The two Great Epics of India, viz., the Rāmāyāna and the Mahābhārata cover a long period. Remarkable changes in social and religious outlook as well as in the political map and extension of the geographical horizon had taken place in the time spanning between the composition of the nuclei of the Epics and their final compilations. Consequently, contradictory statements are found, not unoften, in the Epics, particularly in the Mahābhārata, with regard to the relative position of the two upper castes and relative importance of the principal religious sects. These introductory words should be borne in mind before undertaking a study of the Epic society.

In contrast to the texts which we have taken into account in the previous chapters, the two Epics, particularly the Mahābhārata, furnish us with materials in greater details concerning the origin and history of the Mleechas.

In one place of the Mahābhārata, the Mleechas are regarded as the descendants of the eponymous hero Yayāti. It is stated that Yadu, Turvasu, Druhyu and Anu were the four sons of Yayāti. Of them, the sons of Anu came to be known as the Mleechas. In other places the origin of the Mleechas is traced
from the mythical cow called Nandini. The Yavanas, Pāradas, Sakas, Vāhlikas and the Mlechcas are all described as springing from the fierce eyes of that bovine creature. Such a tradition is recorded in the Rāmāyana as well. The Mlechcas, Hāritis and the Kirātas are described as springing out from the skin of the cow of Vasīṣṭha, i.e., Nandini.

Thus both the anthropic and zooid origins of the Mlechcas are noticed in the two Epics. It may be noted that the other peoples who, according to the Epic tradition, owed their origin to Nandini were the Kāmbojas, Sakas, Barbaras and Yavanas in the Rāmāyana and the Yavanas, Pāradas, Sakas, Vāhlikas, Daradas, Darvāṭisāras, Pūndras, Pahlavas, Sabaras, Dravīḍas, Khasas, Pulindas, Činas, Hūnas, Kirātas, etc., in the Mahābhārata.

A somewhat respectable origin of the Mlechcas is hinted at in the Śantiparvan of the Mahābhārata. According to the story told in Chapter 59 of the said Parvan, Veṇa, a descendant of Nārāyaṇa, was slain by the Brahmacātī sages with kusā blades. They pierced the right thigh of Veṇa from which came out Niṣāda. The Mlechcas of the Vindhyān region sprang from this Niṣāda.

The story, outlined above, proves that the Vindhyān ranges were inhabited by the Mlechcas. It may be added that the Rāmāyana refers to the Mlechcas along with the Pulindas and
The forests of the Naiṣadha country are described in the Mahābhārata as being infested with thieves and Mleccha tribes. The Pāṇḍavas on their way from the Kailāsa mountain to the Gandhamādana are stated to have crossed over the countries peopled by the Mlecchas. These countries abounded in mines of precious metals and were situated in the foothills. Beyond them lay the countries of the Vidyādharas, Kinnaras and Gandharvas.

The above account implies the presence of the Mleccha population in the foothills of the western Himalayas. In fact, the Mahābhārata refers to the numerous hills or smaller mountains of India. Barbarous tribes comprising both Aryan and Mleccha population dwelt there.

Distinction has sometimes been drawn among the Mleccha population. For example, reference is made to the country of the Mlecchas that lies to the north. Among the tribes of the north are mentioned the Mlecchas, Kuruṣ, Kirāṭas, Barbares, Vaidehas, Tamraliptakas, Pundras, etc. The Yavanas, Kāmbojas and Ğinas are described as ferocious Mlecchas. Thus, they are mentioned in this verse twice, once in connection with the northern tribes or countries and for the second time with the tribes who can be located in the eastern sector, although they have been wrongly placed in the north.

The western seaboard and western India in general were
populated by the Mlecchas. Of the five Pândava brothers, Nakula in his western campaign is said to have defeated the fierce Mlecchas of the sea-coast and the Pahlavas, Barbaras, Kirātas, Yavanas and the Sakas.

The Mlecchas of the south are also noticed. They are referred to along with the Sīmbalas and the littoral countries of the sea-board and frontier states. Sabadēva in his southern campaign defeated the Mlecchas along with the Dāṇḍakar, Nisādas, Keralas, Pândyas, Dravidas, etc.

Sunda and Upasunda are stated to have vanquished all the Mleccha tribes living on the sea shore. They are mentioned along with the Vāṅgas and Pundras.

Bhagadatta of Prāgjyotisa was accompanied by the Mleccha tribes of the marshy regions on the sea-coast. These Mlecchas are also mentioned in connection with the eastern campaigns of Bhīma.

There are at least a few passages in the Mahābhārata which imply that the term Mleccha did not indicate any particular tribe. All the peoples or races, who did not follow the Brahmanical system in matters relating to social customs and religious rites, were grouped under the term concerned. Thus,
The Yavanas, Cinas and Kámbojas are regarded as ferocious Mlecchas.

A brief survey of the references made in the Mahábhárata to the Mlecchas seems to indicate that they lived in the mountainous tracts of central and northern India. The outlying provinces and littoral belts of India were inhabited by them. Nevertheless, they were distinguished from the other tribes of the same regions, who are mentioned by different names.

All the barbarous tribes were not Mlecchas. The Mahábhárata makes a clear distinction between the Aryan and Mleccha barbarous population who took shelter in the sequestered hills. It also suggests that the countries of the Mlecchas were inaccessible to ordinary conquerors. Duṣyanta is said to have had full sway over the four quarters, the various regions of the midst of the sea and even over the countries of the Mlecchas. Only the seven Varṣas of Kuśadvipa are said to have been devoid of robbers and Mlecchas.

The Mlecchas have been allotted a very low and despiseful position in the social hierarchy. In some cases they are grouped with the robbers and thieves taking refuge in forests or with forest tribes (Mlecchātavika). In the social gradation they were inferior to the Śúdras. The order in which the
different classes are mentioned in the Mahābhārata seems to be the following — the Brahmānas, Kṣatriyas, Vaiśyas, Śūdras and diverse tribes of the Mleechas. They are categorised with the peoples who live on hunting or "whose practices are those of birds and beasts".

Derogatory remarks are made with regard to their origin and conduct. It is stated that "men of sinful conduct" yielding to "the influence of cupidity and stupefaction .... take birth as Mleechas." They are mentioned along with the Pīśāces, Rākṣasas, and Pretas, who are illiterates and live a libidinous life. In characterizing the symptoms of the Kali age, it is apprehended that all men would follow Mleccha manners, become omnivorous and cruel. Sacrifices and religious rites would no longer be performed. The entire world would be ruled over by Mleccha kings "addicted to false speech" and "adhering to false principles". The Mahābhārata is replete with such opprobrious language throughout. We are in a position to deduce that the host of peoples or races denoted by the term Mleccha were non-sacrificing. They did not observe the rites and ceremonies prescribed in Brahmanical texts; nor did they follow social norms and practices laid down by the early Indian law makers. The Mahābhārata is acquainted with a geographical horizon which far exceeded the traditional confines of India.
As such some extra-Indian peoples are called Mlecchas who had not come within the fold of Brahmanism.

Nisîda, the Nisāda, from whom the descent of the Mlecchas of the Vindhyâan mountain has been traced in the Great Epic, is described as having a complexion as dark as charcoal, eyes as red as blood, and having black hair. In another place they are described as having fierce eyes. The Mlecchas of the Himalayan region were of smoking colour. The Mlecchas who fought against Arjuna had their heads either completely shaved or with matted locks of hair. They were with crooked faces.

The manner in which they are referred to in the Great Epic seems to indicate that the position of the Mlecchas was no better than that of the demons in the eyes of the composers. They are all mentioned as 'sinful', conversant with the deceptive practices of the Asuras and accomplished in smitting. They are described as omnivorous. They are superior only to eunuchs and oilmen. Purocana is called "the worst of the Mlecchas" (Mlecchâdhama), perhaps, for the heinous crime committed by him.

The Mlecchas in general, however, are characterized in the Mahâbharata as great warriors who delighted in battle. They were equipped with diverse weapons and accomplished in
fight. Descriptions of the Mlecchas fighting on elephant backs is a common feature. They were skilled in this particular branch of warfare. The Mlecchas also excelled in the science of elephant training. Aṅgapotra, a Mleccha, is described as an expert elephant trainer (ḥasti-śiksā-visārdeśa). The elephant of Śālva, the ruler of the Mlecchas, was well equipped and trained for battle by experts "conversant with the elephant lore".

The Mleccha king Bhagadatta is one of the celebrated heroes of the Mahābhārata. The Mlecchas who lived on the banks of the Lauhitya (i.e., Brahmaputra) were quite a rich people. They presented to Bhīma clothes, blankets, gold and silver, gems, pearls and coins counted by hundreds of millions.

It appears that not all the Mlecchas were despicable in the eyes of the authors of the Epic passages. Purocana, described as mlecchādhama, was one of the trusted ministers of Duryodhana. Although it is stated that the Madrakas and the Sindhu-Sauvīras were Mlecchas in their practices, Śālva, the Madra king, had acted as a general in the Bhārata war. Mādri, the second queen of Tāṇḍu, was a Madra princess. Kṣatriya families were thus often matrimonially related to Mleccha houses. Mleccha preceptors along with the rulers of the east and north were present in a Svayamvara ceremony held at Rājapura in Kaliṅga-viṣaya.
The Mlecchas are enumerated among those who paid homage to Rāma on his appointment to the office of the crown-prince. The expression used in the Rāmāyana passage is Mlecchācārya which also occurs in a Mahābhārata passage. It is possible that the "heads of the Mlecchas" are implied by the term.

It may be added that reference is sometimes made to Mlecchaganas. The appendage gana may allude to the constitution of at least some of the Mlecha tribes. Probably, they followed a non-monarchical system. The term Mlecchācārya, as such, may be interpreted as the chiefs of the various Mlecha tribes. There was no respite for any person from the burden of taxes in the Mleccha kingdom. It was apprehended that when the whole world would be subject to Mleccha rule, the Brāhmaṇas would flee away to all directions.

As we have already pointed out, the outlying countries of the coastal belts of India are described as being inhabited by the Mlecchas. The northern plains between the Himalayas and the Vindhyas are, however, free of them. The alarm given in a few passages that performance of sacrifices and gaiety would vanish with the spread of Mleccha culture, may indicate that they did not adhere to Brahmanism.

It may be noted that some of the northerners like the Yavanas, Cīnas and Kāmbojas are regarded as Mlecchas. To this
may be correlated a passage in RE XIII of Adoka, which describes the countries of the Yonas as free from the Brāhmaṇas and Śramaṇas.93

The Mleccha people or peoples of the Great Epic, thus, probably denoted those who did not follow the rules and regulations relating to social discipline prescribed by early Indian thinkers. This is clearly hinted at in the Great Epic, which tells us that the Mlecchas were wedded to the creation of their own fancies, 94 i.e., they followed the social customs and religious rites as had been prevalent in their respective territories.

We have seen that all the Mlecchas were dissociated from the Brahmanical culture. There is a reference to the language of the Mlecchas, Vidura was conversant with this language. So was Yudhiṣṭhira; but it was unintelligible to all others. It reminds us of the Mleccha language referred to in the Śatapatha Brāhmaṇa and the Mahābhāṣya of Patañjali.95 The fact that Vidura advised Yudhiṣṭhira in Mleccha language indicates that mastering of the dialect was not totally prohibited.

A comparative study of the Rāmāyana and the Mahābhārata reveals that compared to the enormity of the materials relating to the Mlecchas in the latter, reference to the Mlecchas in the former is meagre.

Notes and References ... 126.
NOTES AND REFERENCES.


2. Ibid., I. 85. 34. p. 96. ... Anostu Mlecche-jātayaḥ // 34 //

3. Ibid., I. 175. 35-39.

Āditya iva madhyānha krodhadīptavapurvabhau / Āṅgaravarsam muñcanti muhurbāladhi to mabat // 35 // .................

Sasarija phenatah sā gaurmlecchān bahuvirdhānapi // 38 //


"Romakūpesu ca Mlecche bārītasass kiritakāḥ" //

5. The Kāmbojas are always mentioned along with the Yavanas and Gandhāras. Yāska (II. 2) designates them as a people different from the Aryans and speaking a different dialect. In the Bhuridatta Jātaka they are described as having savage customs (ste hi dhammā anāriyarrūpe / Kamojākānāṁ vitathā bahumñan ti //


They probably lived to the north of south-eastern Afghanistan.
and to the south-east of Hindukush. "The Laghman or Lamghan valley, ... was also within the limits of Kānboja". (B.N. Mukherjee, The Aramaic Edicts of Asoka, Calcutta, 1984, p.53).

6. In the inscriptions of Darius I (c. 522-486 B.C.) at least three types of Saka peoples are enumerated. They are Saka Somavarga (Haumavarga), Saka Tigraxauda (wearers of pointed helmets) and Saka Tyestirojraya (Taradraya, i.e., Sakas beyond the sea). (S. Sen, Old Persian Inscriptions, Calcutta, 1941, pp. 93 and 98). The 'Anjyrgian Scythians' mentioned by Herodotus (Rawlinson, The History of Herodotus, VII. 64) probably refer to the first two groups of Saka people. The third group has been identified by Rapson with those who lived in Russian Steppes on the north of the Black Sea (E.J. Rapson, The Cambridge History of India, Vol.I, pp. 564-65).

In the Chinese Annals, the Ta Yuēh-Chih are said to have conquered the Sai, i.e., Saka country which lay in the region around the Issy-Köl between B.C. 174 and 160 (Ch'ien Han Shu, Ch.96A). The Sai Wang or the Saka king migrated southwards and occupied Chi-pin which included the Kashmir region. The Sakas who had earlier settled in Sogdiana to the north of the Oxus (i.e., Amu Daria) were also driven out by the Yuēh-chis or Ta-Yuēh-Chihs and were compelled to migrate southwards. Strabo refers to Asioi, Pasianoi, Tokharoi and Sakaraloi as Scythian nomads who hailed from the country contd ...
lying beyond the Jaxartes (i.e., Syr Daria) river that adjoined the country of "the Sakai and the Sogdianoi and was occupied by the Sakai" (Strabo, Geographikon, XII. 8. 2). Thus all the Scythians were not the Sakas. One of the earliest Saka ruler who was connected with India, viz., Maues probably belonged to the Saka branch which belonged to the Saka of the lake Issy-K-Kol area.

7. They are frequently referred to in Indian literature along with the Sakas, Pahlavas, Kâmbojas etc. They were also known to the Classical Writers. They probably lived on the lower course of the river Oxus. The Ganañjya of Pñini refers to a Barbera Janapada with its port Barbarika (cf. S. E. Chaudhuri, Ethnic Settlements in Ancient India, Calcutta, 1955, p. 114, n. 3).

8. The term Yavana has been derived from Yona (Yona > Yuna > Yavana). The original habitat of the people was Ionia (E. E. Mukherjee, The Aramaic Edicts of Aśoka, p. 66, n. 10). Subsequently in the 4th century B.C., Athens came to be known as Ionia (Aristotle, Athenian Politics, Ch. V). In course of their eastern movements, they settled in Lydia and Caria in Asia Minor (now known as Turkey) and adjoining regions. The people of this settlement were not pure Greeks (Herodotus, op. cit., I. 146), but they took a leading part in spreading Greek culture in Asia. Gradually Yavani ("Yavan", contd .....
Genesis, X. 2) became the generic term in denoting Greek culture. Ionia = Yauna is mentioned as a province of the Achaemenid emperor Darius I (c. 522-486 B.C.). RE XIII. of Asoka describes the Yona country as a land free from the Brāhmaṇas and Śramaṇas.

9. They were a migrating people. They used to grow their hair long (B.N. Mukherjee, The Pāradas, Calcutta, 1972, p. 36). Strabo (op. cit.) refers to the river Araxes (i.e., Arak river) in the borderland of Eastern Turkey, Armenia, Azerbaijan (USSR) and north-western Persia as flowing through the country of the Parasitakai (i.e., Pāradas)(Mukherjee, op. cit., p. 38). It appears that at the time of Strabo, they lived in the extreme north-western regions of Persia. Arrian locates them beyond Bactria and Sogdiana (Ibid., p. 40). In c. 1 B.C., they lived in Siestan (Ibid., p. 43). By the 1st century A.D., they migrated further east and south-east. The Periplus locates them on the Bay of Gedrosia (The Periplus of the Erythrean Sea, Ed. by Schoff, pp. 36-37). In the 1st century A.D., the Pāradas most probably occupied the coastal region of the Las Bala district of Baluchistan, (Mukherjee, op. cit., p.45). The Mbh. (II. 47. 9-10) describes the Pāradas as "born near the sea and dwelling beyond the Sindhu" (i.e., Indus).

10. Vāblika has been identified with Bactra (i.e., Bactria) of Classical Writers. Bactria has been located in modern Balkh in northern Afghanistan.
11. Daradas lived in modern Dardistan near Baltistan of the Kashmir area.

12. "It included the whole tract of the lower and middle hills lying between the Jhelum and Chenab". It roughly corresponded to Punch and some adjoining districts in Kashmir with parts of Hazara district of Pakistan (R.C. Roy Chaudhury, PHAI, p. 248).

13. The Pundras are mentioned in the Aitareya Brahmana (VII. 13) along with some other tribes who lived beyond the belt of Aryan culture. In the Mahabharata (I. 104. 52-55), they are described as living between Monghyr and the river Kosī (A. Bhattacharyya, Historical Geography of Ancient and Early Mediaeval Bengal, Calcutta, 1977, p. 42). Their chief city was Pundranagara (identified with modern Mahasthan in the Bogra District of Bangladesh).

14. In the Mahabharata (VI. 9. 68), the Pahlavas are described as fierce Mlecchas. They have been identified with Parthava of inscriptions of Darius I. In the Harivamsa (I. 14. 17; I. 27. 13 etc.), they are described as degraded people having beards. A number of Parthian rulers are known to have ruled in India.

15. The Šabaras are described as wild tribes in the Ajaigarh rock inscription (EI, Vol. I, p. 337, v.2). They, most probably, lived in the forest regions of Central India.

17. The Khasas are mentioned in the *Mbh.* as half civilized people. In the *Harivamsa*, they are described as Mlecchhas and in the *Manu Samhita* (X. 43-44) as *Vraitya Ksatriyas*.

In the *Mbh.*, there is a reference to the lumps of gold sent by the Khasas and some northern tribes to king Yudhishthira (II. 49. 25). Existence of a ruler called Khasaraja in the Gilgit area is proved by the discovery of inscriptions (A.H. Dani, *Chilas, The City of Nanga Parbat* (Diyarbakir), Islamabad, 1983, p. 58).

18. They are mentioned in the *Aitareya Brähmana* (VII. 8), *Mbh.*, *Ram.* (IV. 43. 11) and in several other literary texts. They are also mentioned in RE XIII of Asoka. The Puranas locate them in the Vindhyan region. There is also reference to Pulindanagara in the *Mbh.* (II. 29. 10).

19. In the *Mbh.*, they are mentioned along with several other tribes. To Manu, they were *Vraitya Ksatriyas* (X. 43-44).

They have been located in Gilgit, Astor and Yassan regions by Atkinson (E.T. Atkinson, *Notes on the History of the Himalayas and N.W. Provinces of India*, 1883, p. 13).

20. The Hūnas were a nomadic tribe, who lived in the neighbourhood of China. In course of time they migrated westwards and became divided into two branches. One part migrated towards the Oxus and the other towards Volga. The former came to be known as Ephthalites or the White Huns. The composers contd ....
of the *Mbh.* were also familiar with two branches of Hūṇās. In the Epic reference is made of the Hārā Hūṇās (II. 32, 1194; II. 209; III. 51. 1991; III. 11. 85 etc.).

21. In the *Mbh.* (VII. 4. 7), the Kirāṭas are described as living in the Himalayas (ḥīmavaddurga nīlayāḥ kirāṭā). Arjuna encountered them in his northern expedition (II. 26). They wore skins and lived on fruits and roots and were very cruel in nature. They had also a settlement in the Vindhyā region (*Ei*, Vol.V, p.170). For further details see Lassen, *Indisches Alterthum*, III. pp. 235-37).


_Tasmān-Nīsādaḥ sambhūtāḥ kūrūh Sāila-vanārayaḥ / ye ca_
_arty Vindhyā-nīlayā Mlecchāḥ ātā-sahasrasaḥ // 97 //


_Tatra Mlecchānpulindāmśca śūrasenāṁ stathaiva ca ... //


_Nānā paksīganākīrṇāṁ Mlecchasask arasevitam // 2 //

25. Ibid., III. 145. 13, pp. 408-09.

_Deśān Mlecchājanēkīrṇānānāratnākarayūtān /
Dadṛurgirīpādāmśca nānādūtusamācitān //


27. Ibid., IV. 9. 13, p. 821.

... Āryā Mlecchāca Kaśvaya tairmiśrāḥ purusā vibho //

28. Ibid., XII. 168. 29, p. 1539.

_Udīcyāṁ diśi yadvittaṁ Mlecchāsu manujādhipa //
29. Manu includes the land of the Kurus within Brabmarśidesa (Manu, op. cit., II. 19, p. 73). The following passage occurs in the ṚBB.

Brāhmaṁ Pāṇḍālāṁ Kaureveyāstu dharmāṁ /
Satyaṁ Matsyāṁ Sūrasenāsca Yajñyam // (VIII. 45. 28).

According to the Great Epic, the land of the Kurus was situated in Madhyadesa (Chaudhuri, ESAI, p. 36).

30. See n. 21.

31. See n. 7.

32. Vaidebas were the inhabitants of the ancient kingdom of Mithilā. It included present districts of Champaran, Darbhanga and Muzaffarpur (Chaudhuri, ESAI, pp. 163-64).

33. It is mentioned in the indigenous and foreign sources both as a territorial and ethnic name. As a janapada it was situated on the sea-shore, i.e., Bay of Bengal. Its headquarter was the city of Tēmrālīpta (modern Tamluk in the Midnapur district of West Bengal), which was also a famous port and trade centre.

34. See n. 13.

35. ṚBB., VI. 9. 65, p. 821.

Yavanāścīnaṁkumbojā dārunā Mlecchājātayah //

36. Ibid., V. 50. 29.

Yāḥ pratīcīṁ disāṁ cakre vasē Mlecchaganāyutāṁ /

37. Ibid., II. 32. 2, p. 243.

... khaṇḍavaprasthāt pratīcīṁbhitō disāṁ /
38. Ibid., II. 32. 16-17, p. 244.
   ... Tatha saagaraakusistham Mleccham paramadarunam / 16 //
Pahlavan barbberamcaiva kiratan yavanam sakam / ... /17 //
39. Ibid., III. 51. 23, p. 333.
   Sagaranupakamacaiva te ca prantabhibasantah /
   Simhelan Varvvaran Mleccham ye ca Lakhaniwasinah // 23 //
40. II. 31. 66, p. 243.
   Sagaradvipavannamaca nratin Mlocchayonijan // 66 //
41. II. 31. 66. Tribes of the Dandakaraṇya, i.e., Eastern region.
42. They are frequently mentioned in Indian literature. In tho
   Rām they are described as aborigines living outside the
   pale of Aryan culture, (cf. Guha, a Niṣāda king). The Mbh.
   (XII. 135. 3-5, pp. 1505) connects Niṣādas with the Pāripātra
   (i.e. western Vindhyas including the Aravalli range).
   According to Manu, a Niṣāda is the offspring of a Brāhmana
   and a Sudra female (X. 8).
43. People of the extreme south.
44. Pāṇḍya country corresponded to the Madura and Tinnevelly
   districts.
45. Southerners.
46. Mbh., I. 208, 8, p. 192.
47. Ibid., XIV. 82. 29-30, p. 2093. Vangaṇa Pundran sakosalan //
48. Vanga was situated to the east of Lauhitya and extended
   upto sea in the days of the composition of the Great Epic.
   For details see A. Bhattacharyya, op. cit., pp. 56-62.
49. See n. 13.

50. The city of Kāmarūpa was also known as Prāgjyotisa (vide Naogaon grant of Balavarman, Kālīka Purāṇa (XXXIII. 143), Skanda Purāṇa (I. 2. 60. 2) etc. The present Guwahati region corresponded to ancient Prāgjyotisa.

51. Mbh., II. 34. 9-10, p. 245.


53. Ibid., VI. 9. 65, p. 821.

54. Ibid., VI. 9. 13, p. 821.

55. Ibid., I. 68. 4-5, p. 79.

56. It is one of the seven dvīpas.

57. Mbh., VI. 12. 15, p. 824.

58. Ibid., III. 190. 97, p. 458.

59. Ibid., III. 64. 2, p. 341.

60. Ibid., III. 253. 19, p. 514; Sāmlecchaśavlakṣaṁ, IX. 32. 4, p. 1304.

61. Ibid., XIV. 89. 26, p. 2097.

62. Ibid., I. 84. 15, p. 95.

64. Mbh., XII. 188. 18, p. 1564. Pāsaga rākṣasah pretā vividhā Mlecchajāteṣyaḥ / Prasēta jāñānavijñānāṁ svacchandacārascitātaḥ //


66. Ibid., XIII. 111. 129, p. 980. Mlecchibhūtam jagat sarvam nīskriyaṁ yajña varjiṣṭēṁ /

67. Ibid., III. 1888. 34-35, p. 452. / Babavo Mlecchara jātaṁ pritrivyāṁ manujaśchīpa // Mṛsānusāsīnāṁ pāpa mṛsāvādaperāyānāṁ //..... // 35 //

68. Ibid., XII. 59. 96-97, p. 1434. Deśghastaḥapratikāśo raktākṣa kṛṣṇamūrdhaḥ // 96 // Tasmānnaśaṁ sambhūtāḥ kūrēḥ saīlavanāśrayāḥ / Ye cānye vindhyenileyā mlecchāḥnātasaahasraḥ // 97 //

69. Ibid., VII. 91. 41-42, p. 1054. ".... sughorā ghoraśeṣaṣeṣaḥ".

70. Ibid., VII. 110. 37, p. 1070. Anīkam sama vētānāṁ dhumavarnamudīryate / Mlecchānāṁ pāpakarttirnāṁ himevaddurgevāsinaṁ // 37 //

71. Ibid., VII. 91. 42-43, p. 1054. Mundārdhamundān jatilānāṣucin kutilānān /.... // 46 //
72. Ibid., VII. 110. 37, p. 1070.
73. Ibid., VII. 110. 16-17, p. 1070.
   Bahubhirmllecchāryuddhaśaunḍaḥ preribhibh // 17 //
   VII. 117. 14, p. 1077;
   Bababberyca Mlecchā vai vividhāyudhapaṇayāḥ // 14 //
74. Ibid., III. 190. 53, p. 457.
   Mlecchācāraḥ sarvabhadrasa dārumah ...
75. Ibid., VIII. 45. 25, p. 1210.
   Mānusānām malām mlecchā mlecchānāmaustrikā malām /
   Austryikānām malām sandah sandānām rājeśakāh // 25 //
   Austryika, according to P. Roy, means 'Gilmans' (Trans. of
   the Mbh., Vol.VII, p.123). It may also mean dealers in camel.
76. Ibid., I. 141. 11, p. 146.
   Sa ca mlecchādhamah pāpo dagdbhatra Puucanah /
77. Ibid., VII. 110. 16-17, p.1070; see also n. 73.
78. Ibid., VII. 117. 14, p.1077; see also n. 73 and V. 22. 22.
   p. 643. .... Mlecchāsca nānāyuddhayavanteḥ ....
79. Ibid., VII. 91. 37, p. 1054.
   Gajapṛsthāgaṁ mlecchānānāviktadarśaṁ // VIII. 81. 11, p.
   1250. Tato mlecchā śāṅkṣayeśaśrītredāśateśaśrayeśaṁ ... /
   VIII. 46. 21, p. 1211. Nityamattāsca mātanah sārasmlecchāh
   samanvitaḥ /
80. Ibid., VIII. 22. 18, p. 1185.
81. Ibid., IX. 20. 1, p. 1290.
   Sannivrtte valauphe tu sā vo mlechaganādhipa /
82. Ibid., II. 30. 26-29, p. 242.
83. Ibid., I. 141. 11, p. 146.
84. Ibid., VIII. 140. 41, p. 1204.

Madrakāh Sindhusauvirā dharmām vidyuh kathantviha /
Pāpadeśodhavā mlecchādharmānāvicakaśaḥ // 41 //

85. Ibid., XII. 4. 2-8, p. 1378.
Mlecchācaryasa rajanaḥ prācyodīcyastathāiva ca // 8 //

86. Rām., Canto II, Sec. 3, Vs. 24-26.
87. Mbh., XII. 4. 8, p. 1378.
90. Ibid., III. 190. 72, p. 458.

Mahī mlecchajanākkirnā bhaviṣyati tato kīrīt /
Karabbārabhāvādvipa bhaviṣyanti diśo dasa //

91. Ibid., III. 190. 29, p. 456.
Mlecchabhūtēm jagat savvam nīkriyam vajāvarjījitaṃ /

92. Ibid., VI. 9. 65, p. 822.
Uttarāścaperam mlecchāḥ krūrāḥ bharatasattama /
Yavanāśīnakāmbaja dāruna mlecchājātasya //

94. Mbh., I. 147. 6, p. 150. Kiṣṇecca Vidurenokta mlecchāvācēśi /
pāṇḍava / Tvaya ca tat tathetyuktametadvāśvāśakaranam //

96. The Mahābhāṣya, p. 10.