

northern Kurus were settled in Kashmir, especially as Kurukshetra is the region where tribes advancing from Kashmir might naturally be found.<sup>189</sup> In Buddhist literature, Uttara-Kuru is very often mentioned as a mythic region, but there are some passages which go to show that there was a faint memory of a country that once had a historical existence.<sup>190</sup>

Some time before the fourth century B.C., the monarchical constitution of the Kurus gave place to a republic, for we are told by Kauṭilya<sup>191</sup> that the Kurus were '*rāja-śabdopajīvinah*', or 'enjoying the status of rājan'—i.e. all citizens had equal rank and rights.<sup>192</sup>

Shafer<sup>193</sup> shows that only the upper castes of the Kauravas were Āryan, the bulk of the population were probably non-Āryan as is clear from the fact that whereas the Kauravas rallied the support mostly of the non-Āryans, the Pāṇḍavas had the support of Āryans and concludes that the Northern Kurus were Muṇḍic.<sup>194</sup>

10. *Licchavis* (No. 1, L.29; No. 4, L.7; No. 10, L.4; No. 12, L. 18; No. 13, L.3; No. 21, L.5; No. 40, L.4; No. 47, L.2; No. 49, L.2; No. 50, L.2; No. 53, L.2) :

The epithet '*Licchavi-dauhitra*' (daughter's son of the Licchavi) for Samudragupta occurs in all these Gupta records. It suggests the importance of Candragupta I's marriage with the Licchavi princess Kumāradevī. The alliance had no social importance but it was important for political gain by virtue of which Candragupta I (Samudragupta's father) gained powerful position in Magadha and the neighbouring countries. In the Candragupta-Kumāradevī-coins, we have no mention of the Guptas but only of the Licchavis in plural '*Licchavayah*' (the Licchavis). This supports the amalgamation of the Guptas with the Licchavis and we may agree with Majumdar that 'the epithet *Licchavi-dauhitra* was deliberately given to Samudragupta to emphasize his right of succession to the dual monarchy'.<sup>195</sup>

We also know of a house of the Licchavis at Nepal<sup>196</sup> but the separate reference to Nepal as a tributary province in the Allahabad Pillar Inscription of Samudragupta<sup>197</sup> proves that it was different from the Licchavi kingdom which Samudragupta had inherited from his mother. The Licchavi kingdom of