

Punjab. Pāṇini⁶⁰³ includes them among the *āyudhajīvī saṁghas* together with the Parśus who are considered to be Persians by Dr. Buddha Prakash.⁶⁰⁴ Pāṇini mentions the Yaudheyas in another Sūtra also.⁶⁰⁵ Kauṭilya also refers to the Yaudheya as a warrior clan of the Punjab.⁶⁰⁶

The Bṛhatsamhitā⁶⁰⁷ places them in the northern division of India and describes them as being in the region of Bṛhaspati.⁶⁰⁸

In the Sāhityadarpaṇa of Viśvanātha, they are described as interested in gambling (*dīvyatām*) and speaking the Southern Vaidarbhī.⁶⁰⁹

Yaudheya coins have been found all over the area from Saharanpur to Multan. In the Ludhiana district have been unearthed their votive tablets. A rich find of their coin-moulds was brought to light by B. Sahni at Khokrakot near Rohtak where there seems to have existed a regular mint.⁶¹⁰ Their new currency⁶¹¹ depicting their tutelary deity Kārttikeya which replaced the Kuṣāṇa currency in these regions, shows that they played a leading part in the extermination of Śaka rule in India.⁶¹² The findings of the Yaudheya coins in large number at Saharanpur, Dehradun, Delhi, Rohtak and Kangra attest the fact that they had driven out the Kuṣāṇas from these areas and had re-established themselves firmly, in the 3rd-4th century A.D.⁶¹³

One of their seals, bearing the legend "*Yaudheyānām jayamantradharāṇām*"⁶¹⁴ shows that they were held in high esteem among the warrior-clans of the Punjab. Some scholars seem to be confused about its interpretation. Shobha Mukerji⁶¹⁵ opines that their coins were issued in the name of the gaṇa as well as the Mantra-dharas. M.K. Sharan⁶¹⁶ explains the word "*Mantradhara*" to mean the members of the Executive Committee "those vested with the policy of the state". He is of the opinion that one set of the Yaudheya coins is struck in the name of the "*Mantradharas*" and the "*Gaṇa*", while the other set is struck simply in the name of Gaṇa.⁶¹⁷ He seems to have wrongly substituted the reading "*Mantradhāra*" for "*Mantradhara*". He has been arbitrary in separating "*Jaya*" from *Mantradharāṇām*"⁶¹⁸ which forms a compound by the combination of the two words. Further he rejects the view of some historians who consider the word "*Mantradharāṇām*" to mean