

ing bouts popularised in the Punjab, under Śaka and Persian influence. Baudhāyana in his Dharmasūtra, Karṇa in the Mahābhārata, and the Buddha in his discourses denounced drinking and laid down a prohibition against it.⁴⁹⁷ But all this is not agreeable since Buddha and Baudhāyana belong to a period before the coming of the Śakas. Āryans have been great lovers of drinking. We can find sufficient evidence for the drinking before Śakas.

We may here refer to the Śaka Era (A.D. 78), which is very popular in India even to-day. Traditionally this era is known to have been founded by a Śaka king who occupied Ujjayinī 137 years after Vikramāditya. The era may in fact have been founded by Kaniṣka. It was certainly used early in the 2nd Century A.D. by the "Western Satraps", who ruled Malwa, Kathiawar and Gujarat. Thence, the use of the era spread through the Deccan and was exported to South-East Asia.⁴⁹⁸ Because of its long association with the Śaka Satraps the era may have earned its present name.

The Śakas came to be included in the category of the martial classes of ancient India. Manu⁴⁹⁹ refers to the warlike people on the fringes of Āryan civilization, including the Greeks (Yavana), the Scyths (Śaka), and the Parthians (Pahlava), as kṣatriyas who had fallen from grace through their neglect of the sacred law, but who could be received once more into Āryan fold by adopting the orthodox way of life and performing appropriate penitential sacrifices.⁵⁰⁰

The Śakas were a white-skinned tribe or race of people; in the legends which relate the contests between Vasiṣṭha and Viśvāmitra, the Śakas are fabled to have been produced by the cow of Vasiṣṭha, from her sweat, for the destruction of Viśvāmitra's army.⁵⁰¹

Buddha Prakash⁵⁰² traces the Śaka invasion on the basis of literary and linguistic considerations.

The name of the capital of the *Madras*, Śākala, and that of the region between the Ravi and the Chenab, Śākaladvīpa, are based on the word Śaka and are indicative of a Śaka invasion. Likewise, the name of the clan Śākya, to which Buddha belonged, enshrines a reminiscence of the word Śaka.

Moreover, the place-names ending in *kanthā* existing in the