

Mālava proper while the latter is lesser Mālava with the diminutive suffix 'ka'.³⁰⁹

Mālava is the same as *Malloi* of the Greeks.³¹⁰ Pāṇini does not mention them by name, but his sūtra, V.3. 117 speaks of 'āyudhajīvī saṁghas', or tribes living by the profession of arms, and the Kāśikā says that amongst these saṁghas were the Mālavas and Kṣudrakas.³¹¹ The Mālava tribe is actually mentioned in the Mahābhāṣya of Patañjali.³¹²

The Mahābhārata couples the Mālavas with the Trigarttas,³¹³ as well as with the Śivis and Ambaṣṭhas.³¹⁴ But soon they migrated southwards and settled somewhere in Rajasthan where we find them at the time of Samudragupta.³¹⁵ Many coins found at Nagar, 45 miles north of Kota, have the legend. "*Mālavānām jayaḥ*" (victory of the Mālavas) in letters belonging to the period from 250 B.C. to A.D. 250. According to Cunningham these coins show that the existence of the Mālavas as a recognised and important clan, long before their tribal constitution led to the establishment of their era.³¹⁶ The Mālavas came into conflict with Nahapāna's son-in-law Uṣava-dāta who subdued them.³¹⁷

According to the Purāṇas³¹⁸ the Mālavas are associated with the Saurāṣṭras, Avantis, Ābhīras, Śūras, and Arbudas, dwell along the Pariyātra mountains. Thus they seem to have occupied other territories besides the Punjab or Rajasthan. Pargiter points out that even according to the Purāṇas the Mālavas lived in a 'mountainous' country, and were nowhere near present Malwa. Mālava king were taken as vrātya and mostly śūdra in the Purāṇas.³¹⁹

The Bhīṣmaparvan of the Mahābhārata mentions the western (praticya) and northern (*udīcyā*) sections of the Mālavas.³²⁰ But the Rāmāyaṇa locates the Mālavas in the east.³²¹ Kāmasūtra's commentator Jayamaṅgala, who flourished later than the fourteenth century, says that Āvantika, which is identical with Ujjayini-deśa, is *apara-Mālava*.³²² This has led some writers to suggest that Mālava proper is Daśārṇa. But Jayamaṅgala's geographical knowledge was not perfect.³²³ His remark on Mālava is to be rejected as it runs counter to earlier authorities. Rājaśekhara mentions Mālava, Avanti and Vidiśā and the Mañjūśrī mentions Mālava, Vidiśā and Daśārṇa side