CHAPTER III.

SOLAR DYNASTY.

Ten Solar kings (No. 7 to 16) paid great attention to cavalry. Kuvaláswa was succeeded by his eldest son Drirháswa who was heroic, popular and peaceful. His was probably a long reign. He was succeeded by Haryyaswa the First—a mere blank name. His son and successor was Nikumbháswa whose exploits and sacrifice made the treasury very weak. Nikumbha was succeeded by his son Sanhataswa (alias, Krisáswa.) But for his wise reduction of the cavalry and curtailment of expenditure the state could not be saved. He had two sons and one daughter. He ruled perh. till 2400 B.C. It appears that Princess Halmavati was his eldest child. The Siva and the Brahma Purana made her the next successor. But the majority of the authorities omit her. We therefore pass on to the next king, No. 17, who is called Prasenajit (2400 B.C.) He was brave, warlike and a great conqueror. He is also noted for his gifts of numberless milch cows. (Mahabh. Peace Book. Chap. 233.) His queen Gauvi bore him a very pious and heroic son Yuvánswa by name. This king was a lamb at home and a lion in the chase. Having subdued many kings, he performed a Horse Sacrifice with great pomp. His gifts were free to all deserving persons. (Mahabharata, Peace Book. Chap. 233.)
Being long childless, he left the Raj to the ministers and went to the forest, with the queen, to practise penance for a worthy son. The sage Bhargava and his disciples, pleased with the piety of the king, performed a special sacrifice for him and gave the queen a consecrated food and a nostrum to remove her barrenness. Soon the queen had hopes of an heir. The son born of her, was the renowned Mándhatâ. From childhood, he received very careful tending and training. He was stately in stature, fair in complexion and strong-built. It is said that he learned archery, the Vedas and the military science very easily. He was crowned at 16.

19. Mándhatâ.

R. V. IV. 42. 8-9; VIII. 39-40; I. 112.
B. C. 2460 to 2300.

It appears that Mándhatâ was the title meaning 'The Indian Indra.' The Rig-Veda gives his name as Durgaba and a Purâna calls him Suvindu. But everywhere he is described by his title of Mándhatâ, a fully deserving one. Tradition makes him the greatest emperor of India. It is said that he was great as a man, as a conqueror, as a ruler and a patron of arts, industries and learning. On the assumption of royalty, he first organised a very powerful army which soon became a million strong. With this mighty force, he conquered the whole of India; Ceylon and other islands of the Indian ocean. The most distinguished Indian kings whom
he had defeated, were Janamejaya, Angára, Marutta, Sudhanvá, Gaya, Puru, Vrihadratha of Anga, Asita, Rama and others. (Mahabha. Peace Book. Chap. 29.)

About this time, the ancient Afghans grew very powerful and turbulent. They often invaded N. India and harassed the people. Mandhata defeated them and conquered Gándhára. He was a just and vigorous ruler. It is said that under him, the land was rid of robbers.

Unfortunately, as the consequence of a long drought, a famine broke out in N. W. India.

However, he combatted it successfully. The pious field of Kurukshetra (Carnal) was the site of his numberless sacrifices. Here he performed his Imperial and Horse Sacrifices with great pomp. He gave numberless cows and gold fish to Brahmans. To relieve the famine-stricken people, it is said, he raised hills of boiled rice and curry &c., excavated tanks of ghee, curd, honey, milk &c. The Rig-Veda has honored him in VIII. 39-40, 1. 112 and elsewhere. His chief queen was Vindumati, daughter of king Sasavindu. He had 3 sons and 30 daughters. The princesses were all married to the sage Saubbhári. Prince Gaura—his grandson on the daughter’s side, built a kingdom with Gaur as capital (perh. now Faizabad). About this time, ancient Mathurá (Muttra) was the seat of a mighty Daitya kingdom.

One day when Mandhata, with an army, was coming back through that state, the Daityas attacked him. The old emperor with his army perished to a man. Thus ended the glorious career of the greatest Indian monarch after a long reign of some 60 years.
When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta a son of Manu. He is described as one of the 5 great Emperors of ancient India. He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 years' drought prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta’s line built Vaisali.

20. Purukutsa.

(R. V. IV. 42. 8-9)

About 2300 B.C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered
strength and again raised the standard of rebellion. Nay, they even dreamed of conquering N. India. Purukutsa again marched against them at the head of a strong and large army. But unluckily he was defeated and made captive. This is the only instance of a Solar king's captivity in the enemy's lands and hands. This earned the late king the opprobrious name of Purukutsa i.e. one of much ill repute, from Puru=much and kutsa=censure. As the queen was then pregnant, the ministers and the people could not place any of his brothers on the throne. Prince Muchukunda was a very brave general. He repeatedly defeated the Gandarvas and delivered his brother Purukutsa from their hands. He even helped the Devas of the North against their enemies. In the meantime, the queen gave birth to a son. They declared the infant prince king. Prince Ambarisha and Muchukunda were Regents. Purukutsa was set aside from the throne on account of his captivity. He was however, given a small kingdom to rule on the north bank of the river Narmada.

21. Trasaddasyu

R V. I 112; IV. 42 89.

Purukutsa ruled for some 5 years only. Then his infant son Trasaddasyu was placed on the throne (2295 B.C.) During the king's minority, the ministers and his uncles conducted the state.
He grew up a valiant monarch. Early in life, he had conceived the idea of being amply revenged on the authors of his father's disgrace. So, he led several campaigns against the fierce Gandharvas and shattered their power. The very terror of his name was enough to keep off foreign enemies to attack India for some time. Within India itself, there were still Non-Aryan and Daitya and Danava Aryan Powers, insinical to the Aryans. But all of them kept quiet now. The kingdom of Oudh was highly prosperous under him. The Mahabharata calls him a royal saint; he was magnanimous and stately. He ruled some 70 years (2295 to 2225 B.C.) Towards the latter part of his reign, the great sage Agastya came to him for some money to make ornaments for his wife. But knowing that the income and expenditure of the state of Oudh were equal, he refused the king's gift. Agastya next went to the Danava king Itvala of Central India, who enjoyed the reputation of immense wealth at that time. The great sage and his works in the Deccan deserve special notice here. He was the most distinguished sage of India in the twenty-second century B.C. He and his brother Vasista, were sons to Mitra-Varuna and a prostitute Urvasi by name. His true name was Masa (Vrihad sanhita.) He is highly honored in the Rig-Veda and all other traditions. He had first built his hermitage in the Chhapra district (Behar); but afterwards repaired to the Vindhya mountain. He spent his whole life to spread Hindu civilisation in the Deccan. With the aid of his brother and disciples, he was highly successful in his mission. The South bowed to the
North, attracted by the latter's superior civilisation. The works of Agastya in the field of politics were not less important. About this time, the western coasts of South India were constantly oppressed by the pirates. It is said that after the fall of Vritra, the great Assyrian monarch, the Assyrians of the Makran coast, being afraid took to sea and began piracy.

The Indian coasts and merchantmen were often attacked and looted by these people known to the Hindus by the name of Kalakeyas. These men gradually settled in the islands. A large colony of them finally settled in the Malabar Coast. Thus, centuries passed amidst the alternate states of peace and war. In the twenty-second century fresh troubles arose. It would be wrong to suppose that the new northern Mission was universally hailed in the south. There were small but powerful communities who allied with the Kalakeyas to strongly oppose the New Mission. The hermitages were attacked, missionaries killed, cows stolen and lots of harm done. Agastya now applied to the kings, received their aid in men and money, formed a strong army and navy by which the enemies were crushed and the sea-pirates hunted out and driven from the islands of the Arabian sea. After a stay of some 25 or 30 years near the Vindhyas, Agastya left for still further South, on the same holy mission, and settled permanently somewhere beyond the Godavari and Krishna. His mission in the new sphere went on with full vigor. While Agastya was busy, civilising the southernmost peninsula, a political disturbance arose in
the north. It appears that some Solar king of the north led an expedition for the political conquest of the Deccan. But the Dravidians of the Vindhyan states checked his course, and resolved to turn the table. They formed an alliance and invaded the north. Fight went on for some time with success and reverse. At last the Dravidians had the better of it. The Northerners sent an envoy to Agastya to intercede. The great sage came from the south and bade the Dravidian allies desist from further warfare. They obeyed him and stopped.

There is no evidence to show that Agastya had filled any part of the Deccan with the Aryan settlers. True, some Solar and Lunar princes had already penetrated into the south and built small kingdoms there; but they were mere drops in the ocean of the Dravidians. The only Aryan state that had attained importance and distinction was Vidarbha (Now Berar and its neighbourhood). Agastya married princess Lopâmundrâ of Vidarbha. She was one of the 16 ideally chaste Hindu wives. Her only son was śivânâvaha (Rig-Veda and the Purânas).

According to Vishnu Purâna (Book IV. 1-4) the next king No. 22. was Anaranya whom all other Purânas mark as No. 49. We have followed the majority. Prishadaswa is our next king. He is honored in the Mahabharata as a worthy king, but nothing in particular is known. As the wars of Trasaddasyu had emptied the treasury, the king was therefore compelled to reduce the army expenditure by minimising the cavalry. His reign was probably very short. The next king was
Tridhanva called in the Rig-Veda as Tri-variśna. "He was a great patron of learning, protector of the good, wise, brave and wealthy" (R. V. V. 27). His son Tryaruna was the next king. He was a great Vedic scholar. Like his father he also was a patron of learning. The seer Atri says, "The royal saint Tryaruna, son to Tri-variśna, has attained great distinction by giving me a cart with two bullocks and ten thousand gold coins." (R. V. V. 27). The Satyāyana Brahmana gives the following story:—Solar king Tryaruna and his priest Vrisa were once driving together in a carriage. On the way, the carriage suddenly ran over a young Brahmin boy who was grievously hurt. A question arose as to who was guilty in the matter. The elders of the royal family declared the priest guilty. At this priest Vrisa's wrath knew no bounds. However, he immediately treated the boy carefully and saved him from death. Vrisa then resigned his priesthood. But the Ikshakus then fell on his feet, begged his pardon and propitiated him in various ways." Tryaruna perhaps ruled till 2200 B.C.

25. Satyavrata (Trisanku)

2200 B.C. to 2175 B.C.,

Having crowned Satyavrata on the throne, the pious king Tryaruna passed into religious retirement. Though son to a pious and learned father, yet, before long, he showed himself very wild, by committing three great sins for which they called him Trisanku (i.e. a king of
3 great sins). His sins were (1) stealing another’s wife, (2) slaughter of a milch cow and (3) eating its beef. All classes of people became highly disgusted with him for these acts. Almost all shunned him. Being de-throned, he left the capital and went to the forest. A terrible famine, caused by long drought, was then raging in the land. During that dire calamity, Trisanku saved the starving Visvamitra family by his hunted meat. (Mahabh. Peace Book.) Helpless and cast away, he asked the aid of Visvamitra, a very influential sage of the age. Visvamitra pardoned and pitied the young king on promise of correction. Trisanku agreed and turned over a new leaf. To atone for his sins, the king took up a long and great sacrifice. The priest declined to preside. Upon this. Trisanku asked Visvamitra who came and began the sacrifice in right earnest. But very great opposition from the priest and the Brahmanas obstructed its completion. No Rishi, no Brahmana, no friend came to the sacrifice, as all regarded Trisanku as a Chandala (Hunter). The king, helpless, looked to Visvamitra who, roused by the opposition, exerted himself to the utmost and induced, by his superior learning and penance, many Brahmanas and Rishis to be present and accept the king’s gifts &c. The sacrifice met with half success. His queen was Satyavratha by whom he had the renowned son Harischandra. (Hari-vansa XII. 13-B).
24. Haris-Chandra.

(Parh. 2175 to 2130 B. C.)

On the retirement of Trisanku, his son Harischandra ascended the throne. He was extremely handsome, pious and very warlike. Having subdued the kings of India, he had celebrated an Imperial Sacrifice with such pomp that it ever remained unsurpassed and was only equalled by that of Yudhishthira the Just (14th C. B. C.). It is said that Harischandra gave to all 5 times more than what they had asked. Of the long roll of ancient Hindu kings, only Marutta and Harischandra were deemed by the Indians as worthy rivals of Indra. (Mahabh. Salya Book, Chap. 20). The king had built a town called Harischandrapura or Saubhapura. It appears that powers and fame had turned his head. He grew insolent and now dishonored Brahmans, sages and even great seers. Erelong he fell ill of plethora. It is said that he was cured of it by the offer of a human sacrifice. (Aitareya Brahmana.) The growing unpopularity of the emperor reached the ears of the illustrious sage Visvamitra who had saved his father Trisanku from disgrace. He now resolved to correct Harischandra. It so happened that one fine morning, the king, out on hunting, was passing by the hermitage of Visvamitra, not far from the capital, where, implored by several girls tied by the great sage for having torn his flowerplants, he liberated them out of compassion. This immediately brought him into an unpleasant contact with the sage. As the king boasted of his large heart,
Visvamitra asked a gift of him, the king agreed to make. The sage asked his kingdom. The king also, to be truthful, gave it. As a gift to a Brahman is always to be made with a suitable fee, the sage demanded it, but the king could not pay. The sage, with affected anger, pressed the king hard for the fee. At last, the king sold himself to a dosa (funeral assistant) of Benares and sold also his queen and the only prince to a Brahmana of the same sacred place, to pay the fee. Shortly after, the ex-queen Saiyva came to the burning-ghat of Kasi to cremate her son Robitása, bitten by a snake while cutting flower for the Brahman master. The royal pair recognised each other after a puzzle, Visvamitra now appeared and revived the prince by a nostrum.

And admiring the king's extreme devotedness to virtue and truth, the sage returned the realm, so long managed by the ministry. The royal party then went back to Oudh amidst the rejoicings and applause of all. Harişchandra ruled till the prince was of age. His happy memory is still cherished by the millions of Hindus on the stage and elsewhere.

Visvamitra was connected with the royal family of Oudh. His grand-father Kusaika, a Lunar king of Canouj, had married the daughter of king Purukutsa of Oudh. (Harivansa) Visvamitra was duly crowned and ruled for a short time. But he was not at all heroic. He was often defeated by his enemies. On one occasion, when coming back from a hunting excursion, he invited himself to the hospitality of the distinguished sage
VASISTA AND VISVAMITRA.

Vasista. The latter however, was not then in. The soldiers of Visvamitra tore the flower-plants and branches of the fruit-trees to feed the horse, camels and elephants. Vasista on return to his hermitage, grew very angry. An unpleasant affray ensued. Vasistha’s army, mostly composed of sturdy Non-Aryans soon routed the army of Visvamitra who smarag under grief, repaired to Canouj. Being of a religious turn of mind, he abdicated in favour of his eldest prince and turned a recluse. By self-culture and penance, he soon grew up a very powerful sage and ranked as a Brahmana. His daughter Sakuntala was fostered by Kanya and married to Dushyanta. The Rig-Veda gives the name as Tritsu and his title as Vasista. He was a High Priest to all great monarchs and a kulapati (Chancellor) to a Residential University. He led and taught over 10,000 disciples in different parts of N. India. The rivalry of Visvamitra with him is notorious.

27. Rohitaswa.

Peri 2130 to 2100 B.C.

Harischandra was succeeded by his son Rohitaswa. He built Rohitasvapura, now Ratasgarh. He appears to have had 3 sons (Brahma P.) Haritaswa, the eldest prince perhaps succeeded him; but he died soon after. The next king was Champa who built Champapur there perhaps near modern Bhagulpur in Eastern Behar. The next king was Sudeva, noted as a good ruler. His son
366  LOSS OF OUDH.

and successor Vijaya-nandana was a very great hero. It
is said that his army never knew defeat. His name and
name appear from the Mahabharata, the Purans and
elsewhere. The great Jain scholar Hemchandra has
noted him as one of the 63 “great men” of ancient
India. He was succeeded by his son Bharuka. This
king was averse to fighting and loved peace. He applied
himself vigorously to improve the condition of his
people. This good king was succeeded by his son
Vrika, the Terrible. About this time, the Haihayas,
and the Tālajanghas—two offshoots of the Lunar Dy-
nasty grew very powerful in Central and South-west
India. The power and prosperity of Kosala, became
an eyesore to them. So they resolved to ruin it. But
Vrika baffled all their attempts to do so. This heroic
king probably ruled till 2000 B.C. when his son Bāhuka
(the Longi-Manūs succeeded him.

33. Bāhuka

Perh. 2000 to 1995 B.C.

Bāhuka was no doubt, a worthy king. He knew to
what grave dangers Kosala now lay exposed. So he
lost no time and gave himself up to mobilisation. The
Haihayas and the Tālajanghas again attacked Oudh but
were defeated. Now they allied with the Yavanas, the
Hunas, the Paradas, the Sakas, the Keralas, the Chinese
(prob. Nepalese or people, north of Himalayas) the
Cholas &c. The allies attacked Ayodhya. Bāhuka
fought hard but could not prevail against the enormous odds. The "Invincible City" was conquered by the enemies. Bahuka, with his two queens withdrew to the hermitage of sage Aurva in the Himalaya. Queen Yādavi was then pregnant. Out of jealousy, the other queen poisoned her. But Aurva saved her by a medicinal drug. Bahuka died in the meantime. The pregnant queen wished to be a Sāti but was stayed by the sage, in whose hermitage prince Sagara (lit. sa = with, and gara = poison) was born. Aurva taught him the entire Vedas, various arms and fire-weapons. Sagara collected a strong army and attacked Ayodhya. The people of Kosala flocked to his standard. After a hard struggle, the Haihayas and the Tālajanghas were beaten off. Oudh was regained. Aurva gave Sagara material assistance. His ancestors, of the Bhrigu clan, were priest to the Haihayas who had robbed them of their treasure for military purposes. This led to a battle in which most of the priests were killed. The mother of Aurva, then pregnant, fled to the Himalaya where Aurva was born. So, the great sage was a sworn enemy of the Haihayas.

About 2002 B.C., Queen Semiramis of Assyria invaded India and conquered a part of it. The account is given by Diodorus who took it from Ctesias. The Queen marched with a large army and fought with Sthīvarapati, Gk. Stērōphates i.e. Lord of the Earth, apparently a king on the right bank of the Indus. She founded the city of Kopāra on the R. Kabul. This proves that at this time, the country on the right bank
of the Upper Indus was subject and paid tribute to the Assyrians.

(Historians' History of the World. Vol. II.)

34. Sagara.

Pesh. 1975 to 1925 B.C.

Having regained the throne, Sagara thought of signalling the power and glory of Kosala once more. So, he collected a very strong and large army, attacked his father's enemies and crushed them in several battles. We are told that Sagara was going to annihilate the several non-Aryan Powers that had allied with the Haihayas. But those, now helpless, applied to priest Vasista at whose intercession Sagara spared their lives and liberty, but punished them in various ways. He laid them all under an interdict. Thus, those peoples though originally pure Kshatriyas, were now forced to turn impure and fallen.

After immense conquests in India and the southern seas, Sagara became an overlord. Then, desirous of performing a Horse-Sacrifice, he let loose the horse with some princes and an army 60,000 strong.

Passing through various countries, the horse at last had come to Bengal where it was stolen all on a sudden by a Dravidian Chief and placed in the hermitage of a great sage named Kapila, who lived near the Ganges. The princes and the army, after a good deal of search came to Kapila and finding the horse near him, rashly
charged him with the theft of the sacrificial beast. It is said that the princes and the whole army fell victim to the wrath of Kapila, then shining like a perfect mass of splendour. In the strife that ensued with the Dravidian army, the Solar army suffered terribly. When this unhappy news had reached Sagara, he forthwith sent his grandson Ansumán to Kapila. The young prince, under proper escorts, came down to the great sage, tendered to him his grand-father’s humble regard and prostrated him with prayers, defeated the foes and went back to Ayodhyā with the horse. The sacrifice was duly performed with great pomp.

Sagara was very pious and popular, but not happy in his private life. His first life was spent in hard fighting. He had two queens viz., Kesini (princess of Vidarbha) and Sumati; but both of them were long childless. So, leaving the Raj on the ministers, Sagara went to the sage Bhrigu in the Himalaya where he, with the queens, practised penance long. Bhrigu then gave the queens a drug each, by which Kesini presented Sagara a son. Sumati bore him several sons. The eldest prince Asamanjas born of Kesini, grew up a very wicked lad. He oppressed the citizens in various ways. If not sufficiently respected, he would even hurl boys, bound hand and foot, into the river. The citizens complained to Sagara. The old emperor banished Asamanjas from the realm. After exile, the prince became very good; but he was not recalled. His son Ansumán was crowned. Then Sagara passed into religious retirement. He ruled over 50 years and left the Raj in a highly prosperous
condition. (Mal. Purana. Chap. 12, see also Vls. P.,
Book IV; Padma P. Heaven Part. Ch. 15, and the
Skr. Epics)

The following two kings Nos. 35 and 36, are almost
blank names. As the realm was now without a thorn,
Ansuman gave himself exclusively to religion. He is
called a rājārṣi i.e. a royal sage. With him perhaps
closed the twentieth century. Having installed his pious
son Dilipa the First on the throne, about 1900 B.C.,
Ansuman turned an ascetic. His son Dilipa I., after a
short peaceful reign of some 10 or 12 years, withdrew
to the Himalaya for life-long penitential purposes.

37 Bhagiratha.
(1890 to 1850 B.C.)

On the early retirement of his father, he ascended
the throne. He was physically very weak in early life
but by the benediction of the learned but deformed
sage Ashtā-vakra, his weakness was off. His physique
gradually became very strong. Tradition makes him one
of the 3 great emperors of ancient India. He was
very pious, wise, learned, brave and kind. It is said,that
after Mándbátá, India had not witnessed a more power-
ful king than Bhagiratha to whom bowed all the kings
of India. His overlordship was distinctly marked by the per-
formance of an Imperial Sacrifice and a Horse Sacrifice,
besides many minor sacrifices. He showed greatness in
not taking any tribute from the subdued kings. His gifts
were free and amounted to a million in the shape of
slave girls, chariots, elephants, horse, cattle, goats and
sheep. Besides, he gave to all whatever they asked.
As a king he was exceedingly popular. After a splendid
reign of some 40 years, he left the Raj to his able
ministers, repaired to the source of the Ganges, north
of the Himalayas where he practised penance along
with his queen, with the object of having an offspring.
Thereafter some time, a prince was born to him to the
great delight of himself and his people. A popular
legend gives this monarch the credit of bringing down
the Ganges from the north on the Indian plains. This
is wrong, for, the Rig-Veda tells us that at the con-
fluence of the Ganges and the Yamuna, Brahmā himself,
Varuna, Soma and other mighty kings had performed
various sacrifices. Hence is the name Prayāya i.e. an
excellent place for sacrifice. The probable fact is that
the sanctity of the Ganges originated with this emperor.
The Indus and the Sarasvati were sacred to the Vedic
Aryans. The Sarayu was holy to the people of Kosala.
Now Bhagiratha declared the Ganga as sacred to all.

Prince Srutasaena, son to Bhagiratha, was placed
on the throne by the sages people and the ministers
about 1835 B.C. We know nothing of him. The next
king, Nabhaga, was son and successor to Srutasaena.
It is said that in direct opposition to his father’s wishes,
he had married a fair Vaisya lass, which displeased his
father so much that he disinherited him. He obeyed
his father, left the palace and practised severe penance
in a distant hermitage, accompanied by his wife. The
king, afterwards recalled him into his favor, and duly crowned him. Nabhaga was a very powerful monarch. The Mahabharata tells us that he asserted his overlordship after having subdued many kings of India and performed an Imperial Sacrifice as a token of his suzerainty. He probably ruled till 1800 B.C., when he left the Raj to his worthy son Amvarisha.

40. **Amvarisha.**

(Perh. 1800 to 1775 B.C.).

He proved a very valiant monarch. It appears that he had made fighting his sole business in life. It is said that in numberless battles, he fought no less than a million of soldiers. He had defeated many kings and conquered many lands. Every conquest was followed by a sacrifice in which various foods, drinks, music, sports and amusements were arranged for the entertainment of all classes of people. He gave away to the Brahmans over a billion of cows. His other gifts were so liberal and general that the great Seers declared that nobody had ever witnessed nor would ever see their like in India. He had a very fair daughter Srimati by name. For her, even two eminent sages fought with him though without success. He was a Vishnuit and a very popular ruler.

About this time or rather much earlier, numerous Aryan colonies of the Indo-Germanic Family were forming new settlements on the shores of the Mediterranean Sea. The Rig-Veda states that Hariyupa (perh. eastern...
HINDU SETTLEMENTS IN INDIA.

Europe) and Rosam (most probab. Lithuania in Russia) had been colonised by the Aryans before 3,000 B.C. About 1800 B.C. India itself presents to us 3 distinct regions: viz. (i) the Aryan region between the Himalayas and the Vindhya and Eastern Afghanistan to Mahilà and Benares: This contained Aryavarta, Brahmd-varta, Brahmari-desa and Madhya-desa including the countries of Eastern Afghanistan, Kashmir, Panjab, Carnal, Matsya, Surasena, Antar-vedi (the Doab), Kosala, Mithilà and Kos. (ii) The Vâhya desa i.e. Half-Aryan region including Sindh, Sauvira, Cathiawar, Gujar, Magadh, Anga (East Behar), Vanga (Bengal &c. (iii) The Deccan. The Vedic civilisation was prevalent in the first, the Vrâtya-Aryan in the 2nd and the Dravidio-Aryan in the 3rd region. Of the "Aryya-Mechchha" countries, Magadh was the most prominent. When the Aryans were in the Panjab, then even Bengal was powerful and civilised. The Aryans, jealous of the Bengalis abused them as "moseless," "irreligious" and speechless birds." The province of Gayà is called Kikata in the R. V. III. 53. 14; it is also mentioned in the Y. Veda and the Ath. Veda (V. 22. 14 which states that fever prevailed there. The Aryans hated the East Indians much. For, they never milked the cow for a sacrifice nor lighted a fire for the same (R. V.). The philologist Yaskà called Kikata (Gaya) a "Home of the Non-Aryans. The Atharva Veda, Vrâtya Part XV. 2. 14, and the Tândya Brâhma XVII. 1-4, describe the corrupt manners of those peoples. It is said that the Magadhanus used an Aryan tongue. Dr. Beridell Kith
thinks that a Prakrit dialect was current among them. Mithilā was a chief centre of the Aryan Vedic civilisation. Mithilā gave light to the eastern provinces. In spite of many prohibitive laws, many Aryan priests, scholars, missionaries &c. lived in Magadhi, Anga, Vanga &c. and gradually spread the Aryan civilisation among the people (Sāṃkhya-yāna Arānyaka VII. 13.) Yet it is plain that the Vedic civilisation did not enslave the Magadhan cult and culture. However, the suitable name of the Vindhya (the Barrier) and the mention of rice, elephants, large tigers and some peculiar plants, &c. in the Vedas clearly indicate the eastward migration of the Aryans.

Another point deserves notice here. About this time the Indo-Iranian separation took place. By this time not only the Gangetic Aryans had differed from the primitive Indo-Aryan tribes of the Upper Indus in manners, customs and some religious rites, but even the latter differed from one another, specially about religious matter. Religious differences led one of those North-Western Aryans to seek a new home in the Iranian table-land. These were the ancient Parsees who took from India their mythology, language, 4 castes &c. A plate discovered by the German scholar Hugo von-Claire states that 3300 years ago i.e. in 1385 B.C., in a treaty between two kings of Babylon, mention is made of their gods Mithra, Varuna, Indra &c. in course of other things. The Parsees maintained their religion and liberty till A.D. 641, when defeated by the Arabs, they embraced Islam. Some however, fled to the mountains, and some
to Kabul. Again when Kabul was defeated and converted by the Arabs in the 7th century A.D., the Parsis fled from there and came to Bombay in India and have been since living with us for over a thousand years. Though very small in number—being hardly over a lakh, they are still an influential community. They are mostly given to trade. They serve India in various ways. Chiefly through their exertions, our Indian products reach the foreign markets of the world. Dadabhoy Naoroji, Sir Ratan Tata and several others of the sect, are ornaments of the empire.

After Amvarisha, the power of Kosala seems to have declined under the following 13 kings. Sinhdu-dwipa, son and successor of Amvarisha, though mighty, yet passed most of his life at the sacred capital of Prithvadaka on the north bank of the Sarasvatth, where he is said to have attained great Brahmishood. His son Ayutswa succeeded him. Bhagásuri was perhaps his other name. He was mighty and good. His son Ruparna or Rupapala ruled in the middle of the 18th century B.C. He had sheltered Nala, king of Nishadha (prob. Námára in Rajputana) in his distress caused by the loss of his kingdom by a stake in gambling with his younger brother. His faithful queen Damayanti, abandoned in the wood by her lord, arrived at her father’s house after a good deal of troubles and sent men in different directions in quest of Nala. At last, the scent of Nala was brought her from Oudh by a Brahmana messenger. Damayanti, under approval of her mother but without the knowledge of her father, king Bhima of
Vidarbha (Berar), proclaimed her intention of choosing a worthy husband. Young Rituparna wished to attend the marriage-assembly. So, he ordered his charioteer Vahuka (Nala in disguise) to be ready. Nala was much skilled in charioman'ship and Rituparna in gambling. On the way, they learned each other's art. They arrived at Kundin, the capital of Berar. The king received Rituparna in state and then asked the cause of his coming there. Rituparna was surprised at this. In the meantime, Nala was recognised and re-united with Damayanti. Rituparna was very glad to learn the fact. He soon left for his capital, begging leave of both Bhima and Nala. The latter soon regained his kingdom.

It is already noted that Sagara had almost crushed the powerful Haihayas of Mahishmati now Chola Mahesvar, near the mouths of the river Narmada, in the 20th century B.C. The following two centuries found them very powerful again. In the 18th century B.C., Arjuna, son to Krita-virayya, of that Haihaya clan was the greatest monarch in India. He was rather a Jain by religion. He is described as one of the 5 great emperors of ancient India. He is said to have conquered not only India, but also the following 18 islands of the sea. Indra (purb. India), Chandra (Cutch), Malay (Maldiv), Tamiriku (Ceylon), Gabhastimans (Andaman), Naga (Niobor), Saumya (Sumatra), Baruna (Borneo), Gandharva (Java), Baraha (Bali), Kamata (Kocos), Kumbha (Honkong), Bhadraraha (?) Javaangka (Japan), Kumari (Kuerile) &c. The century from 1750 to 1650 B.C. was one of the
great unrest, rapine and bloodshed arising from the
great rivalry between the Jains and the Hindus; between
the Brahmans and the Warriors; between the Vasistha
and the Visvamitra Families.

(The sons of Arjuna were regular tyrants. Their
oppressions forced the Brahmans to fight. It is said
that the Brahmans, aided by the Vaisyas and the Sudras,
attacked the powerful Haihayas. But, for the want of
an able general, the allies were defeated. The Brahmans
now discovered their error, appointed a Senapati
(commander) worthy to lead the allies' army again
against the Haihayas. This time, the Brahmans were
victorious and the enemies signally defeated. (Mahabh.
Drona Book, Chap. 50.)

We have seen that the Brahmans in general were
being slighted by the Warriors. There were of course
several reasons for it. The Sinas were all princes. The
Warriors were not only fighters, but also philosophers
—religious instructors and composers of the Upanishads.
On the other hand, the Brahmin brain was growing poor.
The versatile genius that had characterised the early
Aryans, was now rare in the Brahmans of the Indo-
Gangetic plain. True, they still clung to the Vedic
religion, but they lacked the moral force, the true spirit
of the earlier Seers. The Brahmans now delighted in
almost lifeless but pompous rites and rituals. Sacrifice
(formerly holy communion) now meant an offering of
man, beast, birds &c. to gods.

The Haihayas, defeated by the Brahmans, kept quiet
for some time. But ere long they again provoked the
Brahmans who not only crushed them but also exterminated the entire Kshatriya race of India. The case was briefly this:—The sons of Arjuna went to the Himalayas on hunting excursions. There they one day did lots of harm to the hermitage of Jamadagni, grandson to the sage Auvra. An affray ensued with the result that the sacrificial cow of the sage was forcibly taken by the Haihayas to their capital. Jamadagni had married princess Renuka of Vidarbha and had 5 sons by her. The great Brahman warrior Parasu-rāma was their youngest son. Coming home back, the hero learnt everything and soon marched with an army, beat the Haihayas and brought back the cow. Before long, the Haihayas again came with an army to punish the young Brahman hero. But Parasu-rāma and his brothers were not in. The Brahman army fought hard but in vain. Jamadagni was seized and brutally murdered. His wife Renuka also was struck and left half-dead. The whole hermitage was dismantled and upset. Parasu-rāma came home the same day. Soon he collected a very strong army, attacked the Haihayas and after several battles, crushed them. He next turned his victorious arms against the warrior class of India. His great object was to prune down the overweening spirit of the Kshatriyas and to re-establish the supremacy of the Brahmans. He entered into a long war in which he fought 21 battles and killed all the worthy Kshatriyas of N. India. He now gave Aryavarta to the Brahmans and went to the Deccan, built his hermitage on the Mahendra Parvata (Eastern Ghat) and spread Hindu civilization there. It
is said that he had filled Malabar, Conkan and other parts of the Bombay Presidency with Aryan settlers from North India. He never married and lived to a good old age. Kurukshetra was his favorite field of battle. He had performed an _Asvamedha_ and a _Bṛāṣpeya_ Sacrifice. (Mahabh. Peace Book, Chap. 48-49) As soon as the great Brahmanic War was over, the Non-Aryan Chiefs, finding North India destitute of heroes, began to cause political disorders all over the country. The Brahmins, now helpless and anxious, thought of the means of saving the land. After search, they found the following survivors: (1) Some pious Kshatriyas of the Haihaya race, (2) The son of Vidy-ratha of the Paurava dynasty, saved by the people in the Rikshavan hill. (3) The son of king Sudasa of Kosala, kindly saved by Parāśara; he was brought up as a Sudra. (4) Gopati, son of king Sibi was saved in a wood, fed by milk alone. (5) Vatsa, son of Pratardana of Kasi was saved in the pasture-ground amidst the calves, nourished by milk alone. (6) A Brahman, living on the Ganges, had saved the son of Divi-ratha, grandson of Dāḍhī-vāhana. (7) Sage Bhūri-bhūti had saved prince Vrihad-ratha, father of Jarāsandha, on the Gridhra-kuta Hill amidst the Non-Aryan people. (8) Some powerful warriors of the Maruuta dynasty had fled into the sea and saved them there. Kasyapa, Parāśara and others re-instated those princes to their several kingdoms. Besides, the holy and young sages were engaged to raise up issue in the widowed queens of the warrior class. These new scions, duly grown up, saved the land. (Mahabh. Peace Book
Chap. 48). Some suppose that after the destructive war, fresh Aryan colonies came from the north and settled in India. We find no proof of it.

Artiparni (alias Sarvakāma) succeeded his father Rituparna to the kingdom of Kosala. He was a good king and a great friend of the poor. He may have ruled long, perhaps till 1600 B.C. His son Sudāsa, the next king of Oudh, proved a very wicked tyrant. He was most probably killed by Parasurama about 1570 B.C. Through fear of the young Brahman hero, the queen of Sudāsa had given birth to a prince in the priest's house. Parāśara brought up the prince as a Sudra child. Hence he was called Sarva-karma.

Sarva-karma came to the throne perhaps not later than 1560 B.C. He hated the Brahmins from his heart of hearts. By constant thoughts of revenge, his reason began to give way. One day, while coming back from chase, through a narrow path in the wood, he met his priest Saktri, eldest son of Vasista, whom he kicked and whipped for not making way to him. This act earned him the opprobrious title of Kalmāśa-pada i.e. "a king of sinful foot." Before long, the king grew almost mad, left the Raj and wandered in the forests and elsewhere wildly. His queen Madayanti, the model of a faithful wife, followed him wherever he went. The king did not recover soon. One day in the wood, driven by hunger, he is said to have forcibly seized a Brahman while in embrace. Despite the entreaties of his wife, he killed the Brahman and sucked his blood. The distressed Brahman cursed him to die in an embrace.
After 12 years, the king came to himself and returned to his capital. One day, when he was about to mate, the queen reminded him of the curse. As she was childless, the king permitted her to raise up issue by Vasista. She conceived, but did not deliver even after due time. Vasista came and struck the womb with a piece of stone. This helped the delivery soon. The prince, born after the stone-stroke, was called Asmaka from asma, stone. The prince was crowned perh. in 1530 B.C. He had built a town called Paudanya. At this time, Amavasu, son of Raubhya and grandson of Visvamitra went to Parasu-rama and told him of his vow. Angry at the Kashatriya revival of N. India, he again came to the north and killed the warriors. His attack on Ayodhya was so sudden that the young prince Asmaka was saved only by a large number of naked women placed at different parts of the city. Being saved by women, the prince was called Nari-kavacha. After the war, he remained as the only Mulia (rest) of the warrior class; therefore his crown-name was Mulaka. He and the following kings, till No. 53 were not so brave. The sixteenth century closed with Ilavila.

The kingdom of Kosala again ranked as the first power in India under the following 5 kings, viz. Dilipa to Ramachandra Nos. 54 to 58. Dilipa II., son to Ilabila and grandson to Duliduha, both mentioned in the Mahabharata as worthy kings, came to the throne about 1500 B.C. He was unrivalled in archery, stately in person, fair in complexion and an accomplished statesman. He was a very wise, good and just ruler.
He was very merciful to the Feudatory Chiefs. He made some fresh conquests. His kingdom was highly prosperous. It is said that famine, theft, premature death were rare in his reign. His queen Sudakshina, princess of Magadha, being long childless, he went to his priests who gave his queen consecrated milk with a drug swallowing which, she soon conceived. The son born of her afterwards became the famous king Raghu. Dilipa performed numerous sacrifices. Having crowned Raghu, Dilipa and his queen, passed into religious retirement. (Raghuvalsa and Mahabharata).

55. Raghu. (Skr. Epics, Raghu-Vansam and Puranas.)

Perh. 1482 B.C.

Raghu was a very good and warlike king. Kālidāsa, in his Raghuvalsa, canto IV. describes the extensive conquests of Raghu in India and outside. Now, the point is "Are they true or imaginary"? Some regard them as imaginary and a magnified account of Samudra Gupta's Indian conquests. I cannot say how far this idea can be maintained. Many reasons incline us to place Kālidāsa in the 1st century A.D. Astronomical considerations have led some recent scholars of Europe to place the great poet not beyond the 3rd century A.D. The history of the Solar Dynasty was current in Kālidāsa's time which was the source of his inspiration. Beyond controversy, Raghu was a colossal figure, as
all traditions point to him as a line-maker. Raghu's Line, Raghu's children and the like expressions abound in the Sanskrit Epics and elsewhere.

Below is given an outline of Raghu's conquests. From Oudh, Raghu marched down, in fine winter, to Subma (a small country between Orissa and Bengal), conquering several kings on the way. The Subman kings yielded easily. Next he attacked Bengal. But the Bengalis opposed him bravely in their war-vessels, but were defeated by him. He erected pillars of victory on the islands of the Ganges. This shows how powerful Bengal was in those remote times. Certainly these Bengalis were then mostly Dravidians. Next by an elephant-bridge, he crossed the R. Kupishe and attacked Orissa which was easily won. He next attacked Kalinga and conquered it after a hard struggle. Having released and reinstated the Kalinga king, he marched for the south, doubled the Cape and then turned northward. The kings of Pandyas, Keral, Malabar, Western Ghaut, Konkan and other chiefs of the western coast of India, being subdued, paid him much wealth. From the Indus he went to conquer Persia. After a very fierce fighting, the Persians surrendered. Thence he came to ancient Afghanistan where his army drank much grapes-wine. Thence turning to the north, he arrived on the western bank of the Indus. There he defeated the Huna kings after severe fighting. The Kambojas yielded and paid him wealth and fine horses. Thence he went to the Himalayas where he defeated 7 different wild tribes. Then passing through Tibbet,
he reached the eastern-most India, crossed the Laubitya i.e. R. Brahmaputra and came upon Prag-jiyotish (Assam). The king of Kamarupa yielded easily and gave him his best elephants as presents. Thence he returned to Ayodhya. He next performed the Visvajit sacrifice and gave away all his belongings to the Brahmans and the poor. His son was Aja who married fair Indumati, the Bhoja princess of Vitarbhu. Shortly after, having crowned Aja, Raghu turned an anchorite. But Aja begged Raghu not to go to the forest. So, Raghu built a cot in the suburb where he used to give instructions to Aja and the ministers. After some years, Raghu died in peace. Being an ascetic, he was interred and not burnt. Aja was a little too sensitive, kind-hearted and beneficent ruler. He was a patron of learning. By Indumati, he had a very worthy son in Prince Dasaratha.

When the Prince had reached his youth, Aja left the Raj to him and began to live with the queen in a garden outside the town. Here one day, the queen suddenly fell ill and died. Now the sorrows of Aja knew no bounds. He almost turned mad. In this distempered state, he lived for 7 or 8 years more. Then one day, his dead body was found floating on the Sarayu. As a king, Dasaratha was heroic, truthful, popular and merciful. The kingdom was highly prosperous under him. The Seers honored him in the Rig-Veda. Leaving Kosala well-guarded under his 8 ministers, Dasaratha was out on his Indian conquests, in which he was fully triumphant. Of course, conquests in those
days simply meant temporary subdual of kings, their payment of tributes and presents, and attendance upon the imperial victor during his sacrifice. Having conquered Sindhu, Sauvira, Saurashtra, Matsya, Kasi, Kosala, Magadha, Anga, Banga and some States of the Deccan including flourishing Dravira, (Rām. Oudh Book. Canto 10. Verses 37-38), Dasaratha performed a Horse Sacrifice with great eclat on the tract between the Sarayu and the Tamanā. Princess Sāntā, his only child, by an inferior queen, he gave to his friend Lomapāda, king of Anga (East Behar). Sāntā was married to sage Rishya-sringa who performed a special sacrifice for the male issue of Dasaratha. Indeed, Dasaratha obtained 4 sons by his 3 queens viz, Kausalyā of South Kosala (S. E. of Hastinapur), Kaikeyi of Kekaya (N. W. India) and Sumitrā of Magadh. The Princes received very careful training at the hands of competent sages. They all married in the royal family of Mithilā (North Behar). Rāma, the eldest Prince had to win fair Sītā, daughter of Siudhvaja Janaka by his queen Susatyā, after a clear test of his strength, in the shape of breaking Siva's adamantine bow long preserved in the house of the Janakas. Dasaratha, now old, was going to crown Rāma, then a heroic lad of some 30 springs, when Kaikeyi stepped in and asked the throne for her own son Bharata and the exile of Rāma for 14 years. On hearing this, the old king fainted. But Rāma, learning that his father had promised his stepmother 2 boons on a previous occasion, cheerfully bowed to his awful destiny and left Ayodhya the same
day with his wife Sītā and half-brother Lakshmana, amidst the loud wallings of all. The old king succumbed to grief on the sixth night. Bharata, then living with his grand-father in Kekaya, knew nothing of these unhappy incidents at home. The priests and the ministers soon brought him to Ayodhya, thus upset by an irony of Fate. Having learnt all, Bharata became really sorry, chid his mother for her wickedness and then set out with the leading men to bring Rāma back. But Rāma would not come back and desired Bharata to rule for the benefit of the people. Saintly Bharata ruled Kosala as the Regent, refusing all royal honours and placing the shoes of Rāma on the throne, from a village called Nandī-grāma, only 2 miles from Ayodhya. (Ram. Lanka Book, canto 127, verse 29.) Rāma passed 10 happy years in the virgin forests near Chitrakuta in Bundelkhand. Thence he shifted further south and lived on the Godāvari. About this time, Rāvana, a powerful Hindu Tamil king, ruled at Lankā, capital of Ancient Ceylon. The southern-most parts of India also formed a part of his dominions. Rāvana gave these Indian tracts to his sister Surpanakhā, a fair young widow, under the protection of his grand-father His Excellency Mālayavān as Viceroy. Hearing of the banished princes, Surpanakhā one day came to Rāma, with only a few attendants and asked him to go over to her capital and live with her. Rāma regretted his inability, as he was with his wife. Then she turned to Lakshmana who also begged to be excused on the score of his being a married man. Her passionate
entreaties to Lakshmana evoked a laughter of Sitá. Surpanakhá, now indignant, was going to attack Síta, when Lakshmana stopped her and smote her nose and ears with his sharp sword. Loaded with disgrace, she went back to her grand-father who at once sent an army 14,000 strong, to punish Ráma. The exiled hero faced the enemy bravely, fought like a lion and killed the Tamil Generals Khara and Dushana. The rest took fright and fled. Alarmed at these, Rávana speedily landed on the continent with a powerful force.

Here Máricha, an old enemy of Ráma and son to Táraká whom Ráma had killed for Víśvámitra, met Rávana and urged him to steal away Síta, as that would serve their double purpose of revenge and ruining Ráma. Síta was stolen by Rávana, taken to Lanká and imprisoned in a garden. Ráma marched southward in quest of his wife. On the way, he killed Birádha, Kavanítha and other Tamil Chiefs who had tried to oppose him. He arrived at Kishkindhá, now Bellary district, north of Mysore. Here he allied with Sugriva, killed his brother Bali and made him king. As soon as the rains were over, search was made, Síta was found and then preparations were made for the Lanká War that happened in the 14th year of the exile. Bharata sent men and money. Pratárdana king of Benáres, an ally of Oudh, was up and doing to aid Ráma in his distress. Sugriva and Prince Angada collected a powerful army in the south. Hanumán, an accomplished prince whose ancestors had come from the North and settled in the Deccan, became a devoted
friend to Ràma a cause. Nala, an expert engineer, built a wooden bridge for Rama across the Strait. Huge pieces of rock were carried from quarries with the help of machines, to secure the posts in the sea. (Ràma. Lanka Book. canto 22. Sloka, 5). Bibhishana, brother to Ravana, requested him to make friends with Rama and return Sita. But he was kicked off. Bibhishana now allied with Rama. The combined army crossed the Strait in 4 days. All negotiations having failed, war began and lasted about 3 months. Prince Angada was the commander of Rama’s force. Rama killed Ravana and declared Bibhishana king of Ceylon. After a short stay in fair Lanka, Rama came back to Kishkindha and thence proceeded direct to Ayodhya, his term of exile having expired in the meantime. In 14 years, Rama had punished many refractory Dravidian Chiefs and spread Aryan civilisation in the Deccan. On his return, Rama, Sita and the party were most cordially welcomed by Bharata, the priests, the ministers, and the leading merchants &c. He was soon crowned king amidst the rejoicings of all. Old Vasishta, who had lived several years in the Chinese capital, came back to coronate Rama. Like Dasaratha, Rama also devoted his whole attention to the good of the kingdom. He was rather dark in complexion but bright in all princely qualities. The following are the chief events of his reign:—(i) Abandonment of his wife, for the clamours of his people suspecting Sita’s character in the house of Ravana. (ii) Conquest of Mathura: oppressed by the tyranny of king Lavana, son to king Madhu.
a powerful Dāitya king, the Brahmans of the State complained to Rama who forthwith sent Satrughna with a strong army. Madhupur was invaded; fight went on for several days. Lavana was killed by Satrughna who occupied the capital, repaired and re-newed it under the name of Mathura and lived there 12 years. (Ram. VII. 72 to 85 cantos; Vish. P. IV. 4; Varāha P. 157 to 161 Chap.) (ii) Conquest of Gandhāra: Yudhājit, king of Kekaya, had sent a messenger to Rama complaining that the Gandharas often oppressed his people. Rama, before long, sent Bharata with a powerful force. After hard fighting the kingdom of Gandhāra, lying on both sides of the Indus, was conquered. (iv) Horse-Sacrifice: after ample conquests, Rama celebrated a Horse-Sacrifice with a golden image of his wife Sita by his side. Vālmiki had compassionately housed banished Sita and taught her twin sons, Kusa and Lava, a considerable part of the lyrical epic, the Ṛamāyana, composed in 5 Books (now II. to VI.) and 12,000 Slokas (see Mahābhārata). Instructed by the sage, the two princes then in their teens and in hermit-garb, came to the capital and recited different parts in the sacrificial Fair. All were spell-bound by the recitation. By these means, Vālmiki sought to induce Rama and the people to accept Sita. With the consent of Rama, Sita was brought before all. But Rama declined, as some people still objected. Upon this, Sita—that "Queen of the Queens of Miseries"—dropped down dead. Her twin sons Kusa and Lava, however, were accepted. (v) Foun-
dation of Lucknow:—In compliment to his brother Lakshmana who had shared all his troubles and toils, Rama built the city of Lakshmanavati, destined to be the capital of Oudh long afterwards. (v) Partition: The four royal brothers had two sons each, amongst whom Rama had partitioned his empire thus: (1) Rama’s sons Kusa was placed at Kusavati near the foot of the Vindhyas, and Lava was made king of N, Kosala, capital Sravasti. (2) Bharata’s sons were given the Gandhara kingdom. Taksha’s capital was Taksa-sila (Gk. Taxila) and Pushkara’s capital was Puskhravati (Gk. Pauke-losit or Puculotis) some 18 miles from Peshawar (Ram, VII. 114). (3) Lakshmana’s sons Angada got Kārupada (?), capital Angada, and Chandraketu got Malladesa, capital Chandrakhunta. These two States were in the Terai, Buddha died in the land of the Mallas. (4) Satrukhana’s sons Satrughati got Vidisā, now Bhilsa in Central India and Suvāhu got Mathura. The Solar occupation of these out-lying countries was only short-lived. (vii) Empire: The pretty large empire of Rama comprised (a) the two Kosalas, Muttra, Central India, N W. F. Province and Eastern Afghanistan and some other tracts (b) Friendly States:—Anga, Vanga, Matsya (Jaipur), Sringaverapura, (North of Allahabad) Kasi, Sindh, Sauvira, Saurashtra, the Deccan Peninsula, Kosala, Kishkindhya, Sinhala (Ceylon).

Distracted with grief for the loss of his beloved wife, most affectionate mother and the dearest brother Lakshmana, one day, in a frantic mood, Rama drowned himself in the river Sarayu. He probably ruled till
1430 or 15 B.C. All traditions, both secular and sacred, extol him as an extraordinary man. He was an ideal ruler and an ideal husband. He is still worshipped as an incarnation of God. Rama was the last great and good ruler of ancient India. Soon after his death a bloody and barbarous age followed, which resulted in serious political disturbances.

After the death of Rama, the 8 princes had soon met at Ayodhya and with one voice, crowned the eldest Prince Kusa King. 58 kings followed Rama on the throne but the glory and extent of Kosala gradually dwindled into nothing. The Śrīvasti line alone was powerful for some time afterwards.