THE

STUDENT'S

HISTORY OF INDIA.

INTRODUCTION.

The land of India has not had a continuous history. It has not been ruled by one nation throughout. It has been successively under the sway of the Hindus, the Muhammadans, and the English. There are thus three great sections of Indian History, carrying us down from the dawn of civilisation to the present time. Unfortunately, there is no systematic record of the Hindu period. The early Hindus, as a rule, were not given to historical research, and, moreover, manuscripts may have been lost in the various revolutions through which the country has passed. Nor was India ever long under the sway of a single ruler, being divided into numerous small kingdoms. However full, therefore, our knowledge may be of particular provinces, we feel we know little of the country as a whole.

But history does not deal only with wars and dynasties. Manners and customs, laws and institutions, progress in civilisation and relations to neighbouring peoples, are the main objects of historical research. A tolerably complete outline of the Hindu period from this point of view, may be obtained by studying ancient Hindu
religious works e. g., the Vedas, the Rámáyana and the Mahá-
abháráta, and historical works such as the Rája-tarangini. Moreover, we may derive considerable information from the study of comparative philology, from the examination of ancient coins and inscriptions, and from the accounts of early travellers to India.

India was peopled, before the dawn of history, by dark-
coloured savage races, who had neither a sublime religion nor systematic laws. They worshipped spirits and demons, and lived by the chase. From the Vedas and other ancient works we find that they were gradually supplanted by a strong-bodied, fair-complexioned, brave, civilised band of warriors, who stúdied themselves “Aryyas” (Aryans) or the great. Some European scholars have come to the conclusion that these noble people lived, in prehistoric times, in some tract of Central Asia beyond the Hindu-
kush, and that as their number increased and there was no room for them in their original home, some of them left their father-land from time to time, and migrated in different directions. Those who went westwards settled ultimately in Greece, Italy, Germany, and other countries of Europe, and those who came towards the south-east made the Punjab their home.*

* Suras and Asuras—The word asura is used more than once in the Rig-veda as an epithet for the deities. The cognate word āhura is also used in the same sense in the language of the ancient fire-worship-
ners of Persia. For this and other reasons scholars are of opinion that long after the migration of the sections who became Greeks and Romans, the Indo-Aryans and Perso-Aryans lived together as one people and worshipped the same gods whom they called asuras or the givers of life. A rupture took place between these two communities, and the Indo-Aryans marched eastwards to India and settled in the Punjab where they adopted a different generic term for their deities and eharacterised the gods of their enemies as the enemies of true gods. This view is undoubtedly supported by many Hindu legends which represent gods and demons as having sprung from the same source.
From comparative philology we are led to infer that the Aryans, before they left their original home, were an agricultural people and possessed the rudiments of industrial knowledge. They lived, not like savages in jungles and caves, but in cities and houses; they made boats for river journeys and they trained the horse, the cow and the dog for domestic use.
CHAPTER I.

The Sacred Writings of the Hindus.

Section I.—The Vedas.

Our earliest information regarding the Indo-Aryans is derived from the Vedas—collections of hymns which the Hindus believe were revealed to man. There are four Vedas in all, known as the Rig-veda, the Yajur-veda, the Sáma-veda and the Atharva-veda. Each Veda is subdivided into two parts, the Samhitá or the hymnal portion * and the Bráhmanas or prose portions dealing with ritual.

The Rig-veda Samhitá is the most important collection of all from an historical point of view, as it gives a fairly accurate idea of the manners and customs of the people in very ancient times. It is regarded by European scholars as the oldest of the Vedas. It consists of more than one thousand hymns addressed by the Indo-Aryans to their deities, such as Agni (fire), Indra (sky), Sábitá (sun), Varuna (the encompassing sky), Ushá (the dawn), Maruts (winds), invoking their aid in wars with the dasyus (non-Aryans) and their blessing on domestic life by giving them healthy progeny and food and wealth.

Modern research has fixed the date of the compilation of most of the Vedic hymns not less than fifteen hundred years before the birth of Christ. The Indo-Aryan sages (Rishis) committed them to memory and handed them down by verbal tradition from generation to generation, till at last

* The name Samhitá means a collection. The Yajur-veda Samhitá contains sentences in prose also. More than one Brahma is attached to each Veda.
a great sage named Krishna-Dvaipāyana edited them in their present form.

Section II—Aryan Settlements in Vedic Times.

Frequent mention is made in the Rig-veda of seven rivers known collectively as the “Sapta-Sindhu”, the first of which is the Sindhu-mātā or the Indus and the last the Sarasvati. From this it is inferred that the first Aryan settlement in India must have been a tract of country lying between these two rivers.

The Indo-Aryans had to wage protracted wars with the dark-skinned children of the soil, who must have offered them keen resistance in their first attempts at colonisation. The Aryans triumphed, and the aborigines had either to submit as a conquered race and to rank as low-caste Hindus, or to betake themselves to the hills and forests where their descendants live to this day. While still retaining the main charateristics of their fore-fathers, they have given up most of their superstitious customs and barbarous habits. Some are of opinion that the rākshasas (demons) so often mentioned in the Purānas and other Sanskrit works of later growth, are the dasyus of the Vedas.

Section III.—Aryan Society in Vedic Times.

At the time of the Rig-veda there were only two classes of people in India, viz. the Āryyas or Aryans and the Dasyus or non-Āryans. Terms denominating the four castes into which society was afterwards divided, were scarcely known. The Āryyas of the Rig-veda lived under a patriarchal form of government, each patriarch being the father, the ruler, and the priest of the family. The condition of women appears to have been good. Visva-vārā and other gifted ladies are mentioned as having sung the Vedic hymns, a privilege which women no longer enjoy. Marriage was considered as a sacred bond and the married pair (dāmpati)
walked hand in hand in the path of righteousness and salvation. Many industrial and æsthetic arts were practised. There were goldsmiths and blacksmiths, carpenters and barbers. Warriors fought in chariots drawn by richly caparisoned horses with gold harness. Agriculture was looked upon as a noble profession, and the Rishis were proud of their national appellation of Charshanis or agriculturists, which they thought, indicated their superiority over savage hunters with their uncertain and at times questionable livelihood. Cattle naturally constituted the chief source of wealth and men convicted of offences were fined so many heads of cattle, the number depending on the gravity of the offence. The Aryyas lived in villages and fortified towns and were acquainted with the art of navigation, their vessels having often sailed down the Indus to the sea. They drank a kind of fermented liquor prepared from the Soma creeper, which they also used in offerings to the gods.

Section IV.—The Spread of Aryan Conquest.

The Indo-Aryans gradually extended their possessions beyond the Punjab. By the time the Brāhmaṇas and the Manusamhitā were compiled, they had crossed the Sarasvati, had settled in Kuruṣkṣetra, Panchāla (Rohilkhand), Matsya (Jaypur), Surasena (Mathurā) and advanced as far eastwards as Kalinga or the east coast south of Bengal. The regions beyond their settlements were regarded as unclean (Mlechchhadesa), while shrines and holy places sprang up wherever they settled. Their earliest habitation beyond the valley of the Indus, appears to have been the tract lying between the Sarasvati and the Drīsadvati (Kagar) which was called Brahmapārta and was considered the holiest of all. Next to it in antiquity as well as in sanctity stands Brāhmaraṇi, the country embracing the kingdoms of Kuruṣkṣetra, Panchāla, Surasena and Matsya. The tract lying between Kuruṣkṣetra and Prayāga
(Allahabad), bounded by the Himalayas on the north and the Vindhyas on the south, was afterwards colonised and named Madhyadesa. Thus the victorious band marched on, spreading civilisation; and in course of ages they aryansed the whole of northern India from sea to sea. This part of India is called Aryavarta. Here they rested awhile to consolidate their power and gather strength for the conquest of the peninsula to the south of the Vindhyas.

Section V.—The Caste System.

When the Aryan settlements were thus spreading in northern India, the caste system was being developed. The four castes.

Division of labour and occupation being a necessity, an attempt at social organisation and improvement seems to have been made in India by confining certain occupations to certain communities, so that by practice they might become experts in their respective arts. The chiefs were so much engrossed in war that they could no longer discharge their priestly duties. So there arose a priestly caste, the Brahmins, whose duty it was to superintend and direct the worship of the gods. When the Aryans extended their dominions further and had more enemies to fight, it was found necessary to have a class of trained warriors. So the warriors (Kshatriyas) separated themselves from the cultivators (Vaisyas). Thus the Aryans were divided into three castes according to occupation. To these was added, a fourth caste, the Sudras, who were either non-Aryan converts or the offspring of intermarriage between Aryans and non-Aryans. The first three classes were called the twice-born; their investiture with the sacred thread, which was the symbol of spiritual regeneration, being looked upon as a second birth. As representing the conquering stock, they monopolised all privileges. They alone could read the Vedas for themselves. The Sudras were only permitted to learn the tenets of religion from the Brahmins.

As the caste system grew on these lines, the Brahmins,
by virtue of their priestly prerogative, naturally obtained the monopoly of intellectual and spiritual supremacy. But this did not take place all at once. The Kshatriyas for long continued to be their rivals in culture, and many a Brahman was glad to learn metaphysics from Kshatriya sages like Janaka of Mithilá. Nor did the Brahmans quite cease to take an interest in worldly affairs. The story of Parásuráma, who all but exterminated the Kshatriya race twenty-one times, indicates the protracted contest that must have been waged between the two highest castes for temporal ascendancy; while in the Vedic legend of Vasishtha and Visvámitra, we see the effort of a Kshatriya to rise to Brahmanical supremacy in matters spiritual. All this shows that the bond of caste was not so rigid in early times as it is now.

The caste system is often regarded as hampering free development by confining particular professions to particular families. It would be morally bad, if it created mutual hatred and abhorrence between classes. But generally speaking it has not had that effect in India. The original divisions of caste were necessary for the preservation of social order at the outset. As the wants of society increased, the castes grew by subdivision.

**Section VI.—Later Vedic Literature.**

As the Aryan race spread over different parts of the peninsula, it became necessary to lay down rules for the preservation of uniformity in the manners and customs of the people, in the chanting and interpretation of the sacred hymns, and in the observance of the festivals prescribed in the Vedas. Thus there arose a number of treatises known as the *Vedángas*, which were of service in the study of the Vedas and in the practice of Vedic rites. The *Vedángas* are divided into six classes viz. (1) *Sikshá* or pronunciation, (2) *Kalpa Sutras* which define the duties of the several castes and lay down rules for the performance of religious
ceremonies, (3) Vyākarana or grammar, (4) Nirukta or a glossary and etymology of Vedic words, (5) Chhandas or prosody and (6) Jyotisha or astronomy. Before these treatises could have been composed, the Indo-Aryans must have been highly civilised, and proficient in almost all the important branches of learning. Bold inquirers began, at this period, for the first time, to investigate the problems of metaphysics and attempt the solution of the mysteries of the universe and of the ego. The Brahmins devoted themselves to these studies with an ardour which commands admiration. Their life was divided into four stages. The first stage, brahmacharya, began with the ceremony of placing the sacred thread on the initiate when commencing his studies with a learned preceptor, to whom he rendered implicit obedience. He had to undergo a rigid course of self-discipline, denying himself ease and comfort, lest these should stimulate carnal appetites or otherwise interfere with his studies. After years of study, the Brahman might become a householder, taking a wife suitable to his rank, and perform duties compatible with his education and circumstances. This was the second stage or gārhatthya in a Brahman's life. The third stage was bānaprastha or seclusion, into which the Brahman retired after his duties as a householder were fulfilled, and his children attained their majority. He lived the life of a recluse in a forest and spent his time in religious meditation. The fourth and last stage was bhaikshya or mendicancy. The devotee wandered from place to place living upon the voluntary gifts of others. He was unmoved alike by hope or fear, pleasure or pain, hunger or thirst. He rigidly practised the five virtues of self-culture, self-control, truth, honesty and kindness to all living beings.

Section VII.—The Manusamhitā.

The next important source of information regarding the ancient Hindus is the work of the great law-giver
Manu, * which is considered to date from about 900 B. C. that is, about the time the Vedângas were being worked out and the Indo-Aryans had completed their conquest of northern India. Inter-marriage between different castes was not yet forbidden, though no man could marry a woman belonging to a higher caste than himself.

The Manusamhitâ gives an excellent account of the duties of a king. These consisted chiefly in punishing the wicked, protecting the law-abiding and enforcing the laws of morality and religion. The king was to be advised by a learned Brahman and was to live solely for the good of his subjects. Droughts, famines, and other national calamities were looked upon as the consequences of bad rule; but a good king was adored almost as a god; he was, according to Manu, "the very incarnation of the eight rulers of the heavens."

Learned Brahmans, as well as indigent people of every caste, were exempt from taxation. The soil was the property of the tiller or of the man who first cleared the jungle; but a part of the produce, not exceeding a sixth, had to be given as the king's share. This could be raised to a fourth in times of war. The headman of the village (mandala) was entrusted with its internal administration, such as plotting out and measuring the land, fixing boundaries, providing irrigation and deciding disputes. The mandala derived his authority from the king direct and received assignments in land instead of salary. There were military outposts all over the country, and the villagers got help from them when too weak to defend themselves against attacks from outsiders. Traces of village communities still survive in parts of Madras and the

* The work, as it has come down to us, is said to have been compiled by Bhrigu, the son and disciple of Manu, who learnt the subject from his father.
Central Provinces; but they have altogether disappeared from
Bengal.

The laws of war were characterised by humanity. It was
held to be a sinful act to use poisoned arrows,
to strike the sick, the unarmed, and the
fugitive. A man on horseback or in a chariot must not kill one
on foot, nor was it allowable to kill one who was fatigued or
asleep. No violence was permitted towards women and
children. Pillage and devastation were almost unknown.
Combatant armies used all the arts of warfare, but husband-
men tilled their fields and raised their crops unmolested. It
was the habitual observance of these rules that made Rájput
chivalry so famous in after-ages.

Section VIII.—The Rámayana and the Mahábhárata

No works give a more graphic account of the post-vedic
period of ancient India than the Rámayana and the Mahábhárata,
two of the greatest epics in literature, and founded probably
on fact.

According to Hindu writers, the first king that ruled in the
world was Vaivasvata, the son of the Sun-god. Vaivasvata had a son named Iksháku and a
daughter named Itá who was married to Budha, the son of the
Moon-god. The progeny of Iksháku were named the Ikshákus
or Raghus after their various ancestors of the solar race; and
the progeny of Itá formed the lunar race. Uttara-Kosala
( Oudh ) was the kingdom of the solar race with Ayodhyá
as its capital, and Hastinánpura with its capital of the same name
was ruled by the lunar race. Just as the kings and nobles
of ancient and mediaeval Europe, prided themselves on their
descent from the heroes immortalised by Homer, so the Hindu
princes and nobles of Rájasthána and other provinces claim
descent from these two ancient stocks. The achievements of
the solar race are celebrated in the Rámayana and those
of the lunar race in the Mahábhárata.
The Ramayana is said to have been composed while its hero Rámachandra was still in the land of the living. Tradition ascribes its authorship to Válmiki, the son of Pracheta, who had his hermitage somewhere near Bithoor. There on the bank of the lovely Támasá (an affluent of the Ganges) this child of nature first blended the harmonies of his harp with the melodious murmur of the stream, and an enraptured world listened, as it still listens, with astonishment and delight, to his song. He was the first of the great poets in the poetic land of India and, moreover, he was one of the greatest poets the world has ever seen.

The geography of the Ramayana is tolerably correct as regards the regions from the land of the five rivers to Videha (Mithilá) on the east. These include the Kekayas in the Punjab, the Ikshákus of Uttara-Kosala and the Videhas of north Behar. The Ramayana also shows tolerably accurate knowledge of Central Asia, alluding even to the glorious aurora of the polar regions and their days and nights of six months' duration. But the geography of the south was rather imaginary. It was considered a land of forest infested by rákshasas who desecrated shrines, killed priests and ravaged the few straggling Aryan settlements which had been formed in the south, even before the time of Rámachandra. Beyond the Aryan pale was the kingdom of the non-Aryan Guhaka stretching along the Ganges near Prayága (Allahabad) where the sage Bharadvája had his hermitage. But Guhaka was friendly to the Aryan cause, probably from the lessons he must have learnt through contact with the new settlers. South of this was an unexplored country, and the Ramayana celebrates the first organised attempt of the Hindus to bring it under their yoke.

Ráma (or Rámachandra) was the eldest of the four sons of Dasaratha, king of Ayodhyá. Polygamy was prevalent in those days and Dasaratha had a number of wives. His four sons were born of no
less than three different mothers. They were brought up in a way befitting their rank, and Ráma, when scarcely out of his teens, displayed his prowess by breaking in two a bow of extraordinary strength which had defied older and hardier arms. As a reward for this, he gained the hand of Sitá, daughter of Janaka, king of Mithilá.

*Dasaratha was thus at the height of human felicity. In accordance with the time-honoured custom of his race, he desired to be relieved in his old age, as much as possible, of the cares of sovereignty and proclaimed Ráma his heir-apparent; but his second wife who came of the Kekaya race, did not relish the idea of her son, Bharata, being set aside. For years she had assiduously tried to gain ascendancy over the weak old king. By her influence over him she succeeded not only in setting aside the nomination of Ráma, but also in procuring his exile for fourteen years.

As a dutiful son, Ráma obeyed his father's command without a murmur or a tear. He at once retired to the forest, followed by his spouse Sitá, faithful even to death, and by his step-brother Lakshmana who was his other self. Poor Dasaratha did not long survive this shock. Bharata was absent from the kingdom when these unfortunate events took place. On his return he declared that he would not reign in place of his elder brother, and set out in search of the exiles. He met them at Chitrakuta, a lovely hill south of the Ganges near Prayága. But Ráma adhered to his father's commandment, and all the entreaties of Bharata to make him turn back were ineffectual. The latter returned, therefore, with a heavy heart, having made up his mind to manage the affairs of the kingdom as regent for Ráma during his absence, but in other respects to live as an ascetic like Ráma. Ráma retired further into the wilderness of Dandaka, lest Bharata should again find him, and after many wanderings, fixed his abode at Panchabati (Nasik), near the head-waters of the Godávari.

There the faithful band lived happily together and would have spent the remainder of their term in peace, but destiny
ordered it otherwise. The wild country, dotted here and there with settlements, mostly of non-Aryans, was under the sovereignty of the rākshasa king, Rāvana, who held his court in Lankā (Ceylon) and had forts in the south of India to keep it in subjection. Tale-bearers were not slow to carry to him the news of Rāma’s settlement, his hostility to non-Aryans, his warlike virtues and above all, the charms of his wife. In an evil hour Rāvana stole away Sitā. A large portion of the Rāmāyana is devoted to the description of Rāma’s preparations for her recovery. He allied himself with a political faction in the kingdom of Kishkindhya (Mysore), slew the reigning monarch, and set up his own nominee, who readily offered, as the price of his elevation, the aid of himself and of his followers in the invasion of Lankā.* A causeway was thrown across the narrow sea which parts it from the mainland, and which was perhaps narrower and shallower then than now. Rāvana, weakened at the outset by the desertion of his brother, the virtuous Bibhishana, who had no doubt profited by the example of the ruler of Kishkindhya, was besieged in his capital and lost heavily in the sallies made upon the besiegers from time to time. At last he was slain, and the virtuous Sitā was rescued.

Meanwhile the term of exile expired. Rāma returned to Ayodhyā after installing Bibhishana on the throne of Lankā. But his troubles were not yet over. It was the period of orthodoxy when the Brahmanic institutions, so vividly described in the Manusamhitā, were in their pristine vigour. The king had to live not for himself but for his subjects. It was whispered

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* The allies of Rāma are described as monkeys and bears, probably on account of their non-Aryan nationality combined with their rude manners and quaint dress. Yet they were a heroic and faithful race. Sugriya, the new king of Kishkindhya, Angada, his nephew, Hanuman, the model servant, Nala, the military engineer of the expedition and Jámbhubāna the wise counsellor, are too well known to need any detailed mention.
that the people of Ayodhyá doubted the propriety of taking
back as queen a wife who had lived for a time in the land of
strangers. Ráma could not disregard public opinion, and
accordingly resolved to give her up, even when she was
pregnant and though he had no ground for suspecting her
fidelity and devotion.

Sitá found an asylum at the hermitage of Válmiki, the poet,
who has immortalised her sorrows and faithfulness, and there
gave birth to twins named Kusha and Lava. Ráma was a
husband worthy of Sitá. He did not take a second wife, but
at the Asvamedha or horse-sacrifice, performed in honor of
his assumption of imperial authority, he placed an image of her
in gold beside him. An attempt was made by Válmiki to
restore Sitá to him. But this proved ineffectual.

The authorship of the Mahábhárata is ascribed to Krishna
Dvaipáyana Vyása, the compiler of the Vedas, who is supposed to have lived at the time of
the battle of Kurukshetra, the main event described in the poem,
not less than 1200 B.C. This is the longest poetical compilation
in the world and contains, besides the main events, episodes
on other matters then known to the Aryan people, so that it has
been aptly termed a cyclopædia of knowledge. The kingdoms
mentioned in the Mahábhárata are Gándhára (Kándáhar), Sindhu, Hastinápara, Panchála,
Báránasi, Magadha, Prág-Jyotishapura, Dváraká and others—mostly situated in northern India, but covering a wider area than those mentioned in the Rámáyana. The non-Aryans were still a powerful race and often gave much
trouble to their Aryan conquerors.

Two brothers, Dhritaráshta the blind and Pándu the
younger, were born of the royal lunar race of
Hastinápara. On account of Dhritaráshta's physical infirmity Pándu succeeded to the
throne, but died soon afterwards, leaving five sons, all minors viz. Yudhishtírha, Bhima, Arjuna, Nakula and Sahadeva,
who were brought up with tenderness and care by their
uncle. Dhritarāśtra had numerous children, called the Kauravas, after their ancestor Kuru. Duryodhana, the eldest of the Kauravas, constantly worked upon his father's weakness to prejudice him against the Pándavas (the sons of Pándu). Plot after plot was made to compass their ruin; but an overruling Providence protected them throughout. Once they had to flee from the kingdom in disguise, but they were rewarded by gaining a powerful ally. The beautiful Draupadi, daughter of the king of Panchála, was of marriageable age; and it was decided that she should be given in marriage to the victor in an archery competition about to be held. The Pándavas were present, and Arjuna won the prize, defeating the other competitors. By command of their mother, however, Draupadi became the lawful spouse of all the five brothers—an instance of polyandry which has been cited to prove that the Tibetan custom was not unknown in ancient India.

Now that the Pándavas were allies of the powerful king of Panchála, Dhritarāśtra saw that it would be impolitic to exclude them any longer from their birth-right. So he gave them half the kingdom as their share. This they began to rule, having their capital at Indraprastha (Indrapath or old Dehli on the river Jumna) which soon eclipsed Hastinápur and thus roused the jealousy of Duryodhana. Yudhishtira was inveigled into a gambling match in which he lost all he had. He betook himself to the forest where he was to spend twelve years in seclusion and one year thereafter in society incognito. After this, the five brothers again appeared on the scene, and demanded the restoration of the kingdom they had temporarily lost. So reduced were they at this time that they would have been glad to get a village each, to say nothing of the kingdom. But Duryodhana would not part even with that, and war became inevitable. The contending armies encamped on the famous field of Kurukshetra; the battle raged for eighteen days, and so terrible was the carnage that with the exception of the five Pándavas, very few of either
side were left alive. Yudhishthira became the undisputed ruler of the united kingdom of Hastinápurá and Indraprástha, and celebrated the horse-sacrifice in commemoration of his suzerainty. But he was not happy. The slaughter at Kurukshetra weighed heavy upon him, and he often blamed himself for his folly in killing his kinsmen to win fickle fortune. He repented bitterly, and at last quitted the kingdom, with his wife and brothers, after placing Parikshit, the grandson of Arjuna, on the throne.

Such are the plots of the Rámáyána and the Mahábhárata. No works are more popular in India than these two. They have done much more for the moral advancement of the Hindu masses than the Iliad and the Odyssey did for the ancient Greeks. Translated into almost every vernacular of the country, they are accessible to all readers. Those who cannot read take great delight in listening to the recital of others. Scenes and episodes have been dramatised for stage purposes; pathetic songs have been composed with which every Indian musician is familiar; while a special class of interpreters known as the kathakás, are often engaged by the rich and the well-to-do to read and expound these texts to the people. Thus it is that every Hindu is more or less familiar with the stories of the Rámáyána and the Mahábhárata, which he readily quotes in illustration of abstract principles of morality. He is restrained from vice by the fate of Rávana and Duryodhana, and is impelled to virtue by the example of Ráma and Yudhishthira. This moral teaching seems to be the secret of the remarkably quiet, peaceful, sober and contented disposition of the Indian masses, in contrast to those of their brethren in the western world. Hindu women look upon Sítá and Sábítri as models of female virtue and study their characters with reverence and enthusiasm.

The state of society as depicted in these epics does not differ much from the model proposed in the Manu-samhíta. The Brahmans were as much in the ascendant as ever, and were the temporal and spiritual guides of
the sovereigns. There is no mention in the Rámáyana of the self-immolation of women on the funeral pyres of their husbands, that custom being probably unknown at the time when Válmiki sang. In the Mahábhárata, however, cases are cited of wives burning themselves alive along with the corpses of their husbands.

The country was divided into numerous kingdoms, some of which rose for a time to prominence and claimed allegiance from the rest. The subject kings had to pay tribute, and help the overlord with military contingents in time of need. The paramount authority for ages remained confined to the solar and lunar kings, just as that of the German empire was long the monopoly of the House of Hapsburg.

The Asvamedha or horse-sacrifice has been referred to. The king who wanted to claim universal empire, let loose a horse and sent an army after it, as it roamed at large. This was a challenge to all sovereigns through whose dominions the horse passed, either to oppose its progress and fight, or to acknowledge the overlordship of its owner. If after a year's wandering in this way, the army returned victorious with the horse, the sacrifice of the animal was performed with due pomp, and all the conquered princes had to attend on the occasion. The Rájasuya was of a different character. The king who was to perform this ceremony, sent aggressive armies in different directions. If they returned victorious, the overlordship of the conqueror was celebrated by a sacrifice at which the subject princes had to attend with offerings and do homage to the overlord.

Svayamvara or the selection of a bridegroom by the bride herself, was a custom in vogue in the epic ages of Indian history. When a princess had attained the marriageable age, all suitors for her hand were invited to attend, and she was free to select a husband from among them. Athletic or military contests were often arranged for, at which the victor's prize was the fair maid herself.
CHAPTER II.

The Buddhistic Period (557 B. C.–1200 A. D.)

Section I.—Hindu Philosophy.

The genius of the Indo-Aryans as well as the climatic conditions of their Indian home, alike contributed to create and foster a taste for subjective contemplation from very early times. Thus we find in the Rig-veda many sublime passages relating to the unity of God and the immortality of the soul. Later on were composed the Upanishads in which the Brahmans handled metaphysical problems with a degree of ingenuity and accuracy which has scarcely ever been surpassed. Then also moralists were in the habit of declaring that true knowledge and purity of action are superior to the performance of external ceremonies and observances. The emancipation of the soul from the ties of the world, and from rebirth or transmigration as the inevitable consequence of those ties, was the problem they tried to solve, and as a result of their investigations, there arose a number of darsanas or philosophical systems, some theistic and some atheistic. The principal philosophical systems are the Sánkhya system of Kapila, the Yoga system of Patanjali, the Uttara Mimánsá of Jaimini, the Purva-Mimánsá (or Vedánta) of Vedavyása, the Nyáya or logical system of Gautama, and the Vaisesika or atomic system of Kanáda. Buddhism is indebted to the philosophy of Kapila for most of its doctrines.
Section II. Gautama Buddha.

At the foot of the Himalayas, about 50 miles to the north of Gorakhpur, was the small principality of Kapilavastu which, at the time of which we are speaking, was ruled by Suddhodana, a wise and beneficent king belonging to the Gautama clan of the Sākya branch of the solar race. It was not till an advanced age that Suddhodana was blessed with a son to inherit the kingdom. This child was the celebrated Buddha, also known as Gautama or Sākya Sinha, after his family names.

Being of a contemplative cast of mind from his earliest years, Gautama was naturally indifferent to the pleasures of the world, and all the efforts of Suddhodana to make the kingdom and its enjoyments attractive to him, produced only the opposite effect. He was deeply impressed with the sorrows of the world, specially the threefold misery of birth, disease, and death, and earnestly set about discovering the way to get rid of them. Years rolled on, but the opportunity did not come and he seemed almost to be reconciled to the world as it was. He was present at a svayamvara, was successful at the usual athletic contest, and was rewarded with the hand of the beautiful Gopa or Yasodhara. Ten years afterwards a male child was born as the first fruit of their union. This event finally determined Buddha's future. He saw that he was getting engrossed in the world. "Youth, health, and life itself", thought he, "are all transitory dreams, leading to age and disease, and ending in death and corruption." He determined, therefore, to quit the world and its temptations at once. One dark night he stole away from the palace, leaving his wife fast asleep with the new born babe on her bosom. Gautama was at this time thirty years of age (527 B. C.).
Gautama spent some time in reading religious works with two ascetics at Rājagriha, the capital of Magadha. He betook himself to the forest near Gayā, and buried himself in deep meditation, practising asceticism like the sannyāsī. But far from obtaining his desire, he was tormented with a sort of scepticism followed by extreme depression, which made him very miserable. After continuing in this state of mind for some time, he began to perceive that emancipation from the sorrows that the world is heir to, does not come to the mere ascetic or the recluse, but is the reward of the man who lives a pure life, teaches others to do the same, and succeeds in extinguishing his desires by yōga or contemplation.

Thus did Gautama become Buddha, or the Enlightened, at the age of thirty-seven, and he began to preach his doctrines to the world at large, without distinction of caste, creed or sex. He proclaimed that the way of salvation was open to all, if only they followed it with faithful hearts. The rich and the poor, the high and the low, alike flocked to listen to the joyful tidings, and his disciples increased in number. Bimbisāra, king of Magadha, was one of the earliest converts to the new faith. On the assassination of that monarch by his own son Ajātasatru, Buddha went to Srābasti which was then the capital of the kingdom of Kosala, and its king Prasenajit became his disciple. He revisited his native city, where his son, whose birth had been the immediate occasion of his renouncing the world, embraced the new faith. His wife Gopā followed him and was appointed superintendent of the convent he had established. At this time Ajātasatru also became a convert to his doctrines. Buddha preached his religion for a period of forty-three years, and died quietly at Kusinagar in the eightieth year of his age (477 B. C.).
Section III.—Buddha’s Teachings.

The secret of Buddha’s success probably lay in undermining Brahmanical supremacy. His mission was to promote righteousness and self-sacrifice by his own example. He taught that salvation was the fruit of *karma* (acts). So long as acts are not pure, man is doomed to suffer the pain of rebirth. Emancipation from transmigration, which is only another name for extinction of longings and desires, is the great aim of every Buddhist, and this can be attained only by absolute purity of thought and action. This depends on ourselves, on self-culture, self-control, and the practice of truth, honesty, and kindness towards all created beings. These doctrines were not unknown to the Hindu society of the time, for the importance of *karma* and of the five duties enumerated above, had been emphasised by more than one Brahmanical thinker of the pre-Buddhistic period. It may be questioned whether a system in which man’s well-being depends so little upon priests and supernatural powers, leaves sufficient scope for an over-ruling Providence. This is probably one reason why Buddhism has been often assailed as atheistic in its tendency. It is a question, however, whether the great teacher did deny the Supreme Being. According to one of the greatest living Buddhist scholars, he merely declared Him past finding out by sense and knowledge. The emancipation from transmigration, so devoutly wished for by every Buddhist, is called *nirvāṇa* or extinction. Just as a lamp is extinguished, so may human longings and affections be. Nirvāṇa is thus a life beyond the senses. Man attains this stage when he is absolutely free from the effects of *karma*, and then only does he cease to be tormented with the pain of rebirth, disease and death. This state of supreme quietude may be attained even in the present life, as some Buddhists assert. Absolute and profound meditation is the characteristic of this kind of *nirvāṇa*. 
Section IV. The Spread of Buddhism.

From its commencement Buddhism was a missionary religion. Buddhists felt it was not enough that a man should be blessed with true knowledge himself; he must impart it to others. Buddha himself organised groups of preachers who lived in monasteries (vihāras) and also devoted themselves to the study of drugs and of healing, so as to alleviate animal suffering. They went about preaching the doctrines of their master. The preachers were called bhikshus (mendicants) and their societies sanghas.

Shortly after the death of Buddha, about five hundred bhikshus assembled at a cave named Saptaparni near Rājagriha and celebrated his doctrines in song.* They made three different collections which were committed to writing and became known as the Tripitaka or three baskets. The first is termed Sutra or the direct teaching of Buddha; the second is Vinaya or the code of social morality, and the third is Abhidharma, or a philosophical disposition on the principles of the new faith.

For nearly two centuries after the death of Buddha his religion made steady progress in northern India. Asoka, the Mauryya emperor of Magadha, was one of its staunchest friends. He propagated it throughout his vast territories and endowed a large number of monasteries for the purpose. He had its cardinal doctrines inscribed on rocks and pillars, many of which remain to this day. He had its scriptures carefully edited; and missionaries carrying these scriptures went forth to Kashmir, Kándāhār, Tibet, Burmāh, Ceylon and other countries to win converts. The noblest feature of Asoka’s reign was toleration, and his non-Buddhistic subjects shared the religious

* From the practice of singing in their assemblies the Buddhistic councils are called Sangits.
liberty of their Buddhist compatriots. The sacred texts as revised by Asoka, are known as the scriptures of the Hinayana school and are written in Pali or Magadhi, the sacred language of southern Buddhists. They were introduced into Ceylon in 244 B.C. by Mahendra, the son, and Sanghamitra, the daughter, of Asoka, both of whom had become missionaries.

There was another important edition of Buddhist texts carried out in the first century of the Christian era under the auspices of Kanishka, the Scythian king, who ruled at Purushapura (the modern Peshawar). These texts were written in Sanskrit and form the Mahayana scriptures which are followed by northern Buddhists.

Another powerful friend of Buddhism was the celebrated Harshavardhana (Siladitya II) who ruled in northern India from 607 to 657 A.D. having his capital at Kanauj. Like the great Asoka of Magadha, he made strenuous efforts to spread Buddhism and to carry out in practice the doctrine of universal benevolence, by endowing colleges, hospitals and other institutions of public utility. Every five years he held a grand festival at the confluence of the Ganges and the Jumna, at which his subjects, Hindus and Buddhists alike, attended and partook of the royal bounty. On such occasions Harshavardhana gave away to the deserving poor every thing he had in his treasury and made himself absolutely penniless for the time.

Section V. The Decline of Buddhism in India.

Thus did Asoka and others powerfully contribute towards the spread of Buddhism. Brahmanism was for a time thrown into the shade, but was never extinguished. In the fifth, sixth and seventh centuries of the Christian era, we find the two religions subsisting side by side, in perfect harmony. But by this time, Buddhism had lost much of its original purity and had degene-
rated, in most places, into the worship of relics, such as a tooth or a nail of Buddha, over which stupas (topes) or vihāras (monasteries) were generally erected. As early as the time of Hiouen Thsang, the Chinese traveller, who visited India during the reign of Harshavardhana, the influence of Buddhism was waning in many parts of the country. In the end Brahmanism came into greater prominence and was more vigorous than ever. It was supported by a group of powerful reformers, with intellectual giants like Kumārila Bhatta and Sankarāchāryya at their head. Hindu reformers. These reformers, both by speech and writing, conclusively proved the inadequacy of Buddhism as a spiritual religion, and gave expositions of religious philosophy which produced forms of faith and worship acceptable to the people at large. With the catholicity so characteristic of Hinduism, Buddha himself was ultimately included in the national pantheon as an avatar of Vishnu; and his tenets were, wherever possible, adopted. This lasted from about 650 to 800 A.D. But Hinduism was not the only faith that warred against Buddhism. The Muhammadan conquerors of India from the eighth to the twelfth century, struck a death-blow at this faith on the ground that it predicated no God. At present Buddhism may be said to be dead in India proper, surviving chiefly in outlying parts, e.g. in the hill tracts of Chittagong, and in parts of Nepal, Bhutan and Kāshmir. However, it is found in a living form beyond India, viz. in Japan and China, in Tibet and Tartary, in Burmah and Siam, in Ceylon and the Indian Archipelago. In these countries the majority of the people still profess Buddhism. Thus about one-third of the entire human race still follow the precepts of the sage of Kapilavastu. And there remains under the domination of Buddhism a large part of Eastern Asia, although Islam wrested from it such provinces as Afghanistan and Eastern Tartary.
Section VI – Chinese Buddhist Pilgrims to India

Northern India is full of interest to the Buddhistic world. Many parts of it were hallowed by the presence of their great master. There we find Kapilavástu, his birth place, Buddha Gayá where he obtained true knowledge, Báránasi where he first preached, and Kusinagar where he attained nirvána. From early times, therefore, foreign Buddhists have visited India on pilgrimage, and some of these have left accounts of their travels. The writings of the Chinese travellers, Fahian and Hiouen Thsang, are the most important of these. Fahian came to India about 400 and left in 414 A. D. His memoirs are short. Hiouen Thsang travelled overland through Tartary and Afghanistan in A. D. 629, and spent five years at the vihára of Nálandá near Rájagriha, learning Sanskrit. Preceptors and disciples to the number of about ten thousand lived here on royal bounty, and pursued different branches of study, such as the Buddhist scriptures, philosophy, jurisprudence, physics, medicine and surgery. At the time of Hiouen Thsang, this institution was under the principaship of Silabhadra. Harshavardhana of Kanauj was the emperor of northern India and Hiouen Thsang was present at one of the quinquennial festivities described in Section IV. Hiouen Thsang mentions in his travels one hundred and thirty-nine Indian kingdoms of the time, of which he himself saw one hundred and ten. Among these were Kápisá, Gandhára and Káshmir in the west and north-west; Mathurá, Kányaubja, Kapilavástu, Báránasi, Vaisáli and Magadha in northern India; Odissá, Kalinga and Maharáshtra in the south and Balabhi in Gujrat. He found Bengal divided into five kingdoms viz. (1) Pundra or northern Bengal; (2) Kámarupa or Assam; (3) Samatala (the plain) or East Bengal; (4) Karna-subarna or west Bengal and (5) Támralipta or the sea-board of the 24-Parganas and Midnapur. Támralipta (Tamluk) was then a great emporium from which vessels sailed to Ceylon and other foreign ports. The influence
of Buddhism was already on the wane; Kāshmir, Prayāga and Ujjayini had been won back to Hinduism, and in many places, Hindu temples far outnumbered Buddhist vihāras. Hiouen Thsang praises the honesty, simplicity, truthfulness and bravery of the Hindus in high terms.

Section VII.—Jainism.

Jainism arose at about the same time as Buddhism, its first preacher being Mahāvira who died in 527 B.C. Like Buddha he protested vigorously against the Brahmanical hierarchy, though at the same time, his tenets were only a development of Brahmanical doctrines. The Jainas are so called from their worship of Jinas or thirthankaras, such as Pārśvanātha, who, they assert, appear in this world from age to age as saviours to reclaim it from sin. The Jainas observe the caste system, recognise priestly institutions, and obey rules relating to ceremonial purification, weddings and other rites which closely resemble those of the Hindus. They resemble Buddhists in considering the way of salvation to lie in the practice of the five virtues of self-culture, self-control, truthfulness, honesty and kindness. There are, in all, about a quarter of a million Jainas in the whole of India, most of whom live in Gujrat and the Bombay Presidency.
CHAPTER III.

Foreign Invasions.

Section I.—Egyptian, Assyrian and Persian Invasions.

India was, from time immemorial, subject to invasions from the north-west. In very ancient times Osiris, king of Egypt, after conquering Ethiopia and Arabia, is said to have marched to India and entered the Punjab. The inhabitants—probably the races now termed “Aborigines”—assembled in large numbers to repel the invader, but were defeated. Tradition represents Osiris as having taught them, after their subjugation, the art of cultivation and the worship of the gods. Another Egyptian king, Sesostris, is said to have invaded India and overrun the north-western frontier. But about these expeditions there is no reliable information.

Semiramis, the famous queen of Assyria, is described by Greek writers, as having undertaken an expedition to India, being attracted by the tales of its fabulous wealth. She led the army in person and was assisted by brave Phoenician navigators who carried with them boats to cross the Indus with. Though at first successful, she was subsequently defeated by a king of the solar race, and the Assyrians, after this reverse, made no further attempt to conquer India.

About 500 B.C. Darius Hystaspes, king of Persia, conquered a portion of the Punjab and annexed it to his dominions. It is said that about a third of his entire revenue came from his Indian possessions and was paid in gold. The fame of India’s wealth spread through the civilised world and attracted other invaders who destroyed the peace of the country, as we shall presently see.
Section II — The Greek Invasion.

The next important invasion was made by the Greeks. Alexander the Great, one of the most consummate military geniuses of antiquity, was the king of Macedonia. When only twenty-three, he had conquered the whole of Greece. He now set out with an army of Greeks and Macedonians to conquer the East. The king of Persia lost both life and land, and the victor advanced without a check till he crossed the Indus near Attock in B.C. 327. The Punjab was then divided into a number of petty principalities which, actuated by mutual jealousies, did not combine to oppose the invader. Some princes actually helped him to conquer others. The most powerful of the traitors was the king of Takshasila, probably of Scythian origin, whose territories lay on the north-west side of the Jhelum. When Alexander tried to cross this river near the modern battle-field of Chillianwalla, he was opposed by a local king named Puru who fought so bravely as to win the admiration of the Greeks. When led before the victor, Puru disdained to ask for mercy. Alexander treated him royally and not only restored to him his kingdom, but made additions to his territories from neighbouring states.

Alexander marched southwards as far as the modern city of Amritsar where he turned westwards and rested awhile on the banks of the Beas. He meditated an attack on the Gangetic kingdom of Magadha which was then under the Nanda dynasty; but his troops, exhausted by the heat of the Punjab, refused to advance further and demanded to be led back to their own country. Alexander had, accordingly, to turn back to the Jhelum whence he despatched 8000 warriors down the river by boat, while he himself marched southwards with the rest of the army along the course of the river. After taking Multan on the way, Alexander reached the mouth of the Indus. He sent his admiral Nearchus in
command of a part of the army, with orders to sail across the Arabian sea and up the Persian Gulf, while he marched with the rest overland to Susa, the chief city of the Persian empire.

Beyond conquering a few kingdoms, entering into alliance with others and founding one or two cities, Alexander did not leave permanent marks of his two years' campaign in the Punjab and Sind. But as he left some Greek garrisons in various parts of the country, the conquered princes were under the impression that he would come back, and this expectation, for a time, served to keep them from rising against his followers and allies. Alexander died at Babylon in B.C. 323, and his mighty empire was divided among his generals. Seleukos got Syria; Bactria, and the Indian territories. No systematic attempt was made by the Greeks to occupy any portion of India after the death of Alexander. Chandragupta, the first Mauryya emperor of Magadha (316 B.C.), was now the most powerful sovereign of northern India. Seleukos set about consolidating his power at this time. The two sovereigns came into collision with each other in 312 B.C. Peace was soon concluded, but on what terms is not exactly known. From the fragments of Megasthenes, it appears that Seleukos, who saw the difficulty of effectively controlling Kabul and the Indian territories far removed from the seat of his monarchy, made them over to Chandragupta, in exchange for an annual tribute of elephants and certain commodities. He also gave the Indian prince his daughter in marriage, and sent a contingent of Greek troops to serve in his army.

At this time (B.C. 306) a Greek ambassador, named Megasthenes, resided at the court of Chandragupta. He wrote in Greek an account of India, the bulk of which has unfortunately been lost; but fragments have been preserved in the writings of Arrian and others. Megasthenes mentions the division of society into castes, and also the four stages of a Brahman's life. He was struck
with the absence of slavery in India, with the courage, honesty and simplicity of its men and the purity of its women. No Indian was known to tell lies. Serious crimes, such as murder, robbery and perjury, were of very rare occurrence. The whole nation was sober, industrious, contented and averse to litigation. He assigns to Indians a decided superiority in the art of war over all other Asiatics. Those engaged in agriculture were left to the peaceful pursuit of their art, undisturbed by wars. Cultivated lands were not ravaged by victorious armies. There were, according to Megasthenes, 118 kingdoms in India at that time, some of which acknowledged the over-lordship of rulers like Chandragupta. The theory of government he describes, is not unlike that authorised by the code of Manu. Village communities were governed locally by panchayats or committees of five.*

Antiochus, the grandson of Seleukos made a fresh treaty with Asoka, the grandson of Chandragupta, which practically ratified the terms of the treaty of 312 B.C. It was in Asoka's time that the Greek kingdom of Bactria rose to importance; but within half a century of its establishment, it was overrun by Scythian hordes from Central Asia. Thus expelled from Bactria, the Greeks sought shelter in Afghanistan and the Punjab, and established a number of petty states. One of these was the kingdom of Sākala in the Punjab. Menander, the king of Sākala, advanced as far eastwards as Sāketa in Oudh, which he besieged in 141 B.C.; but he was driven back by the Mauryya king of Magadha. There is reason to believe that some

* The first Seleukidæ, as well as the Ptolemies, frequently maintained direct relations with the court of Pataliputra, the capital of the Mauryya empire, by means of ambassadors. Deimachus was sent by Antiochus and Dionisius and Basiles by Ptolemy II. In the retinue of the Greek queen of Chandragupta came Greek damsels as her maids, and these must have found particular favour in the eyes of the princes, as we find Yavana girls often mentioned in inscriptions, as articles of trade and tribute.
Greek kingdoms survived in India for about two centuries longer; but they were never of much consequence. The Scythians poured in upon India in large numbers and all traces of Greek influence were obliterated. Greeks and Hindus derived benefit from mutual intercourse. The Hindus improved their astronomy in the light of the superior science of the Greeks, while the Greeks improved their metaphysics by learning from the Hindus who were unsurpassed in the knowledge of philosophy.

**Section III. Scythian Invasions;—100 B. C.—500 A. D.**

The original home of the Sakas (Scythians) was Central Asia. Scholars are of opinion that some of the Saka tribes had settled in India long before the Christian era, perhaps in Takshasila and other small kingdoms on the Punjab frontier. But their systematic invasions did not commence before the first century B.C. The Scythians overthrew the Greek kingdom of Bactria about 200 B.C., soon entered India through Kabul and gradually took possession of Peshawar, Kashmir, the Punjab, Mathura and other kingdoms. Kanishka was the most celebrated of the Indo-Scythian kings in the first century of the Christian era. From him dates one of the most important eras in India, viz. Sakabd or the era of the Saka king. This era commences in A.D. 78, probably the year in which Kanishka ascended the throne. His territories extended from Yarkand on the north to Kashmir and the Punjab on the south. His capital was Purushapura, the modern Peshawar. It was during his reign that the Buddhist texts of the Mahayana school were edited in the form in which they are now extant.

Kanishka was succeeded by his son Huvishka, also a powerful king. His descendants ruled in India for about two hundred years till the Andhra kings overthrew them. But fresh
hordes poured in from Central Asia, especially in the fifth century. These later Scythians were called *Hunas* or Huns. They pushed their conquests simultaneously west and east, and while one branch was rudely knocking at the gates of imperial Rome, another was carving out empires south of the Himálayas. They overthrew the Hindu monarchy of the Guptas of Kanauj in the middle of the fifth century and their leader Toráman conquered Málava about the same time.

The Hunas spread with amazing rapidity, and by the beginning of the sixth century they had conquered the Valabhi kingdom of Gujrát, and sacked Anahilvara Pattan, its capital, Mihirakula, the son of Toráman, was equally warlike, but he had to contend with the consummate genius of Yasodharmadeva who is better known as Vikramáditya (the very sun in power). The Hunas were driven out of Málava, and in their attempt to reconquer it, Yasodharmadeva inflicted on them, in 533 A.D., a crushing defeat at Karur, midway between Multán and Luni. Mihirakula was compelled to acknowledge Yasodharmadeva as lord paramount, and the latter accordingly received the epithet *Sakári* or enemy of the Sakas. From this time forward, the Saka power in India had no importance. The Sakas were at first Buddhists; but in course of time they lost both their religion and their place as a nation, and were absorbed into the masses of the people among whom they lived, and whose religion and customs they adopted.
CHAPTER IV.

The Hindu Kingdoms of India.

Section I.—Empires in Northern India.

We have seen that India, from the very dawn of history, was divided into a number of small kingdoms and that some of these rose to imperial dignity, levying tribute from the rest. Of the empires which arose in northern India in historic times before the Muhammadan occupation, the most famous were those of Magadha, Málava, Kányaubja and Dehli. In the present chapter we shall give a brief account of these empires and also of the important minor Hindu kingdoms which existed in a state of independence from time to time, down to the period when they became extinct either by dissensions amongst themselves or by Muhammadan conquest.

(1) Magadha.—Magadha is mentioned in the Mahábhárata. Its ruler, Jarásandha, was defeated and killed by the Pándavas, but his descendants continued to rule the province. About 600 B.C., Sisunága was the king of Magadha. He founded a new dynasty, two kings of which viz. Ajátasatru and Bimbisára, were contemporaries of Buddha. Rájagriha was at first the capital; but Ajátasatru is said to have built a new city at the junction of the Ganges and the Hiranyaváhu (Sona) which became Pátaliputra or the modern Patna. About 370 B.C. the Sisunága dynasty was supplanted by a Sudra family named Nanda, who finally abandoned Rájagriha and fixed their capital at Pátaliputra. Mahánanda of this dynasty was on the throne when Alexander invaded India. Chandragupta, an illegitimate member of his family, surnamed Mauryya after a female ancestor, spent some time in the Macedonian camp, trying to get Alexander's help in overthrowing the legitimate branch; but
his overbearing conduct so offended the Greek hero that he refused his request. In the confusion which followed the death of Alexander, Chandragupta set about compassing his ends with the help of his Brahman minister named Chánakya, the Macchiavelli of ancient India. He founded the Mauryya dynasty about B. C. 316. His treaty with Seleukos has already been referred to. He has the credit of having established one of the most powerful empires in ancient India, extending from Kábul to the Bay of Bengal.

This rich heritage came to Bindusára, the son of Chandragupta, in B. C. 292. Bindusára’s second son was Asoka. Asoka had a violent temper and a repulsive face; hence his nickname in boyhood was “Chanda” or the violent. As he grew up, this characteristic only became more marked. So he was sent to quell a mutiny which had broken out at Takshasila. Fortune favoured him, however, and he was well received by the people of that country. Meanwhile, Susima, the half-brother of Asoka, created disturbances at Pátaliputra and offended the chief minister through whose intrigues he too was sent to Takshasila and Asoka was recalled. Bindusára dying soon afterwards, Asoka quietly ascended the throne, and with the help of his minister, Rádhágupta, defeated Susima who had attacked Pátaliputra to recover his birth-right (B. C. 264).

The whole of Aryávarta along with the peninsula of Gujrát was too small a kingdom for Asoka’s ambition, and in a short time, he conquered Kalinga. Subsequently, he was initiated into Buddhism by a sage named Upagupta, and his temper became extremely gentle and sympathetic. He made no further attempts to invade other kingdoms, but governed his own with paternal care, constructing roads, excavating tanks and reservoirs, endowing hospitals, and even infirmaries for lower animals. He taught the doctrine of universal brotherhood to the non-Buddhistic nations of Asia, by send-
ing missionaries to various countries. He also caused the more important tenets of Buddhism to be inscribed on rocks and pillars throughout his dominions. A number of these have been discovered, extending from Kapardagiri in Kábul to Dhauli near Cuttack. These inscriptions enjoin obedience to parents, respect to superiors, liberality to the poor, kindness towards all living creatures, and sobriety and purity of character.

The empire of Asoka was dismembered soon after his death which took place in 233 B. C. and, in the sixth generation after him, the Mauryya dynasty was supplanted by Pushpamitra, who was a contemporary of Patanjali, the author of the Mahábháshya (140 B. C.). At this time Menander the Greek, was ruling at Sákala. The descendants of Pushpamitra, in turn, were driven out by the Andhras of southern India about the first century of the Christian era.

Magadha was absorbed into the empire of Harshavardhana of Kányakubja about the beginning of the seventh century. The Pála kings established themselves in 855 A. D. having their capital at Odantapuri. Dharma-pála, the second king of this dynasty, extended his dominions eastwards as far as Kámarupa, and one of his successors is said to have ruled as far westwards as the Punjab. The Pála kings were Buddhists, but not at all unfriendly to the Hindus. A large portion of Bengal was long under the sway of this dynasty. The Mahipáladighi of Dinajpur still bears testimony to the anxiety of the Pálas for the construction of works of public utility. When the Sena dynasty of Bengal became powerful in the twelfth century, they wrested from the Pálas the western part of Bengal along with the old kingdom of Mithilá. From that time, the Pálas were confined to Magadha proper, till the overthrow of the dynasty by Bakhtyar Khillji in 1197.

(2) Máłava.—As the home of Yasodharmadeva Vikramáditya and of Kálidás and Varāhamihira, Máłava has always had a peculiar interest in the history of India. We
have seen how the kingdom was taken possession of by the Hunas towards the beginning of the sixth century and how they were expelled from it by the genius of Yasodharmadeva, whose origin is more or less of a mystery. The Paramára Rajputs who obtained the sovereignty in Málava at a later period, claim him as belonging to their stock. Scholars are of opinion that he was the legendary Vikramáditya of Sanskrit literature—a name as much revered in India as that of Alfred in England, Charlemagne in France or Harun-ur-Rashid in Arabia and Persia. He was by all accounts unequalled in policy, justice and wisdom. He is said to have travelled over a great part of the East as a mendicant devotee, in order to learn the wisdom, arts, and policy of foreign nations. He was over forty before he made a great name in war. But thereafter, in a few months, he reduced the kingdoms of Málava and Gujrát, securing by justice and sound policy what his arms had gained. In the midst of the splendour of his court, Vikramáditya led a simple life. He slept upon a mat and the only other object in his room was an earthenware vessel of spring water.

There was a local era in Málava reckoned from 56 B.C. This was adopted by Yasodharmadeva on his elevation to the throne of Ujjayini, as the era of his empire and is known to us as the Samvat era.

Yasodharmadeva was a great patron of literature. Scholars were always welcome at his court and nine of them became the famous Navaratna or the nine gems of Vikramáditya’s court. These were Kálidása, Vararuchi, Sanku, Vetála Bhatta, Amara Sinha, Ghatakarpara, Dhanvantari, Kshapanaka and Varáhamihira. Kálidása and Vararuchi were poets, Amara Sinha was a famous lexicographer, Dhanvantari was a medical man and Varáhamihira was an astronomer. The last named was born at Avanti (which is another name for Ujjayini) and died in 578 A.D. The Rájatarangini says that when the throne of Kásh-
mir became vacant, Yasodharmadeva placed on it a nominee of his own, named Mátrigupta. Some hold that this Mátrigupta was the famous poet Kálidásá.

In the seventh century Málava became subject to the empire of Harshavardhana. On the death of this monarch the Paramára Rajputs set up an independent dynasty with their capital at Dhárá. Some of the Paramára kings of Málava were called Bhojas. The Bhoja who ruled in the eleventh century was the most famous of all, being a patron of letters like Yasodharmadeva. He was for a time harassed by the Chálukya king Bhima of Guj-rát; but his son Udayáditya succeeded in driving out the Chálukyas. Altamsh, the slave king of Dehli, invaded Málava in 1232 A. D., sacked and destroyed Ujjayini with its time-honoured temple of Mahákála; but he could not overthrow the Paramára dynasty. This was effected at the time of Aláuddin Khilji who annexed the country to the Dehli empire. But local chiefs maintained their independence and one of them, Bikramájit Rájá of Gwalior, was a powerful king. He was an ally of Ibráhim Lodi against Bábar and perished with him at Panipat in 1526.

(3). Kányakubja.—Kányakubja figured in the Hindu epics as a famous city ruled by the solar race. The kingdom of which this was the capital, was in the fourth century, under the Gupta dynasty, who for a time successfully opposed the Huna invasions from Central Asia. Samudra Gupta, the third sovereign of this line, became master of almost the whole of northern India and his influence extended even to the southern kingdoms of Kerala and Káñchi. Skanda Gupta, the grandson of Samudra, was defeated in his fight with the Hunas who rapidly gained power until, in the middle of the fifth century, they overthrew the Gupta monarchy and reigned supreme in the land.

The Guptas were Hindus. It was during their ascendancy that the decline of Buddhism set in, and a new wave of Sans-
krit learning began to flow, a ripple of which is seen later in the master-pieces of Kálidáśa and Bhababhuti.

When Yasodharmadeva of Málava overthrew the Huna influence, he included Kányaubja in his empire about 533 A.D. It then passed into the possession of a new line of Buddhist kings who were nevertheless not inimical to Hinduism. Sásánka, the ruler of Karna-subarna in Bengal was, on the contrary, a bitter enemy of the Buddhists. To punish him for his anti-Buddhist feelings, Rájyavardhana, a Buddhist king of northern India, invaded Karna-subarna, defeated Sásánka and compelled him to sue for peace. On terms being settled, Rájyavardhana was invited to Sásanka’s camp where he was perfidiously murdered. Harshavarman, the brother of Rájyavardhana, avenged his assassination by overthrowing Sásánka’s power. He ascended the throne in 607, assuming the title of Siláditya II, established his authority throughout Áryávarta, and fixed his capital at Kányaubja, which thus became once more the capital of Northern India. Harshavarman was both a writer of genius and a patron of letters. He is known to the student of Sanskrit literature as Sriharsha, the author of the beautiful drama, Ratnávali. It was at his court that the famous Bánabhata, the author of Kádambari lived and during his reign the Chinese traveller Hiouen-Thsang visited India. His efforts for the propagation of Buddhism have already been described.

After the death of Harshavarman the power of his kingdom declined. One of the rulers of Kányaubja, in the ninth century, was Yasovarmá, the patron of Bhababhuti, the Sanskrit dramatist. Lalitáditya, the king of Kashmir, attacked Kányaubja, defeated Yasovarmá and carried off Bhababhuti to his kingdom. In the beginning of the eleventh century we find Kányaubja under the rule of Rájapála, who contracted an alliance with Sultán Mahmud of Ghazni, and thus incurred the enmity of the Rája of Kálanjar, by whom he was defeated and slain. In the twelfth
century the Ráthor Rájputs took possession of this kingdom; but under their last king, Jayachandra, they were constantly at war with neighbouring states, especially Dehli. This weakened their common cause and hastened the final overthrow of the Hindu power in the north-west. Jayachandra fell in battle with the Muhammadans, under Muhammad Ghori, his famous capital was sacked and his grandson, with a band of faithful followers, left home and betook himself to the deserts of Rájasthán where he founded the small but powerful principality of Márwár (Jodhpur) which survives to this day.

(4). Dehli and Ajmir—Ajayapála, of the Chauhán clan, was the founder of the kingdom of Ajmir. His descendant, Mánik Ray, was doubtless a powerful monarch, although the account given of his victory over the Muhammadan invaders is regarded as fiction. Another king of this family gave much trouble to Mahmud of Ghazni during his march upon Somnáth. At first the Chauháns of Ajmir were probably vassals of the Tomára kings of Dehli; but this relationship was subsequently repudiated. Somesvar, king of Ajmir, married the daughter of the king of Dehli. The celebrated Prithviráj was the offspring of this union. The Dehli king having no male issue, made Prithviráj his heir. He thus ascended the throne of the united kingdom of Dehli and Ajmir in the eighth year of his age (1167 A. D.) This was like gall and wormwood to Jayachandra, king of Kányakubja, who also was descended, on his mother’s side, from the late king of Dehli. A quarrel arose, the disastrous effects of which will be considered further on. Dehli was known as Indraprastha in the Mahábhárata. It was the seat of Yudhishthira’s empire and has for about three thousand years been the metropolis and the grave of numerous dynasties Hindu and Muhammadan. This continuity gave Dehli adventitious fame. The sovereign who sat upon its throne, was always regarded as emperor of India as a matter of right. The name is supposed to be derived.\n
from Dilu, a king who reigned there about the first century A. D. Very little is known of its early history. In the seventh century we find the kingdom under the rule of Anangapála of the Tomára clan of the lunar race. Anangapála was apparently the family name of all his successors, and the maternal grandfather of Prithviráj was his descendant in the nineteenth generation.

Section II.—Kingdoms in Northern India.

(1) Bengal. The earliest mention of Bengal in authentic history occurs in the Mahávansa, a chronicle of the kings of Ceylon. Sinha-váhu, king of Bengal, was a contemporary of Buddha. His son, Bijaya Sinha, was banished from the kingdom for oppressing his subjects. Bijaya and his seven hundred followers sailed to Ceylon where he conquered the aborigines and became king. Bijaya died childless and was succeeded by his brother’s son Pandubása from Bengal. This was the origin of the famous Sinha dynasty of Ceylon, from whom the island got the name of Sinhala. Sasánka of west Bengal appears to have been a powerful king at the close of the sixth century. About two centuries and a half later, the Pála Kings of Magadha ruled the province and Buddhism flourished under their sway. The Hindus, however, regained their influence, especially under Adisura of Karnasubarna (the modern Kánsona in the Murshidabad district) whom some scholars consider seventh in descent from Sasánka. Tradition ascribes to him the revival of true Hinduism, by bringing from Kanauj five Brahmans versed in the Vedas and inducing them by grants of land, to settle in the country. With them, also came five Káyasthas, and from these have sprung the respectable Brahman and Káyastha families of Bengal. The names of the Brahmans are given as Bhattanáráyana, Sriharsha, Daksha, Vedagarbha and Chhánanda. Others hold that the fathers of these men were the original five settlers viz. Kshista, Medhátithi, Sudhánidhi, Saubhari and Bitarága. They were men of profound
erudition and two of them, viz. Bhattanáráyana, the ancestor of the Banerjis, and Sriharsha, the ancestor of the Mukerjis, have left imperishable literary monuments behind them. The Káysthas also were men of superior culture and were looked upon in those days as model Hindus. The infusion of this new blood considerably raised the intellectual level of Bengal.

An adventurer from the south of Odiśa or from the Carnatic named Sámantasena, (some say Birasena, Sámanta's father,) founded the famous Sena dynasty, the last Hindu dynasty of Bengal, about the close of the tenth century. The small kingdom which Sámanta gained was greatly extended by his grandson Bijaya; and Bijaya's son Ballála is acknowledged as the organiser of the present social aristocracy of Bengal. Ballála divided his kingdom into five parts viz.:—

1. Rádha or western Bengal, comprising Burdwan, Hugli and other places west of the Bhágirathi, (2) Barendra or north Bengal comprising Rajshahi, Dinajpúr and districts north of the Ganges, (3) Bágri or south Bengal, comprising Jessore, Nadia, Khulna, the 24-Parganas and districts having the Ganges on the north, the Bhágirathi on the west and the sea on the south; (4) Banga, or eastern Bengal, comprising Dacca, Mymensing, Backergunj and other places down to the sea-board, and (5) Mithilá comprising the districts of Darbhanga, Muzaffer-pur &c. Gauḍa, Navadvíp, and Subarnagrám in Vikrampur, were the capital cities of the kingdom, and the last two retain their fame as the most important centres of Sanskrit learning in Bengal. Lakshmínasena was the last powerful king of this dynasty. To this day the era current in Mithilá is called Lakshmína Sambat which began in 1119 A. D., the year of Lakshman Sena's birth and accession to the throne. When he was eighty years old, Gauḍa and Navadvip were conquered by Bakhtyar Khilji (1199 A. D.). Mithilá became independent under a new dynasty, while the Sena family continued to rule at Subarnagrám where they enjoyed independence for about a century and a half more. True to their national characteristics the Sena kings were patrons of learning. Ballála himself was an
accomplished scholar, being the author of a work entitled the Dānasāgara. Haláyudha, the minister of Lakshmana, wrote the Brahma Sarvasva, and Jayadeva, his court poet, composed the Gitagovinda, the finest religious lyric ever written in Sanskrit.

(2) Gujrat or Saurashtra. Gujrat rose to fame at a very early period of Indian History, as being the kingdom of Krishna. Kañkasena, a hero of the solar race, came from Labakot or Lahore, and established a new monarchy in Gujrat in the second century A.D. fixing on Valabhi as his capital. About this time the province was overrun by Scythians whose aggression became ever bolder till in the sixth century they sacked Valabhi and put the members of the royal family to the sword, with the exception of the queen, Pushpavati, who managed to escape and hide herself in a cave, where she gave birth to a son named Guha or Grahālytya. This child is an ancestor of the present ruling race of Mewār. The power of the Valabhi kings never extended beyond Gujrat; and for a time at least, they appear to have been vassals of the Gupta kings of Kanauj. They were staunch patrons of learning. It was at their court that the author of the famous Bhatti-kābya lived.

The next Hindu dynasty of Gujrat was that of the Chaurā (Saura or Sun-born) Rájputs, founded by Banarāj about the middle of the eighth century A.D. Their capital was Anahilvara Pattan. * The Chauras ruled for about two hundred years. Sámanta Sinha, the last direct king of this line, was succeeded, about the middle of the tenth century, by his daughter's son Mulráj, who belonged to the Chálukya (Solánki) family of Maháráśhtra. It was in the reign of Chandarāj, the son of Mulráj, that Sultan Mahmud of Ghazni sacked Somnáth.

* Traditon says that while Banarāj was looking for a site for his intended capital, a shepherd named Anhil, offered to show him a suitable spot on condition that his own name should be given to the projected city which was accordingly called Anhilvara, and by degrees was corrupted into Nahrwara or Nahrwala. When finished in 747 A.D. it was called Pattan, a Hindi word which signifies a "choice city."
in 1024 A.D. Bhima, the grandson of Chandaraj, was a powerful king and defeated Bhoja, the ruler of Malava. Shahabuddin Muhammad Ghori invaded Gujrat in 1178 A.D., but was defeated by Kumárapála Solánky who was then the king of the country. About the beginning of the thirteenth century, the Chálukyas were deposed and the throne passed to the Báfghélá Rajputs who had so long been feudatories of the Chálukya kings. These, in turn, were driven out by the generals of Sultán Alláuddin Khilji, who conquered Gujrat, sacked Patan, razed its walls to the ground, and annexed the province to the Délhí Empire. The Báfghélás sought a new home in the tract of country subsequently named after them Báfghélkhand.

(3) Káshmir. This outlying province has never played an important part in Indian History. The descendants of Kanishka ruled it till about the third century A.D., making Buddhism the popular religion. They were succeeded by a Hindu dynasty. The defeat of Yasovarmá, king of Kányakubja, by Lálitáditya, king of Káshmir, has already been referred to. In the eleventh century Sultán Mahmoud of Ghazni twice invaded the province, without success. The last Hindu king of Káshmir was slain in the fourteenth century by his Muhammadan minister Shamsuddin. The Tibetans attacked Káshmir from the north and much confusion ensued. Akbar annexed the province to his empire without a struggle about the close of the sixteenth century.

(4) Kálanjar. Kálanjar was the seat of the Chandela Rajputs who ruled the country between the provinces of Bundelkhand and Báfghélkhand. The defeat and murder of Rájyawápála of Kanauj by the Chandela king of Kálanjar for contracting friendship with Mahmoud of Ghazni has been already referred to. Mahmoud tried to avenge this murder by attacking Kálanjar, but the invasion did not lead to any important result. The Chandelas were finally overthrown in the thirteenth century by the Bundelá king, Mánabira, who occupied Kálanjar. Here Sher Sháh of the Sur dynasty lost his life while attempting
to storm the fort. The heroic Durgábaty who, for sometime, defied the armies of Akbar, belonged to the Bundela clan.

The Bághelás from Gujrát ruled at Rewa. Rámchánd of this race occupied Kálanjar after the death of Sher Sháh; but he had to give it up to Akbar on the restoration of Mughal rule. Rámchánd was the patron of the celebrated musical composer Támsen, who was invited by Akbar to his court.

(5) The Punjáb.—Hindu influence extended far beyond the western frontier of the Punjáb; and Kandahár was a Hindu kingdom even as late as the time of Hiouen-Thsang. Its capital was Parushapura (Peshawar). Kapisá was a most important kingdom in the Punjáb to which Kandahár and Takshasilá were subject, while a few other principalities acknowledged the suzerainty of Káshmir. The Punjáb was not in ancient times a united kingdom, but was divided into numerous small states. This is the reason why, in spite of the martial character of the races by which it was inhabited, the tide of foreign invasion could not be resisted. Greeks as well as Scythians had easily established themselves in various parts of the province. In the tenth century A. D. a dynasty of kings bearing the family name of Pála, arose at Lahore and extended their sway as far as Káshmir. Jayapál quarrelled with Subuktegin and his son Mahmud, and after several defeats, committed suicide. His son Anangapála and grandson Jayapála II. were also defeated by Mahmud, and Lahore was made a Muhammadan province.

(6) Sind.—This province was invaded by Alexander the Great during his Indian campaign. Greek writers speak of a powerful kingdom in Sind called Mushika. Its chief cities were Alor and Bráhmanabád. In the sixth century A. D. a Rajput dynasty, called Ráhi, obtained the throne of Alor. When the line became extinct with Ráhi Sáhasí at the close of the seventh century, a stranger named Kachchha or Chach became king. It is difficult to say whether he was a Rajput or a Bráhman. The Arab general Muhammad son of Kasim, invaded Sind in 711 A. D. Dáhir Despati, the nephew of
Kachchha, lost his life in the battle which followed; and Bráhmanabad, Nirankot (Hyderabad) and other places fell into the hands of the Arabs. But the Rájputs of the Sumárá tribe succeeded in expelling the foreigners in a short time and ruled for about five hundred years. Sind was split up into two different kingdoms, Multán and Mansurá, about the close of the ninth century. Nasiruddin Kabacha, a lieutenant of Muhammad Ghori, conquered parts of these states at the end of the twelfth century. When Kandahár was occupied by Bábar early in the sixteenth century, the Arghun Afghán migrated to Sind and set up a monarchy of their own. The whole province was finally annexed to the Dehli empire during the reign of Akbar.

Section III.—Rájasthán.

We have seen that the kings of Kányakubja, Gujrát and other places were of Rájput descent; but it is very difficult to say whence the Rájputs came. The Rájputs themselves claim descent from the solar and lunar races celebrated in the epics, while others consider them to be connected with the Scythians. When we consider the stagnation which prevailed in India prior to the advent of the Rájputs and the noble heroism they displayed in wars with Muhammadan invaders, we are almost bound to assume that they were a new warlike race. Colonel Todd describes thirty-six Rájput tribes in his celebrated work on Rájasthán. As many of them played a conspicuous part in establishing new kingdoms and subsequently helping both to raise and to crush the Mughal empire in Indía, we should know something of their early history.

(1) The Grahilots or Gihlots. This clan claims descent from the solar kings of Ayodhya. They were descended from Guha or Grahaditya, the son of queen Pushpavati of Valabhi. Hence they were called Grahilots or Gihlots. Guha allied himself with the non-Aryan Bhils and became

* Even now, whenever a new king is installed on the throne of Mewar, he has to receive the tilaka on the forehead from the hand of a Bhil.
their king, but they would not submit to his descendants, and Báppá Ráo, a scion of the family, had to take shelter in Mewár which was then under the Rájputs of the Paramára clan. He overthrew the ruling dynasty, secured the throne for himself, taking the titles of Rájachakravarti and Hindusuryya (728 A. D.). At that time Chitor was the capital.

Samara Sinha, a descendant of Báppá Ráo, married a sister of Prithviráj, the king of Dehli and Ajmir. He was a brave warrior, but was killed in the battle on the Drisadvati (Kagar) along with Prithviráj in 1193 A. D. Ráhupa successfully defended the kingdom against the ambition of Altamsh. It was during his reign that the Gihlots assumed their modern appellation of Sisodhiya. When Aláuddin Khilji became king of Dehli, a minor sat on the throne of Chitor. His guardian was his uncle Bhima Sinha, the husband of Padmini, famous for her self-immolation. Hámbir restored the independence of Chitor; but it was invaded by the Muhammadan kings of Gujrát and Málava during the reign of Kumbha in 1440. Kumbha took the king of Málava prisoner. The grandson of Kumbha was the famous Sangrám Sinha, the formidable rival of Bábar. Sangrám's early death was the occasion of much civil war which gave Bahádur Sháh, king of Gujrát, an opportunity of taking possession of the fort of Chitor. Queen Karnávati, widow of Sangrám, appealed to Humayun for help. On Humáyun's approach Bahádur withdrew. Chitor was again sacked by Akbar in 1568 when it was abandoned and the modern city of Udayapur was founded. In the reign of Jahángir, the Ráná of Mewár, adopted the wise course of submitting to the emperor, and he was treated as a first class feudatory. It was while Rájasinha was on the throne of Udayapur that Aurangzeb began his oppression of Hindus. Rájasinha rose against the Mughals and was joined by most of the Rájput tribes. The whole of Rájasthán except Jaypur became practically independent of Dehli. On the decline of the Mughal empire the Marhättas established themselves in Málava and harassed Mewár and other Rájput
states so persistently for years, that the latter at last invoked the interference of the English to save them from ruin. Mewár was taken under British protection in 1818 A. D.

(2) Vādus or Yādu-Bhattis.—This clan claims descent from Krishna, the incarnation of Vishnu celebrated in the Mahābhārata. It has some influence in the states of Jasalmir and Kerauli. The early history of the Bhatti clan is very obscure. It appears in the eighth century at Thankot and in the eleventh century at Lodarbha. Bhoja Deva was the king of Lodarbha about the end of the twelfth century. His uncle Yasal gave in his allegiance to Shahābuddin Muhammad Ghori, and with his help deposed his nephew. Yasal abandoned Lodarbha and fixed his capital at a new city called after him Jasalmir. Alláuddin besieged and took this town in 1295, but it soon regained its independence. The kingdom came under the Mughal empire in the reign of Sháh Jahán and under British protection in 1818.

The Tomáras.—This family claims descent from the Pándus of the Mahābhārata and they reckon the celebrated Yasodharma-deva Vikramáditya as one of themselves. An account of the Tomáras of Ajmir has already been given.

(3) The Ráthors.—The Ráthors trace their descent from the solar race. They are found in the Marhatta country till the tenth century and at Kányakubja in the twelfth. The fate of the last Ráthor king of Kányakubja has been narrated. His grandson Siváji founded a new kingdom at Márwár in Rájasthán. Ráná Yodha, a descendant of Sivájí, built the modern town of Jodhpur which became his capital in 1459. One of the sons of Yodha founded a new kingdom in Bikánir. The Ráthors of Jodhpur joined the Ghils of Mewár under Sangráma Sinha and fought Sultán Bábár, and on the death of Sangráma, the Ráthor king Malladeva became practically supreme in Rájasthán. He extended his dominions by the conquest of Ajmir and Bikánir and was, for a time, the most formidable enemy of Sher Sháh. Akbar attacked this kingdom in 1561. Meanwhile Bikánir became in-
dependent while Ajmir was annexed to the Mughal empire. Malladewa was accordingly compelled to submit to the authority of Dehli. He was succeeded by his son Udaya Sinha who formed an alliance with the Great Mughal, giving his daughter Yodhbaï in marriage to Selim, the heir-apparent. Shâh Jâhân, the famous emperor, was the issue of this union. From this time the rulers of Jodhpur were among the staunchest supporters of the imperial throne. Sura Sinha helped Akbar in the conquest of Gujurat and Gaja Sinha was Jahângir's viceroy in the Deccan. The famous Yasoanâta Sinha was Gaja's grandson. He took a prominent part in the quarrels between the sons of Shâh Jâhân. Aurangzeb appointed him viceroy of Kabul. On his death his widow with her minor sons set out for Jodhpur without the Emperor's permission. This enraged Aurangzeb and a long war followed. At last Aurangzeb handed over the kingdom of Mârwâr to Ajit Sinha, son of Yasoanâta Sinha. Ajit managed his affairs so skilfully as to be practically independent of Dehli. On the death of Abhaya Sinha, the son of Ajit, Mârwâr was troubled by internal dissensions and by Maratha and Pindâri attacks. It came under British protection in 1815.

(4) The Kushwas.—They are said to be of the solar race, being in direct descent from Kusa, the son of Râma. Their early home was at Rhotas on the Sona and later at Narwar, the capital of Nala, king of Nishadha, whose virtues and sufferings are celebrated in the Mahâbharata. It is said that Dhola Râo, a descendant of Nala, fled from his ancestral kingdom in the middle of the tenth century and founded the kingdom of Dhundar (the modern Ambar and Jaypur.) His descendant, Sujan Sinha, married one of the sisters of Prithvirâj, king of Dehli and Ajmir, and lost his life in assisting his brother-in-law, when the latter carried off the fair Sanyuktâ from the palace of Kânyaubja. Viharî Malla of this dynasty was among the first to offer homage to the rising star of Bâbar and was honoured with a command of five thousand men in the reign of Humâyun. Bhagavândâs, the son of Viharî, was a trusted servant of the Mughal Empire. His sister was married to Akbar, and
his daughter was married to Jahángir. The famous Mán Sinha, who was Akbar’s right hand in his schemes of conquest and annexation, was the nephew of Bhagavándás. Jaya Sinha of Ambar was one of the stoutest supporters of the Mughal empire during Aurangzeb’s reign, and assisted his master in checking the early career of Sivaji, the founder of the Marhatta power. His grandson, Jaya Sinha Sawai, succeeded to the throne in 1699, and had a prosperous reign of forty-four years. In his time the modern city of Jaypur was built under the superintendence of a Bengali Brahman named Bidyádhara (1728). There are few cities in India which, for beauty and symmetry, can be compared to Jaypur. The kingdom of Ambar was weakened by the attacks of the Játs, the Marhattas and the Pindáris, and had to crave British protection in 1818.

The Agnikula.—The four tribes of Paramára, Chauhán, Chálukya (Solánki) and Pratihára are said to belong to the Agnikula. The origin of this clan is lost in the obscurity of legend which, however, is sufficient to show that they were not the genuine Kshatriyas of ancient India, but were foreign levies, perhaps of a Scythian stock. The Paramáras were at one time very powerful, being supreme in Mewár, Amarkot, Málava and other places. The great Bhoja was of this stock. They were driven out of Mewár by the Gihlots under Báppá Ráo.

The Chauháns ruled first at Ajmir then at Dehli. Prithviráj, the last Hindu king of Dehli, belonged to this family. The Chauháns still rule in Bundi and Kotá. Bundi was founded by Vásudeva in 1342 and became dependent on the Dehli empire in Akbar’s time. Kotá, an offshoot of Bundi, was recognised as a separate state during the reign of Sháh Jahan. Kotá came under British protection in 1817 and Bundi in 1818.

The earliest home of the Chálukyas appears to have been Kalyán in Maháráshtra. In the tenth century Jaya Sinha Solánki of Kalyán married the daughter of Sámanta Sinha Chaura of Gujrat. Their son, Mulráj, supplanted the Chauras and occupied the throne of Gujrat. The Bághelás are a branch of the Chálukya race. They now inhabit Bághelkhand.
The Pratiháras ruled at first in Márvár; but early in the thirteenth century they were superseded by the Ráthors of Káňyakubja who came under Siváji, the grandson of Jayachandra.

Chaurá (Saura).—They were originally a piratical race whose headquarters were at Diu, an island off the coast of Gujrat. The foundation of Anahilvara Pattan by Banaráj Chaurá in the middle of the 8th century and the subsequent overthrow of his dynasty by the Chálukyas have already been described.

Section IV.—The Deccan.

The earliest attempts of the Aryans to penetrate into the Deccan are described in legends. Such, for instance, is the story of Agastya who crossed the Vindhyá mountains and settled in the south. Such also is the settlement of the Kankana by Parasuráma who is said to have reclaimed that tract of country from the sea. In course of time, the Deccan became as thoroughly Aryanised as northern India, and its rivers and cities acquired as much sanctity, as their sisters in the north. Sanskrit learning flourished at various centres, and a series of great writers in the south including Apastamba, who lived in the 5th century B. C., Kumárila Bhatta (7th century), Sankarácháryya (8th century), Vopadeva and Bhaskarácháryya (10th century) and Sayanácháryya (14th century) left behind them lasting monuments of genius and learning in Sanskrit. The aboriginal part of the population, who still clung to their mother-tongue, were benefited by poems in Tamil and Telugu which expressed in beautiful strains lofty ideas imbibed from their Aryan conquerors.

The Pándya, Chera and Chola kingdoms were the most celebrated Aryan settlements in the south in ancient times. The Pándya kingdom was in the extreme south with its capital at Madurá. The Pándyas early rose to fame and opulence through their sea-borne trade with the Indian Archipelago, Arabia and Egypt.
The Chola kingdom was on the east coast to the north of the river Kaveri. Its capital was Kanchi. The Chinese traveller, Fa-Hsien, was struck with the grandeur of this city in the 5th century A.D. The Chola king, Rajendra, extended his sway throughout the Deccan in the eleventh century. His daughter’s son, Gangadeva, was the founder of the Gangavansa dynasty of Orissa.

The Chera kingdom was situated on the Malabar coast. Its monarchs sometimes ruled as far eastwards as Karnataka.

The three kingdoms mentioned above flourished along the seacoast; the seat of the Andhra monarchy was in the interior of the peninsula, in or near Maharashtra. The Andhra sovereigns began to rule shortly before the birth of Christ, and at one time held possession, in Northern India, of the kingdom of Magadha, which was ruled by a branch of their family for some years. The Andhras were Buddhists and were the first to successfully oppose the inroads of the Scythian tribes. The Andhra dynasty appears to have been overthrown about the third century A.D.

Of the other important kingdoms in the Maharashtra country, those of the Chalukyas and Rathors deserve mention. The Chalukyas obtained sovereignty in the fifth century, when their leader Jaya Sinha conquered the Kannana and the neighbouring tracts. His descendant, the celebrated Pulakesi, was a contemporary of Harshavardhana, the emperor of Kanauj, whose efforts, according to Hiouen-Thsang, to subdue the Chalukya king, were of no avail.

The Rathors rose to power about the eighth century and had to fight hard with the Chalukyas who were their rivals. They migrated to Kanauj about the close of the eleventh century.

The Yadu Rajputs of Devagiri did not assume importance till after the fall of the Chalukyas at the close of the eleventh century, when they began to rule as an independent race. From this time their power in-
increased, and for about two hundred years their supremacy in the Deccan was almost undisputed. Their dynasty was overthrown by Aláuddin Khilji and his successors, about the beginning of the fourteenth century.

The Vallála Rájputs of the Yadu tribe set up an independent monarchy with its capital at Dvárasamudra about 900 A. D. The celebrated Vaishnava reformer Rámánuja flourished during the reign of the Vallála king Vishnu Vardhana, otherwise known as Vetáladeva, who protected him against the persecution of the Chola king who was a worshipper of Siva. Malik Káfur, the general of Aláuddin Khilji, overthrew this monarchy early in the fourteenth century.

The Rájput kingdom of Varangal was also of later growth. Aláuddin Khilji invaded but could not conquer it, and though conquered again by Muhammad Tughlak, it was not annexed to the Muhammadan dominions till after the downfall of the Bahmani kingdom when the Kutbsháhi Sultans of Golkonda occupied it permanently.

Orissa was in early times a province of the Mauryya empire and ruled by Buddhist sovereigns, Yayáti Kesári was its first Hindu king. He founded the celebrated Kesari or Lion dynasty of Orissa in the fifth century A. D. The Kesaris, being worshippers of Siva, built the temples of Bhubanesvar, which still call forth the admiration of the architects and sculptors of all nations. The next Hindu dynasty of Orissa was the Gángávansa which began to rule in 1131 A. D. Its founder, Gángádeva, was the grandson of Rájendra Chola of Kanchi. It was during the reign of Ananga Bhimadeva of this family that the temple of Jagannáth at Puri was built in 1174. Pratáparudra, another king of this dynasty, was contemporary with Chaitanya, the famous Vaishnava reformer of Bengal. The Gángávansas were very powerful in the thirteenth century when they invaded Bengal and gave much trouble to the Muhammadan rulers of the province; but they lost their kingdom about the beginning of the
sixteenth century, when a new dynasty from Tailanga acquired the sovereignty of Orissa. Mukundadeva Tailanga of this new dynasty invaded Bengal in 1550 and conquered it as far as Tribeni on the Bhágirathi near Hugli. But this victory caused his ruin, for Sulaimán Karani, the Pathan king of Gaur, immediately retaliated by invading Orissa and though unsuccessful for a time, eventually conquered the country with the help of his general, Rájchandra, known also as Kálapáháda, who was a Hindu convert to Islám, and is famous in history as a relentless persecutor of his former co-religionists. On the defeat and death of Dáud, the son of Sulaimán, Orissa was annexed to the empire of Akbar, along with Bengal.

The history of Ceylon has very little connection with that of India. Its conquest by Bijaya, the son of Sinhaváhu, has already been narrated. Its former capital, Anurádhapura was built during the reign of Panduvása, the nephew of Bijaya. The most famous of the Sinha kings was Prakramaváhu who reigned in the twelfth century. Ceylon was long subject to invasions from the Pándya and Cholá kingdoms on the mainland. Prakarmaváhu retaliated by attacking and defeating the reigning Cholá king of the time and annexing the island of Rámesvára to his territories. Ceylon was under the sway of the Portuguese, the Dutch and the English continuously from the beginning of the sixteenth century. The Sinha kings were mere puppets in the hands of the Portuguese and the Dutch, and they disappeared altogether at the beginning of the present century, when English rule was established in the island. It is now a colony of England and is politically quite distinct from India.
CHAPTER V.

Modern Hinduism (700-1500 A. D.)

We have already seen how modern Hinduism rose on the
ruins of Buddhism in India. We shall now refer to the great
teachers who reduced Hinduism to its present form.

The first resolute protest against the doctrines of Gautama
Buddha was made by Kumárila Bhatta, the commentator of the
Purva Mimánsa. He was a Deccan Brahman who flourished
in the seventh century A. D. He is said to
have resorted not only to arguments but also
to force, in vanquishing the Buddhists. Kumárila's interpretation
of the Vedic myths is an attempt to give a rational explanation
of seeming absurdities in the popular creed.

But a greater man was destined to destroy Buddhism
in India. Sankarácháryya was born at Chidambara in Kerala in 788 A. D. So
great was his genius that he was versed in the whole range
of Sanskrit studies when scarcely out of his teens, and with
wonderful argumentative power, he successfully combated his
Buddhist antagonists throughout the length and breadth of
India. He reduced the Vedánta Philosophy to its present form,
founded numerous monasteries for the propagation of his
views and wrote masterly commentaries on the Vedánta Sutras,
the Gita and other works, the mere mechanical labour of which
would have taken years in the case of ordinary men. He died
at Kedáranáth in the Himalayas at the early age of 32. Though
a Hindu pantheist, Sankara popularised the worship of Siva, and
he has come to be regarded by his followers as an avatar of
that god.

About 300 years after Sankara, another line of teachers
began to propound the doctrines of Vaisnavism, which is perhaps
the predominant form of the Hindu religion in our time. The first of them was Rámánuja who lived about the middle of the twelfth century and preached the doctrine that Vishnu, the only god, was the real creator, preserver and destroyer of the universe. He was persecuted by the Saiva ruler of the Chola kingdom, but protected by Vetáladeva (Vishnuvardhana), the then Vaiśāla king of Kaṅñāta. Rámánuja was a very learned man. Besides his celebrated treatise on the Vedánta Sutra, which he interpreted in a way suited to his own doctrines, he wrote a commentary on the Rámáyana, which is still very popular. He was very orthodox in his teachings and refused to make disciples of low caste people. He attacked the Arhata or Jaina philosophy, just as Sankara had attacked the Buddhist philosophy before his time. The spirit of reform soon spread from the south to the north of India, and in the next century, we find Rámánanda, a true apostolic successor of Rámánuja, imparting his doctrines to high and low, rich and poor, without distinction of caste, both by oral teaching and by writing in Hindi, the vernacular of the people. He popularised the worship of Ráma, the hero of the Rámáyana, who is regarded as an avatar of Vishnu. Hence his followers are called “Rámáts” or worshippers of Ráma.

Of the immediate disciples of Rámánanda the most famous was Kabira, a weaver by caste, who became himself the founder of a sect known as the Kabirapanthis. Kabira carried the spirit of reform still further and preached not only to Hindus but also to Muhammadans who had by this time (1380-1425) become an important factor in the population of northern India. His sayings are still remembered by the people as full of toleration, condemning sectarian prejudices and extolling purity of heart as the noblest offering that man can give to the Maker of all, whether Hindus or Musalmáns.

It was the age of reform throughout the world—the age immortalised by the reformation of Luther and Calvin in Europe.
We have still to mention two other Indian reformers who lived at the same time in the north-east and north-west of India and left their mark on the religious institutions of the country. Chaitanya was born at Navadvip in Bengal in 1485. He preached the doctrine of faith and love as the only way of salvation. He popularised the worship of Krishna, the avatar of Vishnu, celebrated in the Mahābhārata and other ancient works, and founded the Vaishnavī sect in Bengal, Assam, and Orissa. The other great leader was Nánaka, the founder of the Sikh sect of the Punjab. He was born in the year 1469 A. D. when the Lōdis were on the throne of Dehli, and propounded a system by which he attempted to fuse Hindus and Musalmāns into a harmonious unity.

Each of the reformers mentioned above has still many adherents. They were more or less monotheistic in their teaching. A large section of Bengali Hindus follow what is called the Sākta system, viz. the worship of Sakti, the spouse of Śiva. During the decline of Buddhism and the early days of the Muhammadan occupation, it was the dominant creed in Bengal and the neighbouring provinces.