

it up as 57-56 B.C.²⁹⁴ Thomas²⁹⁵ translates the expression as "the continuance (sthiti) of the tribal constitution (gaṇa) of the Mālavas" and adds "It was to *gaṇa-sthiti*, not to *gaṇa*, that I gave the meaning of 'tribal constitution'; and I did not introduce the idea of 'Continuance'." My amended translation is "the usage of the Mālava tribe."²⁹⁶ Thus the expression '*Mālavānām gaṇa*' refers to the Mālavas as a tribe. No. 32 speaks of the Mālava-vaṃśa which has been translated as 'the race of the Mālavas',²⁹⁷ but it would be better to translate it as "the dynasty of the Mālavas".²⁹⁸ It seems that this tribe had established independent rulership and so we find the word '*vaṃśa*' used where the word '*gaṇa*' could also be used.²⁹⁹

Dr. Buddha Prakash holds that Madras and Mālavas were the same, in Prakrit Madra becomes Malla, as '*dra*' is changed into '*ll*'. He identifies *Malla* with the Malloi of the Greeks and Mālava of the Epic. He points out that the sons of Aśvapati, king of the Madras, were called Mālavas after their mother, according to decree of Yama which shows that Madra and Mālava were identical.³⁰⁰

But we venture to disagree with the learned scholar. The *Bṛhatsamhitā* mentions Madraka and Mālava separately but side by side as people of the North.³⁰¹

At the time of Samudragupta, the Mālavas possibly lived in Rajasthan and West Malwa³⁰² consisting of Mewar, Tonk and adjoining regions of south-east Rajasthan.³⁰³ They settled in various localities in Western India after having migrated from the Punjab where they had fought with Alexander on the lower banks of Ravi.³⁰⁴ Their original home was in Jhang District, Punjab.³⁰⁵ Subsequently they became the inhabitants of Malwa and the Vikrama era derived its original appellation from them.³⁰⁶ That the Mālavas had migrated to the Jaipur region (Rajasthan) from the Punjab is supported by the fact that the legend on some Mālava coins found in Rajasthan reads from right to left as in Kharoṣṭhī, which was prevalent in the Punjab and the north-west from very early times.³⁰⁷ The Sikhs of Ferozpur, Ludhiana, Patiala, Jind and Malerkotla are still known as Mālava Sikhs, probably, because these regions were populated by the Mālavas in ancient times.³⁰⁸ Mālava and Mālavaka are also to be differentiated, the former is