Tamraliptakas.

Though the Pundras are often mentioned as Paundras, Paundrakas, etc. Sometimes a distinction between Pundras and Paundras is made.

The Br. F. 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 "Bhojas".

Prāgjyotisas

According to the Mahābhārata, the Prāgjyotisa was situated in the northern region of India, but the Märk.F.

284 VII. 18.
286 10.43-4.
287 Dronaparvan XI
288 Kiśkindhyākānda; XLI. 12.
289 Chap. 17.
290 Pargiter J.A.S.B., 1879, P.85.
291 Sañhāparvan (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,
Tamraliptakas, Mallas and Magadhas; or together with the
Candresvaras, Khasas, Magadhas; or together with the
Candresvaras, Khasas, Magadhas and Lauhityas. According
to the Abhidhanacintāmani Prājjyotiṣa was the same as Kāma-
rupa though the Raghuvamsa 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 Kāmarupa (19.16) and it deals
at great length with the fight of lord kṛṣṇa with Naraka,
the king of Prājjyotiṣapura (A.202).

Pratijayas

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

292 Pargiter, Mh.P., PP. 327-30, 357.
293 IV.22.
Pullindas

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. They are mentioned in the Aitereya Br.

The Mbh., Matsya, Vāyu and Märk. 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 Pullindas as dog-eaters.

Fūnas

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

Pūskalas

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

295 VII, 18.  
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 'Fūraṇāh'.
Vatadhana, Sividas, Daserakas, Savadhanas, and Kairatas as peoples of north. They were the people from whom probably the Puskalavati or Puṣkaravati derived its name. Puṣkalavati is represented by the modern Prāṅg and Charsadda, 17 miles north-east of Peshawar on the Swat river.

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

Puṣkaras

They belonged to Krauṇḍadvipa and corresponded the kṣatriya class (20.53).

Rāmathas

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

Raikas

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

302 LVII. 44; 33-40.
303 Rāmāyaṇa, Kīśkindhyākanda, XL, 111, 23.
304 Schoff, the Periplus of the Erythraean sea, PP. 163-8.
305 27.48; the ms. 'ka' reads 'Puṣkaras'.
306 XIV. 21.7.
They were apparently the same people as the Musikas or the Musakas. The Rṣikas are a well-known people referred to as dwelling in the north in the Mbh., Rāmāyana, and Matsya purāṇa. It is difficult to say whether the Rṣikas were the same as the Mrṣikas or the Musikas = Musikas.

The Rṣikas settled in the central section of the Narmada valley, between Vidarbha and Māhismatī. Dr. D.C. Sircar points out to an inscription of Kharavela, which would indicate that the Asika-Rṣika country has to be looked for in the country between the Kṛṣṇa and the Godāvari rivers.

Rundikeros

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

Sakas

They were one of the allies of Haihaya-Tālajēghhas

307 LIII, 27,
308 Sabhāparvan, Cr. ed. 2.24.25.
309 Kṛṣṇindhyā K. XLIV, 13.
310 CXX, 53.
311 Law B.C., Tribes in ancient India, P.384.
313 Select Inscriptions bearing on Indian History and Civilization, Vol.1, ed. by Dineshchandra Sircar, P.198, fn.2.
314 27.61; the ms. 'ka' reads 'Tungaras'.

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307 LIII, 27,
308 Sabhāparvan, Cr. ed. 2.24.25.
309 Kṛṣṇindhyā K. XLIV, 13.
310 CXX, 53.
311 Law B.C., Tribes in ancient India, P.384.
313 Select Inscriptions bearing on Indian History and Civilization, Vol.1, ed. by Dineshchandra Sircar, P.198, fn.2.
314 27.61; the ms. 'ka' reads 'Tungaras'.
in defeating Bāhu. Later on they were defeated by Sagan, who uprooted their religion (832-43).

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 Nathurā and as far south and west at Ujjain and Surāstra.

Sālvas

They were an important people of ancient India and are referred to in Pāṇini's Āstādhyāyī, 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 Sālvas probably occupied the territory of Alwar.317

The Vāyu and Matycya Purāṇas318 locate them amongst the central peoples; but the Viṣṇupurāṇa places them

316 I,29
317 Cunningham, Asiatic research, XX, P, 120.
in the extreme west along with the Sauvīras, Saindhavas, 
Mānas, Sākalas, 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

Samakas

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 'Abhīras'.

Satadruhas

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

319 Mark. P., P. 349, 342, fn.
320 27.56; the ms. 'Kha' reads 'Sravaras'. 
The Br. P. mentions them as belonging to the north with other tribes. See 'Aparāntas'.

Saurāstras

The Saurāstras as a tribe must have existed as early as the time of the epics. The Rāmāyaṇa, Mahābhārata, Viṣṇupūrṇa, Mārkaṇḍeya Purāṇa locate them in the west, while the Brahmaṇa associates them with the Aparāntas, Śūdras, Abhīras and Mālavas and describes them as dwelling in the Pariyātra mountains (19.17). Rājaśekhara also includes Saurāstra in the western countries.

According to Kauṭilya, they formed a corporation of warriors and lived by agriculture and trade. In the Dharma literature the people are described as of mixed origin, but an ancient tradition ascribes the origin of the Sauryas of Saurāstra to a prince of the solar race.

321 27.48, the ms. 'ka' reads Satadurgas and the ms. 'kha' reads 'Satadrukas'.
322 Kiṣkindhā kāṇḍa XLI.
323 Virāṭaparvan, Chap. 1,12.
324 Book II. Chap.III, 132-5.
325 57.52.
327 Arthaśāstra of Kauṭilya, Tr. by Śāmasastri, 1929, P.407.
328 Bandhūyana Dharma Sūtra, I.1.32-33, ed. by Hultzokh, Dresden, 1884, P.3.
329 Archaeological Survey of India, Annual report, XII,93,
Sauvāras

The Sauvāras 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 the Aryans who happened to go there were required to perform a sacrifice of purification on their return. In later literature they are often connected with Sindhus and the name Sindhu-Sauvāras suggested that the two tribes settled on the Sindhu or Indus.

The Mark. P. places them in the north, but the Viṣṇu P. places them in the extreme west. The Br. P. points out the intimate relation of the Sauvāras with the Śivis. The Sauvāras are descended from Suvira, one of the four sons of Sivi Ausīnara. Sivi and his sons are said to have founded the kingdoms of the Śivis, Vṛṣadarbhas, Madras, Kekayas and Sauvāras, thus occupying the whole of the Punjab except the north-western corner.

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330 II. 1. 1.2
331 LVI, 36; LVIII, 30.
332 II. III. 133.
333 13. 24-27; Pargiter, AIHET, PP. 109, 264.
Towards the middle of the 2nd century A.D. the land of the Sindhus and SauvIras seems to have been administered by the kṣatrapa rulers of western India. After the era of the kṣatrapas, the region probably passed over to the Guptas, and later to the Maitrakas of Valabhi. 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 Khambay being equivalent to Sauvīra in particular, but Sindhu-Sauvīra when distinguished carried a different geographical meaning.

Alberuni clearly states that Sauvīra corresponded to Multan and Jahrevar to the east of Indus.

The Br. P. once mentions them with Saindhavas and Sākalas (19,18) and elsewhere places them in the north along with other tribes (27,45). See 'Aparāntas'.

336 Rapson, Ancient India, P. 168 ff; Cunningham's ancient Geography of India, PP. 330 ff.
337 Pāṇini IV. 3.93, IV 2.76; Arthaśāstra, 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 Sehwan, a place of great antiquity to the west of the Indus in central Sind, was called Sāindhavasthāna or Sindsthāna which points to the Sanskrit name of the country.339

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

Sneheits

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

Sudras

The Sudras 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, Purāṇas and in the accounts of the Greek geographers and historians.341

340 20.39; the ms. 'kha' reads Sandyas.
At the time of Alexander's invasion, they were an important tribe of the north-west,\textsuperscript{342} Patañjali associates them with the Ābhīras.\textsuperscript{343} According to the Mārk.\textsuperscript{P}, they were located in the western region with the Vāhlīkas, Vāṭadhānas, Ābhīras, Pallavas, etc.\textsuperscript{344} The Br.\textsuperscript{P}, also places them in the west and associates them with the Saurāṭras, Ābhīras, Arbudas, Mālavas, etc. (19.17). Elsewhere the Br.\textsuperscript{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 Daśākumārācaritam, Dāmalipti or Tāmralipti is described as having been a city of the Suhmas,\textsuperscript{345} while according to the Matsya Purāṇa\textsuperscript{346} Suhma and Tāmralipti were different countries.

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

\textsuperscript{342} 326 B.C.
\textsuperscript{343} I. 2.3.; cf. also Mbh. IX.37.1.
\textsuperscript{344} 57.35.
\textsuperscript{345} Chap. VI.
\textsuperscript{346} Chap. 114.
Sulikas

The Mark. P. places them in the north\textsuperscript{347} and separates them from Culikas. The Vāyu and Matsya\textsuperscript{348} read Pālikas and Śaikikas instead. Elsewhere the Mark. P. places them in the westernmost part of India.\textsuperscript{349} The Matsya P. states that they were a people through whose country the river Cakṣu flowed.\textsuperscript{350} Dr. Ray Chaudhari suggests that the Sulikas should be identified with the Calukyas who are mentioned in the Mahākūṭa pillar inscription as Calikya, names so near to Culika of the Purāṇas.\textsuperscript{351} They may further be identified with the Solaṅkis of Gujarat.

In the Brāhmaṇa the they seem to be placed once in the north or north-west\textsuperscript{352} and another in the west\textsuperscript{353} 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).

\textsuperscript{347} LVII, 40.41.
\textsuperscript{348} Vā XLV, 119; Mat. CXIII, 43.
\textsuperscript{349} LVIII, 37.
\textsuperscript{350} CXX, 45,46.
\textsuperscript{351} PHAI, 4th ed., P. 509.
\textsuperscript{352} IX.15; XIV, 8.
\textsuperscript{353} IX.21; XVI, 35.
Sunasëkas

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

Sūrasenas

They are not mentioned in the Vedic Literature but they are spoken of in high terms in the Mānavadharma sāstra as belonging to Brahmaśīdēśa.354 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 Pāncālas, Matsyas, Madras, Kekayas, Bāhlīkas, Kāśmīras, Maṅgasas, Khasas, Pārvatīyas, Kirātas, Karṇaprāvarānas, Marus and Antyajas (54.12).
Surparakas

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 Thānā district, 30 miles north of Bombay.359

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

Susmins

They belonged to Kuśadvīpa and corresponded to the Sudra 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 Māgadhās and the Anūpadeśa was assigned to them (4.67).

Sūtīras

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

Tālajāṅghas

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

Tālakāṭas

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

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

Tamraliṅtakas

Tamralipti was the greatest port of Ceylon 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 ii. 31.65.
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.-Sagara states that Tāmralipta stood on the shore of the
eastern sea, and was inhabited by rich merchants and honour-
able men. 365

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

Tāṅgaṇas

The Mahābhārata states that the Tāṅgaṇas 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 Paṅcālas, Matsyas, Madras, Kekeyas,
Bāhlīkas, Śūrasenas, Kāśmīras, Khasas, Pārvatīyas, Kirātas,
Karnaṃprāvaranās, Marus and Antyajas (84.12).

364 On Hieun Tsang, by T.Watters, Royal Asiatic Society, 1904.
365 II, P. 265 - 11th century A.D.
366 Sabhāparvan LI, 1858-9, Bhīṣma (Cr.ed.) 6.10.63; 
Vāyu P. XLIV., 120.
367 Dronaparvan, (Cr.ed.) 7.97.14.,
Traipuras

The Traipuras are the people of Tripuri 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. It roughly corresponded to the modern Jabaulpore region which was the ancient Cedi country.

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

Tomaras

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

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.) 2.23.38; Vana CCLIII, 15246; Karṇaparvan, XXXIII, XXXIV.
370 121.55.
Tosalas

The Mārk. P. groups them with Kuruṇas, Karaṇas, Utkalas, Dasaṁras, Kosalas, Avantis, etc., all of them dwelling on the slopes of the Vindhyā mountains. Tosālī or Tosāla was the 7th name of a country as well as of a city. The city of Tosālī was the seat of the Provincial government of Kalinga in the days of Asoka. 372

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

Tumburas

They are associated with other tribes as belonging to the Vindhyā 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, Daredas, Barbaras, and Cīnas all of whom are described as races of men outside. 374 The Harivamśa classes them

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372 S. Devi, Pre-Aryan and Pre-Dravidian India, Trans. by P. Bagchi, p. 68.
373 27.60; the ms.'ka' reads 'Ullāpas' and the ms.'kha' reads 'Ayalas'.
374 LVII, 39; cf. Mahābhārata L, 1850; Vana LI, 1991; Santi LXV, 2429; Rāmāyaṇa Kśiṇīdyā 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 Kasmir.  

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

**Ürṇas**

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

**Uttamārṇas**

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

**Vāhikaras**

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

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

The Mar. 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).

Vaidīsas

They are the people of Vidisā, a famous city of early times, the capital of the Dasārṇa country. Vidisā 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'.

Vaisākhas

The Mar. P. places them in the south along with the Mahārāṣtras, Kāliṅgas, Ābhiras, Kalingas, Savaras, Pulindas and others.\(^{380}\) The Br. P. also mentions them in south along with other tribes.\(^{381}\) See 'Ābhiras'.

Vaisyās

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

\(^{378}\) 57.45,3; cf.also Matsya 114.46-8; Vēyu 45.126.
\(^{380}\) LVII, 46-7.
\(^{381}\) 27,56; the ms. 'ka' reads 'Vaisikas'.


them any particular locality of importance. 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. See 'Andhrakas'.

Vānāmkuras

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

Vāngas

Vāngas together with Pundāra, Suhma, denoted the present day Bengal, and in ancient days the Vāngas alone denoted just the eastern Bengal comprising the modern Dacca and Chittagong divisions.

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

383 27.51; the ms. 'kha' reads 'Kaśmiras' instead.
384 27.51; the ms. 'kha' reads 'Muhūkāras'.
386 13.31, 32; Vāyu 99.26-34, 47-97; Brahmanda III, 74, 25-34, 47-100; Matsya 48, 23-9, 43-89; Bhāg., IX, 23, 5.
Vatadhānas

The Mark. P. associates them along with the Vāhilkas, Abhiras, Aparantas, and Sūdras all grouped in the north-west and at another place with the Śividas, Daserakas, Savadhanas, Puṣkalas, Kirātas, etc. as peoples of north.

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

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

Videhas

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

387 LVII. 35.
388 LVII, 44.
389 Mbh. Adi. LXXVII, 2695-9; also vide Sabha I, 1826; Udyoga III, 36; Bhīṣma IX, 354; Drona XI, 398.
390 X. 21.
391 Mark, P., P. 312.
392 27.44, the ms. 'ka' reads 'Anadhāyana'.
393 P. 49, fn. 10.
presumably also a portion purnea, if the eastern limit was the river Kaushaki.\(^{394}\)

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

**Viras**

The Br. P. associates them with other tribes as belonging to the north (27.43).

**Vivisvas**

They belonged to Plaksadvipa and corresponded to the Vaisya class.\(^{395}\)

**Vrkas**

In the Bijayagarh (near Byana in Bharatpur State) stone-pillar inscription of Visnudvarhana (year 428 = 372 A.D.) the varika tribe to which the king belonged is mentioned.\(^{396}\) Varika is the correct form of the name Vrka. This indicates that the Vrkas settled in the Bharatpur State.\(^{397}\)

In the Vaijayanti of Madavaprakaśa, Vrka is mentioned as a country of Madhyadesa.\(^{398}\)

\(^{395}\) 20.17, the ms. 'ka' reads 'Vivisás'.
\(^{396}\) Catalogues Inscriptionum Indicarum, III, 253.
\(^{398}\) Ed. by Gustave Oppert, P. 38, V. 40.
The Br. P. also places them in the Madhyadesa along with other tribes. See 'Andhrakas'.

Vṛṣadārbhas

They were so-called after Vṛṣadārbha, one of the five sons of king Sibi Ausinara.

Vṛṣṇis

Mathurā was the home of Vṛṣṇis and Andhakas and being afraid of demons, they left Mathurā and established their capital at Ovaravati.

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, from the third century B.C. to the 3rd cent. A.D. and they played a great part in the political history of northern and

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399 27.42; the ms. 'ka' reads 'Vṛsa'.
400 13.26; cf. also AIHT, P. 264
401 14.54; cf. Harivamsa, Ch. 37.
402 Indian Culture, Vol. 1, PP. 343
western India.\textsuperscript{403} In the Mbh. they are mentioned along with other north-western tribes like the Kāmbojas, Sakas, Madras, Kaikayas, Sindas and Sauviras.\textsuperscript{404} The Mbh. also classes them in the north. The Mark. 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 Śūdra females and ksatriya males.\textsuperscript{405}

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

\begin{footnotes}
\item[403] Cambridge History of India, Vol. 1, P. 225.
\item[404] Ibid, P. 274.
\item[405] Gautama Dharmasāstra, IV. 21; Cambridge History of India, Vol. 1, P. 240.
\end{footnotes}