

from 'vrata'. Thus the oldest meaning of 'Vrāta' is a group of people bound by holy ceremonies, bound by a vow to cult-actions being derived from 'vrata' which is a vow taken in the service of a god. The *Vrātīnas*, on the other hand, 'were Aryans of a more primitive culture and religion, than the orthodox brāhmaṇas, and were organised in cult-unions and both 'vrātya' and 'vrātīna' being derived from 'vrata' are 'members of the same holy union'. The only difference between them apparently was that the Vrātīna went to the brāhmaṇa countries to perform the Vrātya-work and were paid for it, while the Vrātyas acted in their own homeland.²²⁷

From all these considerations, we can see that the views of Manu and the suggestion of B.C. Law are more tenable. In the Nepāla *Vaṁśāvalī*, the Licchavis are allotted to the Sūrya-vaṁśa or solar race of the kṣatriyas.²²⁸ This is quite in agreement with the fact elicited from the Buddhist records that they were Vāsiṣṭhas by *Gotra*, for we know from the *Aitareya Brāhmaṇa*²²⁹ that the *gotra* or *pravara* (family) of a kṣatriya is the same as that of his *purohita* or family-priest. The Vasiṣṭha *gotra* was, therefore, the *gotra* of their family priest, and we know that the Vasiṣṭhas were the family priests of the kings of the solar race, especially of the Ikṣvākus.²³⁰

11. *Madrakas* (No. I, L. 22) :

One of the tribes subjugated by Samudragupta. We also know of Madra as a personal name in No. 15, L. 8.

Madras claimed descent from an eponymous king Madraka, son of Śibi Auśīnara, and were septs of the family of Śivi like the Kaikeyas.²³¹

According to Dr. Buddha Prakash 'Bhadra' was another variant of Madra.²³² But this view is not acceptable to us. The *Mahābhārata*²³³ mentions the Bhadrās, but only in the Bombay recension; the Calcutta recension has Madra.²³⁴ We know that Bhadra and Madra had independent existence, as found in the legend of Bhadrā Kākṣivatt, bride of Vyuṣitāśva.²³⁵ The queen had seven children, three Śālvas and four Madras.²³⁶

The Candravṛtti on Candra²³⁷ informs us that Udumbara, Tilakhala, Madrakāra, Yugandhara, Bhuliṅga and Śaradaṇḍa, are the divisions of Śālva (or Śālva). The word Śālva literally