CHAPTER V.

RATIONALISTIC AGE: 1300 to 200 B.C.

I. General Features:—The practical spirit of the Age exhibited itself, in the Sutra literature, not claimed as revealed, but admitted to be human composition. Now all learning, science and religious teachings were reduced to concise practical manuals, to enable teachers and learners to teach and learn all things and duties easily, well and for ever. Philosophy became practical, popular and gradually developed. Hindus expanded over the whole of India and Ceylon. India received a new light from the Persians and the Greeks.

In the seventh century B.C., began a very great change: old order changed, yielding place to new. Magadh rose with its highly practical civilisation composed of Aryan and Dravidian cults and culture. Sanskrit yielded to Prakrit. The sixth century B.C. witnessed a revolution in religion.

II. Extent of the Hindu World.—Aryan conquests went on with full vigour till by 200 B.C., we find India mostly reclaimed, civilised and Hinduised. Early in this Age, India falls into three circles regarded with different degrees of esteem.

The first circle contained Aryavarta—the North Indian Mid-Land, marked for spiritual pre-eminence and still regarded as the 'meet nurse' of the Indo-Aryans. The rule of conduct which prevailed there, was authoritative.
The second circle—home of the people of mixed origin, included South Panjab Sindh, Gujrat, Malwa, South and East Behar. The Panjab—the earliest home of the Ind-0-Aryans, was now backward in cultures and religion of the Gangetic Hindus.

By 1200 B.C., these countries had already become recognised as Hindu kingdoms, and Hindu civilisation and influence had gone beyond these lands to other less advanced countries.

The third circle included the land of the Arattas (Attock) in the Panjab, some countries of Southern India, East and North Bengal and Kalinga—Eastern Sea-board from Orissa to R. Krishna. A person going to these countries had to atone for the sin committed, by a sacrifice.

_Baudhayana, I. r. 2._

This was the extent of the Hindu world before 1200 B.C. In the 5th century B.C., Ceylon was conquered and colonised by an exiled Prince of Bengal, who founded the Sinha dynasty at Anu-radhapur, from which the island received the name of Sinhala.

In the same century, a large number of Aryans had colonised Southern India.

_Baudhayana, probably a Southerner and of 15th century B.C.,_ writes that portions of South India had not only been colonised but had become the seats of powerful Hindu Kingdoms and of distinct schools of laws and learning. _Baudhayana_ has high regard for Aryavarta, yet he takes care to mention the particular laws and customs of South India.
III. Literature:—(a) Sacred.—Of the numerous Brahmanas and Sutra works, only a small number have come down to us.

The Charana-Vyoha speaks of 5 Charanas of the Rig-Veda, 27 of the Black Yajur Veda, 15 of the White Yajur Veda, 12 of the Sama Veda and 9 of the Atharva Veda.

The Vedangas or 6 different branches of subsidiary studies relating to the Vedas, gradually assumed the Sutra form. They are indicated below:—

1. Sikshā (Phonetics) is the science of pronunciation. The works on the subject of the Epic Age were replaced by more scientific works of the Sutra Period, called Prati-Sākhya i.e. collections of phonetic rules applicable to each recension of each Veda.

Most of the Prati-Sākhyas are lost. We have only one for each Veda except the Sāma Veda.

Saunaka is given the authorship of a Prati-Sākhya of the Sākala branch of the Rig-Veda, which is reasonably doubted by Dr. Goldstucker. Kātyāyana (not the critic of Panini) is said to have composed a Prati-Sakhya of the Madhyandina recension of the White Yajur Veda. A Prati-Sākhya of the Black Yajur Veda and one of the Atharva Veda, still exist, but the names of their authors are not known.

2. The Kalpa Sutra is the collective name given to 3 classes of writings viz, the Srauta Sutra, the Dharma Sutra and the Grihya Sutra.

The Srauta Sutras give details of ceremonials relating to Vedic sacrifices, condensed into short treatises.
The Rig-Veda has 4 such books called Asvalayana and Sāmkhāyana. The SamaVeda has three called Māsaka, Lātīyāyana and Drāhyāyana. The Black Yajur Veda has 4, called Baudhayana, Bharadvāja, Apastamba and Hiranya Kesin. The White Yajur Veda has one called Katyayana. All these works are left entire.

The Asvalayana Sutra is divided into 12 chapters. Asvalayana was a pupil of illustrious Saunaka (fl. 1300 B.C.). The teacher and the pupil are said to have jointly written the last two books of the Aitareya Aranyaka. Dr. H. Oldenberg thinks that the short and metrical fourth book of the work probably belongs to an ancient age, while the 5th or the last book, is genuine Sutra style was the work of Saunaka and Asvalayana.

This reveals the curious fact that the earliest Sutra works are connected with the last Brahmana works of the Epic Age.

After Pārśara and Vyasa, Saunaka, is another colossal figure in the field of ancient Hindu letters. He flourished about 1300 B.C. He was priest to Janamejaya Pārkhshita in his famous horse Sacrifice. Many of his pupils were distinguished scholars.

The Sāmkhāyana Sutra is divided into 18 chapters. Prof. Weber supposes that this Sutra belongs to Western India, as the Asvalayana to the Eastern.

The Māsaka Sutra is only a tabular enumeration of prayers relating to different ceremonies; the Satyayana gives the views of various teachers. These two are connected with the Tāṇḍya or Panchavinsa Brahmana.
LITERATURE: DHARMA, SUTRAS.

of the Sama Veda. The Dhaityayana and Satayana are almost alike.

The Sutras of the Black Yajur Veda have been chronologically arranged as those of Baudhayana (perh. 13th century B.C.) Bharadvaja (perh. 12th century B.C.) Apastamba (prob. 9th century B.C.) and Hiranyakesin, perh. 8th century B.C., Dr. Buhler has recovered the lost Bharadvaja Sutra.

Katyayana, son to Gobhila and a pupil of Saunaka wrote a Srauta Sutra of the White Yajur Veda in 26 chapters. He strictly followed the Satapatha Brahmana and the first 18 chapters of the work correspond with the first nine books of the Brahmana. Both Latyayana and Katyayana allude to Brahma-bandhus of Magadh, supposed by some to be the first Buddhists but really inferior Brahmins (according to annotator Karka) who had entered Magadh early and were denounced by the Brahmins of Mid-land.

2. The Dharma Sutras present to us the manners, customs and the laws of the times. They aimed at making the Hindus good citizens, while the Srauta Sutras show us the Hindus as worshippers.

The ancient Dharma Sastras were condensed into concise Dharma Sutras of this Ag. and transformed into the metrical law-books of the Pauranik Age. The original Sastras were in prose, sometimes in prose and verse and the later codes are in continuous verse. The Dharma Sutras implanted in the minds of all, especially young learners, their religious, social and legal duties.
Most of the Dharma Sutras are lost and not yet recovered. Manu's early Dharma Sastra was condensed into a Dharma Sutra with suitable additions and alterations called the *Old Manu* which is discernible even in the present code. Manu's Dharma Sutra is lost and not yet recovered. As references to Manu are frequent in the Sutra literature, it is doubtful that he was held in high honour in the Age. Of the existing Dharma Sutras, Vasista belongs to the Rig-Veda, Gautama to the Sama Veda, Baudhayana and Apastamba belong to the Black Yajur Veda. These works have been translated by Dr. Buhler.

Gautama, author of Hindu Logic, flourished in the 15th century B.C. It is said that Vyasa had pointed out to him several mistakes of his Logic. Enraged at this, Gautama took a vow not to see Vyasa's face again. With soft and humble words, Vyasa, however, propitiated the old logician who then pleased, looked at him with down-cast eyes. This earned him the new name of *Aksha-pida*, from *akshi*, eyes and *pada* foot. This Gautama wrote a Dharma Sastra, afterwards condensed and codified into the Gautama Dharma Sutra.

Vasista also wrote a Dharma Sastra, changed into a Dharma Sutra later on.

Baudhayana indeed flourished in the early part of the Sutra Period. He had transferred a whole chapter of Gautama's into his Sutra. The same chapter is found quoted in Vasista's Sutra also.

One Apastamba, the writer of a Dharma Sastra
belonged to the Epic Age. The Sutrakāra Apastamba probably flourished in the 9th century B.C.

Dr. Buhler, translating the Dharma Sutra of Apastamba states that Apastamba was probably born or naturalised in the powerful Andhra kingdom of South India, with its capital near Amarabati, on the lower Krishna and founded his Sutra school there. His date is supposed to be the 4th century B.C. Mr. R. C. Dutt gives it as 5th century B.C. Apastamba speaks of the six Vedangas, the Prior Mimansa and the Vedanta philosophy &c., from which and other reasons we conclude that Apastamba lived in the 9th century B.C. or there about.

The Grihya Sutras give the rules necessary to fix the details of domestic rites and social ceremonies performed at marriage, at child-birth, at his first feeding, at his assuming studentship &c.

We still practise those rites and ceremonies almost unaltered in names and styles.

The Asvalayana and Sankhya-Grihya Sutras belong to the Rig-Veda. The Paraskara Grihya Sutra belongs to the White Yajur Veda along with the Khādira which is an abstract of Gobhila Grihya Sutra of the Sama Veda translated by Dr. H. oldenberg. Gobhila's work is edited by Pandit Satyavrata Samasramin with excellent notes.

In most cases we have only fragments of the Sutra literature left.

The entire Kalpa Sutra of Apastamba, still extant, has 30 sections. The first 24 of these deal with Vedic
sacrifices; the 25th gives the rules of interpretation, the 26th and 27th treat of the domestic rites, the 28th and 29th contain the Dharma Sutras (Civic laws) and the 30th section—the Sulva Sutra, "rules of cord" has the geometrical principles applied to the construction of varying altars of the Vedic sacrifices. Dr. Thibaut first published these to the Western world. Dr. You Schrader had concluded long ago that Pythagoras learnt his mathematics also from India.

3. Vyakarana (Grammar)—The great fame of Panini eclipsed that of all other grammarians of the Age. His Ashtadhyayi i.e. A Grammar in Eight Lectures said to be the 'shortest and the fullest grammar in the world,' was in fact an abridgement of the Mahesav Grammar and was meant to serve both secular (Bhasha) and sacred (Chanda) literature. He was born at the village Saulkura in the ancient kingdom of Gandhara now North West Frontier Province of India. He was the last of the Vedic grammarians. His father was Devala and mother Dakshi. It is said that while at school, he was very dull and so turned out. Being highly aggrieved, he did not return home, but went to a part of the Lower Himalayas where he worshipped Siva for some-time with great devotion and acquired great brain-power. Afterwards, he not only compiled his grammar, but also wrote a poem, a work on Siksha i.e. Phonetics and a work on Gana in which he derived the entire language from a few roots. Being a man of the extreme North West, he knew little of the Brahmanas, Aranyakas and the Upanishads composed mostly in the Gangetic
DATE OF PA'NINI.

valley. Yuan Chwang found Panini's image worshipped and his grammar school thriving in the North West.

A curious "battle of books" was waged by scholars about the date of Panini whom Dr. Goldstucker and most of the scholars have placed before Buddha. Prof. Max Muller and Dr. Hoernle place him in the 4th century B.C., relying on a statement in the Kathā-Sarit-Sagara, BK. IV. 20-21-22, which has the following:—

"Panini, his critic Katayana and other boys read in the school of preceptor Varsha at Pataliputra. Finding Panini dull, the preceptor's wife turned him out of the house; thus expelled, Panini, wounded, went back not to his house but to the Himalayas where he obtained great power through the grace of Siva and then composed many works." Vide also Agni Puran, Chap. on Phonetics.

We think that Panini flourished about 800 B.C.; his hostile critic Katayana lived in the 5th or 4th century B.C. and his defender Patanjali lived in the 2nd century B.C.

We advance the following grounds in favour of our proposed date:—(i) Sanskrit was a spoken tongue in the time of Panini. (ii) As the last of the Vedic grammarians, he stood in a transition period when Chhandas (Vedas) and Bhasha (secular Sanskrit) were both current. (iii) Some grammatical compounds, such as Dvigu and Bahuvrihi reveal the pastoral condition of society. (iv) In Panini's time, Chhanda (Vedic Sanskrit) was in its last stage and Bhasha ceased to be spoken in its purity; some words were corrupted and
new words used. The obsolete Chhanda, living Bhasha (literary and polished tongue) and Apa-bhransa i.e. rude and uncultivated cant of Panjali's time, show that Panini lived about the middle of the Sutra period.

(v) His general ignorance of the Gangetic Valley and its sacred literature.

(vi) His distinction between a native place and a place of residence in IV. 3. 89 and 90, shows that a spirit of adventurous emigration and colonisation strongly prevailed.

(vii) The Valley of the Indus was the scene of great activities in Panini's time, though some explorers had penetrated into the Valley of the Sone in the East (IV. 1. 43).

The power and suzerainty of one Kshatriya Prince is recognised (V. 1. 41.)

He speaks of Valhika and its many towns (IV. 117) of Sankala and Kapisi (IV. 2. 75 and 99) of the Panjab, Sindh, Paraskara (Thala Pankara) and Kachchh (Kutch, an island) IV 3. 133 and IV. 3. 10; of the Kuras and Madras of the Panjab; of the Bharatas of the East (IV. 2. 130-31 and II. 4. 66); of colonies in Kamboja, Sauvira, Magadha and Kosola (IV. 1. 125; IV. 1. 148-170-171); of Usinara beyond Campila (Cabul) home of excellent blankets. Cabul is called Campila in the Vaisnavayi Sankhita. XXII. 18.

Foreign opinions on Grammar and phonetics—"It was in philosophy as well as in grammar that the speculative Hindu mind attained the highest pitch of its marvellous fertility." (Prof. Weber).
Prof. Wilson speaking of the Yajur Vedic Pratishakhyas says, "No nation but the Hindus, has been yet able to discover such a perfect system of phonetics."

Mr. Tompson, Principal, Agra College says "The creation of the consonants in Sanskrit is a unique example of human genius."

Prof. Macdonell holds, "We (Europeans) are still far behindhand in making even our alphabet a perfect one."

Prof. Max Muller says—"That an entire language is based on a few roots is a truth not known to Europe before the 16th century A. D. In India, the Brahmans knew it long long ago."

4. Nirukta. The names of many writers on Nirukta (Vedic Glossary) are found in Yaska (prior to Panini according to Dr. Goldstucker and others) who, however made his work a philological one by adding useful notes, comments and explanations.

5. Chhandas (Metre) The Vedas, the Aranyakas, and the Upanishads have even whole chapters devoted to Metre. But the first scientific treatment of the subject is met with in the Sutra Literature. Some chapters are devoted to the metre of the Rig Veda at the end of the Pratishakhyas. The Nidana Sutra in 10 propathakas discusses the metre of the Sama Veda.

6. Jyotisha or Astronomy also received a practical treatment in the period to convey a knowledge of the heavenly bodies necessary for fixing the time for sacrifices and to establish a sacred calendar. Astrology was coming into use.
Astronomy was used for religious purposes, for medical discoveries, for learning men’s fortune, and the evils of weather, crops &c.

In a work of Baudhayana, we first come across the mention of the Solar Zodiac. Colebrooke thinks that the Hindus took hints of it from the Greeks. We have discussed it in a previous chapter.

Another class of works called the Anukramani (Index to the Vedas) belongs to this Age. Saunaka wrote several Anukramanis of the Rig Veda, of which one is still extant. His Vrihad devatā is a voluminous Anukramani. His pupil Katyayana’s fuller works replaced the preceptor’s. Katyayana’s Anukramani of the Rig Veda gives the first words of each hymn, the number of verses, the name of the poet; the metre and the god.

The Jain sacred literature is yet little known. The Buddhist ‘Three Pitakas’ i.e. Books on morals and rules of conduct were compiled about 375 B.C. Early Buddhism had no books on metaphysics.

Secular Literature:—

The Sanskrit Epics and the Puranas were explained to females, Sudras and the Dwija-bandhas i.e. fallen Brahmanas. So, these works grew up till they attained their present shapes, probably in the 5th century B.C.

Drama of high antiquity, was especially cultured in this period. Instructive episodes from the Puranas and the Sanskrit Epics were enacted before the public on festive occasions. Two disciples of Buddha once performed a play before their preceptor. Patali has
preserved the names of two early writers on Poetics viz. Siñhali and Kramasva. Many acts of Buddha’s life were performed.

Chánakya’s Art of Government, ii. 27 mentions stage, actors, actress &c. There is proof of dramatic performance in the Sita Vengra and Jogimara Cave Inscriptions in Central India. The Mahābhāshya of Patanjali (150-140 B.C.) mentions the two plays Bāli-bandha and Kausā-vadha.

The hostile critic of Panini, I mean Kātyāyana wrote his Vārttika probably in the 5th or 4th century B.C. This Kātyāyana Vararuci, a Brahman and son to Sūmadatta a native of Kausambi, became a minister to Nanda Rājā and wrote a Pāli grammar. Towards the close of the 4th century B.C., Chánakya wrote his Artha-Sastra (Art of Government) in 3 Books and a Niti Sāstra (A Book of Worldly Wisdom). The books show high learning, vast experience, useful informations and sound business-like ideas. His statements are confirmed by Megasthenes.

His brother Vatsyāyana wrote before 300 B.C. his Kāma-Śāstra, a Treatise on Fine Arts &c.

Hindu Poetics of Bharata was finally compiled before 200 B.C. Prof. Cowell says that it proves the previous existence of many plays.

Some of the Jātakas i.e. Birth-stories of Buddha were probably composed in the 3rd century B.C. The Gāthā portion of the Lalita Vistara, a poem on Buddha, was written before 200 B.C.
Tales and Fables.—

A good deal of our secular literature of the Age is lost, being replaced by later works. Tales and Fables did certainly exist in the Period, that found their way abroad along with religion, philosophy &c. The Tales of Æsop (6th century B.C.) were compiled from them.

Elphinstone remarks—"In both of these compositions, Hindus appear to have been the instructors of all the rest of mankind. The most ancient Tales of Bidpai i.e., Śidhāpatai, have been found almost unchanged in their Sanskrit dress and to them almost all the fabulous relations of other countries have been clearly traced.

"The complicated scheme of story-telling, tale within tale, is also of their own invention. "Hindu tales show no taste for description (like Arabian and Persian), but simplicity, spirit and interest."

History of India, 9th Ed. P. 172.

§ Language.

We have said in a previous section that Sanskrit was made by the Deva Aryans (20th century B.C.)

Hence it is often called Deva Bhāṣā i.e., tongue of the Devas. This Sanskrit also admits of 3 stages viz., Old, Middle and Modern.

The original Aryan tongue, loose and irregular, was called Brahma Bhāṣā or Bāhika Bhāsha (the older form of classical Sanskrit, according to Dr. Macdonell) from which somoros Sanskrit was evolved by the Devas, had been brought to India by the Rishis who composed
the entire revealed literature in that ancient tongue, as a departure from that was deemed heretical. That *Brahma Bhasha* also had passed through several stages. Tiiti 1400 B.C. *Brahma Bhasha* was used in sacred and Sanskrit in all profane literature. Besides, there is evidence to show that there had been several Prakrits before 1400 B.C. The Ramayana states that Rama had good knowledge of many plays containing Prakrit elements. Yudhisthira had built his new town of Indraprastha near modern Delhi and filled it with Brahmins, merchants &c. versed in Sanskrit, Prakrit and other dialects.

Most of the hymns and prayers of the Vedas, are composed in rustic and irregular dialect : but the language, metre and style of a particular hymn in one of the Vedas furnish internal evidence that their composition in the present arrangement took place after Sanskrit had advanced from its ruggedness to the polished and sonorous language in which the mythological poems, sacred and profane, have been written.

*Colebrooke.*

“From the Vedas to Manu, from Manu to the Puranas, the change is the same as from the fragments of Numa to the 12 Tables and from those to the works of Cicero” —Sir William Jones.

The historians of Alexander used Indian names easily resolvable into Sanskrit. They do not allude to a sacred tongue distinct from that of the people. So it seems that Sanskrit was spoken in the 4th century B.C. But in the earliest Sanskrit dramas women and unedu-
cated people speak in Pali or Prakrit, while Sanskrit is reserved for the higher characters.

Prof. Max Müller says, "It is from the Prakrit and not from the literary Sanskrit that the modern Vernaculars of India branched off in course of time."

*Science of Language, and series. Sec. 1.*

But Kātyāyana in his Pali grammar advances a contrary theory:—"Pali is the origin of all the Indian languages: Sanskrit and other dialects are derived from it."

The Sinhalese call Pāli Māgadhi, being used in pali (village), it was called Pali i.e. vulgar tongue, a loose and corrupt form of Sanskrit.

Pālīṣa was a name of ancient Magadh. So, Pañci = Pañciy = Pāli was the tongue of Magadh. Buddhists hold that Māgadhi is the original tongue. It is current all over. Formerly it was a spoken language. In the time of Buddha, it became written and assumed a literary dignity.

Primeep, Muir, Wilson, Burnouf, Lassen and other scholars say "Pali is the eldest daughter of Sanskrit. From Pali, the other vernaculars of India are derived. The language of Asoka used in the edicts, proves this. From the Himalaya to the Vindhya; from the Indus to the Ganges, Asoka used a language intelligible to all, with slightest variations."

Cunningham divides that tongue into 3 groups viz., Panjabi (West Indian), Ujjaini or (Central Indian) and Magadhi (East Indian). But doubtless, these three are one and the same; only for pronunciation, r is changed into l &c.
Prinsep calls the Asokan language a cross between Sanskrit and Pali. Wilson calls it distinctly Pali. Lassen agrees with Wilson, but adds moreover "Pali is the eldest daughter of Sanskrit. When Sanskrit ceased to be a spoken tongue, Pali first came to be used in North India. Mr. Muir also endorses that statement. The Buddhist works of the 3rd century B.C. collected from Ceylon, show the same Pali as was used by Asoka in his declarations. In the Rationalistic Age rose the Buddhist literature and Pali flourished side by side with the Sanskrit Sutra literature. Pali followed Sanskrit and not the Prakrits.

Alphabets:—Brāhmī was the earliest alphabet of the Deva-Aryans. It came to India and in time gave rise to three viz, Śāradā Srijarsha and Kutila. The Sama-vāya Sutra of the Jains mentions 18 alphabets. The Nandi Sutra of the Jains speaks of 36 and the Lalita Vistara, a magnified life of Buddha gives 64 different alphabets, as follows:—Brāhmī, Kharostri, Pushkara-sari, Anga, Banga, Magadhi, Mangalya, Manushya, Anguliya, Sakari, Brahma-ball, Dākvr, Kini, Dakshin, Ugra, Sankhya, Anuloma, Ardha- Dhanu, Darada, Khasya, China, Huna, Mad ákshara, Vistara, Pushpa, Deva, Naga, Yaksha, Gandharva, Kinnara, Maharaga, Asura, Garura, Mriga-Chakra, Chakra, Vāyu-Murat, Bhauma-deva, Antariksha, Utata-Kura, Aparā-Gauradi, Purva-Videha, Utkshepa, Nikeshepa, Prakeshepa, Sāgara, Braja, Lekha-Pratilekha, Anudruta &c., &c.
§ IV. Religion—Philosophy—Learning.

Religion.—Hinduism, Jainism, Buddhism, and Atheism were the chief religions of the Age.

Hinduism appears to have had then three forms viz, Vedic Hinduism, Philosophical Hinduism and Popular Hinduism.

The efforts of Krishna, Jaimini, Vyasa and Yudhishthira had revived the Vedic religion with its true spirit and elevated morals; but the impetus lasted several centuries only. By 600 B.C., the Vedic religion became a mere bundle of lifeless rites and tenets.

Thoughtful Hindus still paid a nominal regard to the Vedic religion but they were rather sick of the rites and sought pure wisdom. Thus philosophical Hinduism was making rapid strides among the thoughtful people.

The lightless mass followed Popular Hinduism which consisted of the minor Vedic rites, the worship of gods and goddesses such as Siva, Indra, Sun, Durga, Shashthi, Sarasvati &c., idol-worship, pilgrimage to sacred places &c., introduced by Vyasa. The Varnasrama Dharma i.e. 4 castes with respective duties were well organised.

Prince Samba, a son of Krishna, being cured of his leprosy by worshipping the Sun-God, brought a colony of the Sakhali Brahmins from beyond India to conduct the Sun-worship at Mooltan (Panjab). This Sun-Temple became as holy as the Temple of Jagannath (Lord of the World) at Puri (Orissa) in our own times. Yuan
Chwang visited it in the 7th century A.D. as will appear from the following:

"At Mula-Sambhura, (probably Skr. Mulasthan-Sambapura), there are convents mostly in ruins and 8 temples one of which, that of the Sun is one of unusual splendour. The statue of the god is of pure gold and the temple from its first founding has never ceased to resound with continual music and it is always lighted up brilliantly at night."

As the country now enjoyed peace, the Brahmans became eager to Hinduise the anti-Aryan people of India and in it, perhaps they succeeded a good deal. Vyasas's Puranas and the Mahabharata, written for women and Sujras, were daily made popular amongst the mass. "The Brahmans tried to gain power over and regulate with their precepts, the state and law and civil life in all its manifestations." Hist. Hist. of the World)

Jainism.—Neminath, an uncle to Krisna and the 22nd Tirthankara of the Jains, flourished sometime before 1400 B.C. His reformed religion lasted some five centuries. Next came Parshva-natha (850 to 750 B.C.), the 23rd Jain Reformer, son to king Asvasena and queen Bumadevi of Benares and son-in-law to king Prajapati of Oudh, refused royalty, lived as an ascetic and attained pure wisdom at Benares. Then he began to preach. His Jainism once prevailed from Bengal to Gujerat. The districts of Maldah and Bogra in North Bengal were great centres of his faith. His converts were mostly from the depressed classes. He died on the Sumheta or Patesnath Hill in the Hazaribag District,
at the age of 72-70 (solar), 230-223 solar years before the death of Mahavira in 527 B.C. In Rajputana, his adherents grew very powerful and oppressed the Hindus in many ways. There were, however, great and noble persons of the warrior caste who preached religious of reason, good morals and universal love. The 6th century B.C., is marked by a great flourish of religion. Vardhamana Mahavira (597-527 B.C.) reformed Jainism. He was born about 30th March of a royal family: his father was king Siddhartha of Pawana and mother queen Trisala; married Yasoda, princess of Samvira city: had a daughter called Priya-dasana married to Jamali, a disciple of his: lost his parents at 23, lived for 2 years with his eldest brother Nandi-Vardhana: renounced the world at 30, practised yoga for 2 years: then preached chiefly in the Gangetic Valley: had been even to many wild people to preach but was scolded and persecuted: next went to Kausambi. Satyanika was king there: much respected here: many adopted his doctrines. Here after 12 years' severe Yoga, he became enlightened: had 11 chief Brahmin converts: died at 72-70 (Solar) at the capital of king Hastipala of Apa-pura. His sect is called digambara (naked), now raktambara i.e. red-robed, as they wear a piece of red cloth. His main lessons are:—(i) The senses cannot be the seat of wisdom. (ii) The Law of Karma must be admitted. (iii) A being is a reality, not an illusion. (iv) The Next World must be admitted. (v) Slaughter of animals is the greatest sin. (vi) What cannot be cured must
be endured. (vii) Willful mortification of the body is improper. (viii) Truthfulness, sincerity and good conduct are essentially needful. (ix) Stealing is the foulest deed. (x) Pure conjugal love. Due control of all earthly desires.

Buddha the great Hindu Reformer (564 to 487 B.C.): He came of the Śākya clan, a minor branch of the Solar dynasty of Ayodhya. His father was Suddhodana, king of Kapilavastu in Nepalese Terai and mother was Māyādevi who died a week after his birth at Lumbini Park, Skr. Ramya-bana, now Rumin Dei. He was nursed by queen Gaurijā, his mother’s sister and was therefore called Gautama. From his youth up, he felt keenly for the suffering humanity. At 19, he married fair Yasodharā. At 29, a son was born to him. Then disgusted with the world, he turned an ascetic, came down to a hill near Rajagriha and carefully studied the Hindu philosophy with two Brahmans there; he next went to a village near Gayā, sat under a tree for 6 years to realise all spiritual truths by personal thinking. Here he discovered the True Wisdom he sought and became Buddha i.e. the Awakened.

He began to preach at Benares. His reformed religion was:—(i) Indirect belief in the immortality of the soul, law of Karma (action), and transmigration of the soul. (ii) Rejection of all rites and rituals, of the caste system, of a popular idea of God. (iii) Culture of love, truth, charity, forgiveness, absolute purity in life, thought and speech. (iv) Regard for animal life in any form. (v) Following the Golden Mean between
a gay life and an austere life. From these it is no paradox to say that Buddha himself was not a Buddhist. After some 2400 years i.e. from 2550 B.C. to 550 B.C., he was the only Hindu who gave a correct exposition of our true religion. His tenets, his order of monks, his missionary spirit, his Nirvana were Hindu but not his. Only earnestness—vehement—awakening was his—all new and all his own. Hindus have recognised him as an incarnation of their Deity. At Sarnath (Benares), his former 5 disciples were his first converts. In three months, the number rose to 60. Afterwards, Kasyapa with his 500 disciples was converted. Bimbisara, though not initiated, shared his faith and made the gift of Venu-bana to the Buddhist Order. He next visited Kapilavastu and converted the royal family. He comforted his father and wife. His wife turned a nun. His son Rahula, brother Ananda, brother-in-law Devadatta, Aniruddha were converted. He preached 46 years at Rajagriha, Kausambi, Sravasti Vaisali, and Kushinagar. His friends:—(i) Udayana, king of Kausambi and Ghoshira, a rich merchant. (ii) Bimbisara of Rajagriha. His son Ajatasatru was at first a foe but afterwards a friend. (iii) King Prasenajit of Sravasti; the merchant Sudatta purchased Jetu-bana for Buddha. (iv) The Licchhavi king of Vaisali made him a gift of Mahavana. At the age of 77 (solar), he died in the sal wood at Kushinagar. The Mallas of Kushinagar and his disciples cremated him decently. After that, his relics were distributed. His rebellious disciple and brother-in-law Devadatta founded the Ajivika sect (a rigid Jain
form). Fa-Hian saw his followers in the 5thc, A.D. The Materialists also existed in those days. "Buddhism did not thrive in India owing to its abstractness and morbid views of life, as well as by the competition of Sivaism and Vishnuism. But in modified form, it has flourished in a greater part of Asia." (Hist. Hist. of the World, Vol. II.) Over 1/3 people of the world still profess Buddhism.

Prof. Rhys Davids says, "Buddhism is the product of Hinduism. Gautama's whole training was Brahmanical. He probably deemed himself to be the most perfect exponent of the spirit as distinct from the letter of ancient faith."

Is Buddha indebted for his lessons to the Brahmins or to the six previous Buddhas? Our answer is "Certainly not." The Rig-Veda VIII. 49. 2-3-4; the Yajur Veda XIX. 30; XIX. 77; XXXVI. 188; I. 5; the Satapatha Brahmana I. 1; XIV. 4, and some verses of the Atharva Veda also contain the lessons of Buddha. Later on, Gautama and Vasitha give the same morals. Prof. Oldenberg says in J. A. S. B. 1913, "Buddha and the Old Buddhism are the true descendants of that Yajnavalkya whom the Vrihad Aranyaka places before us."

Yet we must say that Buddha was in no way indebted to the former six Buddhas if they had existed at all, nor to the Hindu moralists spoken above. Historically, Buddhism may be regarded as the happy combination of the inward tendency of the Upanishadic wisdom and the outward practicality of Magadh.
Buddha consciously set himself up not as the founder of a new religion, but as an ardent Hindu reformer. He believed to the last that he was proclaiming only the ancient and pure form of Hinduism corrupted at a later date. Hindu Sannyasins—Bhikshus—Sramanas, in the last stage of life, followed the faith of renunciation and morality, knowing no castes, rites, attachment &c. Hindus aimed at the supreme Bliss through different stages of life; while Buddha was eager to bring that Bliss—Nirvana—within the reach of all at once. Hindus regarded the Old Buddhism as one of their sects.

Philosophy.—The original works on Hindu Philosophy are long lost, but they were given a Sutra from in the Rationalistic Age. So they are still called Sánkhya Sutra, Yoga Sutra, Nyáya Sutra, Brahma Sutra &c. “The abstract questions of matter and spirit and creation &c. were dealt with, not as in the Upanishads in guesses and vague speculations, but with marvellous acumen and relentless logic. Learned men still paid a nominal regard to the Vedic Sacrifices, but it was only half-hearted. Hence thoughtful men leaned more towards wisdom than to ritual religion.

Learning.—Learning ever valued by the Indians, was in a sound and flourishing state. At Taxila, the then chief centre of learning, were taught the Vedas, the 6 Vedangas, philosophy, law, medicine, mathematics, military science, puranas, history, magic, astronomy, prosody, philology &c. Provisions were made for a general diffusion of knowledge among all classes of
people. Subscriptions were raised by the rich to maintain Orphanage &c. The two Sanskrit Epics and the Puranas then composed in Pali (acc. to Mr. Justice Fargiter), were explained to women and lightless mass.

The culture of medical science was highly satisfactory. Jivaka, royal Physician to Bimbisāra, King of Magadha, had studied medicine with Prof. Atreyā at Taxila. At the close of his studies, he was required to study all the medicinal plants within 15 miles of Taxila. The works of Susruta, Charaka (Gk. Xārch) and others were in general use. Susruta was well-versed in medicine, anatomy and surgery. He has given a detailed and accurate account of the number of nerves, bones, and sinews of each part of the body. W. Harvey discovered the circulation of blood in the body in 1627 A.D., but Susruta had discovered it long long ago. He says that 175 veins carry blood to the system. These veins rise from the liver and the spleen and spread to all parts of the body.

Surgery (Skr. Sālyā) excelled in Ancient India. The Mahabh. Effort Book, tells us that both parties were busy collecting the ablest surgeons, surgical instruments, bandage, medicines &c. against the coming war.

Susruta’s eight-fold divisions of surgery learnt from Divodasa, are Chhedana, cutting; Bhedana, piercing; Lekhāya, stripping off skin; Rekhāya drawing out impure blood; Eshya, probing; Akārya, taking out stones &c. from the body, Bisrava, bleeding by operation; Siwana sewing. Susruta speaks of 127 different instruments and of 14 different kinds of bandage. Various kinds of
Forceps, Probes and Speculum were used. (Vide Susruta, Sutra Part Chap. VII and VIII.) The Buddhist missionaries called Sthavira-putra gave the Greek word Therapeutics. English surgery and hospital probably originated from Skr. salya and swāsthya-sāla (a house for repairing health).

Hindu Learning &c. Abroad.—The Egyptians, the Arabs, the Assyrians, the Jews took from India not only commodities and building materials, but also Indian cult and culture. The Phoenicians gave a larger currency to them in the West.

Hindus and Egyptians,—"Of all ancient nations, the Egyptians are the one whom the Hindus seem most to have resembled"—Elphinstone, P. 52.

The points of resemblance are set forth by Prof. Heeren in his Historical Researches (Asiatic Nations) Vol. III. P. 411 to the end. Alexander and his Generals noticed the caste system in Egypt (4th Century B.C.)

Hindus and Greeks.—Elphinstone calls the Early Hindus far superior to the Greeks. (P. 52).

"Their internal institutions were less rude; their conduct to their enemies more humane; their general learning was much more considerable, and in the knowledge of the being and nature of God, they (Hindus) were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens, (P. 52-53)."

"Hindu civilisation was original and peculiar. This early and independent civilisation was probably a misfortune to the Hindus. For they grew blind, learned
to revere their own and were averse to novelties." We cannot give our full assent to this remark: Progress depends on mutual interchange of ideas. Whenever the different parts of the world were brought together by commerce or politics, then each country gave and received light, life, cult, culture in any form. Hindu wisdom once influenced the Egyptian and the Assyrian empires. The Phoenicians took eastern culture to all lands. Indian wisdom and religion were carried over the world by the Persian Empire. The Greeks, the Romans, the Buddhists, the Hindus, the Arabs and the English have taken and spread, Indian religion and metaphysics at least in foreign land. In return, India also had many useful lessons from abroad.

We are sure of an Indo-Hellenic intercourse, however weak and interrupted, long before Alexander. The Greeks first had the Indian wisdom from the Phoenicians. Homer, Thales, Anaximander give the first glimpses of India and the Indian thought. Von Schrader, Schlegel, Dr. Enfield and others think that Pythagoras and others came out to India to learn. Dr. Macdonell believes in the historic possibility of the Greeks having been influenced by Indian thought through Persia. (Hist. of Skr. Lit. P. 422) Pythagoras had his doctrine of metempsychosis, asceticism, vegetarian principles and mathematics, from India direct or from Indian philosophers in Persia. (Macdonell.) The large part played by numbers in his metaphysical system is a noticeable point. He had his lessons on geometry from the Hindus.
Geometry as a science originated with the early Hindus in their construction of various altars. They made considerable progress at least 800 B.C. The Srauta Sutras of the Yajur Veda have Sulva Sutras i.e., rules of the cord,” the earliest geometrical operations in India. The Taittiriya Samhita (V. 4. 11) describes various altars. The Kalpa Sutras of Baudhayana and Apastamba have a chapter on geometry. Great skill is shown in the demonstration of various properties of triangles. Area is expressed in the terms of the 3 sides (unknown to Europe till published by Clavius in the 16th century A.D.). The ratio of the diameter to the circumference is given and is confirmed by the most approved labours of Europeans. It was not known outside India until modern times.

The Chaturasra—Syena, a falcon-shaped altar built of square bricks, was the most ancient. The Vaktra-pakha Vyasa-puchchha Syena is a falcon-shaped altar, with curved wings and outspread tail. The Kenkachit is a heron-shaped altar with two feet. The Alajachit is very similar to it. Various Chitis (brick-built altars) are mentioned: some are curved, some are angular, some circular and others tortoise-shaped &c.

Dr. Thibaut says, "Squares had to be found equal to two or more given squares or to the difference of two given squares; oblongs had to be turned into squares and squares into oblongs; triangles had to be constructed equal to given squares or oblongs; and so on. The last task, and not the least, was that of finding
a circle, the area of which might equal as closely as possible that of a given square."


Pythagoras certainly learnt the theorem viz., "the square of the hypotenuse is equal to the squares of the other two sides of a right-angled triangle," from India where it was well-known at least 2 centuries before, as will appear from the two rules:—(i) The square on the diagonal of a square, is twice as large as that square. (ii) The square on the diagonal of an oblong is equal to the squares on both its sides."

Some important propositions are shewn below:—

1. To describe a circle equal to a given square: Draw half of the cords stretched in the diagonal from the centre towards the line due east; describe the circle together with the third part of that piece of the cord, which will lie outside the square. [The result is approximately correct.]

2. To turn a circle into a square: Divide the diameter into 8 parts and again one of these 8 parts into twenty-nine parts; of these 29 parts, remove 28 and moreover the sixth part of the one left part, less the eighth part of the sixth part. i.e. $\frac{1}{8} + \frac{1}{29} - \frac{1}{29 \times 6} - \frac{1}{29 \times 6 \times 8}$ of the diameter of a circle is the side of a square, the area of which is equal to the area of the circle.

3. To find the value of a diagonal in number, in relation to the side of a square. Increase the measure by its third part, and this third part by its own

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fourth, less the thirty-fourth part of the fourth. If $\sqrt{2}$ represents the side, the diagonal will be $1 + \frac{1}{3 \times 4} = 1.414213$. The real value is $\sqrt{2} = 1.414213$.

Hindu Geometry of the Age seems to have involved even Mensuration and Trigonometry.

As the Brahminas found out that they could express all geometrical truths by arithmetic and algebra, and as they began to worship images in the next Age, requiring no more altars for Vedic rites, they neglected Geometry, but the Greeks, borrowing the science from India, soon excelled in it. Hindus, however, shone in Rāsi, science of numbers, by their long-discovered Decimal Notation of which the ancient Greeks and Romans were almost ignorant.

In the science of Grammar, Hindus are still unsurpassed in the world. The entire Sanskrit language was resolved into some 1800 roots before 900 B.C. Panini also gave a like resolution. Discovery of Sanskrit (1780 A.D.) has enabled the great European Scholars to discover Philology. Bopp, Grimm, Humboldt and others have reduced the Aryan tongues to the same roots into which Panini had resolved Sanskrit in the 9th century B.C.

The chapter on Indo-Persian Relations is still dark, though partially illumined of late years by Dr. Spooner and others. Hindus and Persians were once one people. There was intercourse between the two. Indian influences were in Ancient Persia. The Sun-
worship in various forms was current there. A plate
discovered by the German Scholar Hugo Winckler,
states that 3300 years ago i.e. in 1385 BC., in a treaty
between two Kings of Babylon, mention is made of
their gods Mithra, Varuna, Indra &c., in course of other
things. N. W. India was conquered by Darius in 512
B.C. Even before this, Hindu learning, religion, wisdom
&c., had spread in Persia and thence to Europe. The
Persians also came to India to settle, to trade, to travel
&c.. The Persian Empire was the most powerful,
brilliant and model to the world from 550 to 330 B.C.
Doubtless, Persian influence on India was great then.
Indian wisdom was also reflected in the philosophy
of Confucius of China (6th century B.C.)
Kanádi’s Theory of Atoms (modern electrons or
protyles) was published in Greece by Democritus about
440 BC. and afterwards proved also by Epicurus. Dalton
has published the same in modern Europe.

ADMINISTRATION.
The Sutra works of Gautama (X.), Vasista (XIV.)
and Apanamba (ll. 10. 25.) the Pali works, Chanakya’s
Artha Sútra (Art of Government) and the Greek
Accounts of India, show the highly organised system of
administration, at least in some Kingdoms of India. Of
course, the system continued, as it was in the Epic Age,
with the change that the studly and warlike manners
of the former were replaced by more luxurious, effeminate
and sophisticate habits of the Rationärstic Age. Chanakya
and Megasthenes give us a general account of the
careful system of administration under the Hindu rulers of the Age.

The city of Pataliputra was administered by six bodies of 5 members each. The first looked to the industrial arts; the second, to the entertainment and convenience of all foreigners, giving them lodgings, escorts on the way, medicine when sick, burial when dead and sending their property to their relatives. The third looked to the vital statistics, registering all births and deaths; the fourth, to trade and commerce, examining weights and measures, seeing that the products were sold by public notice. On payment of a double tax, one might deal in more than one commodity. The fifth, looked to manufactured articles saleable by public notice. There was a fine for selling mixed goods. The sixth collected the tenths of the prices of the articles sold, still called दशहर्द, Skr. dasathara.

The Military Department also consisted of six bodies of 5 members each. The first looked to the Admiralty. The second, to the bullock-trains carrying engines of war, food for the army, provender for the cattle and other requisites. The third took care of the Foot; the fourth, of the Horse; the fifth of the war-chariots and the sixth of the elephants.

The Department of Agriculture and Public Works had the charge of agriculture, irrigation, forests, rural tracts, huntsmen, collection of taxes, superintending the occupations of wood-cutters, carpenters, blacksmiths and miners; constructing roads and setting up a pillar at every ten stadia, to shew the by-roads and distance.
The villages were little self-governing bodies. The account of Megasthenes regarding the personal habits and occupations of kings almost tallies with that of the Kings of the Epic and the Pauranik Ages.

Speaking on the Hindu equipment for war, Arrian says that the foot soldiers each carried a bow of his own length; the shaft was about 3 yards long; there was nothing which could resist an Indian archer’s shot. In their left hand, they carried bucklers of undressed ox-hide and of about their own length. Some were armed with javelins but wore a broadsword about 3 cubits long; this they used in close fight with great effect. The horsemen were equipped with two lances, with a shorter buckler; they used no saddles, no bits, but a circular piece of stitched raw ox-hide studded with pricks of iron or brass pointing inwards, but not very sharp, round the extremity of the horse’s mouth. A rich horseman used pricks made of ivory.

Baudhayana I. 10. 18. 11; Vasista IX. 30; Apastamba II. 5. 10-11 show how humane were the laws of war among Hindus. Megasthenes also says the same:—“Hindus do not ravage the soil and reduce it to a waste. The peasants remain quite unmolested even in the worst war. They do not ravage an enemy’s land with fire, nor cut down its trees.”

Under strong government, Indhins were peaceful and law-abiding.

In Courts of Justice, criminal and civil laws were administered and judicial trials held, by men of learning, birth, age, reasoning &c. In doubtful cases, truth was
ascertained by reasoning, document and the like means.
The Dharma Sutras strictly enjoin all to speak the
truth. Gautama says, “To give false evidence is a
mortal sin which involves loss of caste.” (XXI. 10.)
“To speak the truth before the Judge is more important
than all duties.” (XIII. 31).

“The perjured man shall go to hell” says Baudhayana.
He also prescribes a penance for the sin. (I. 10. 19. 13).
The oath administered to a witness was of the most
solemn character (Vide Vasista, XVI; Baudhayana
I. 10. 19). On the speaking of truth, vide also Gautama
XI; Apastamba II. 11. 19.

Megasthenes states, “Hindus seldom go to law;
they make their pledges and deposits without witnesses;
they hold truth in high esteem and a person who bears
false witness in India suffers the dreadful penalty of
the mutilation of his extremities.”

LAWS.

Unjust distinction now pervaded the criminal laws
of the Age. For the same offence, different castes
had different punishments: higher the caste, lesser
the penalty. (See Baudhayana, I. 10. 18-19).

The same indelible stain marks the penalty for
adultery between castes and other minor offences,
(See Apastamba II. 10. 27; Gautama XII).

For a Sudra, the laws were ten times more severe.
And why so? The Mahâbhârata pleads for a thorough
impartiality, a lofty conception of justice, requiring
a king not to pardon even his offending son &c. Now, soon after the Great War, why were the laws made so unjust and cruel, especially for the Sudras? Mr. R. C. Dutt says that the Brahmans framed such laws only to emphasize their own superiority; in practice, the laws were rather just, being intelligently exercised by sensible kings, officers and judges. We think, such unequal and cruel laws in this Age, said to be the best in India, were necessitated by the evils of the times. After the Great War, there was a revival of the Non-Aryan Powers. Turks, Turanians, Sudras &c., were astir. They caused great political unrest in the land. Some Turanians, having pierced the Himalayas, came down on North-India and seized Videha (North Behar). The renowned Janaka dynasty was at an end about 1200 B.C. Cunningham says that Brijis, Skr. Biraja, people without a king, from biji—without, and raja, a king, were composed of different tribes such as the Lichchhavis of Vaisali, Vaidekas of Mithila and Tirabhukta of Trihoot. The ancient state of Briji, extended from the Gandaki to Mahamadi, was 300 x 83 miles. In time, 8 towns belonged to the 8 tribes viz, Vaisali, Kesaria, Janakpur, Navandgarh, Simroon, Saran, Dwarpang, Purvaab, Mathari. Of them, the Lichchhavis and the Vrijians were the most powerful.

There are many curious legends to tell us that the Brahmans were generally slighted. The Kshatriyans in their own estimation at least, stood supreme. Society was once more in disorder. To re-set it, the castes-
system was thoroughly organised and made hereditary at Benares about 1200 B.C.

Death or corporal punishment was probably the penalty for theft in some cases. (Gautama, XII, 45). The prerogative of mercy was reserved by the king. A spiritual guide, a priest, a learned householder or a prince could intercede for an offender, if not guilty of a capital crime. (Apastamba II. 10. 27. 20.)

The right of self-defence was allowed to a person attacked by an incendiary, poisoner, one ready to kill with a weapon in hand, a robber, one who takes away another's land or abducts another's wife. (Vasista III. 15. to 18.)

Suicide was highly discouraged. No funeral rites are allowed to a suicide.—Vasista. XXIII. 14 &c.

Agrarian laws were strict, yet good and reasonable. (Gautama. XIII. 14-17). Megasthenes tells us that he who caused an artisan to lose his eye or his hand, was punished with death.

Lands were leased; good arrangements were made for crops and trade; stray cattle were impounded. (Apastamba. II. 11. 28; Gautama XII.) Unenclosed fields were used by all for grazing cattle, obtaining fire-wood, collecting flowers and getting fruits. (Gautama. XII. 28.)

Vasista gives some good provisions on the right of way and evidence in disputes regarding immovable property. (XVI. 10 to 15). Gautama. XII. 37-39 and Vasista. XVI. 16—18, give the law of acquiring property by usagé.—The following 8 things used by another
for 10 years continuously, are lost to the owner: Ancestral property, a purchased article, a pledge, property given to a wife by her husband’s family, a gift, property received for performing a sacrifice, the property of re-united co-parceeners and wages.

Note:—A pledge, a boundary, property of minors, an open deposit, a sealed deposit, female slaves, the property of a king and the wealth of a Srotiya are not lost being enjoyed by others. Animals, land and females also are not so lost to the owner.

Property entirely given up by its owner, goes to the king. The king shall administer the property of widows and minors &c. (Vasista XIV. 8—9).

The interest for loan of money on security was only 15 P. C. per annum, and the principal could only be doubled. Articles and products such as gold, grain, flavouring substances, flowers, roots, fruits, wool, beasts of burden, without security could be lent at an enormous rate of interest which could be increased six or eight fold.

Vasista II. 51, Gautama XII, 29 & 36; Manu VIII, 140. Gautama, XII, 34-35, name six different kinds of interest, viz, compound, periodical, stipulated, corporal, daily, and the use of pledge.

Ordinarily, the heir shall pay the debts of a deceased person. But the money due by a surety, a commercial debt, a fee due to the parents of the bride, immoral debts and fines shall not devolve on the sons of a debtor. (XII. 40-41).
Law of Inheritance:

Gautama names 12 different kinds of sons such as:

These six are kinsmen, not heirs and cannot inherit, but are maintained as members of the family. Vasista regards Aurasa, Kashatraja, Putrikāputra, Paunarbhava, Kānina and Gudhaja sons as kinsmen and heirs, while Sahodha, Datta, Krita, Swayāmādatta, Apabiddha, and Nishāda (son of a Sudrā) as kinsmen, and not heirs. They cannot inherit except when there is no legitimate heirs of the first 6 classes. (XVII).

Baudhāyana (II. 2. 3.) names 14 kinds of sons of whom the first seven viz. Aurasa, Putrikāputra, Kashatreja, Datta, Kritrima, Gudhaja and the Apabiddha were entitled to inheritance. The next six viz. Kānina, Paunarbhava, Swayāmādatta, and Nishāda (son by a twice-born father in a Sudrā mother) were regarded as members of the family. The last Pārasava (son of an Aryan father by a Sudrā mother begotten through last) was not even regarded as a member of the family.

The law-giver Apastamba who flourished in the 10th or 9th century B.C. protested against the recognition of such heirs and sons on the grounds that those ancient
Partition of Property.

Customs could not be allowed amongst sinful men of the Age. (II. 6. 13; II. 10. 27). He recognised the Aryan son alone as legitimate to follow the ancestral occupations and to inherit the estate. Yet ancient customs did not die out soon. Adoption is still in force.

Baudhāyana (perh. 13th century B.C.) was probably a southerner. He had high regard for the Gangetic Valley. Yet he mentions some peculiar laws and customs of South India (i. 1. 2.)

Five customs peculiar to the north were dealing in wool, drinking rum, selling animals that have teeth in the upper and the lower jaws, following the trade of arms and going to sea.

The customs peculiar to the south were eating in the company of an uninitiated person, eating in the company of one's wife, eating stale food and marrying the daughter of a maternal uncle or of a paternal aunt.

Partition of Property:—The law of primogeniture never obtained in India. In the joint-families, the eldest son would inherit the estate and maintain the rest. Gautama, the earliest law-giver of the Age, seems to have favoured partition, for "in partition there is an increase of spiritual merit. (XXVIII. 4.) He lays down that the eldest son shall get, as an additional share, a twentieth part of the estate, some animals and a carriage; the middle-most son shall get some poor animals, and the youngest shall get sheep, grain, utensils, a house, a cart and some animals; and then the remaining property is equally divided, or Gautama also allows the eldest two shares and the remaining sons one share.
each; or they may take one kind of property by choice according to seniority; or the special shares may be adjusted according to their mothers. (XXVIII, 5 to 17).

The property of un-reunited brothers, dying without issue, goes to the eldest brother; the property of a re-united co-parcener goes to the co-parcener; what a learned co-parcener has acquired by his own labour, may be withheld from his unlearned co-parceners and unlearned co-parceners should divide their acquisitions equally. (XXVIII. 27. 31).

A Brahman’s son by a Kshatriya wife, if the eldest, shares equally with a younger brother by a Brahman wife. The sons of a Kshatriya by a Vaisya wife, share, equally. The son by a Sudra wife, if virtuous, is maintained, while even the son of a wife of equal caste does not inherit, if he be living unrighteously. (XXVIII. 35-40).

Vasista allows the eldest brother to have a double share and a little of the kine and horses; the middle most gets utensils and furniture; the youngest takes the goats, sheep and house. If a Brahman has sons by Brahman, Kshatriya and Vaisya wives, the first gets three shares, the second two shares and the third i.e. the son by the Vaisya wife gets one share. (XVIII. 43 to 50.)

Baudhāyana allows all the children to take equal shares, or the eldest son to take one-third in excess. The sons by wives of different castes, will take four, three, two and one shares, according to the order of the castes. (II. 2. 3. 2.10).
Caste-system Thoroughly Organised.

Apastamba protests against such unequal division of property and declares that all the virtuous sons inherit, but he who spends money unrighteously, shall be dis-inherited though he be the eldest son. (II. 6. 14. 1-15).

The nuptial presents and ornaments of a wife, were inherited by her daughters. (Gautama, Vasista XVII. 46, Baudhāyana. II. 2. 3. 43.)

Apastamba holds that on the failure of sons, the daughter may inherit. (II. 6. 14. 4.)

§ Caste.

(To keep off foreign influence, to save society from spiritual contamination, to maintain the pristine purity of blood, to minimise faults, and to bring society into better order, the Caste System was thoroughly organised in this Age with well-defined occupations for each caste, by means of rigid and inviolable rules.) Formerly, members of inferior castes might enter even priestly castes by virtue, knowledge and religion (see Ait. Brahmana and Salapatha Brahmana) but now caste was declared hereditary at Benares about 1200 B. C. These stringent measures show that people in general were growing more sinful than ever. Even our protestant lawgiver Apastamba admits it. Yet we are sure that merits were not slighted in society for mere birth nor faults passed over in high births. The seers and the legislators now took a rational view of caste. The worthies of even low castes were held in high esteem (see Manu), while the sinful unworthies of the twice-
born classes were depressed, denounced and even classed as Sudras. Loss of caste was the penalty for disreputable or criminal life. The lawgivers of the Age also determined the caste of the offspring of concubinage and criminal intercourse with women of upper classes and of others dead to civil life.

Mr. R. C. Dutt here seems to be wrong in supposing that in this Age Manu and other law-givers forgot or ignored the true historical origin of caste and sought for a new fictitious theory, viz. "the different castes were created by a sort of permutation and combination among the men and women of the few parent castes."

Before the Rationalistic Age, the Indians were composed of 7 classes viz. Brahmans, Kshatriyas, Vaisyas, Sudras, Vrāyas (fallen Aryans not fully accepting the caste system, their priests called Brahma or Dvija Bandhus and Atheists), children of concubines and low-caste paramours and the Nishādas i.e. untouchable Hunters &c. Mass of the Aryans were Vaisyas and those Vaisyas were mostly Dravidian converts. They followed different professions according to their choice and these professions were generally hereditary. The Vrāyas might be pure Aryans again by performing some prescribed penances,

Mr. Elphinston calls the Kayasthas (Cayets) pure Sudras. But by all traditions, they are Vrāya-Kshatriyas i.e. fallen warriors who turned back for their lives. The etymology of the word also shows this: Kāya = body, and Sīha = one who stands or lives
for. Hence, a timid fugitive, a cowardly run-away was ridiculed in society as Kṣayasta. This class came into society from the time of Parāsaṇḍa. The proud and true Kṣatriyas broke all social association with them. It is said that they lost aśi (sword) and got masi (lock). By the appointment of Parāsaṇḍa (15th century B.C.), they were given the profession of writing i.e. all clerical works of the Raj.

Their number is now about nine millions. Outside Bengal, they still have a sacred thread and follow some of the customs of the Warrior class. In Bengal they have long lost the sacred thread and rank as aristocratic Sudras.

Formerly, men of the first three classes could take wives from inferior ranks (only good girls), but not vice versa. Their offspring were regarded as kinsmen, if not heirs in all cases. They were maintained in the family. About the beginning of the 3rd Age, concubinage became unrestrained and the offspring, often sinful. The children of criminal intercourse also had now grown up to a number. The law-givers now set about to determine their castes and professions. Was this act a meddlesome interference of meddlesome brains? Was this a violent trespass on human rights? We do not think so. Our legislators were scrupulous, merciful and far-sighted. They considered blood and framed laws according to its nature and quality. They wanted to make all good and great and to make birth a mere outward stamp. No nation but the Hindus, has raised sociology on a more rational basis.
Dr. William Miller, of the Madras Christian College observes:—"The solidarity of man was more markedly recognised in Hinduism than in any other religion."

Sir John Woodroffe says, "If the merits of all peoples were balanced, India would appear high in the scale."

Vasistha XVIII names the new classes thus:—

1. *Chandala*, born of a Sudra father and Brahman mother.


4. *Ramata* is the offspring of Vaisya father and a Brahman mother.

5. *Paulaka* is the son of a Vaisya father by a Kshatriya mother.

6. *Suta* is the son of a Kshatriya father by a Brahman mother.

7. *Ambastha* is the son of a Brahman father by a Kshatriya mother.

8. *Ugras* are children of Kshatriya fathers but Vaisya mothers.

9. *Nishadas* are offspring of Vaisya fathers and Sudra mothers.

Baudhayana, I. g. 16-17 names the new castes in a slightly different manner:—

1. The sons of wives of equal or of the next lower castes are *sudras*, of equal castes.

2. The sons of wives of the 2nd or 3rd lower castes, are Ambasthas, Ugras and Nishadas respectively.
3. The sons of Brahman fathers and of Kshatriya mothers are Brahmans; those of Brahman fathers and Vaisya mothers are Ambashthas and those of Brahman fathers by Sudra mothers are Nishadas or Pārasavas.

4. The sons of Kshatriya fathers and Vaisya mothers are Kshatras; those of Kshatriya fathers and Sudra mothers are Ugras; those of Vaisya fathers and Sudra mothers are Rathakāras; those of Sudra fathers and Vaisya mothers are Māgadhas; those of Sudra fathers and Kshatriya mothers are Kshatriyas; those of Sudra fathers and Brahman mothers are Chandālas; those of Vaisya fathers and Kshatriya mothers are Ayogavas; the sons of Vaisya fathers and Brahman mothers are Sutas; the sons of Ugra fathers and Kshatriya mothers are Swapākas; those of Vaidehaka fathers and Ambastha mothers are Vainas. Those of Nishāda fathers and Sudra mothers are Paulkasas; those of Sudra fathers and Nishāda mothers are Kukkutakas.

Those sprung by an intermixture of the castes are Vṛātyas, (not to be confounded with the original Vṛātyas i.e. denounced and demationalised Aryans).

Gautama, IV. has the following list:—

The children of Brahman parents, are Brahmans.

The sons of Kshatriyas by Brahman wives are Sutas; those of Vaisyas by Brahman wives, are Māgadhas; those of Sudras by Brahmin women are Chandālas.

The sons of Brahmans in Kshatriya women are Mūrdhābhīshiktas; those of Kshatriyas in the same, are Kshatriyas; those of Vaisyas in the same are Dhivaras; (fishermen) those of Sudras in the same are Paulkasas.
A Vaisya woman bearing sons by a Brahman, is the mother of Bhrigya-Kanthis; the sons of a Vaisya by a Kshatriya, are called Māthīshyas; the sons of a Vaisya by a Vaisya father, are of course Vaisyas and the sons of a Vaisya by a Sudra are Vaidehas.

A Sudra by a Brahman, bears Pārasava; by a Kshatriya, Javana; by a Vaisya, Karana; and by a Sudra, Sudra.

Gautama X. 5. prescribes the study of the Vedas, performance of sacrifices and gifts of alms for all twice-born Aryans. The Brahmanas are further allowed to sacrifice for others, receive alms, follow agriculture and trade, if they do not work themselves.

Vasista in his Dharma Sutra Book III strongly protested against the growing abuses of the privileges of the Brahmanas in being idlers, ignorant and hangers-on in the following way:—“Brahmans who neither study nor teach nor keep sacred fires, become equal to Sudras. The king shall punish that village where Brahmanas ignorant and unobservant of holy duties, live by begging, for it feeds robbers. The sin that fools, perplexed by ignorance, declare as duty, shall fall, increased a hundred-fold, on those who propound it. A Brahman unlearned, is a wooden elephant. Drought or some other great evil will befall the lands where ignorant men eat the bread of the learned.”

The special occupations of Kshatriyas were governing, fighting, conquering, learning the management of chariots and bow, and standing firm in battle, never turning back.—Gautama. X. 15-16.
The special employments of Vaisyas were trade, agriculture, tending cattle, lending money and labour for gain.—Gautama. X. 49.

Sudras were to serve the three superior castes or labour for gain (Gautama. X. 42). They might also trade, earn money by independent work, listen to religious discourses, and sacrifice with the help of priests. But as they had neither tradition nor aptitude, they were not allowed to study the Vedas or perform sacrifices themselves.

The seven castes of Megasthenes (300 B.C.) are virtually our four. His philosophers and councilors were the Brahmans engaged in religious study and in State-employment. His soldiers were the Kshatriyas; his overseers were only special officers and spies of the king; his husbandmen, shepherds and artisans were the Vaisyas; Sudras were engaged in cultivation, pasture and manufacture.

He further sub-divides the philosophers into Brahmans, householders and Sramans (ascetics).

The Brahmans as disciples.—The children are under the care of one person after another, and as they advance in age, each succeeding master is more accomplished than his predecessor.

The philosophers dwell in groves near the city, in simple style and lie on beds of rushes or skins; abstain from animal food and sensual pleasures and spend their time listening to religious discourse and in imparting their knowledge to learners.
The Brahmins as House-holders.—"After living in this manner for 37 years, each person goes back to his own property, where he lives for the rest of his days in ease and security. Then they array themselves in fine muslin and wear a few trinkets of gold in their fingers and in their ears. They eat flesh, but not that of animals employed in labour. They abstain from hot and highly-seasoned food. For numerous children they may as many wives as they please. As they have no slaves, they have more need to have children around them to attend to their wants."

The Brahmins as Sramanas (Ascetics).—"They live in the wood on leaves of trees and wild fruits and wear garments made from the bark of trees. Kings consult them by messengers about the causes of things and who, through them, worship and supplicate the deity." The Order of Monks existed in India before Buddha whose monks were called the Sākyaputriya Sramana.

*By their knowledge of pharmacy, they (the Brahman physicians) can remove barrenness and make marriages fruitful and determine the sex of the offspring. They effect cures rather by regulating diet than by the use of medicines. The remedies most esteemed are ointments and plasters."

"The Philosophers, being exempted from all public duties, are neither the masters nor the servants of others. They are, however, engaged by private persons to offer the sacrifices due in lifetime and to celebrate the obsequies of the dead. They forewarn assembled
multitudes about droughts and wet weather and also about propitious winds and diseases."

The Brahmins not only formed a caste by themselves but were also leaders and guardians of the Hindu people. They taught the young, presided at sacrifices and funeral ceremonies, advised villagers and cultivators on weather and crops, prescribed medicines, advised kings in peace and war, kept the royal treasury and sat as judges in all cases. The educated classes asked their priestly advice and help in large ceremonies. The peasants consulted them on the prospects of the year.

Such a universally honoured and useful body of men are indeed rare in the world. Ah! from what height to what base deep are the Brahmins now fallen!! That high discipline is gone; that high moral ideal is obscured!

§ AGRICULTURE.

"Most of the people of India are tillers of the soil and live upon grain; only the hillmen eat the flesh of beasts of chase."—Nearchus quoted by Arrian.

"India abounds with vast plains—highly fertile, more or less beautiful and watered by a net-work of rivers. A considerable area is under irrigation. Land bears two crops a year. The country teems with animals of all sorts. The elephants are of monstrous size.

Besides cereals, there grow, throughout India, much millet, much pulse of various sorts, rice, bos-porun, many plants useful for food, other edible products
for animals. Famine seldom visits India; there has never been a general scarcity of nourishing food. The country enjoys a double rainfall—that of winter and of summer—yielding two harvests annually. The fruits and the succulent roots of varied sweetness afford abundant sustenance for man.

Humane war-laws and wise usages prevent the occurrence of famine. Even the worst war does no harm to the farmers, crops, cattle, fields, trees &c. The Indian peasants are laborious, intelligent, frugal and honest. Agriculture flourished under an efficient administration, fair and just laws and secure life and property.—Megasthenes.

§ ARTS.

There is little or no room to doubt that the Indians had carried the various manufactures and arts to a high state of excellence. The manufactures of India were taken to the foreign markets, especially to Alexandria by the Phoenicians and others.

Megasthenes says,—"The Indians are well-skilled in the arts, as might be expected of men who inhale a pure air and drink the very finest water. The soil, too has under ground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity, and even tin and other metals, which are employed in making articles of use and ornament as well as the implements and accoutrements of war."
"In contrast to the general simplicity of their style they love finery and ornament. Their robes are worked in gold and ornamented with precious stones, and they wear also flowered garments made of the finest muslin. Attendants walking behind hold up umbrellas over them: for they have a high regard for beauty and avail themselves of every device to improve their looks."

Vasista in his *Dharma Sutra*, III. 49—63, speaks of objects of gold, silver and copper, of stones and gems and conch shells, pearls and of things made of bone, wood, leather, cloth &c.

Bohn’s Translation of Strabo, III. P. 117, describes a procession thus:—“In processions at their festivals, many elephants are in the train, adorned with gold and silver; numerous carriages drawn by four horses, by several pairs of oxen; then follows a body of attendants in full dress, bearing vessels of gold, large basins and goblets, an orgua in breadth, tables, chairs of state, drinking cups and lavers of Indian copper, most of which are set with precious stones, as emeralds beryls and Indian carnelians: garments embroidered and interwoven with gold: wild beasts as buffaloes, panthers, tame lions and a multitude of birds of variegated plumage and of fine song.” This description reminds us of the far-famed *Janmāśṭami* Procession of Dacca, held annually in August in honour of the Birth-day of Krishna.

A *dhutī* (an under-garment of cotton), *chādar* (a sheet, serving also the purpose of a head-dress) and occasionally a cotton-coat made the general dress of the
people. Gobbila’s Grihya Sutra treats of dress. Fibres of plants, cotton, silk and wool were the stuffs of garments. Nepal, Kashmir, Gandhar, Usinara were noted for their best blankets and other woolen stuffs. Ceylon was noted for the rich hangings for elephants. Kanthas, now rags, formerly meant a kind of quilt. (Panini, II. 4. 20; IV. 2. 142-143). Carpet was in use. (Panini, IV. 2. 12.) A medicated fume was used for mosquito-curtain. Patamandapa (tents), Kanda-patas (Ladies’ Tents), vitana (awnings) were in use. The use of a bodice by the Indian women was not copied from the Greeks. Arrian quoting Nearchus, says,—

“The Indians wear shoes made of white leather and these are elaborately trimmed, while the soles are variegated, and made of great thickness.” Vatsyayana’s Kama Sutra (Treatise on Fine Arts) mentions 6 Canons of painting &c.

§ Architecture.

Poetry, painting, music, sculpture, architecture &c., flourished in India from the earliest times. The Vedic Ceremonies much helped their rise and development. Besides tradition, we have no instance of any kind in the first two Ages. The Rationalistic Age, however, is rather rich in tradition and proofs alike.

Temple of gods is mentioned in the Manava Grihya Sutra. i. 7. 10: “Let a daughter be married in a temple.” The Sankhya Sutras Grihya Sutra IV. 12. 15. Panini. V. 3. 96-100.
The Baithak of Jarasandha and the walls of Old Rajagriha in Behar, the ruins of which are still extant, were built before the 5th century B.C. (General Cunningham). Many of the Buddhist caves like those of Khandagiri and Udayagiri in Orissa were anterior to the time of Alexander (326 B.C.)

Near Chinrai-patam in Mysore, there is a gigantic statue of a Jain Tirthankara cut out of a rock; height from 54 to 70 feet. I think this Chinrai-patam is our Chandra-pattana i.e. City of Chandra who is no other than our Mauryan Chandragupta who had retired to Mysore to pass his last days as a Jain ascetic. The Statue was cut by him or by any of his successors. The author of the play entitled the Mudrā-Rākhastam and its commentator both belonged to this city.

Fine Hindu temples and palaces, Buddhist stupas, chapels, monasteries, decorated pillars, engraved figures, paintings on the walls, rock-cut caves and temples still show the high state of Fine Arts culture in the latter part of this Age.

The Buddhist Jātaka Stories tell us that the rich in those days lived even in seven-storied buildings. Sudhā-karma (white-wash), lepa (plaster and cement) golāmbuja lit. round lotus (cupola) corrupted into modern gambonj, mangaleshtaka (foundation-stone) &c., were well-known then.

Scholars hold two theories regarding the Indian Architecture. Some regard it as the product of original Hindu genius; others admit it, but add an influence of foreign models. Prof. E. B. Havell has maintained the first.
Stone-building was well-known to the Vedic Indians. But the art was gradually laid aside, as the country was found subject to terrible earth-quakes, flood and intense heat. This we learn also from a Greek writer. Brick-built houses and wooden superstructure on brick-plinths came into vogue. Hindus again adopted stone as a building material after 500 B.C. when they came into contact with the Persians and the Greeks, from whom they certainly got hints. Yet, the palace of Asoka was a free-stone structure.

The Magadhan style of architecture began with Asoka, the master-builder of India. It was outward-looking and material; like the Grecian architecture and sculpture, it exhibited human interest and human expressions. The genius of the Magadhan people lay at the root of this “frank naturalism.”

Idols, idol-worship, painting, sculpture did exist in India before Asoka who, however, made them very general. (J. R. A. S. 1911. P. 1114-19; 1912. P. 1059; 1913, PP. 651-53). Patanjali (150-40 B.C.) in his Mahabhashya (Defence of Panini) probably alludes to Asoka’s making the idol-worship general. To popularise religion, Asoka used to bring out a procession (see. Edict No. 4) which displayed various images. His popular religion aimed not so much at Nirvana as at Heaven. Ethical conduct and some rites in the shape of the worship of gods formed the chief parts of his religion.

The excellence of the artists of Asoka’s time may be seen from the well-executed animals on the capitals
of his pillars. Four capitals of the Pillar Edicts of Asoka, with figures of animals on, are yet discovered. They have 3 chief parts: at the bottom is the bell which resembles the bell of the pillars found in the ruins of Persepolis, the ancient capital of Persia. Over the bell is the abacus and over it, the figure of a beast. In the body of some abacus, are executed birds or beasts in relief; in some, creepers and flowers.

Of these, that at village Loritá Nandangarh (Dist. Champaran, Behar) stands almost entire in the very spot where it was placed. This noble pillar is a glaring proof of what excellence architecture had attained in the time of Asoka. On it, a flock of swans is very finely represented in the abacus. On the top is carved out an excellent lion facing east and resting on its two hinder legs. The lion of the pillar at the village Rāmpurā, Dist. Champaran was buried in the ground. It has been discovered, brought to Calcutta and placed at the entrance of the Calcutta Museum. The upper part of the face of it is broken. Though not life-like, yet its limbs appear lively and spirited.

The capital of the Sāranath Pillar is the best. In the body of the abacus are shown figures of elephants, bulls, horses and lions. Four large lions leaning against one another, stand on the top. The lions, all natural and lively, exhibit a thorough lordly mien. Dr. Marshall observes:—"Both pillar and lions are in an excellent state of preservation. They are masterpieces in point of both style and technicalities—the finest carvings indeed that India has yet produced, and unsurpassed. I
venture to think if anything of their kind exist in the ancient world."

The pillar of Sanchi (Central India) has similar 4 lions, on the top. Their heads are now broken. General Cunningham writes—"Their muscles and paws are quite natural and may be compared with the samples of the Grecian sculpture. (Arch. Report. 1904-5 P. 36.) Mr. V. A. Smith holds that 'the Saranath pillar must have been wrought by a foreigner. (Indian Architecture, P. 62.) Was this foreigner a Persian or an Asiatic Greek? Nothing has as yet been found outside India, of the execution of lions like those of Saranath or Sanchi. On the other hand, ancient coins with Brähmi lipi on, prove that from very ancient times, coins with the figures of elephants, bulls &c., were cast in the mould. (Rapson J. R. A. S. 1900. P. 182.)

§ SOCIAL LIFE.

The Rationalistic Age—the best in India, was singularly rich in great thinkers and moral preachers. Manu, Gautama, Vaisista, Saundhayana, Apastamba, the last two Jain Reformers, Gautama the Buddha all turned on morality as the essence of true religion. The moral elevation of the people was indeed very great. "Probably in institutions and morality, India was at its height just before Alexander." Those were the days of Hindu greatness. The effect of the religion of Manu on morals is indeed good. Distinction between right and
wrong is well shown. Drinking of wine is held a crime of the first degree. False evidence is highly denounced. There are numerous injunctions to justice, truth and virtue. He extols honest poverty and decries unfair opulence. He inculcates generous maxims and elevated sentiments. Humanity to animals is held most meritorious. Killing a suppliant and injuring a benefactor are heinous offences. The state of women is high and honourable. Family must not be in want. Ornaments, apparels and good foods must be supplied at festivals and jubilees. He gives laws for the protection of widows. Wife is to be devoted to husband.

"Manu gives excellent precepts of politeness and self-denial on hospitality to guests. He gives rules for forms of salutation and civility to persons of all classes and relations; a great respect for parents and age, for learning and moral conduct, for wealth and rank and immemorial custom. Learning is greatly honoured: All classes are recommended to cultivate it. Gautama, in his Dharma Sutra, VIII.' 24-25 says, 'Virtue alone holds society together and smooths the path of progress. Compassion, Forbearance, Purity, Gentleness, Performance of good actions, Freedom from avarice, anger, covetousness are esteemed as the eight good qualities. He whose soul is void of these qualities, will not be united with Brahma nor shall he reach His Heaven. The following are his commandments to a house-holder: 'He shall always speak the truth: shall conduct himself as becomes an Aryan: shall instruct virtuous men: shall follow the rules of purification: shall take pleasure
in the Veda shall never hurt any being; shall be gentle yet firm, ever restrain his senses and be liberal.

Vasista in his Sutra, BK. VI, preaches the same sweet sermon: "The Vedas do not purify him who is deficient in good conduct. As the beauty of a wife causes no joy to a blind man, even so the Vedic studies and rites bring no blessing to him who is wanting in good conduct."

All the moralists are equally earnest in detesting and repressing crimes, sins and immorality.

The sins that led to loss of caste, according to Gautama (XXI. 1-10.) were murder, drinking wine, violation of a guru’s bed, incest, theft, atheism, a persistent repetition of sinful acts, harbouring criminals, abandoning blameless friends, instigating others to such foul acts, associating with outcasts, giving false evidence bringing false charges and similar acts.

According to Vasista, 1. 19-21., the violation of a guru’s bed, the drinking of wine, murder, theft and spiritual or matrimonial connection with outcasts were the five greatest of sins causing loss of caste.

The drinking of wine was most strictly prohibited. The penance was death; hot liquor of the same kind being poured into the sinner’s mouth till he was scalded to death. (Gautama, XXIII. 1.; Baudhayana II. 1. 1. 18.)

Vasista (XIII. 47-48) inculcates a high regard for teachers, preceptors, elders, father and especially mother who is a thousand times more venerable than the father.

Sacred learning and philosophy were open to ladies.
SOCIAL LIFE: MARRIAGE.

Polygamy, prevalent among the rich, was however discouraged. "A householder shall not take a second, if his first wife is willing and able to perform her share of the religious duties and if she bears sons." (Apastamba, II. 5. 11.)

Banishment, insanity, impotency, renunciation, loss of caste or death of a husband were the circumstances which allowed a (willing) woman to marry again. (Vasista XVII. 20). A husband might abandon his barren wife in the 10th year, one who bore daughters only in the 12th, one whose children all died, in the 15th and a quarrelsome one, without delay."

Manu and Baudhayana, II. 24. 6.

The abandoned wife was still a member of the family. Only the husband took a second wife for male issue. Hindus never knew an unjust divorce.

"He who has unjustly forsaken his wife, shall put on an ass’s skin, with the hair turned out side and beg in seven houses for six months saying, ‘give alms to him who forsok his wife.”

Apastamba, I. 10. 28. 19.

Formerly 12, or even 14 forms of marriage were admitted; but in the Sutra Period, Gautama and Baudhayana recognised eight forms, but Vasista and Apastamba admitted only six viz., Brahma, Deva, Arsha, Gandharva, Kshatra (Rakhsasa) and Manusha or Asuri.

Marriages among kinsmen were strictly prohibited in this Age. Baudhayana allows a person to marry the
daughter of a maternal uncle or a paternal aunt (I. 1, 2.4) Vasista prohibits marriage between a man and a woman of the same Gotra (clan) or pravara (line) or who are related within four degrees on the mother's side or within six degrees on the father's. (VII. 1. 2.) Apastamba prohibits marriage between men and women of the same gotra or who are related within six degrees on the mother's or father's side.

Girl marriage, almost unknown in the first two Ages, gradually came into vogue in this third. The re-marriage of widows except in the case of child-widows, was generally discouraged.

The dead were burnt with some rites: the relations entered water, changed their dress and fasted or lived on poor food for 3 days. Sapinda relationship extended to the 7th generation. Brahman Sapinda remained impure for 10 days after the death; a Kshatriya for 11 days; a Vaisya for 12 days and a Sudra for one month. On the failure of sons, Sapindas could offer the funeral oblation.

At the Sraddha (funeral sacrifice), the bereaved would feed a small number of Brahmans versed in the Vedas, noted for learning, virtue and purity. The minimum number, acc. to Gautama, was nine and acc. to Vasista, one. [Gautama XIV. 1—3, and 16; XV. 7—9. Vasista XI. 29; IV. 11—17.]

Early in this Age, a man might have chosen one of the 4 orders viz., that of a student, a householder, an ascetic and a hermit (Vasista VII. 3; Baudhayana.
FOUR ORDERS OF LIFE: FOOD: BEEF.

(II. 10. 17. 2). But Apastamba says that "if he lives in all these four, he will obtain salvation." (II. 9. 21. 2.)

The householders formed the bulk and the best of the four orders. (Vasistha. VIII. 15)

Gautama prescribed at least 40 sacraments or sacred duties for the householder. These Domestic Ceremonies we have already noticed in a previous chapter. So, it is needless to repeat them here.

Apastamba (II. 2. 3. 4-9.) gave directions for keeping Sudra cooks of cleanly habits, whose preparations were deemed fit even for religious rites.

The Sutras gave many rules on food. Bad animals and birds were no more used as food. Beef, though still used as a food, was gradually falling into disuse, owing to the growing disinclination to kill animals except at sacrifices. This is apparent from an altered text of Manu pointed out by Dr. Buhler. In his Dharma Sutra, Manu gave permission to slaughter animals of sacrifices (Vide Vasistha IV. 5.). This has been changed into an absolute prohibition to take animal life, in the present metrical code.

In some rites, slaughter of animals formed a necessary part. The Sula-gava (Roast Beef), the Ekshtanah, the Atiratra, the Nirudha Pasubandha required the sacrifice of oxen. The madhu-parka (honey-meat) had to be accompanied with the sacrifice of a cow, in honour of the distinguished guest. The use of beef went out with the discontinuance of Vedic rites and was finally given up for Jain and Buddhistic appeals to humanity.
In the Rationalistic Age, the Brahminical supremacy had established a high order of civilisation in India:—

(i.) "From the early excellence of the Brahmins in all these branches of learning viz., the Vedas, their commentaries and other connected books, theology, logic, ethics, physical science, astronomy &c., it is probable that they had made considerable progress even when Manu's Code was formed." The professions mentioned show the civilised life. The various grains, spices, perfumes and other productions show a highly cultivated country. The Code in general, presents the picture of a peaceful and flourishing community. Gold, gems, silks, ornaments are spoken of as being in all families (Chap. V. 111-112; VII. 130).

Elephants, horses, and chariots are familiar as conveyances for men, as are cattle, camels, and waggons for goods. Gardens, bowers and terraces are mentioned. Construction of ponds and orchards by wealthy men for the public benefit, is here perhaps first enjoined. (Chap. IV. 226).

Note: Manu's present metrical code, written prob. in the 2nd century B.C., was compiled from the older documents (1200 B.C.) which again were systematised and codified from still older traditions.

(ii) Homer (11th century B.C.) speaks of the Indians as "piers Ethiopians of the East."

(iii) High Brahminic discipline, wisdom and morality had induced even men like Empedocles, Pythagoras
and others to come out to the East and drink at this very fountain-head. The teachings of Pythagoras are an exact photograph of the Indian life and lore. (6th century B.C.).

(iv) Skylax of Corianda in Asia Minor. (6th century B.C.) Ordered by Darius, he went by sea to explore the Indus and the coast of India. Returned home in 30 months. His encouraging report had induced Darius to conquer a portion of India (512 B.C.). His work is lost and lives in scattered references. He gives the fabulous stories about one-eyed men, about sleeping in their ears, and other wonderful stories.

(v) Herodotus, born 484 B.C. at Halikarnassus in Asia Minor. This "Father of History" gives the first definite account, however "meagre and vague and nebulous" it may be. He gives the following points:—The Indian province of Darius, the richest and the most populous yielded him an annual tribute of 360 talents of gold-dust.

An Indian contingent served in the army of Xerxes, clad in cotton garments and armed with cane-bows and iron-tipped cane-arrows.

The dog-sized gold digging ants abounded in the gold districts near the source of the Indus. (Mahabh: Court Book also mentions this). India—a land of many rivers and many tongues—was the farthest part of the inhabited world, being bounded on the east by sandy deserts. (The India of Darius and Herodotus did not go beyond the Indus). The people, mostly dark, were of 3 distinct classes. The first two were the North-western aborigines living on raw fish and flesh and the
third class comprised the Hindu sages. Being struck by cotton, Herodotus speaks of it as "wool growing on trees more beautiful and valuable than that produced from sheep."

(vi) Ktesias, the Royal physician of Persia, wrote about 398 B.C. his *Indika*, preserved in an abridged form by Photius, a Byzantine of the 9th century A.D. was indebted to Skylax in some measure: credulous: collected the fables current about India in the Persian court. His book is a medley of marvels and matter. He speaks of large four-footed birds called griffins guarding gold in the mountains; of snub-nosed pygmies skilled in archery but having hair and beards trailing to their feet; of the wars of the cranes and the Pygmies; gold-faced men having large and shaggy garments and living up to 200 years; of the one-footed men noted for speed; of the fountain of liquid gold; of the fountain of water congealing to cheese, a dose of which would make a guilty person confess his crimes. Aristotle used his reports on Indian animals in his book on zoology. Ktesias says that India has no swine, tame or wild; he mentions the unicorn ass, cups made from whose horn, had the virtue of protecting men from some disease and from poison. There was a small bird whose dung first produced sleep and then death. The Indian jackal could imitate the human voice, had the strength of a lion and the swiftness of a horse.

His account of the cochineal plant, the worm and the dyes made from it, is right. He mentions the monkey, the parrot, the elephant and the tiger (man-eater).
He praises the Indians for their sense of justice, their devotion to the king and their contempt of death. Their complexion was fair. They were free from headache, tooth-ache, ophthalmia and from mouth-sores or ulcers in any part of their body. They generally attained the age of 120 years before death. There were a people to the north who lived even 400 years.

Ktesias mentions the Indus and the Hyphasis (Ganges †). He says that no rain ever fell in India. [This shows that the Greek knowledge of India before Megasthenes, was confined to the Punjab].

(vii) The two Sanskrit Epics probably compiled in their present shapes not later than the 5th century B.C., give traditional pictures of our early civilisation.

(viii) Some of the Pāli Jātaka stories give us a picture of the civilisation in North India in the 6th and the 5th centuries B.C. From them appear the manners, customs, rules of conduct in Ancient India. They show India free from contaminating foreign influence. They show Hindu society in its entire purity and completeness. The rich lived in 7—storeyed buildings; merchants went to foreign lands on trade in large vessels having expert sailors, guides, pilots &c. The citizens would raise subscriptions to maintain orphanage and educate the orphans as ‘Free Students.’

(ix) The discovery (1898) on the Nepal frontier at Piprawah of the Stupa about which the Imperial Gazetteer of India, New Edition, Vol II. P. 102, observes —*The construction and contents of the Stupa offer valuable testimony concerning the state of civilisation.
in North India about 450 B.C., which is quite in accordance with that elicited from early literary sources.”

(a) The Mahâvansa, Chap. X.—King Pândukâbhaya of Ceylon of the 4th century B.C., and a follower of Brahmanism, conferred the following blessings on the people:—

(b) Complete City Organisation: Capital Anurâdhâpura had probably the oldest Municipal corporation in the world.

(c) Able administration of the city.

(d) Advancement in Sanitary Science.

(e) Appointment of Mayors in the Capital.

(f) Demarcation of the limits of the city.

(g) Conservancy.

(h) Different crematoriums for different castes.

(i) Supply of water reclaiming and deepening a large natural marsh.

(j) Different dhârmanâlas (rest-houses) for different people. Modern Municipal Corporations are still wanting in some of these.

It is often alleged that the ancient Hindus were deficient in altruistic feelings—nobler sentiments, in the shape of building hospitals &c. The first hospital of Europe was in France (5th century A.D.); but in India, there were hospitals for men, beasts and birds long, long before Buddha. There is a chapter on Vrîthâyur Veda (Medical treatment of Trees and Plants) in the Agni Purana. Manu. IV. 226, enjoined all wealthy men to construct ponds and orchards for public benefit. The rich maintained orphanage. Construction of roads, bridges, rest-houses &c. has been in India from the earliest times. Hindu Rajas ever looked to all foreign residents in India, regarding their comforts, health, safety, wealth &c. (Vide Chanakya &
ALTRUISTIC FEELINGS OF EARLY HINDUS.

Megasthenes) Generous maxims, noble sentiments, self-denial, hospitality to strangers, giving shelter to those seeking refuge, public spirit &c., were never foreign to Hindu character. Hindu traditions show this, foreign accounts prove this.

(xi) The Records of the Greek Historians and Geographers of Alexander the Great:—(a) Good points. —Greek observation and critical faculty were now much improved; so, from them we have good accounts of what they saw in the Punjub. (b) Their defects,—general credulity (even in Megasthenes). Writers, mostly soldiers, were illiterate and wanting in critical acumen. They collected only topographical informations for the purpose of war. They wrote little of fauna, flora, religion, social life &c. Their accounts of men are not always worth much. They had probably neither time nor inclination to study India patiently and well.

Their knowledge of India was only partial, being limited in the Punjub. So, their general remarks are occasionally wrong. The knowledge of Herodotus and Ktesias had stopped at the Indus; Alexander carried it to the Sutlej. Besides, he collected ample informations, mainly from Chandragupta regarding the rich Gangetic Valley. (Arrian, Anab. V. 25). Moreover, he heard of Taprobane, ancient Tamra-Varma), now Ceylon, a distant unknown island rich in elephants, cetaceous animals, pearls &c (Strabo XV. 15.)

The works of Alexander's officers viz, Bacto, Diognetus, Nearohus, Onesicritus, Aristobulus, chitarchus,
Androusthenes and others, are lost, but are partly preserved by the later Arrian, Strabo, Diodorus.

The Stathmi of Amyntas, a Macedonian, is a compilation of facts about India before Megasthenes. It is said that Diognetus and Baeto took measurement of all tracts traversed by Alexander. The Stathmi is based on them. The Greeks thought India like a rhomboid. From the Alexander Bridge to the sea, the distance was 1149 English miles. A Grand Trunk Road ran from the Indus to Pataliputra. Patna to Sea = 689 Br. miles. Therefore, Indus to Sea is 1149 + 689 = 1838 miles. From the mouth of the Ganges to Cape Comorin = 1838 miles. Again, from Cape Comorin to the Indus is 2183 Br. miles. These measurements the Greeks learnt from the Indians.

The Mahabharata describes India roughly as an equilateral triangle. Genl. Sir Alex. Cunningham says that "the close agreement of these dimensions given by Alexander's informants with the actual size of the country, is very remarkable and shows that the Indians, even at that early date in their history had a very accurate knowledge of the form and extent of their native land".

The Greek writers noticed the following:—Self-choice of husband and wife, polygamy, satism, offer of virgins as a prize to the victors, penance and wisdom of the sages. (Diod. Sic. XXI. 30) Alexander himself, struck by the wisdom and penance of the sages, sent to them Onesicritus who, however, found them above temptation and fear. One of the saints named Kalanos
agreed to follow Alexander and went to Persia with him, where he fell ill and burnt himself to death. Another point had attracted the Greek notice: the sages often fasted and lived on frugal and sparing diet—which led them to believe that the Indians lived without food. (Elliot. Vol. ii. p. 10 note.)

The country i.e. North-West India was then divided into many independent States knowing no common interests—no unity. The form of government was monarchical in some and republican and aristocratic in others. These two latter probably referred to the ancestors of the Sikhs, the Rajputs and the Marhattas (See Prof. Heeren’s Historical Researches (Asia) Vol. II. P. 202. 1846). Kingship was hereditary, the Brahmins were ministers and law-makers. The laws were not committed to writing. (Strabo. XV. 66.) Slavery was unknown and the people everywhere enjoyed peace and prosperity. (Arrian’s Indica. 10) Sober and diligent, truthful and peaceable, the Indians were good citizens and good farmers. They were noted for physical bravery above other Asiatics.

The Indians are praised for their skill in manufac-
tures and imitations of foreign objects. Seeing the Macedonians use sponge, they exactly imitated it by sewing hair, thin strings and threads into wool. (Nearchus, quoted by Strabo, XV. 67.)

Nearchus testifies to the existence of writing in India before Alexander. “This we know from Nearchus himself who ascribes to the Indians the art of making paper from cotton.” (Max Muller’s Hist. of Ancient
Skr. Literature.) Yajna-Valkya (14th century B. C.) speaks of paper made of cotton &c. Strabo. XV. 67 states that the Indians wrote on smooth cloth very cleverly woven and well-pressed. Curtius VIII. 9 says that the Indians, at the time of Alexander used the tender sides of barks for writing.

No fee in money was either given or taken in marriage. The women were remarkable for their chastity. (Arrian's Indika. c. 27). The common people were robust, abstemious in living, finely dressed in white muslin, shod with sandals and clad in cotton cloths a part of which was twisted round the head. (Curtius VIII. 9.) They wore precious stones as ear-rings and decked their wrists and arms with golden bracelets. (Ibid.) Some had a great liking for ornaments and gaudy garments interwoven with gold. (Strabo. XV. 69.) They were also fond of dying their beards and hair which they loved to wear long (Ibid. 71). Needless to say that this was an old practice of the Hindus.

The Brahmins much liked the study of philosophy and medicine and even women were versed in metaphysics (Strabo. XV. 34 and 66). The Brahminic indifference to gold and grave had impressed the Greeks much. (cf. the bold answer of Dandamis). The Sramans mentioned by the Greeks were not probably Buddhist but Hindu. As in politics, so in religion, the different sects of the Hindus never knew anity and unity. Females freely mixed with the Sramans, yet there was no violation of the laws of chastity. The Indians worshiped Zeus Ombrios (Indra), the Ganges and other deities.
The soil, chiefly alluvial, was greatly fertilised by the floods during the rains. The country was subject to occasional earthquakes. The rivers often changed their beds. (Strabo. XV. 19 and 71.) India then had good periodical rains, mines of gold and silver, mountains of fossil salt, dogs of rare strength and grace, beasts of uncommon size, singing birds, talking parrots, imitating apes, huge banyan trees affording shelter to 400 horsemen, plenty of medicinal plants and fragrant herbs, sweet reeds, precious stones, garnets of every class and pearls—"the gifts of the sea," which enriched the far distant Indians. (Arrian's Indika c. 16; Curtius. VIII. 9; Strabo. XV. 21—22; Horace, Epistle. I. 6.)

(xii) Chanakya's Artha Sāstra (Art of Government), Bk. II. Chap. IV. and his brother Vātsyāyana's Kāma Sāstra ( Treatise on Fine Arts &c), both compiled about 312 B. C.

(xiii) Megasthenes (300 B. C.) The ancient writers say almost nothing about Megasthenes. Only Arrian notes in a place that he lived in the house of Sibyrtius, governor of Arachosia (Countries round Candahar). Phylarchos tells us that Chandragupta had sent Seleucus a very curious present. Seleucus also sent Megasthenes to Pataliputra as an ambassador, probably to strengthen the bonds of friendship. Chandragupta's ambassador lived in the court of Seleucus.

Sibyrtius had been Governor of Arachosia and Gedrosia, now Mukran Coast in 323 B. C.; again in 316 B. C. (Diodorus. XVIII. 3; XIX. 48.)
In all likelihood, Megasthenes was not present in Alexander's Indian Expedition. He came to Pataliputra by the Grand Trunk Road marked by milestonest to indicate distance and the by-ways. At the Magadhan capital, he was most cordially received as a friend. He came down on his embassy after 305 B.C. the probable date of the treaty between Seleucus and Chandragupta. At Pataliputra, he lived long, but not continuously, for he went back to his royal master several times to submit his reports. (Arrian. V. 6. 2.) His work called Ta Indika was compiled about 300 B.C. mostly from reports and partly from personal experiences. Probably his book had 4 parts viz., India and its physical features; Indian manners and customs; Indian nations; and the Indian history, gods, religious institutions &c. He paid more attention to descriptions than to style and language. His work is lost, but is preserved in fragments by Strabo, Arrian, Diodorus, Pliny and others.

Of the Greeks, only he and Daimachus were aware of India's correct shape, length and breadth. According to him its breadth = 16,000 stadia [Indus to Pataliputra = 10,000 stadia; thence to Sea, acc. to sailors; 6,000 st.] Himalaya to Ceylon is 17,500 st. but Megasthenes makes it 22,500 stadia: even this is correct in a way. He names 15 affluentos of the Indus viz., Indus = Sindhu, Hydaspes = Vitasta, Akesenes = Asikni = Chandra bhaga, Hydrootis = Udra-watt = Irravati; Hyphasis = Vipasa. Soanos = Suvana; Saranges = Saranga; Cophen = Cabul; Sonstos = Suvastu (Swat); Garocas = Pankor Peykelaits = Pushkalavati. Tutapus = Satadru.
MEGASTHENES ON INDIA.

Megasthenes alone has given a correct account of the Ganges. Its minimum breadth was 8 miles = 66 stadia; average depth 100 to 120 ft. Certainly the Ganges was very large then. He names 58 rivers of India and 19 affluents of the Ganges: Sonos = Sona; Eranabos = Hiranya-vahā; Kondokwatis = Gandakavati; Jomanes = Jamuna; Kommenases = Karmanasa; Panzalai = Panchala; Oxymagis = Ikshumati; Andromatia = Andhramati (Tāmassa) Cossoanous (sona ?)

Kaukasos = Himalaya; Meros = Meru; Ereuneesis = Benares; Matha = Magadh; Omalis = Bimali; Derdai = Darada (home of the ant-dug gold) Prasios = Prāchya Dasa, capital Pālibothra = Pataliputra. Saurasenai = Suraena (Muttra Dist) Methora = Mathura; Muttra, Corisobora = Clisobora = Krishnapura (Agra ?). Capitalia = Aravalli and Mt. Abu. Pandoeum = Pandya. Taphobane = Tamra-varna (Ceylon).

Megasthenes has given a rather complete sketch of India and the Indian life &c. recorded from his own observations and the reports of the well-informed Brahmin ministers whom he repeatedly cited as proofs. Though not free from some faults, and mistakes, yet his book, the best of its kind in that age, exercised great influence on the Greeks and the Romans, and on modern Europe (18th Century, A.D).

As the faithful picture of India of a special period, drawn by an impartial foreign observer, the value of Ṭa Indika is indeed very high and great to all.

Megasthenes says that in India, there are (a) 118 states, large and small; of them, 8 are very powerful.
The Prais i. e. Magadhac are the most powerful and the
foremost nation in India. [This Magadh included also
the land of the Kurus and Panchalas, as Megasthenes
says that Jumna flowed through the kingdom of Magadh].
Their capital is at Palibothra (ancient Patna), a
flourishing city, 9 by 2 miles, girded with a wooden
wall having 64 gates, 570 bastions and a deep ditch
in front.

N.B. Paliboithra for Pataliputra, is not a Greek
distortion, but an imitation of corrupt native pronun-
ciation. All foreigners have adopted and used Indian
names as they are spoken and not as they are written
in classics.

Since 1876, several excavations at ancient Patna
have discovered parts of a wooden wall, a long brick-wall,
a line of palisades, a gate, two wooden pillars 8 or 9 ft.
high, a number of wells, several iron spear heads.
Dr. Wadell discovered near Kumahar some relics of an
Asoka Pillar. At Bolandihag, he discovered the capital
of the pillar.

The excavation of 1913 has discovered some remains
of Asoka’s palace, some remains of the Hall at
Kumahar resembling the 100 pillared Hall at Persepolis,
the signs of flood and subsequent fire (prob. 1st century
A.D.), the brick-built houses of the Gupta period,
a tri-ratna, a piece of rock with bba, d, d inscribed, the
middle part of an image of a Bodhisattva very large
and entire, the head of an image of Buddha, a coin of
Indra Mittra, two copper-coins of Kanishka, a coin of
Chandra Gupta Vikramaditya (375 to 413 A.D.).
13 seals, several entire earthen pots found near the wooden gallery.

King Chandragupta of Magadh has a standing army of 500,000 foot, 30,000 horse and 9000 elephants which indicate the vastness of his resources.

The Calingoe, people of Kalinga, the entire sea-board from the Ganges to the Krishna. Their capital Purikali is probably Burdwan now. Its powerful king has 60,000 foot, 1000 horse and 700 elephants.

A large island in the Ganges is called Madhya Kalinga which is probably the modern Presidency Division and a greater part of the Faridpur District. Our classical Nava Dwipa, “new island in the Ganges” still surviving in a district, perhaps favours this supposition. The king had 50,000 foot and 4000 horse. The Mandu and the Malli, lived in the Sub-Himalayan region. The people of Ganga-rāsthra, called the Gangerides living near the mouths of the Ganges, were the men of East Bengal. The Ganges then fell into the Bay of Bengal a few miles east of Dacca. Several powerful tribes lived here under a king who had 50,000 foot, 4,000 horse and 400 elephants.

The Andhras, the most powerful nation of the South, had numerous villages, 30 walled towns and 100,000 foot, 2,000 horse and 1,000 elephants.

The Isari, Cosyri and other tribes lived in the extreme North-West near Kashmir. The kingdom of Magadh then embraced all North India and touched the frontiers of the Punjab.
Rajputana: The Bhils, Meenas, Kanjars and other wild tribes lived in woods infested by ferocious tigers. However, there were good tribes who lived in the fertile tracts, on the hills of Chitor, Aravalli &c. Several tribes lived enclosed by Capitella (Mt. Abu).

The Horatoc i.e. the Saurashtra were people of Gujarat. Their capital on the coast was a noble emporium of trade, and their king had 1,000 elephants, 150,000 foot and 5,000 horse.

The Pandoe, people of Pandya in the extreme South were the only race ruled by women. A Lunar Prince of the Pandu line had gone to the south from Dvaraka and founded a state there. Mathura, now Madura was the capital. The king had 300 towns and an army of 150,000 foot, and 500 elephants. Pliny VI. 23.6 describes their wealth and grandeur.

The Assagre lived in the country between the Indus and the Jumna, backed by the desert. Their king had 30,000 foot, 800 horse and 300 elephants.

Patala was a large triangular island in the Indus near its mouth.

Taprobane, ancient Tamra-barna (copper-coloured) is Ceylon: Megasthenes says that a river separated it from the continent. The island is productive of gold, precious stones, pearls, and very huge elephants. Aelian, indebted to Megasthenes, says that Ceylon was full of hills, palm groves and huts of reeds. The people used to carry their elephants in their ships and sell them to the kings of Kalinga.
GREEK ACCOUNTS: TOWNS:—TOUNA, FLORA &c. 609

(b) India abounds in many mountains, hills and vast fertile plains yielding two crops a year.

(c) Towns:—Arrian's Indika. X: The towns in India are reported to be so numerous that they cannot be counted. The towns on the tidal rivers and the sea coast are mostly wooden. Owing to heavy rains, brick-built houses do not last long. Rivers run over the sides in flood. The towns on hills and high grounds are brick-built or mud-built. Pataliputra is the largest city in India. (Vide also Strabo. XV. I. 35-36).

(d) Fauna and Flora:—Meganethenes speaks of the Royal Bengal tigers, elephants and their hunts described at length, many monkeys, large dogs, antelopes, electric eel, serpents, winged scorpions, big snakes, oysters, pearl-fishery, gold-digging ants, one-horned horses (rhinoceroses?), of ebony growing in Bengal, palm, willow, wild grapes, ivy, laurel, myrtle, box-tree and various marine plants. The variety and plenty of flowers and fruits excited the wonder of the Greeks. (Diod. II. 36).

(e) Metals: There is plenty of gold, silver, copper, iron, tin and other metals. These are used for ornaments, utensils and weapons. (Diodorus. II. 36). There are also fragrant stones (Strabo). Gold is obtained by mining, by the digging of ants, and by collecting from streams. Ceylon is rich in gold-mines.

(f) Indian Life, Style &c.—The Indians are fond of ornaments of gold and precious stones. They raise no stone to the dead whose virtues and fame alone are deemed the fit memorial. (Arrian, Indika. X.)
are all free and have no slaves of other nations even. (Strabo, XV. 1. 54). They are frugal and temperate in habits, especially in camp; they do not like much crowd and are orderly, moderate and regardful of truth and virtue. Thefts are rare. In Chandragupta's camp of 4 lakhs of men, theft of Rs. 30/- only a day is reported; they possess a strong sense of justice; they never lie, never quarrel. They have perfect mutual trust. They never go to law, never complain about their pledges and deposits, require neither witnesses nor seals; they generally leave their houses unlocked, unguarded. Writing is unknown (7): everything depends on Smriti (code, not memory). The Indians are frank, frugal and happy. Their wine is prepared from rice; but they do not drink wine except at sacrifice. Rice and curry make their staple food. A simple dress (dhuti and chadar), leather shoes and an umbrella make the usual attire. Usury is never practised. Finery is in use. Scarcity of food-grains is unknown. They live in wooden houses. The people are fond of gaudy dresses and attendants follow them with umbrellas. Polygamy is prevalent and wives are purchased from their parents in exchange for a yoke of oxen. (Strabo, XV. 54).

The penal laws, seldom required to be exercised, are very severe. A false witness suffers mutilation of his extremities. One causing the loss of hand or eye to a workman is put to death (Strabo. XV. 54). Death is also the penalty for the non-payment of tithes on sales. The war-laws are very humane and good.
The people take physical exercise in several ways. One favourite method is passing smooth ebony rollers on the body.

The following are prohibited:—Suicide, inter-marriage, inter-dining, change of profession or trade in many articles.

The Indians dine singly; at no time would they eat together. They decorate the crematoriums on which they raise earth-mounds not very high. They use muslin worked in flowers. They honour beauty and try every art to improve their looks. They do not respect age void of wisdom (cf. Manu II. 156). They do not wear a garland to sacrifice. Their sacrificial beasts are not cut in two, but strangled to death, for the beasts are then offered to the gods entire.

Megasthenes further noticed the treatment of sick elephants, seven castes of the people, the Brahmins, philosophers, Germani (Hindo Stamana, not Buddhist), different stages of life, Hindu and Greek gods alike, culture of philosophy, astrologers' council of spring declaring annual forecasts, magicians, flourishing agriculture, irrigation, people stalwart and robust, survey of lands, Military and Municipal Boards, expert physicians, Intelligence Department, spies, prostitute-spies, royal hunt, female guards, paid Indian soldiers in the Persian army, Royal Marine Department, shipwrights, 5 elements, calendar, rain of copper dust, wonderful caves, various horses, musical instruments, worship of gods, temples, drains and drainage, next world, India as the cradle-house of the Hindus, muslin, pearls, formations
of land, constant change of the royal bed, female education, inheritance by sons, satism, and the Indian stories (Strabo. P. 711, Pliny VII. 2. 14. Chap. 22; Solinus Ch. 52.)

As for his account of the marvellous, we cannot blame Megasthenes. From Homer downwards, all the Greek writers on India adopted many Indian fables, unreal beings &c. Dr. Schwanbeck says that the Indians magnified the ugly features and the physical defects of the various Non-Aryans. That is the root of one-eyed, three-eyed, mouthless, noseless, dog-faced tribes &c.

The Mahabharata, Bk. I, Chap. 28; Court Book, Chap. 37; Slokas 66-67; Saly Book, Chap. 45, Court Book Chap. 51 & 52; Spleen Book. Chap. 8, verses 129-132; Court Book, Chap. 51, Verses 17-18; also Ramayana and Harivamsa—describe such beings.

The probable truth is that the aborigines and the Non-Aryans of most Ancient India had strange physical defects; but intercourse with the Aryans has gradually improved their types and features. The Phcenicians took their accounts to Asia Minor where the Greeks first learnt them. Homer's use of Indian tales in his epics probably originated in this way.

(g) Religion.—The Macedonians believed in the identity of Hindu and Greek gods. Siva was their Dionysios and Krishna, Hercules. They further believed that their two great gods had come to India, conquered it and taught the people various arts &c. Euripides also described so by imagination. Megasthenes also give similar accounts. Dr. Schwanbeck says that
that age was extremely credulous. The worship of Siva and Vishnu was very old in India. The Greeks up to Megasthenes knew nothing of Buddhism, Megasthenes tried to study Hinduism minutely, but his account is meagre:—"The Brahmins are never swayed by weal and woe. They often discourse on death. They think that this life is but a stepping-stone to brighter life and light in future. They never teach their wives philosophy. They do not like the material world much: Like the Greeks they say that the world is created, destructible, round, and is composed of 5 elements: it is the work of One Maker. The Earth is at the centre of the universe. Birth, soul and other points are the same as with the Greeks. Like Plato, they hold soul immortal."

Megasthenes may have written a chapter on the Indian literature, but it has vanished altogether. His successor Daimachus was ambassador under Vindusara. His work on India also is totally lost. The short accounts of Ptolemy, Eratosthenes and others tell us nothing new.

XIV. The Asokan Edicts II & XIII. also tell us of ancient civilisation.

§ TRADE.

During the Period under review, Indian trade, both inland and foreign, was brisk. India’s foreign trade consisted of the following branches:—Indo-Babylonian, Indo-Ceylonic, Indo-Malayan and Indo-Chinese. Besides the sea-routes, there were over-land caravan routes
from India to Central Asia, China and the Levant Sea. The Indian merchants carried on trade with Assyria and China under the so-called Embassy System: the Black obelisk of Shalmanezer II, and the Chinese Records show this. Indian merchants settled at Alexandria, the then chief market of the world. Indian trade with Egypt continued under the Ptolemies. One Greek writer says that the Indians procured immense gold from abroad. Indian goods were also carried to the shores of the Black Sea and the Caspian Sea along the Oxus. The trade routes once covered Asia like a net-work (for full descriptions, see Prof. Heeren's Historical Researches ( Asiatic Nations), Vol. II., Appendix IX and XIII.)

Yet, it must be borne in mind that the Hindu maritime activity in the West was not very great and it declined gradually. At first the Egyptians, the Assyrians and the Arabs were prominent. Then the Phoenicians, the Jews and the Greeks became supreme. Nearchus (4th century B.C.), Agatharchides (2nd century B.C.) and others say that trade was entirely in the hands of the Arabs. (a) Phoenician Trade with India.—The Phoenicians, Lat. Phœni, Rig-Vedic Pani (trader) were an Aryan tribe living originally to the north of India. In the Deva-Asura War, they had helped the Asuras (30th century B.C.) these allies at first triumphant, were finally defeated and driven out by Indra. The Asuras under their leaders Vritra and Bala, founded states in Ancient Persia and Turkey (Mesopotamia, Skr. Madhya-Bhumika or Vedika).
Panis settled in a tract on the Levant Sea (2800 B.C.) and built their city Tyre about 2750 B.C. Our Indian Indra had driven and not destroyed them; but the Greek Indra, I mean, Alexander the Great annihilated them in the 4th century B.C.

The Phoenicians were traders and most enterprising navigators from the earliest times. "They aimed at the empire of the sea and actually possessed it." (Dr. Robertson's History of America; Introduction.) Tyre became the crowning city whose merchants were princes, whose traffickers the honourable of earth. (Isaiah, XXIII. 8). This mart of nations (Ibid. 3) had all sorts of rich articles from precious stones to "purple and broidered work." (Ezekiel, XXVII. 16).

The Phoenicians came out to India not later than the thirteenth century B.C. The former commerce of Phoenicia had three branches viz., Arabian-Indian, the Egyptian and the Assyrio-Babylonian. Of these, the first is most important. They would come to India by the Red Sea route and also by the caravan route from the shores of the Persian Gulf to the Mediterranean coast of Syria. Several good harbours of the Arabian Gulf were seized by the Phoenicians from the Idumeans. But the distance from that Gulf of Tyre being very great, they afterwards occupied the nearest Mediterranean port called Rhinocolura. Thither were taken overland all the articles to be re-shipped to Tyre. (Robertson's Disquisition P. 7-8).

"Long before the Persians had made themselves masters of Babylon (561 B.C.), the Phoenicians had
established themselves for pearl-fishery and the Indian trade on the isles of Tylos and Aradus, the modern Bahrein Islands in the Persian Gulf”—(Dr. Royle’s Essay P. 122)

The twenty-seventh chapter of Ezekiel gives a list of the articles of Phoenician commerce brought from various countries. It is now difficult to ascertain those that were purely Indian. It is probable that cinnamon, aloes, onyx, agate, gold, diamond, ebony, ivory, timber, tin, embroidered work, rich apparel, cardamom, nard and other spices used in oderiferous waters and nougents, &c were imported from India.

Proofs:—(i) “The large countries to which the Phoenician trade extended beyond Dedan—‘The Bahrein Islands’—Dr. Royle’s Essay P. 122,—could be no other than India; if this is not sufficiently proved by the situation, it is beyond a doubt, by the commodities mentioned. Ivory and ebony could only have been procured in Dedan from India, for, there were no elephants in Arabia.” (Historians’ History of the World, Vol. II. P. 336—37). Ivory, Skr. ibhara-vada=elephant’s tooth and ebony are ascribed to India by the classical authors: Vide Megasthenes (Strabo. XV. 37.) Theophrastus quoted by Mr. Cringle in his India as described by Classical Authors. P. 463; Virgil’s Georgics. I. 57. “India sends ivory.” II. 116—17. “India alone produces black ebony.” Horace’s Odes. I. 31.

(ii) Sanskrit names in Latin and Greek:—India, lit. the blue dye of India; Orissa, Skr. Vatis, Eng. rice; Karpace, Carbusae, Hebrew Karpas, Eng. Canvas—


(iii) Homer's references to the skill of the Sidonian artists such as the "silver vase" (II. XXIII. lines 865—70...Pope), the garment offered by Hecuba to Minerva as a propitiatory gift. (II. VI. lines 358—67...Pope) &c. Sir George Birdwood and others confidently state that these articles of luxury though latterly produced in Sidon itself, came originally from India. "The twelve costly carpets of refrangible hue," "the garments stiff of gold." (II. XXIV. lines 281—4...Pope)—had their originals in the Indian Kincohs and Satavanjis which have, from time immemorial been articles of western trade. In his "Industrial Arts of India" P. 263—64, Sir George Birdwood says on the costly garments that they are photographic vignettes from any wealthy Indian's house and in copying them, one seems to breathe again the very odour of the costly spikenard with which they are usually wrapped up."

The Phoenician influence on history is great. Their position was due to their circulation of the cultures of the eastern lands to western countries than to their own creations. (Hist. Hist. of the World, Vol II. P. 353
Indirectly America owes its discovery to Phoenicia (Ibid. P. 356).

(b) The Jewish Trade with India.—The fortune of the Phoenicians soon roused in the neighbouring Jews a spirit of emulation. The Jews had inland trades and the Old Testament in some passages refer to extensive caravan routes. Yet the Jews were not very active before the days of David and Solomon.

Luckily, the Jews under David and Solomon were great friends of the Phoenicians under Hiram (980–917 B.C.). Close friendship, instead of base rivalry, of those two ancient peoples produced their combined commercial enterprise. David conquered Idumea in 1040 B.C. (II. Sam. VIII. 14.) Solomon founded a seaport at Ezion-Gaber (993 B.C.)—Vide i Kings IX. 26. Solomon took building materials from India (997 B.C.). From Ezion-Gaber, the ships of Solomon sailed under the guidance of the mariners of Hiram for distant lands. (I. Kings. IX. 27.) They brought back once in three years the gold of Ophir (India, Copite Säfar, originally Sausíra, a sea-board tract in West India. [I. Kings. X. 11 & 22.;] Its almag trees’ (perhaps red sandalwood), ivory, ape (kapi) and peacocks.

The impetus given by Solomon lasted a century or more. The Jewish commercial spirit gradually cooled. The fleet of Jehoshaphat, 5th in descent from Solomon, which had started on a voyage to Tarshish, was destroyed. After this, Jewish foreign trade came to a stop altogether.

(c) The Assyrian commerce—‘Babylon occupied a favorable position for peaceful commerce. A glance at the map shows that Mesopotamia occupies the very centre of the world of ancient civilisation. It was the connecting link between Persia and India on the one
hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India.” (H. H. W. Vol. I. P. 473.)

*The pictures on the black obelisk of Shalmanasar II show us such beasts as apes and elephants, being brought as tribute to the conqueror, confirming in the most unequivocal way the belief, based on Ktesias and Strabo that the Assyrians held commercial relations with India." (Ibid. P. 484.)

"The muslins of Dacca were famous in Roman and even Assyrian times." (Lee-Warner's Citizen of India).

"The investigation, however, is involved in greater difficulties as we proceed towards the east beyond Persia; though a principal country to which they traded, i.e. Persian India—or the present Beluhrdand and with the parts adjacent, whence the Babylonians imported many of their most highly prized commodities, afford a clear proof, of the direction and extent of this commerce. The first article which we may confidently assert the Babylonians to have obtained at least in part from these countries were precious stones the use of which for seal rings was very general amongst them. Ktesias says expressly that these came from India; and that onyxes, sardines and the other stones used for seals were obtained in the mountains bordering on the sandy desert. The testimonies of modern travelers have proved that the account of this author is entitled to full credit; and that even at the present time, the lapis-lazuli is found there in its greatest perfection and if it be added to this that what Ktesias relates of India undoubtedly refers for the most part to these northern countries, we must consider it probable that the stories in question were found in the mountains of which we are speaking, while with
regard to sapphire of the ancients, that is to say, our lapis lazuli. I have no doubt that it is a native of the country."

The passage of Ktesias to which we have referred contains some indications which, relatively to onyxes appear to refer to the Ghat mountains, since he speaks of a hot country not far from the sea."

"The circumstance of large quantities of onyxes coming out of these mountains at the present day, viz—

the mountains near Cambay and Beroach, the ancient Barygaza, must render this opinion so much the more probable, as it was this very part of the Indian coast with which the ancients were most acquainted. And their navigation from the Persian Gulf to these regions, as will be shewn hereafter, admits of no doubt. This opinion however, must not lead us to conclude that the commerce of Babylon was confined to those countries; for that they were acquainted with the above-mentioned northern districts is equally certain. Hence also the Babylonians imported Indian dogs. The native country of these animals according to Ktesias, was that whence precious stones were obtained. And this account of the regions has been confirmed by Marco Polo who mentions that the large dogs of these regions were even able to overcome lions.

"A third and no less certain class of productions which the Persians and Babylonians obtained from this part of the world were dyes and amongst them the cochineal or rather, Indian lacca. The most ancient, though not quite accurate description of this insect and of the tree upon which it settles, is also found in Ktesias. Acc. to him, it is a native of the country near the sources of the Indus and produces a red, resembling cinnabar. The Indians themselves use it for the purpose of dyeing
their garments to which it gives a colour even surpassing in beauty the dyes of the Persians.”

Strabo has preserved to us from Eratosthenes a knowledge of the roads by which the commodities of the Indian districts bordering on the Persian Empire, were conveyed to its principal cities and especially to Babylon.

“The natives of the countries bordering on Little Thibet and others of the Northern Indians of Herodotus and Kaetias, formed the caravans which travelled into the gold desert and that it was the same people from whom Western Asia obtained ingredients for dyeing and also the finest wool.”

(H. H. W. Vol. I. PP. 487-490.)

From Babylon, the Indian wares were conveyed to the shores of the Mediterranean.” (Ibid. P. 490.)

The Egyptian Trade with India under the Ptolemies:—

Alexander the Great had founded Alexandria at the mouth of the Nile in Africa. “With its countless masts and noisy quays, its motley crowd of foreigners and hubbub of all dialects from India to Cadiz, its vast piles of merchandise lying unsheltered in that rainless air, Alexandria soon rose to be a mart of the world and successfully held its superiority for centuries to come. (Kingsley’s Hypatia. V.)

Having got Egypt as his share, Ptolemy the First, a General of Alexander, made Alexandria his seat of government. He had visited India with Alexander and knew the full advantages of a commercial intercourse with that rich land. So he at once directed his attention to naval affairs. He built the famous light-house at Pharos on the mouth of the bay of Alexandria which was dangerous of navigation. Unluckily he died soon. His son and successor Ptolemy Philadelphus gave great
Impetus to Indian commerce. He sent an embassy headed by Dionysos to Asoka, Emperor of Magadh, to open up trade with India. He maintained a well-furnished navy in the Red Sea and founded the seaports of Berenice and Myos Hormos on the Egyptian coast. For easy transport of goods, he began constructing a canal joining the Nile with the Red Sea, but it was never completed. Ships trading with India arrived at Myos Hormos from where all goods were taken on camels on the 12th day to Coptos, a city on a canal of the Nile, and thence to Alexandria by water in another 12 days. Owing to great heat, the caravans crossed the desert at night. There were resting-places on the road. (Pliny, Natural History. VI. 23; Vincent's Periplus. Vol. I. P. 80). The see-borne trade continued to be conveyed along the coast from Berenice round the south coast of Arabia and Persia to the mouth of the Indus.

Besides the Red-Sea route, there were at least three over-land routes by which Indian goods were carried to foreign markets. One ran across Central Asia along the Oxus, the Caspian and the Black Sea.

The second lay through the heart of Persia over to the neck of Asia Minor, while the third was through the Persian Gulf and the Euphrates to Damascus and Tadmor, and thence to the ports of the Levant. The trade along Tadmor (Palmyra) was a very ancient one. It rose to great opulence. As the only green spot in the desert and for fine situation, Tadmor rose even in the times of Solomon, its founder. (I. Kings. IX. 18; II. Chronicle. VIII. A.) and her opulence lasted down to the date of its conquest by Aurelian. Prof. Heeren thinks that the Persian Gulf was closed to the Indian trade in the time of the Parthian Empire, the articles
being then conveyed along the Red Sea to Myos Hormos and thence overland to Palmyra. (Historical Researches (Asia) Vol. II. P. 409. The route was re-opened in the days of the Roman Empire. (Appian. V. 9. Mc. Crindle. Horace, Ep. I. 45.)

The Black Sea trade also was an early one and rose very high under the Byzantine Emperors.

Colonies:—Commerce took Hindu civilisation and colonists abroad. In 500-400 B.C., the emigrations of the Aryans extended to the Deccan, Ceylon and other adjacent islands. The pearls and corals found in those places gave a new impetus to trade. "The emigrations of expatriated Indians took place in very early times and towards the west." (Elliot's History. I. Appendix. P. 507. Traces of Indian occupancy are found in the north-eastern shores of the Euxine (Ibid. P. 510). Indians settled in Persia, Mesopotamia, Arabia, Alexandria, Carthage and elsewhere; missionaries, merchants, mercenaries, mahouts &c, Hindu Sanyasins of old used to travel over a large part of the world. The Buddhist monks lived in Persia, Turkey, Syria, Palestine, Egypt, Greece and other countries of Europe. The Bimala Prabha tells us that the sayings of Buddha were done into Persian and Romba (Latin†)

India also received foreign colonies. The Persians settled in the different parts of India. (Malabharat and Puran), the Jews in Malabar, the Arabians in Malabar, Ceylon and Chittagong.

These emigrations &c, much helped the diffusion of knowledge, interchange of ideas &c.

Modern scholarship speak of the Hindu source of Greek science. India was for a long time the teacher of Europe, both directly and indirectly in medicine,
mathematics, philosophy and other branches of human knowledge. Alexander and his officers found India as the home of medicinal and aromatic plants and herbs and praised the excellence of Brahminic philosophy, Indian medicine had largely influenced the Greek healing art before Alexander. The works of Hippocrates, the “Father of Medicine”—and a contemporary of Ktesias show traces of a distinct influence of the Hindu Pharmacopoeia. He prescribed the two kinds of pepper long and round, for nearly the same maladies for which they are still used by the Indian Kavirajas. (Dr. Royle’s Essay, P. 89). The motto on his sign-board vis. “Life is short, Art is long, opportunity fleeting &c”—is also a distinct echo of a well known Sanskrit text. Probably he never came to India, certainly he got his ideas about Indian medicine in Persia between which and India and Greece, a direct intercourse existed for a long time.

In philosophy and metaphysics, the European thinkers still work on Hindu materials. Many have thought it highly possible that “so long as philosophy was cultivated in Greece, India was often regarded as the ultimate and permanent source of the True Wisdom, the knowledge of things divine. Even as late as Lucian’s time (150 A.D.), that author concludes his evidently true history of Antiphils and Demetrius by making the latter a Cynic philosopher by profession, resign all his property to his friend and depart for India there to end his life amongst the Brahmins. (Toxaris 34, quoted in Gnostics and their Remains” P. 54.)

The striking resemblance between some systems of Hindu and Greek philosophy, mathematics &c, has been already noted.