

in the south which are mentioned as a people and not as kingdoms.⁴ Not only that the Satiyaputras and the Kerala-putras are also mentioned in the Second Rock Edict of Aśoka.⁵

We find some tribes known probably after proper names viz., the Yaudheyas and Ārjunāyanas as well as the proper names used after the tribes.⁶ We also know of Madra as a personal name in our records. K.P. Jayaswal has pointed out that the śūdra republic is evidently the same whom Alexander met in lower Sind and whom 'we have identified with the brahminical Śaudras or Śaudrāyaṇas of the Gaṇapāṭha'. On grammar it is based on the proper name (of a man) śūdra, not the caste-name.⁷

The tribes did not live in isolation and interacted with society. The bond that held so heterogeneous a society together, made it a society rather than a set of tribes, was not so much common ritual and common language but as a whole it was an aggregate of common needs satisfied by reciprocal exchange.

The indigenous tribes based on caste and family founded the republican kingdoms. They worked singularly or formed confederations to save themselves from foreign aggressions. The republics had emerged from the Vedic tribes and retained much more tribal tradition than did the monarchies. In the transition from tribe to republic they lost the essential democratic pattern of the tribe but retained the idea of government through an assembly representing the tribe.⁸ Tribal organization was based on a smaller geographical area and permitted the functioning of a popular government more effectively.⁹

The words Saṁgha and Gaṇa have been synonymously used for these republics. Pāṇini makes frequent use of the word Saṁgha in his Aṣṭādhyāyī. It seems later the word Saṁgha became representative of the Buddhist order and hence the use of the term was dropped for a republic and only the word 'Gaṇa' was retained for the purpose.¹⁰

The Āyudhajīvin republics of Pāṇini had become *Vārtā-śāstropajīvins* by the time of Kauṭilya, probably they had taken to agriculture and industry side by side with their common profession of military art. They are enumerated by Kauṭilya as the Kambojas, the Surāṣṭras, the Kṣatriyas, the Śreṇis, and 'others'.¹¹ The other class of republics bore the