

the janapadas they settled. They replaced the old Vedic tribes in Punjab and Rajasthan though some of them are deemed as offshoots of the main tribe. The Prārjunas, Sanakānikas, Kākas and Kharaparikas may be later tribes since they find hardly any mention in the ancient texts. The Madrakas who were a branch of the Śālvas (who had a totemic origin) and the Licchavis who had legendary origin as a result of an incestuous union between brother and sister may even be predated to Āryan way of life, indicating the period of totemic worship and when there was no conscious taboo on incest. About the foreign tribes mentioned above we find that the Śakas influenced India so much that the Purāṇa-writers included *Śaka-dvīpa* in the Bhuvanakośa section. There are probabilities of the Hūṇa and Vāhlika settlements in the Punjab and some territories known after them. The title Śāhi was supplanted by the Hūṇas and Turks in their administrative systems. After the Āryans migrated to the east, the lands in the North-West were looked at with contempt, by the easterners and were labelled as the Mleccha lands. The term Mleccha was generally used for the foreigners who did not come under the pale of Āryandom. Hence the people in the North-West who came under foreign influence and were liberalized in their outlook, were also termed as the Mlecchas. Thus we find that the process of political and the ethnic transformation continued.

Not only that we find that the majority of the above-mentioned tribes were Āryanized, some under the Vrātya variety while others under the *Vṛṣala* system. The Hūṇas and the Śakas were admitted to the Kṣatriya stock while the Śaka-brāhmaṇas known as the Magas were brahmanised. Many pre-Āryan names were Sanskritized but some names retained their old forms; the names like the Licchavis, Ābhīra, etc., cannot be explained through the root and suffix of Āryan language.⁶²⁹

Thus we see that the ethnic, geographical and cultural factors differentiated one tribe from the other. The use of the terms Ārya, Anārya, Mleccha, Vrātya and *Vṛṣala* prove it beyond doubt. But there was interaction among these tribes and the tribes which interacted later survived as castes. Most of these tribes represented the Little Tradition and were absorbed into the Great Tradition. Some of their cults and their