Tradicntional Four-fold Division of the Army in Panini's Time:

Panini knew about the traditional four-fold division of the army such as (a) infantry, (b) horses, (c) chariots, (d) elephants. According to him, these were 'Senanga', or limbs of the army. The compounded names of army-divisions took singular number, e.g., charioteers and horsemen were called rathikāśvaroham and charioteers and foot-soldiers were called rathikapādātām. The grouping of the two must have originated from the situation when combined operation was needed, as we still notice the same practice in our present armed forces. The infantry was known as 'padāti' (soldiers or foot-men), and mounted-soldiers were known as sādi. The dromedary riders or camel corps were also known to Panini. Mule and Camel corps together were known as ushtra-vāmi.

Aśvapati was a cavalry commander Senapati (commander-in-chief) enjoyed an esteem position of the chief-minister and the crown-prince in the civil list. Soldier of the army

1. ii.4.2 (denotes the second sutra of the fourth pada of the second adhyāya of the Ashtādhvāyi, Prof.V.S.Agrawala, "India as known to Panini", p.421) cf. Udyoga-parvan-of the Mahābhārata, v.30.25, "hastyārohaḥ rathīnāḥ sādinaścha padātayaścha.

2. vi. 3.52
3. vi. 2.41; cf. sādi-padāti-yuman, Mbh. vi. 60.20.
4. vi.2.40; ushtra-sādi.
5. vi. 2.40.
was called sainika on Ṛainya.\(^6\)

A soldier detailed for field operations was known as 'Senachara'.\(^7\) According to Pāṇini, the fighter was named after the weapon he wielded (praharanam),\(^8\) for example, 

āśika (swordsmen), prāsaka (lancer), dhanushka (bowman), 

pāraśvachika (those who fought with battle-axe)\(^9\), Satika 

(those who fought with spear).\(^10\) Pāṇini mentions the names of male-warriors only. However, Kautilya speaks of female-warriors as emperor's guards. Strī-ganair-dhanvibhih.\(^11\)

Kavachika\(^12\)-units (the contingents of armoured soldiers), kavachara\(^13\) (a youth, wearing coat of mail. The armour had become a part of a regular military uniform) in consequence of which the word samvarmayati (put on an armour) came into being.\(^14\)

The Archers (Dhanushkas) (Ashtadhyayi, iv.4.57):

The two foot-men are referred to as running beside a chariot.\(^15\) The Mahābhārata speaks of footmen as the protectors

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6. iv.4.45
7. 'Ashtadhyayi', iii.2.17
8. iv.4.57
9. iv. 4.58
10. iv. 4.59
11. 'Arthasastra', i.20, p.12.
12. 'Ashtadhyayi', iv.2.41; Kavachinām samūhah.
13. iii.2.10.
14. iii.1.25.
15. Vedic Index, 1.497.
of the wheels of a chariot on either side. Their important role is mentioned by the Greeks. Each chariot was drawn by four horses and carried six-men, of whom two were shield-bearers, two archers (Dhānushkas) posted on each side of the chariot, and the other two, charioteers, as well as men-at-arms, when the fighting was at close-quarters, they dropped the reins and hurled dart after dart (Javelin) against the enemy. The two shield-bearers correspond to the two footmen running by the side of the wheels and called "Chakra Raksha", or Pariskanda or Parishkanda.

Arms and Weapons:

The word 'Ayodha' included all weapons in the Rigvedic time, but the same was meant only for bow and arrow, as the chief-weapon of the Rigvedic-warrior. Similarly, the word "Praharanam" was used as a general term for warrior, but unlike, early Vedic period, there seems no indication of any stress on a particular weapon in Panini's time. The weapons mentioned by Panini are Dhanush, Sakti, Parasvadha,

18. 'Ashtādhyāyī', viii.3.75; Atharvaveda, xv.2.6; The Vṛtya Hymn.
19. Ashtādhyāyī, iv.4.57.
20. Ashtādhyāyī, iii.2.21; manufacturing of bows was a regular profession, Panini mentions Dhanushkāras (bow-makers) and there is clear distinction between the word Dhānushkas (archers) and Dhanushkāras (bow-makers). The former unequivocally speaks of the Kshatriya-warriors and the latter, the artisans, whose work was only manufacturing the bows for the Kshatriya-soldiers. See iv.4.57 and iv.3.152. Bow were made of the wood of Tāla-tree (iv.3.152) and were manufactured in several sizes (cf. mahesvāsa, a bow of 6 ft.height, vi.2.38).
kāṣū and kāṣūtari.

Sakti¹¹(spear), parasvadha²²(battle-axe), kāṣū and kāṣūtari²³ (long and short lances). Heti²⁴ was a special kind of missile. Asi²⁵(sword, also known as kauksheyaka from its scabbard(the sheath of a sword) or kukshi.

The cavalry units of the Scythians and Parthians used short lances on their advancing and retreating tactics. The Gandhārians, fighting along with the army of Xerxes, are described by Herodotus as bearing short-spears, resembling Kāṣūtari.²⁶ Kārmuka²⁷(a bow=Dhanush) was derived from the word 'kārmān' meaning thereby action in the battle-field). Sayana is said to have derived it from 'krimuka', the name of a tree in the Satapatha Brāhmaṇa.²⁸ A Kārmuka bow was made of the wood of Tala (Palmyra tree) according to Kautilya.²⁹ He thus followed Faṇini's vocabulary, for the latter too had spoken of a bow(Dhanush) made of Tala-tree(Palmyra tree).

Faṇini was acquainted with the weapon 'bow' made of Tala as

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21. Ashtādhyāyi, iv.4.59
22. Ashtādhyāyi, iv.4.58
23. Ashtādhyāyi,v.3.90;hraśvā kāsūh kāṣūtari;kāṣūriti sāktirayudhavishesa uchyate, Kāṣika.
24. Ashtādhyāyi,iii.3.97.
25. Ashtādhyāyi,iv.2.96.
27. Ashtādhyāyi, v.1.103.
28. Sat.Brah.,vi.6.2.11
Panini knew arms and weapons (Sastra, iii.2.182) namely spear (sakti, iv.4.59) Javelins (Kāsū, v.3.90), battle-axe (paraśvadhā, iv.4.58) bows (dhanu, and arrows (Iṣhu, vi. 2,107) and coats of mail (varma, iii.1.25). Reference is made to Maheshvasa a big bow (Dhanush) as equal to five cubits or seven and a half feet (7½ feet)32. The Indian Archers (Dhanushkas) under Puru (Poros) in the battle of the Vitasta are stated by the Greek writers, to have used long-bows one end of which rested on the ground and was held by the Archer's foot, who shot with its string long and heavy arrows with such force as no breast-plate could withstand.

The Arrows:

The barbed arrows are mentioned by Panini. In order to make the arrows strike with deadlier effect, these were fitted with barbs (patra). Panini speaks of the barbed-arrows (saptra) which could cause extreme pain.34 Alexander the Great was wounded in the fortress of the Malloi or Malavas by the same deadly arrow. Plutarch speaks of the barbed arrow

30. Ashtādhyāyī, iv.3.152.

31. Mbh., iv.38.11; 64.2; 43,11, etc. cf. Kārmuka, Manavadharmasastra, xi.139; tala-matra, Arjuna's bow, Mbh.1.189.20; v.160.108 (palm-long=6 cubics in length).

32. Ashtādhyāyī, vi.2.38

33. Arthasastra, x.5, p.372.

34. Ashtādhyāyī, v.4.61; saptra nishpatrād ativyathana.
and its measurement. According to him, an archer (Dhanushka) shot an arrow (Ishu) which transfixed Alexander's Cuirass (breast plate) and pierced to the bones around his breast and there it struck fast; the shaft, projecting from the wound further enhanced the pain. He gives the measurement of the iron of the barb as four finger in breadth and five in length.  

Art of War:

Panini speaks of the Ayudhajivins "organised on a military basis into Saṅghas, particularly, occupying the region of the Panjab. Vahika of the ancient times. The word 'ayudha' has repeatedly been mentioned. For the same originated from the chief-weapon bow and arrow (Dhanush and Ishu) of the Rigvedic warriors (Dhanushkas or Dhanvinas). Later on, it appears to have been associated with the name of Yudhisthira's son Yaudheya, whose descendants are called Yaudheyas (warriors). Panini's Ayudhiyas are referred to have made their living by the profession of arms.

The armed forces are said to have played games in which young soldiers displayed their skill in the arts of

35. McCrindle, Alexander's Invasion, 1901, p. 207.
37. Ashtadhyayi, iv. 4.14; Ayudhiyas or Ayudhikas (ayudhenajivati, Kautilya speaks of the two kinds of Janapadas (1) Ayudhiya prāyah (ayudhajivi-kshatri-yādi-prachurān) mostly comprising soldiers, (2) Čreni-Prayaḥ, comprising guilds of craftsmen, traders and agriculturists (Arthasastra, vii. 1). The former and also his Sastropajivins correspond to Panini's Ayudhajivi Saṅghas and Yudhajivas of the Buddhists.
archery (dhanurveda) and swordsmanship. Anusatike was an officer of the commissariat (food and store department of army) according to the Sukraniti. He is spoken of as an assistant of the Satānika, or commandant of 100 soldiers. Pattipāla was the incharge of five foot-men, Gaulmika of thirty and Stānika of hundred (foot-men, among them must have also been some archers (Dhanushkas). Anusatike is said to have been responsible for army stores and recruitment.

Panini's Ayudhajivi Saṅghas (Republics):

Panini mentions four kinds of Ayudhajivi Saṅghas occupying the Vahika country (Panjab, v.3.114-117) and northwest Saṅghas of India. These Saṅghas lived by the profession of arms and had democratic set-up. Panini refers to these warlike Saṅghas as:

1. Saṅghas in Vahika (v.3.114)
2. Saṅghas of Parvata.
3. Pūga, organised under their Gramni into some form of Saṅgha government (v.3.112).
4. Vrātas who lived by depredation, pillage and plundering (v.3.113;v.2.21) and having only an appearance of Saṅgha.

1. Saṅghas in Vahika:

The most advanced and progressive Ayudhajivin Saṅghas

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38. Ashtādhyāyi, iv.2.57; praharāṇa-kriḍā.
40. Sukra, ii. 140.
41. Sukra, ii. 144.
were of the Vahika country which comprised the region from Indus to the Beas and Sutlej. These are said to have been the Yaudheyas, Ksudrakas and Malavas, etc.  

2. The Parvatiyas or Mountaineers:

The mountaineers were those whose ancestors once lived in the Parvata-region and they continued to retain their original appellation of the ancestral habitation, notwithstanding that they, for the time being, might have migrated to other regions of India.  

The Parvatiyas (mountaineers) are said to have had their settlements in the region of the Hindu-kush on both sides of it.

The Ayudhajivin Sanghas of Vahika, covering the areas of the Beas and the Sutlej, had a group amongst them known as Trigarta Shastha. Obviously, they were the occupants of the mountainous Kangra region.

The Pūgas (Clans) headed by the Grāmanis were settled on the right bank of the Indus. The Parvartiyas or the highlanders of Afghanistan and the Hindu-kush included the tribes of Dardistan also. These tribes were called Vrātas (Vrātyas) for they believed in violence and depredation.

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42. Ashtādhyāyī, v.3.114; Kānaparvan, viii.44.7; Hindu Polity, 1.34.
43. Ashtādhyāyī, iv.3.91.
44. Ashtādhyāyī, v.3.116.
45. Sabhaparvan, ii.32.9 (Sindhukulasrita Grāmaniyah).
46. Ashtādhyāyī, v.3.113; v.2.21.
Mention is made of the war-like tribes of the north-west frontier. Among them were the Apritas or Aparitas corresponding to the Greek-tribe. Aparytae or Aprayotae known to the modern world as Afridis. The Pakteys of Herodotus and Pakthas of the Rigveda had their original settlement in the north-west of India. The Rigvedic Pakthas survived in Pakthana, Pushtana, Pakthun, Pashtun and Pathan-race. Thus, the Pathans are the modern representatives of the Aryan-race, styled as Pachtys.

Amongst the Pathans, the most advanced are the Khataka who are found amongst both the Hindus and the Muhammedans.

The Vrātas are spoken of as the non-Brahmanical western tribes, comprising of Vađhas (warriors). Vrātas of Panini were those, who lived by depredation, pillage and plundering. Among these Vrātas are included the Zakkakhel clan of the Afridis, the Dārvābhīsaras and Darads. The Vrātas are synonymous with Vrātyas.

47. Ashtādhāyī, v.3.117, parsvadi group.
48. Ashtādhāyī, iv.2.53.
50. Vedic Index, i,464.
51. RV.vii.18.7 (Griffith's trans.)
52. Bonarjee, P.D., "The Fighting Races of India", Sir Dehzil Ibbetson, "Punjab Castes".
Sayana explains Vṛata of Tandya Brāhmaṇa (xvii.1.5) as Vrātya-Samudāya. The Vrātyas, besides having other modes of living are said to have armed with stringless bows which had no provision for shooting arrows, except sling-balls or pellets, bellow-like skin quivers, as used by the Śakas. They are mentioned as wearing dress, woven with black thread, or of a different colour, but bordered with a long narrow irregular strip of black colour. Panini speaks of black colour. He refers to Taitila-kadru which is said to be synonymous with the kadru cloth of the Taitila country. Kautilya associates Taitila with the names of north-western countries where the best breed of horses are found. These countries are known as Kambhoja, Sindhu, Bāhlika, Sauvira and Vānāyu (Wana Valley).

There are various views on the origin of the word 'Vṛata' or Vrātya, or even Vṛtra. In all probability, the word means fallen or degraded, from higher to lower social status.

Kātyāyana speaks of Vrātya-stoma, by the performance of which a Vrātya (fallen or degraded person) could be purified and reclaimed to Aryan-fold. The texts refer to the names

54. Kātyāyana, xxii.134; vāsah krishna-daśām kadru.
56. Ashtādhyāyī, vi.2.42.
57. Arthasastra, ii.30,p.133.
58. Kātyāyana Śrautasūtra, xxii.4.26,29,30, etc.
of Vṛātyakṣṭriyas, Vṛātya-Vaishyas and even Vṛātya-Brāhmans. The Jhallas, Mallas, Lichhavis, Nata, Karna, Khasa, and Dravida are called Vṛātya-Kshatriyas, the Sudhanva, Kārūsa, Satvata are described as Vṛātya-Vaishyas, Bhriggakantaka, Āvantya, Vatadhana, Pushpagadha and Saikha-Vṛātya-Brāhmans, etc.

The Vṛātyas had no Brāhmaṇical discipline, and in due course of time, they developed their own institutions. They were the Sakyas and the Mallas in northern Oudh, Lichchavis and Videhas in north-Bihar. The early Vṛātyas formed only one class, but later on, are said to have divided into different classes, e.g. Vṛātya-Brāhmans, Vṛātya-Kshatriyas, Vṛātya-Vaishyas. The earliest reference is made in the Atharvaveda XV, where they are mentioned as wandering Vedic priests.

Jyābāneya:

The word 'Jyābāneya' was used in Panini's time for a war-tribe, whose bow-string served as arrows and the Clay-pebbles were thrown by it. These Jayābāneyas were the Vṛāyas of the Tandya-Brāhmaṇa and the Srautasūtras, analogous to Panini's āyudhajīvin-saṅghas.

59. Manu, x. 22.
60. Ibid., x. 21, 23, of N.K. Datta, "Origin of Castes in India", Vol.1.
61. Choudhary, R., "Vratyas in Ancient India", pp. 11, 28, 29 and 137.
62. xvii. 1. 24.
Jya-hroda:

Jya-hroda, was some sort of 'bow' (Dhanush or Dhanvan) of the Vṛatyas as referred to in the Pañcavimśa. It occurs in the description of the arms of the Vṛatyas. However, the sense is somewhat obscure, for Katyāyana mentions it as a bow (Dhanush or Dhanvan) not meant for use (ayogyamdhanus) while Lātyāyana describes it as a 'bow' (Dhanush or Dhanvan) without an arrow (dhanuska anisu).

Brāhmanaka:

Patañjali refers to the name 'Brāhmanaka' as 'Janapada', and according to Kaśika, it was the land of Brāhmanas, who were also āyudhajivins, living by the profession of arms (Yatrāyudhajivino Brāhmaṇah santi). They are also said to have encountered Alexander. The Greek writers called them Brachmanoi and found them in middle Sind. Their capital was

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63. xvii. 1.14.
64. xxii.4.11 and 13 (ayogyadhanu)
65. viii.6.8 (also Lat, Sr.viii.7. anishudhanushka).
67. Ashtādhyāyī, v.2.71
68. Mahābhāshya, ii.298.
69. Plutarch, Alexander, 59
70. Arrian, vi.16.
Brahmanabad,⁷¹ Brāhmaṇāvā of the Muslim Geographers.

Patañjali⁷² speaks of a Brāhmaṇaka and a Vṛshalaka as names of countries corresponding to Brāhmaṇaka and Saudrāyaṇa.

Pāṇini refers to in the Gana (Sāṅgha or Republic) Saudrāyaṇa or the Sudra country as Aishukari.⁷³ Obviously, the names of countries were called after their people (Vishyodese) like the Brāhmaṇas and Saudrāyaṇa. The Greeks called the Sudra as 'Sodras' who like others, also encountered Alexander. The modern Soda Rajputs of south-east around umarkot, are said to have descended from 'Sodrae' of the Greeks.⁷⁴

Pāṇini's Auyahajivins and their Association with the Dhanaks or Dhanuks(Dhānushkas):

Pāṇini refers to the names of ancient tribes namely, the Aprites or Aparitas⁷⁵ (among his war-like tribes of the north-west frontier parāśvādi group)⁷⁶, Aparytaí of the Greeks,⁷⁷ modern Afridis, the Pakthas of the Rigveda⁷⁸, the

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⁷¹ Cunningham, A., "Ancient Geography of India", p. 310.
⁷² Mahābhashya, i. 301.
⁷³ Ashtādhyāyi, iv. 2.54; "Aishukari, Aishukaribhakta, districts were situated in the Haryana province, for we find mentioned the name of a king Ishukara or Isukara (arrow-maker) in the Jaina text Uttarādhyayana sutra. (B.C. Law, "India as known in Early Texts of Buddhism and Jainism", p. 36; Buddha Prakash, "Political and Social Movements in Ancient Punjab", pp. 231-32; Mehta Vasistha Dev Mohan, "The North-west India of Second Century Before Christ", p. 27.)
⁷⁵ Ashtādhyāyi, iv. 2.53.
⁷⁶ Ashtādhyāyi, v. 3.117.
⁷⁸ RV., vii. 18. 7 (Griffith's Trans.)
Sindhu, Sauvira\textsuperscript{79} (later on Sindhu-Sauviras), \textsuperscript{80} Saubhreya\textsuperscript{81}, Sabarca\textsuperscript{e} of Curtius, sabagrae of Crosius, who had a democratic set of government, and encountered Alexander with their army consisting of sixty thousand (60,000) foot-soldiers and six thousand (6,000) cavalry, attended by five hundred (500) chariots.\textsuperscript{82} Cunningham\textsuperscript{83} suggests that the Greek name might have been 'Sambacae' as corresponding with the Sanskrit word 'Samvargi', i.e., the united warriors or three allied tribes of Yaudheyas namely, the Yaudheya, the Bagri (warrior) whose leader was Bagri-Rao, and the Bhatti (warrior), the Ambasthas (the ancestors of the Kayasthas or Kaiths)\textsuperscript{84}, Abastanoi or Sambastai of the Greeks. Panini mentions three divisions of the Vānīka\textsuperscript{85} country namely, Kekaya, Usinara and Madra.

A graphical sketch of Panini's Ayudhajivins Associated with the Dhanaks or Dhanuks (Dhanushkas) is given below:

I. Apritas or Aparitas; Aparytai or Apraytoe (modern Afridis), (Aprita-Rajanyadigana, Republic Government) Pactiyae of Hérodotus, Pakthas of the Rigveda.

Pakhthang Pakthasa, Pushthana, Pathan or Pakthun or Pashtun\textsuperscript{87} (Pathans),

The Pacitiae\textsuperscript{88} (their four sub-divisions)

1. The Gandhār, (ancestor of several pathan tribes, namely

\textsuperscript{79} Ashtādhyāyī, iv.1.148.
\textsuperscript{80} Law, B.C., "The Tribes in Ancient India", pp.
\textsuperscript{81} Ashtadhyayi, iv.1.123.
\textsuperscript{82} McCrindle, S., Alexander's Invasion.
\textsuperscript{83} "The Ancient Geography of India", pp.206-08.
\textsuperscript{84} Law, B.C., op.cit., pp.
\textsuperscript{85} Ashtādhyāyī, iv.2.118; cf.kasika on iv.2.118.
\textsuperscript{86} \textsuperscript{RV.},vii.18.7.
\textsuperscript{87} Buddha Prakash's "Rigveda and the Indus Valley Civilisation" Woolner Indological Series, 12, p.105.
\textsuperscript{88} Ibbetson, D.C.J., "Panjab Castes", (Census Report, 1881-83).
Yuufzai, Kohmmud and others of Peshawar District),

2. The Apraytoe (at present known as Afridi),

3. The Satragyddae (known as the Khataks) and

4. The dadicae or Dadi (with Sindhus, the Gandharians, Gandharians and dadicae or Dadikae, are reported to have formed part of the army of Xerxes). These are four sub-divisions of the Pactiyae (Aryan-tribe).

The Satragyddae are known as Khataks’ or Khattaks and the Khataks or Khattaks are survived amongst Dhanaks or Dhanuke (Archers-Dhanushkas), although they mostly found amongst Pathans now Muhammadans.

Janapadas:

Janapada was considered as both a state and a cultural unit. The citizens of the same Janapada were called 'Sajanapadah' (v. 3.85).

We will deal here with those Janapadas (Tribes-citizens-People), with which the Dhanaks or Dhanuks (Dhanushkas = Archers) have some direct or indirect connection. In order to expose each and every tribe or clan, associated with the Dhanaks or Dhanuks (Archers), it is utmost necessary to know about their origin by means of ascending the ladder of the Yadava-genealogy as follows:


90. Bonerji, P.D., "A Handbook of the Fighting Races of India", see Pathans.
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<th>Mahusa</th>
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<td>Yaudhaya Bagri Dhanak</td>
<td>Kayasthas Vaidya of Bihar and other provinces</td>
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<td>Kaiths of Malwa</td>
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91. Fargitor, F.E.,"Ancient Indian Historical Tradition", pp.87/89.264
Vṛṣadharbha
Vṛṣadharbhāṣa

Suvira
Kekaya
Kekayas

Madraka
or

or

Kekaya
Kekayas
or

Suviras
Kaikeyas

Madrakas
or

W
Sindhu-Sauviras
in the later
literature
Kēkayas were
noted bowmen
(Dhānushkas)

The genealogical table shows that Yayāti's ancestor was Nahusa, and he married two princesses namely, Devyāṇi (the daughter of the great Bhārgava Rishi Uṣanas-Śūkra) and Sharmistha or Sarmistha (the daughter of the Daitya-Dānava-Āsura king Vṛsaparvan). Yayāti had five sons, i.e., by Devyāṇi, Yadu and Turvasu, and by Sarmistha, Druhyu, Anu, Puru. Yadu's descendants came to be known as Yadavas and Haihayas, from Turvasu proceeded Turvaśus, from Druhyu, Druhyus in Gandhāra, from Anu proceeded Anavas and from Puru, Pauravas. Among the Anavas, there were the two great kings namely Mahāśāla or Mahāmani and Mahamanas. The latter had two sons, Usinara and Titikshu. Usinara established separate kingdom in the Punjab, the names of which were Trina, or Nṛga or Mrga, Gara or Nava, Krimi, Darvan or Šuvar, and Śivi-Ausinara from Nṛga or Mrga originated the Yaudheyas, from Nava, Navaratstra, from Krimi, the city Krimila, the Śivas or Śivas or Sivas were originated

99. Law, B.C., op.cit., pp.68-81, 96-7 and Buddha Prakash, "Political and Social Movements in Ancient Panjab", see Sivapura and Ishukara (Arrow-maker) as the king of Kuru country.
100. Pargiter, F.E., "Ancient Indian Historical Traditions", pp.39-41 and 264.
from Usinara's son Sivi-Ausinara who founded through his four sons the kingdoms of the Vṛṣadarbhas, Madras, or Madrakas, Kakayas, or Kakeyas, and Kusuras or Sauviras and later on Sindhu-Sauviras101 are spoken of as one tribe or people. Kakeyas or Kakeyas were noted bowmen102 (Dhanushkas) in the Mahābhārata war.

It appears that three of the five sons of Yayāti, Yadu, Anu and Furu were the ancestors of the Śūrasenakas, or Mathurakas, or Mathuryas, and so of the Mathurya-Dhankas or Dhanusks (Archers) (through Yadus and Furus), Bāgrī, Bhatti and Mahar-Dhankas (archers) (through Usinara's sons Nṛga or Nrga, and Yaudheyas), Sehwan-Dhanaks (archers) (through Usinara's son Śivi-Ausinara, whose descendants, Śivis or Śivas (Rigveda, vii.18.7), founded the city Śivapura. Kaith-Dhanusks (archers, through Usinara's sons Suvrata and Ambaśṭha). The city Śivapura, which was founded by the Śivis or Śivas (Rv.vii.18.7), the descendants of Śivi-Ausinara, came to be known in later times, as Sivistān or Sawistan; and it further softened into Sehwan and this name is still survived amongst Dhanaks (archers) as one of their clan (Got or Gotra).

It becomes clear that Śivi-Ausinara's descendants were the Śivis or Śivas (Rv.vii.18.7), and their descendants,

101. Law, B.C., "The Tribes in Ancient India", pp.69,33,96-7
102. Mbh., Sabhaparvan, ii. 4.31.
the Punjab tribes namely, (1) Madras or Madraka
(2) Kakayas are recorded in the Mahābhārata, as noted
bowmen (Dhanushkas-Archers), Ėuviras, in later times,
in compounds, Sindhu-Śaviras, the Sindhus or Sāindhavas
or Sāindhavans are connected with the place Sewistan.

4. Vṛsadhabhas.

103. Asthādhyāyī,iv.2.134; Madrakas, whose warrior-troops were
known as Madrakaras. The Madrakaras, or Madras, or Madrakas,
were matrimonially connected with the Salvas. Savitri was
the Madra-princess, and Satyavan was a Salva-prince. Their
story is well-known. (Prof. Przyluski, Les "Salva", Journal
Asiatique, 1929, pp. 311, 354; ‘Kāra’ Persian word, meaning army).
Their matrimonial alliance was an important historical
event; they are mentioned in the epic and in the Gana-
Patha (Vanaparvan, iii.279,15;283-12; Karnaparvan, viii.4.47;
Gana-Patha (v.3.166, Damanyāti gana). The word Senā is synoym
for the Iranian word Kāra (Bhishmaparvan, vi.10.59).
104. Mbh, Sabhaparvān, ii.4.31.
106. Law, B.C., "The Tribes in Ancient India", p. 344.
Later on, 'Sewitan' was softened into 'Sehwan' and so with
the Sehwan-Dhanaks (archers). They are said to have been
a valuable military force as archers (Dhanushkas) in the
army of Perses, the Achaemenian emperor. Herodotus
mentioned them as clad in cotton garments and armed with
cane-bows, and iron-tipped cane-arrows. This thus made
V.A. Smith to believe in Professor's assertion that the
iron was frequently used by the Indians in the 5th century
B.C. The Gāndhārians and Sāindhus were well-known Indian
forces as recorded by the Persian who got the help from
them in their battles against the Greeks. The Gāndhāri
was one of the four subdivisions of the Faktiās, the
Faktas of the Rigveda (vii.18.7), Turvāyaṇa was their
king, and he is said to have once defeated Devodāsa
(RV. i.53.10) and the Gāndhārians are thus included in
the list of Pathan-tribes. The Gāndhārians (of Gāndhāra,
the modern Peshawar district and some adjacent territory,
Pañini belonged to Gāndhāra) are said to have carried bows
and short spears for fighting at close quarters. The
Gāndhārians are the one of the tribes of the Pathans, who
are the modern representatives of the Rigvedic Faktas,
and Faktiās of Herodotus. Amongst Pathans, the most
advanced are the Khātaks or Khattaks who are also
amalgamated with the modern Khataka or Khattaka-Dhanka
(Archers), Thus they are found amongst both Hindu and
Mohammedans.
5. Ambasthas, (Ashtadhyayi, viii. 3.97; iv.1.171), are connected with Usinara's son Darvan or Suvrata. They are known at present Ambastha Kayasthas of Bihar and other provinces, and Ambastha-Vaidyas of Bengal. The Kayasthas are also spoken of as Kaiths, and we find amongst Dhanaks (archers) the clan Kaith, and Kaith-Dhanaks (archers) at present, are living in Panjab, Haryana, Rajasthan and mostly belonged to Malwa. (Sir, John Malclim, 1832, his memoirs of central India, vol. ii, see Kaith).